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DOCUMENTS

CONSEIL DE L'EUROPE **Situation de la démocratie, des droits de l'homme et de l'État de droit. Populisme : le système de contre-pouvoirs est-il suffisamment puissant en Europe ?**

English edition - *State of Democracy, Human Rights and the Rule of Law. Populism: how strong are Europe's checks and balances? Report by the Secretary General of the Council of Europe*, Strasbourg 2017, 122 pages.

Il s'agit du 4ème Rapport du Secrétaire général du Conseil de l'Europe sur l'évolution alarmante du phénomène du populisme. Cinq chapitres : le rôle de la magistrature, liberté d'expression, liberté d'assemblée et d'association, efficacité des institutions démocratiques, pour des sociétés inclusives.

L'analyse – essentielle mais pointue - de ces cinq pôles de la démocratie européenne montre les risques montants, les points faibles, ainsi que les défis à assumer. Parmi ces derniers, l'accent prioritaire sur une nouvelle éducation primaire et secondaire aux valeurs la citoyenneté tant au niveau local et national qu'europpéen. A ce sujet, voir en particulier les pages 112-117 du Rapport

■ <https://rm.coe.int/state-of-democracy-human-rights-and-the-rule-of-law-populism-how-strong/168070568f>

UNESCO **Les jeunes et l'extrémisme violent sur les médias sociaux. Une cartographie mondiale**

Cette étude (2017, 167 pp) fait état de recherches montrant que les protagonistes sont en réalité largement disséminés sur l'ensemble de la toile. On dispose d'une quantité croissante d'informations sur l'utilisation du cyber espace par les terroristes. En revanche, les effets de cette utilisation reste flous, et plus incertaine encore est l'efficacité des mesures de lutte contre ce phénomène. C'est ce qui ressort de l'examen de plus de 550 études publiées issues de la littérature scientifique ou de la « littérature grise », dont 260 titres en anglais, 196 en français et 96 en arabe. Cette cartographie conclut que les recherches en la matière sont encore embryonnaires et invite à la plus grande prudence quant à leurs résultats et à leurs interprétations. Elle confirme en outre une observation récente des Nations Unies : « Il faut poursuivre les recherches concernant le rôle d'Internet ainsi que d'autres facteurs dans la radicalisation des personnes vulnérables et leur détermination à commettre des actes de violence. » Parmi les recommandations principales le rapport souligne l'exigence de

« renforcer les réponses globales apportées par le secteur de l'éducation à l'extrémisme violent, notamment par le biais des enseignants et des programmes d'éducation à la citoyenneté mondiale fondée sur les droits humains et d'autres formations destinées aux médiateurs auprès des jeunes. » Voir le texte intégral du document, en version française, anglaise et arabe :

■ <http://unesdoc.unesco.org/images/0026/002603/260382e.pdf>

CEEC **Les pratiques interculturelles dans les écoles catholiques. Une enquête sur 22 Pays**

En octobre 2014, l'Assemblée générale du Comité Européen pour l'Enseignement Catholique (CEEC) a décidé d'organiser une enquête sur les pratiques interculturelles dans les écoles catholiques des pays membres. En décembre 2014, un premier courrier a lancé cette enquête, dont les premiers résultats ont été exposés lors des Assemblées Générales de mars et septembre 2015. Ce rapport final, concernant les réponses de 22 pays/régions, date de février 2017. Au total 28 pages de données statistiques, d'analyses contextualisées, de comparaisons, d'enjeux à assumer. Nous reprenons la réflexion finale du texte :

« Quels sont les défis du futur pour les enseignements catholiques en Europe? »

• *Le paysage religieux des pays et régions qui ont répondu à cette enquête, s'est recomposé en permanence sous la pression des mutations historiques. Dans un monde globalisé où les mouvements des populations, des idées et des cultures sont sans doute en train de s'accélérer, cette évolution se poursuivra inévitablement.*

• *En effet, le flux migratoire qui concerne les 22 pays/régions qui ont participé, n'est pas prêt de se tarir.*

La riche Europe vieillissante restera longtemps encore un pôle d'attraction pour les jeunes populations des pays pauvres qui l'entourent.

• *On peut donc croire que le futur paysage va vers une hétérogénéité grandissante. La rencontrer est sans doute le défi de demain pour les enseignements catholiques.*

- Faire dialoguer les différences à travers des pratiques interculturelles et interreligieuses s'inscrit donc aujourd'hui comme un des fondements du projet éducatif de l'enseignement catholique européen.
- Les nombreux exemples de pratiques diverses et originales rapportées dans les différentes réponses à cette enquête montrent que, pour relever ce défi, les enseignements catholiques ne sont pas démunis.
- Partout, mais plus encore là où la nécessité s'en est fait davantage sentir, ils ont fait preuve d'intelligente créativité, de généreuse inventivité ».

■ http://enseignement.catholique.be/ceec_wp/wp-content/uploads/2014/01/CEEC-2017-f%C3%A9v-Pratiques-Interculturelles-Ecoles-Catho-FR-22-pays-adapt%C3%A9.pdf

USCIRF **A Right for All: Freedom of Religion or Belief in ASEAN – The 2017 annual Report**

USCIRF bases recommendations on its statutory mandate and the standards in the *Universal Declaration of Human Rights* and other international documents. “*You cannot have religious freedom without:*

- ... *the freedom of worship;*
- ... *the freedom of association;*
- ... *the freedom of expression and opinion;*
- ... *the freedom of assembly;*
- ... *protection from arbitrary arrest and detention;*
- ... *protection from interference in home and family; and*
- ... *You cannot have religious freedom without equal protection under the law”.*

The 2017 Annual Report represents the culmination of a year's work by Commissioners and professional staff to document religious freedom violations and progress and to make independent policy recommendations to the US government. This Report on ASEAN countries (Association of Southeast Asian Nations) covers calendar year 2016 through February 2017 - although in some cases significant events that occurred after the reporting period are mentioned - and is divided into four sections. For the first time, USCIRF recommends in 2017 three organizations for designation as Entity of Particular Concerns: the Islamic State of Iraq and Syria (ISIS), the Taliban in Afghanistan, and al-Shabaab in Somalia. As it has in past years, USCIRF also continues to report on particularly severe violations of religious freedom perpetrated by non-state actors that do not meet the December 2016 amendments' limited definition because, for example, they do not exercise territorial control.

■ http://www.uscifr.gov/sites/default/files/2017_USCIRFAnnualReport.pdf

INGO/OING (Conseil de l'Europe) **Eduquer au dialogue interculturel - Vivre ensemble en Europe**

Ce document – Juin 2017, 5 pp - est une synthèse du rapport réalisé par le groupe de travail « Eduquer au dialogue interculturel – vivre ensemble en Europe » de la Commission éducation et culture, Conférence des OING, élaboré sous la responsabilité de Roseline Moreau. Les ressources principales de ce travail sont : le *Livre blanc sur le dialogue interculturel, vivre ensemble dans l'égalité* (ed. Conseil de l'Europe, mai 2008) ; une enquête diffusée aux OING afin d'établir un corpus de réponses sur les modalités de développement d'un dialogue interculturel efficient ; les *Compétences pour une culture de la démocratie. Vivre ensemble sur un pied d'égalité dans des sociétés démocratiques et culturellement diverses* (ed. Conseil de l'Europe, avril 2016).

Les cinq parties du document formalisent autant d'aspects : Enjeux et concepts fondamentaux – Expérience des OING – Cités interculturelles - Education au dialogue interculturel et compétences pour une culture de la démocratie - Recommandations pour éduquer au dialogue interculturel et lui assurer une légitime priorité.

■ <https://rm.coe.int/intercultural-dialogue-summary-report/16807626db>

CHRETIENS – JUIFS **Between Jerusalem and Rome. Reflections on 50 years of Nostra Aetate**

Il documento *Tra Roma e Gerusalemme* trova il suo carattere peculiare nel sincero apprezzamento tanto della svolta compiuta dal Vaticano II cinquant'anni fa quanto dei successivi sviluppi. Il preambolo ricorda alcune tappe della storia ebraica dall'epoca biblica fino alla *Shoah* e indica i due obblighi peculiari del

popolo ebraico: essere luce per le nazioni (cf. Is 49,6) e assicurare a se stesso un futuro. Il *corpus* del testo riconosce la svolta costituita dalla *Nostra Aetate* confermata dai numerosi atti, documenti e dialoghi ufficiali che l'hanno seguita. In particolare si sottolinea che, attraverso l'instaurazione delle piene relazioni diplomatiche con lo Stato d'Israele da parte del Vaticano (1993), «la Chiesa cattolica ha dimostrato di aver ripudiato la sua rappresentazione del popolo ebraico condannato a vagare fino all'avvento finale». (P. Stefani, *Il regno-att.* 16, 15/09/2017).

An abstract interesting particularly Religious Education practice: *We ordinarily refrain from expressing expectations regarding other faith communities' doctrines. However, certain kinds of doctrines cause real suffering; those **Christian doctrines, rituals and teachings** that express negative attitudes toward Jews and Judaism do inspire and nurture anti-Semitism. Therefore, to extend the amicable relations and common causes cultivated between Catholics and Jews as a result of Nostra Aetate, we call upon all Christian denominations that have not yet done so to follow the example of the Catholic Church and excise anti-Semitism from their liturgy and doctrines, to end the active mission to Jews, and to work towards a better world hand-in-hand with us, the Jewish people.*

■ <http://moked.it/files/2017/08/Response-to-NA-Final-Draft-long-version-20170827-CLEAN.pdf>

HELSINKI POLICY FORUM **Religious Literacy, Foreign Policy & Diplomacy** (*Discussion paper*)

The Helsinki Policy Forum, established in February 2014, has done a service by gathering Discussion Papers from a wide range of contributors covering the Middle East and North Africa, together with views from Europe and Usa. The objective of the Forum is not to be a talking shop, but a space in which dialogue can lead to action and initiatives to address identified challenges. The start principle: "Religious literacy is an important skill for policymakers, supporting their ability to engage with difficult and complex challenges". A last Discussion paper, March 2017, 48 pages, is available here:

■ <http://www.forward-thinking.org/wordpress/wp-content/uploads/2016/11/Helsinki-Religious-Literacy-Document-22.02.17-Second-Edition.pdf>

EURYDICE **Citizenship Education at School in Europe – 2017 Report**

The Eurydice *Citizenship Education at School in Europe – 2017 report* (over 42 national systems, 188 pages with figures, graphics, documents, cases of study, references, glossary) provides a comparative overview of national policies in the area of citizenship education across Europe, at a time when increasing demands are being made on education and training systems to promote this area of learning. It focuses on the curriculum content and organisation, the teaching and learning methods in and outside the classroom, the assessment of students, and the training and support for teachers. These issues are addressed in the four chapters, each of which is complemented by a case study on a recent policy initiative. The report is primarily based on qualitative data and covers 42 education systems. It draws on the existing regulations and recommendations regarding citizenship education in public sector schools and includes general education and school-based initial vocational education training programmes. Where and when Citizenship education integrates Religious/Ethic education.

■ http://eurydice.indire.it/wp-content/uploads/2017/11/Citizenship_education_Final-Report-2017-1.pdf

■ <http://ec.europa.eu/eurydice>

IHEU **En 2017, sept pays ont « activement persécuté » les non-croyants**

C'est ce que met en évidence le nouveau rapport [The Freedom of Thought Report](#) de l'[International Humanist and Ethical Union](#) (IHEU) présenté ce décembre au Parlement européen à Bruxelles.

Quelques points forts :

- L'existence et l'aggravation de persécutions actives se confirment dans 7 pays: l'Inde, la Malaisie, les Maldives, la Mauritanie, le Pakistan, l'Arabie Saoudite et le Soudan.
- 85 Etats discriminent de manière grave et systématique les non-croyants.
- L'IHEU dénonce l'impunité qu'accorde certaines autorités publiques aux meurtres et/ou persécutions à l'encontre de non-croyants.

<https://www.laicite.be/en-2017-sept-pays-ont-activement-persecute-les-non-croyants/>

COUNTRY BY COUNTRY

BELGIQUE **Citoyenneté obligatoire, Religion optionnelle? Une proposition qui divise le champ**

Nouveau rebondissement ce 8 décembre 2017 en Belgique francophone autour des cours de religion et de philosophie et de citoyenneté : le MR [Mouvement réformateur] dépose une proposition de décret visant à faire passer le cours de philosophie et de citoyenneté de 1h à 2h dans l'Enseignement Officiel et à rendre les cours de religion et de morale optionnels. L'Enseignement catholique est invité à faire une offre équivalente. Tous les partis semblent séduits par cette idée sauf le Centre démocratique humaniste. Les évêques ont réagi « en rappelant que les cours de religion sont inscrits dans la Constitution: « *Pour rappel, à ceux qui souhaitent généraliser le cours de citoyenneté en supprimant les cours de religion dans l'enseignement officiel, la Constitution belge stipule en son article 24: « les écoles organisées par les pouvoirs publics offrent, jusqu'à la fin de l'obligation scolaire, le choix entre l'enseignement d'une des religions reconnues et celui de la morale non confessionnelle »*. Le porte-parole de évêques estime par ailleurs « *qu'il est bon que tout élève fréquentant l'enseignement public ait la possibilité de recevoir un cours de religion, comme l'ont ailleurs demandé une grande majorité des parents »*.

■ <http://www.cathobel.be/2017/12/11/avenir-cours-de-religion/>

- [La Libre](#) indique que le MR souhaite rendre optionnel le cours de religion dans l'enseignement officiel.
- La Démocratie Humaniste s'intéresse aux écoles de la Felsi [Fédération des établissements libres subventionnés indépendants], qui compte de plus en plus d'établissements sans cours de religion.

□ « **Les cours de citoyenneté? Un vide vertigineux sous couvert de neutralité** »

L'analyse est plutôt décapante. Arthur Ghins, doctorant belge et assistant en Théorie politique à l'université de Cambridge, a ouvert les nouveaux programmes de citoyenneté introduits cette année dans le système officiel de deux communautés linguistiques belges, et il en donne sa lecture, publiée par le journal *L'Echo* du 17 novembre 2017, duquel nous tirons des extraits. Voir l'intégralité de l'opinion dans :

■ <https://www.lecho.be/opinions/analyse/Le-cahe-misere-des-cours-...>

[...] Le cours de citoyenneté a été décrié comme un cours dénué de contenu avant son instauration – un “cours de rien”. J'ai voulu me convaincre du contraire en allant aux sources. Mais force est de constater que le sujet glisse effectivement des mains. Les programmes de citoyenneté disponibles sur le site de la Fédération Wallonie-Bruxelles enchainent les formules creuses : « discours et pièges du discours », « diversité des discours sur le monde », « sens et interprétation », « culture(s) et liberté(s)... En parcourant les documents proposés, on se trouve vite dans un univers orwellien où les mots n'ont plus de sens, où l'on se convainc d'avoir raison à force de répéter des formules dans l'air du temps – un paradoxe pour un cours qui prétend apprendre aux élèves à penser par eux-mêmes.

L'illusion pédagogique .On comprend vite que dans de tels cours, la méthode est destinée à pallier le manque de contenu. Si on ne sait pas de quoi on va parler, à tout le moins apprendra-t-on à parler. Mais là aussi, il y a du souci à se faire. Il y a quelques mois, la secrétaire du Conseil de l'Enseignement des Communes et des Provinces déclarait : « Avec le cours de citoyenneté, le prof n'est plus celui qui enseigne une norme. Il devient un coach qui aide les élèves à construire une réflexion commune ». Non pas qu'il ne faille jamais chercher à innover dans les manières d'enseigner. Mais dans ce cas précis, le type de pédagogie proposé repose sur l'illusion qu'il suffit de mettre des adolescents autour de la table et de discuter d'un sujet vaguement défini pour que la lumière se fasse dans toutes les têtes. Cette approche procède en fait d'un cruel déni de réalité : comme si une réflexion commune se construisait ex nihilo, sans connaissances préalables, mettant progressivement tout le monde d'accord, au-delà des divergences d'opinion et à l'abri des dynamiques de groupe. Elle est par ailleurs profondément élitiste : il ne faut pas avoir beaucoup enseigné pour se rendre compte que ce type de démarche va bénéficier aux fortes têtes ou aux élèves plus avancés, qui bien vite prendront la main sur les élèves ayant plus de difficultés ou une moins forte personnalité.

La fabrique du relativisme – Ce qui m'a le plus frappé à la lecture des programmes, c'est à quel point le cours est destiné à diffuser l'idée que tout se vaut, qu'il n'y a pas de mieux ou de moins bien, mais seulement une diversité de points de vue qu'il faut respecter. Sous couvert de neutralité, c'est bien une pensée relativiste – qui est un vrai parti pris philosophique – que l'on distille. Et ce non sans tomber au

passage dans de multiples contradictions : d'un part, on affirme qu'il n'y a pas de valeurs universelles, de l'autre on insiste sur le fait qu'il y a néanmoins certaines valeurs, comme la tolérance ou le respect, sur lesquelles on ne transigera pas. Au-delà de l'incohérence philosophique, si l'objectif est bien de faire des citoyens engagés, cette perspective me semble pour le moins problématique. La démocratie vit du choc des idées. Elle permet de gérer le conflit entre des visions opposées du monde. Pour s'engager en politique, il faut croire en quelque chose, adhérer à un surplus de valeurs, avoir envie de défendre un certain mode de vie. Or c'est précisément l'idée que tout se vaut qui finit par tarir la source de la participation citoyenne. Tolérer l'opinion des autres ne résume pas l'idée de citoyenneté qui est autrement plus exigeante. Tel qu'il est prévu, le cours de citoyenneté sape la participation politique à sa base. A quoi bon se débattre si tous les points de vue sont équivalents ? A quoi sert-il d'avoir des droits et de les connaître, si ce n'est pour défendre un certain idéal ? Cet idéal, il naît de l'apprentissage de l'Histoire, qui est la politique appliquée. Il naît de l'émerveillement face à la culture, qui développe le goût du beau et du bien. Il se développe à la lecture d'auteurs belges et étrangers, qui éveillent à la complexité du monde. Ce sont ces matières, déjà enseignées main dont on ne parle jamais assez, qui constituent les véritables semences de la citoyenneté. Ceux qui permettent de les faire germer sont ces professeurs marquants qui portent des convictions tout en permettant la critique et en respectant les personnes.

Donner le goût des idées fortes. Il ne s'agit pas d'imposer un prêt-à-porter intellectuel aux élèves, mais bien de leur donner le vrai goût des idées. Pour exercer son jugement individuel, il faut d'abord connaître des choses, afin d'avoir un contenu sur lequel pouvoir l'exercer. Pour se lancer dans le débat politique il faut avoir une position. Le cours de citoyenneté tel qu'il existe actuellement n'apporte aucune de ces connaissances et ne donne pas, de surcroît, l'envie de s'engager pour des valeurs assumées. Il ne constitue qu'une diversion à l'heure où la transmission est devenue un gros mot et où l'on est davantage préoccupé de ménager ce qu'on appelle les sensibilités plurielles que de former les jeunes à la rigueur intellectuelle. Si l'enjeu est bien de faire des élèves des citoyens libres et responsables, il faut remplacer le cours de citoyenneté par une heure supplémentaire d'histoire, dans ses dimensions politiques, artistiques et religieuses. Si les politiques préfèrent garder l'appellation « cours de citoyenneté », parce qu'à leurs yeux ne pas avancer c'est reculer, qu'ils gardent le nom. Mais de grâce, que l'on donne de quoi penser aux jeunes. Il est urgent de leur fournir des clés d'appartenance afin qu'ils puissent ensuite suivre leur propre route. L'histoire et la culture enthousiasmeront davantage des jeunes en demande de pensées fortes et donneront lieu à des débats en classe autrement plus stimulants et intéressants qu'une table ronde sur le « vivre ensemble ».

FRANCE **Observatoire de la laïcité : le Rapport 2016-2017**

Dès octobre 2015, un parcours de formation continue en ligne et à distance (site internet M@gistère) consacré à l' **enseignement laïque des faits religieux**, réalisé en partenariat avec l'Institut européen en sciences des religions (EPHE-Sorbonne), donne aux contenus proposés, dans leur dimension pluridisciplinaire, une assise scientifique et pédagogique rigoureuse, permettant de doter les enseignants d'outils pertinents et directement accessibles pour mener en classe cet enseignement. Cet effort de formation visant à mieux outiller les personnels enseignants sur l'enseignement laïque des faits religieux commence à donner des résultats probants, mesurables par le développement des inscriptions aux formations en ligne. Les enseignants sont ainsi mis en mesure d'enseigner la diversité des visions du monde, y compris religieuse, dans une perspective laïque. Ce parcours, qui faisait suite à celui déjà disponible et rendu accessible à tous les enseignants consacré à la laïcité et publié en 2014 par le ministère, a été enrichi pédagogiquement de fiches didactiques allant du cycle 2 à la fin du cycle 4, à la fin de l'année 2016. Un développement des réflexions pédagogiques concernant cet objet d'enseignement et ses enjeux, sera mené durant l'année scolaire 2017-2018 dans le cadre d'un vaste **plan national de formation**, en partenariat avec l'Institut européen en sciences des religions (IESR).

■ http://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2017/04/laicite_rapport_annuel_2016-2017.pdf (pp115-116)

Des ressources sur l' **enseignement moral et civique (EMC)** continuent d'accompagner les programmes qui ont été publiés au Bulletin officiel spécial du 25 juin 2015 et sont entrés en application à la rentrée 2015 pour tous les élèves de l'école élémentaire, du collège et du lycée.

■ <http://eduscol.education.fr/cid92403/l-emc-principes-et-objectifs.html#lien0>

Ces ressources ont notamment pour objectifs :

- d'expliciter l'esprit de ce nouvel enseignement et de souligner les continuités et les ruptures avec les anciens programmes d'instruction civique et morale, d'éducation civique et d'éducation civique, juridique et sociale. Il s'agit également de présenter l'EMC comme un enseignement ayant vocation à être pris en charge par tous les acteurs de la communauté éducative. L'accent a donc été mis sur les principes et objectifs d'une part, et sur les méthodes et démarches d'autre part.

- d'éclairer les concepts clés du programme (les valeurs de la République, la laïcité, la morale, etc.), de souligner la dimension transversale et multidisciplinaire de ce nouvel enseignement et de proposer des mises au point scientifiques et didactiques sur les pratiques pédagogiques qui lui sont propres (le débat, les dilemmes moraux, la discussion à visée philosophique, la méthode de clarification des valeurs, les conseils d'élèves, la technique des messages clairs).

- de proposer des exemples de mise en œuvre à l'école, au collège et au lycée. On y trouve aujourd'hui des propositions de séances permettant de guider la mise en œuvre des aspects les plus inédits des programmes (harcèlement, égalité filles-garçons, etc.) et d'illustrer le plus concrètement possible les démarches pédagogiques.

Une nouvelle version du kit pédagogique intégrant des compléments liés aux régimes dérogatoires à la loi 1905 (Alsace-Moselle, Guyane, Mayotte, Polynésie Française) ainsi qu'au contexte politique, historique et culturel singulier des territoires ultra-marins a été proposée aux formateurs au printemps 2017(cf. Rapport, p.153).

GREAT BRITAIN **Court of Appeal invalidates sex-segregated classes in co-ed faith schools**

In *HM Chief Inspector of Education v. Interim Executive Board of Al-Hijrah School*, (EWCA, Oct. 13, 2017), the England and Wales Court of Appeal held that a Muslim school which admits both boys and girls, but for religious reasons separates them into sex-segregated classes, violates the [Equality Act 2010](#). The opinion of Etherton, MR (joined by Beatson, LJ) concluded that the separation operates to discriminate against both boys and girls, saying in part: "*An individual girl pupil cannot socialise and intermix with a boy pupil because, and only because, of her sex; and an individual boy pupil cannot socialise and intermix with a girl pupil because, and only because, of his sex. Each is, therefore, treated less favourably than would be the case if their sex was different*".

They also point out: "*It is common ground that the School is not the only Islamic school which operates such a policy and that a number of Jewish schools with a particular Orthodox ethos and some Christian faith schools have similar practices*".

In a separate opinion, Lady Justice Gloster argued that on the facts of this case, it should be found that the school's practice also has a more detrimental effect on girls than on boys. *More:*

■ <http://religionclause.blogspot.it/2017/10/britains-court-of-appeal-invalidates.html>

GREECE **Resistances to new courses at school**

Two Greek bishops are rallying parents not to allow their children to be taught the new religion course programs at state-run schools. Pavlos, bishop of Glyfada, Elliniko, Voula and Vari, issued a circular (on 8 November) urging parents in his congregation to demand that their children are taught the previous curriculum and not the new "unacceptable" material. "It's time to react in the name of Christ and to safeguard the souls of our children," he said, adding that people must fight back against efforts to change children's Greek Orthodox identity. Meanwhile, Bishop Chrystosotomos of Symi, Tilos, and Halki urged people to return religious course texts to school, claiming that the government is intent on eradicating Orthodoxy from schools. The government says the new courses aim to change the way religion is taught in schools, by steering away from catechism in Orthodox Christianity to lessons in all religions.

■ <http://www.ekathimerini.com/223080/article/ekathimerini/news/bishops-urge-resistance-to-new-religion-courses-at-school>

ITALIA **Un Accordo quadro tra gli Atenei torinesi e le Confessioni religiose**

I due Atenei statali della Città di Torino – 100mila studenti, di cui il 7% stranieri – hanno siglato, questo 21 novembre, un Accordo quadro con le associazioni afferenti alle confessioni religiose rappresentate presso il **Comitato inter-fedi**". L'accordo, della durata di tre anni, prevede una collaborazione per la fornitura di servizi a sostegno di studentesse e studenti e per la comunicazione di opportunità e di azioni offerte da chi in città si occupa di alta formazione. Tali iniziative si orienteranno lungo le quattro direttrici del progetto: internazionalizzazione, orientamento, sistema tra formazione/ricerca impresa e lavoro,

sostenibilità. Dai lavori preparatori per la stesura dell'Accordo quadro è nato anche un tavolo "giovani e spiritualità", che raccoglie rappresentanze studentesche presso l'Assemblea regionale per il diritto allo studio universitario, giovani afferenti a diverse confessioni religiose e giovani iscritti allo Uaar (Unione degli atei e degli agnostici razionalisti), per confrontarsi sui temi come intercultura e dialogo interreligioso. In particolare, l'accordo include: "azioni di sostegno alla popolazione studentesca in merito a pratica religiosa e dimensione spirituale; attivazione di spazi e materiali di comunicazione e apertura a relazioni con servizi e soggetti attivi nel campo dell'interculturalità e del dialogo religioso in ambito giovanile; scambio di buone pratiche e competenze a favore di un migliore servizio; fornitura di ospitalità e sostegno in spazi appartenenti a enti o associazioni non a fini di lucro che si riferiscono a convinzioni spirituali e religiose; apertura del dialogo con rappresentanze studentesche ed enti d'alta formazione per sondare bisogni spirituali tra studenti e studentesse negli spazi dell'Università".

Ogni attività proposta dovrà essere svolta garantendo il libero accesso a studentesse e studenti senza distinzione di etnia, sesso, lingua, nazionalità, identità di genere, convinzione politica o religiosa, orientamento sessuale, condizioni sociali. Ogni spazio utilizzato "dovrà essere offerto come spazio di libero accesso per tutte le persone, non escludente né lesivo della dignità di nessuno; sia sempre garantito il rispetto di tutte le fedi e le convinzioni spirituali e promosso il libero confronto".

Un dialogo aperto e inclusivo, volto a favorire l'integrazione degli studenti e delle studentesse, e a confermare la vocazione internazionale di Torino, città universitaria, della cultura e della conoscenza e, in quanto tale, aperta anche al dialogo e alla tolleranza, alla dimensione religiosa e spirituale delle persone.

■ <http://www.torinoclick.it/?p=70964> ; <http://www.diocesi.torino.it/universitaria/wd-appuntamenti/citta-universitaria-accordo-comune-rappresentanti-delle-confessione-religiose/>

□ **Quale laicità nella scuola pubblica?** – In una scuola pubblica di Palermo una insegnante invita la classe alla preghiera. Il preside interviene per far rispettare il principio costituzionale della laicità della scuola e delle Istituzioni pubbliche, ricordando l'inopportunità della "celebrazione di atti di culto, riti o celebrazioni religiose nella scuola durante l'orario scolastico o durante l'ora di religione cattolica, atteso il carattere culturale di tale insegnamento". Parte dell'opinione pubblica insorge. L'Alleanza Evangelica Italiana, manifestando la propria preoccupazione per il clamore suscitato dall'azione del dirigente piuttosto che dall'uso improprio di immagini sacre e atti religiosi a scuola, ricorda che:

- "la libertà di religione è fondamentale per ogni società civile ed essa va salvaguardata in tutti i modi e contesti possibili.
- La scuola pubblica non può e non deve essere un luogo confessionale, dove sono praticati atti di culto in orario scolastico, ostaggio di qualche forma di religiosità (anche se maggioritaria).
- La scuola è sempre un luogo di confronto, dove si può e si deve discutere anche di fede e religione, ma senza qualche forma di tutorato monopolista.
- La scuola è anche un luogo di incontro di persone, visioni del mondo e religioni diverse e la priorità per il futuro della società civile è di educare alla pluralità, al rispetto, al dialogo da ambo le parti, riconoscendo la propria incompetenza in materia di educazione e formazione religiosa.
- Solo la scuola laica è plurale, inclusiva, aperta a tutti e rispettosa dei suoi limiti.
- Avallare con la scusa della tradizione e la forza dei sondaggi posizioni confessionali significa minacciare la libertà di tutti gli studenti e di tutti gli operatori della scuola".

■ <http://www.alleanzaevangelica.org/index.php/news/9-attualita-italia/507-la-scuola-e-aperta-a-tutti-solidarieta-al-preside-scuola-muleti>

NORDIC COUNTRIES **Dialogue and religions in education and society**

The 14th Nordic Conference on Religious Education (NCRE2017) takes place at the Joensuu Campus of the University of Eastern Finland on 12–15 June 2017. The conference is organised under the theme *Dialogue, cultures and religion in learning environments and beyond*. The conference focuses on dialogue and religions in education and society. The presentations address the theme from the viewpoints of, e.g., school education and other societal education, providers and recipients of education, religious education, and education policy. The conference is multidisciplinary, approaching the theme from the viewpoints of theology, educational sciences, religious studies and multicultural education. The presentations deal with the professional role and identity of teachers in multicultural and multi-faith classrooms, the ways in which religion-related policies are discussed in Nordic schools, and how Islam is manifested in education as part of political procedures in Finland and Ireland. Experiences from a pilot

project focusing on the joint teaching of religions, ethics and life stance education at the University of Eastern Finland, Joensuu Teacher Training School and the University of Helsinki will also be shared at the conference. The number of presentations amounts to more than 80. The conference attracts over 100 experts from, e.g., Finland, Sweden, Norway, Denmark, Iceland, Estonia, Latvia, Lithuania and Russia. The NCRE is organised every second year. The conference was last organised in Finland in 2005 in Helsinki. The conference was organised by the School of Theology and the School of Applied Educational Science and Teacher Education of the University of Eastern Finland.

■ <https://www.uef.fi/en/-/uskonnot-kasvatuksessa-ja-yhteiskunnassa-dialogia-kasitteleva-uskontokasvatuksen-konferenssi-12-15-6->

THROUGH THE WORLD

BRASIL (Goiás) **Neutralidade do Estado e Educação religiosa e moral dos alunos**

“No âmbito do sistema municipal de ensino, o programa *Escola sem Partido*, a Câmara municipal de Jataí, Estado de Goiás, aprovou e eu, Prefeito municipal, sanciono a seguinte lei (Lei n.º 3.955 de 21 de novembro de 2017):

Art. 1º – Esta lei dispõe sobre o exercício da atividade docente, em consonância com os seguintes princípios:

I. liberdade de aprender e de ensinar; II. liberdade de consciência e de crença dos estudantes; III. pluralismo de ideias; IV. **neutralidade política, ideológica e religiosa do Estado**; V. direito dos pais sobre a **educação religiosa e moral** dos seus filhos, assegurado pela Convenção americana sobre Direitos Humanos. [...]

Art. 3º – No exercício de suas funções, o professor: I. não se aproveitará da audiência cativa dos alunos, para promover os seus próprios interesses, opiniões, concepções ou preferências ideológicas, religiosas, morais, políticas e partidárias; II. não favorecerá nem prejudicará ou constrangerá os alunos em razão de suas convicções políticas, ideológicas, morais ou religiosas, ou da falta delas; III. não fará propaganda político-partidária em sala de aula nem incitará seus alunos a participar de manifestações, atos públicos e passeatas; IV. ao tratar de questões políticas, socioculturais e econômicas, apresentará aos alunos, de forma justa, as principais versões, teorias, opiniões e perspectivas concorrentes a respeito; V. respeitará o direito dos pais dos alunos a que seus filhos recebam a educação religiosa e moral que esteja de acordo com as suas próprias convicções; VI. não permitirá que os direitos assegurados nos itens anteriores sejam violados pela ação de estudantes ou terceiros, dentro da sala de aula. [...]

Art. 5º – As escolas confessionais e as particulares cujas práticas educativas sejam orientadas por concepções, princípios e valores morais, religiosos ou ideológicos, deverão obter dos pais ou responsáveis pelos estudantes, no ato da matrícula, autorização expressa para a veiculação de conteúdos identificados com os referidos princípios, valores e concepções. [...]

Fuente: *Diario Oficial Electronico del Municipio de Jatai-Go*:

■ <http://www.mpf.mp.br/go/sala-de-imprensa/docs/not2189-lei-jatai.pdf> (21 de noviembre de 2017).

RUSSIA **A new law on education to patriotism**

A new law on “education to patriotism” set to be introduced in Russia on New Year’s Day is a further sign of Russia distancing itself from the West, but is not necessarily a sign of President Vladimir Putin favouring one Church over another, according to an analyst for the Christian charity Open Doors. Rolf Zeegers, from Open Doors’ World Watch Research unit, says the main aim of the law, a draft of which was presented to Russia’s legislative assembly (the State Duma) on 15 November, is to “increase Russian nationalism among Russian citizens”. *Read more:*

■ <https://www.worldwatchmonitor.org/2017/11/is-putins-education-to-patriotism-bill-another-endorsement-of-russian-orthodox-church/>

TURKMENISTAN **Pressure in schools and universities, sackings, haj restrictions**

Teachers and police intimidate Jehovah's Witness children in schools, including for refusing to wear the national flag. Muslims and Jehovah's Witnesses have been sacked from state jobs. A student was expelled from university. This year had the smallest government-sponsored haj pilgrimage group since 2009. School children continue to face pressure from education officials and police if they are known to be members of religious communities the authorities do not like. Police and education officials have brought in state-appointed Muslim clerics to intimidate children from non-Muslim faiths. A woman was expelled from a university in the capital Ashgabad for meeting with Jehovah's Witnesses. http://www.forum18.org/archive.php?article_id=2321

EN BREF

London - The Prayer Book Society (PBS) has announced that first-year students in theological colleges across the country are to receive a brand new glossary to assist their understanding of The Book of Common Prayer which is handed to them by the PBS at the start of their studies. The glossary is also available to others free of charge, and is on-line together with a Prayer Book Glossary card, which is designed to be used as a bookmark.

Roma - Nel quadro del protocollo d'intesa Biblia-Ministero dell'Istruzione e dell'Università recentemente rinnovato, per l'anno scolastico 2017/2018 l'associazione Biblia e il Miur hanno bandito il nuovo concorso su base nazionale rivolto agli studenti e alle studentesse delle scuole italiane di ogni ordine e grado. Dopo i temi del cibo, delle storie di guerra e profezie di pace e della musica e la Bibbia, il concorso di quest'anno dal titolo "*Minaccia e salvezza. L'acqua nella Bibbia*" affronta un tema di pregnante attualità e di importanza cruciale per il futuro del pianeta e dell'umanità.

Teheran - Christian parents in the Iranian cities of Rasht and Shiraz will have to make a difficult decision concerning the education of their children. Recently, school authorities in these two cities ruled that children of the Church of Iran denomination must leave school if they refuse to study Shi'a Islam. According to [Christian Solidarity Worldwide](#), the general practice up to this point was to allow children to opt out of an Islam-focused education and pursue a Christian-based religious curriculum approved by the Ministry of Education. This was under their participation in the International Covenant on Civil and Political Rights. <https://www.mnnonline.org/news/iranian-parents-face-difficult-decision-child-education/>

Oxford - Students at Balliol College condemned their representatives for 'violation of religious freedom'. Students at an Oxford college have protested after their representatives tried to ban the Christian Union (CU) from a freshers' fair. Balliol College's Junior Common Room (JCR), which represents undergraduates, refused the CU a stall, according to student newspaper Cherwell. The JCR reportedly feared a Christian stall would be "harmful" to students because of Christianity's links with "neo-colonialism" and "homophobia". <http://www.catholicherald.co.uk/news/2017/10/10/student-leaders-ban-christian-union-from-oxford-colleges-freshers-fair/>

Osnabrück - Bessere Ausbildung islamischer Religionslehrer gefordert. Der stellvertretende Direktor des Instituts für Islamische Theologie an der Universität Osnabrück hat Nachbesserungen bei der Ausbildung der angehenden islamischen Religionslehrer angemahnt. Die Studentinnen und Studenten müssten besser darauf vorbereitet werden, Schüler zu einer kritischen Auseinandersetzung mit der eigenen Religion zu befähigen, sagte Ceylan dem Evangelischen Pressedienst. Nach einer Studie der Universitäten Osnabrück und Vechta, die erstmals Einstellungen von angehenden islamischen Religionslehrern erfasse, begreife sich ein Großteil der Lehramtsanwärter als bloße Wissensvermittler. Sie betrachteten die eigene Religion eher unreflektiert als die bessere. „Wenn wir da nicht besser ausbilden, sind Konflikte programmiert.“ www.kirchliche-dienste.de/islam

Turkey, Hungary and Poland: The politics of school textbooks - School curricula in Turkey and EU states Hungary and Poland have been trending more toward patriotism and religion, with less emphasis on diversity. Teachers and other education experts are voicing their criticism. The image of schoolchildren marching in step reminds many Eastern Europeans of life under communist dictatorship, yet it could again become reality in Hungary. Prime Minister Viktor Orban has asked the Ministry of Defense and the Ministry of Human Resources to

develop a patriotic homeland defense education program by the end of this year, which would be included in the national curriculum for Hungarian schools. *More:* <http://www.dw.com/en/turkey-hungary-and-poland-the-politics-of-school-textbooks/a-41032191>

Paris – “France in the classroom: what about?” In a secular state bruised by a string of jihadist attacks, religious education is a sensitive subject. But in recent years, France has cautiously begun developing religious education in schools. Except in the region Alsace-Moselle, part of Germany when France's secular school system was created in the 1880s, there is no religious instruction for the 10 million pupils in state schools. But in the wake of attacks that have killed 241 people, claimed by radical Islamists, the state has begun to look again. The national education minister has introduced the "secular teaching of religious facts". Under the initiative, elements of religious studies have been included in geography, history, literature, arts and philosophy classes to "enhance understanding of our cultural heritage and the contemporary world. "Many teachers have taken it on board, though some have felt underprepared to teach religion in a society where religious practice is generally in decline”, said the president of the Observatory of Secularism, Jean-Louis Blanco. "Some teachers say 'I need to know the Koran, the Bible, the Torah'. But they are told that is not the case. They do not need to engage in confrontations with students who defend their religion." <https://www.thelocal.fr/20171020/the-fine-line-of-teaching-religion-in-frances-secular-schools>

Siena - Mentre avanza l'ipotesi d'Intesa tra una confederazione di associazioni musulmane e lo Stato italiano, il 26 settembre, l'Università di Siena e l'università Qarawiyyin di Fes, Marocco, uno dei più antichi centri di insegnamento islamico del mondo, hanno firmato un accordo di cooperazione che prevede, come recita un comunicato dell'ateneo italiano, “uno scambio di docenti, ricercatori e studenti” e l'attivazione di corsi specifici “volti alla formazione di profili professionali in grado di operare in un ambiente multiculturale”. Per saperne di più: <http://www.oasiscenter.eu/it/articoli/religioni-e-spazio-pubblico/2017/10/23/il-marocco-former%C3%A0-leader-religiosi-italiani>

London - Almost 80 per cent of the world's population live in countries with “high” or “very high” levels of restrictions and hostilities towards certain beliefs, a new report by the [All-Party Parliamentary Group \(APPG\) for International Freedom of Religion or Belief \(FoRB\)](#) released today (25 October) has found. Freedom of religion and belief must be made a political priority for the Foreign Secretary and a strategic priority for both the Foreign and Commonwealth Office and the Department for International Development. The APPG report highlights the current rhetoric of observing Art. 18 of the Universal Declaration of Human Rights - which states everyone has the right to freedom of thought, conscience and religion. <http://www.thetablet.co.uk/news/7954/0/how-the-uk-government-can-do-more-to-understand-the-role-of-religion-globally>

Lisboa - La polémica en Portugal por el juez que recurre a la Biblia para justificar casos de violencia contra las mujeres. *"El adulterio de la mujer es un gravísimo atentado al honor y la dignidad del hombre. Existen sociedades en las que la mujer adúltera es lapidada hasta la muerte. En la Biblia, podemos leer que la mujer adúltera debe ser castigada con la muerte"*. Esta cita está extraída de una sentencia judicial emitida en Portugal. Para el juez, el adulterio cometido por una mujer justifica la violencia machista que sufrió a manos de su ex marido y su antiguo amante. http://www.bbc.com/mundo/noticias-41744267?ocid=socialflow_twitter

Hamburg – Universität. Junge Männer, die muslimische Studentinnen auffordern, ein Kopftuch zu tragen, und salafistische Prediger, die auf den Fluren öffentlich zu Gebeten aufrufen: Immer wieder ist es an der Uni Hamburg in den vergangenen Jahren zu Problemen zwischen frommen Anhängern verschiedener Religionen und Nichtgläubigen gekommen, zu Irritationen im Umgang mit der Religionsausübung. <https://www.welt.de/regionales/hamburg/article169771272/Hamburger-Universitaet-muss-religioesen-Verhaltenskodex-einfuehren.html>

Asmara - Eritrea's security forces shot at protesters, using live ammunition, in the capital Asmara on Tuesday (31 October) during a protest against the government's plans to turn all schools public. This would mean forbidding students from wearing religious items such as Christian crosses or Muslim headscarves. According to the Eritrean news site *Asmarino Independent* the Eritrean government has had longstanding plans to transform all schools into 'community', or public, schools. In September it notified the schools, saying the changes would take place with immediate effect.

Bruxelles - I mass media hanno dato grande importanza alla notizia che il Belgio è il paese dove la gente ha più problemi con la religione di tutto il mondo. Il 68% dice che la religione fa più danno che bene. Dopo vengono la

Germania con il 63%, la Spagna e l’Austria pure con il 63%, l’India con il 62%, la Francia con il 61%, l’Italia con il 47% e il Giappone con il 26%. Resta comunque vivo l’interesse per le missioni. Le scuole cattoliche belghe rappresentano nelle scuole di base il 62% della popolazione, nelle scuole medie e superiori il 74%. Ma anche in queste scuole – si osserva – è difficile assicurare l’identità cattolica, dato che molti del corpo insegnante non frequentano la chiesa. È forte il movimento di separare le scuole di ogni tipo e grado dall’influsso della Chiesa, che si esprime con interventi della conferenza episcopale. (Francesco Strazzari, *SettimanaNews*, 30 ottobre 2017).

Londres - Le calendrier n’est-il pas assez laïque ? Plusieurs écoles britanniques ont en tout cas décidé de supprimer les mentions BC (*Before Christ*) et AD (*Anno Domini*) de leur enseignement et de les remplacer par des formules jugées plus consensuelles : *Before Common Era* ou *Common Era*. Ce sont les *Standing Advisory Councils on Religious Education* (Conseils consultatifs permanents sur l’éducation religieuse, SACRE) de plusieurs localités qui ont ainsi recommandé de privilégier l’usage d’une datation plus neutre dans le cadre des cours de religion, « afin de ne pas heurter ceux qui ne sont pas chrétiens ». À noter que l’usage du terme « ère commune » est beaucoup plus répandu dans le monde anglo-saxon qu’ailleurs (d’après le journal *La Croix* du 31 octobre).

Roma – Le comunità cristiane di base diffondono a fine settembre un documento col quale invitano genitori e studenti a “non avvalersi dell’ora di religione confessionale nella consapevolezza che l’articolazione multiculturale della società italiana richiede oggi la rinuncia ad ogni privilegio come premessa di una convivenza basata sul rispetto, sull’interazione delle differenze, sulla ricerca della pace civile”. Illogico: come se la convivenza nella diversità venisse meglio garantita dall’analfabetismo religioso, anziché da un obiettivo supplemento d’informazione.

Rio de Janeiro – Dossier sobre la sentencia y selección de la votación de los ministros del Supremo Tribunal Federal, declarando la constitucionalidad de la confesionalidad de las clases de religión y rechazando la Acción Directa de Inconstitucionalidad presentada por la Procuraduría General de la República. Un extracto: “ [...] Em matéria confessional, o princípio da laicidade do Estado – matriz de que emana, entre outras prerrogativas essenciais, a liberdade religiosa – será efetivamente respeitado se, tratando-se de ensino religioso, este não tiver conteúdo confessional, interconfessional ou ecumênico, pois, nesse específico domínio, o aparelho estatal, para manter posição deestrada neutralidade axiológica, não poderá viabilizar, na escola pública, a ministração de aulas que se refiram a uma ou a algumas denominações religiosas”. (Supremo Tribunal Federal de Brasil: <http://www.stf.jus.br/arquivo/cms/noticiaNoticiaStf/anexo/ADI4439mCM.pdf> - 27 de septiembre de 2017).

NRW (North Rhine-Westphalia) - A newly published decision from March reveals that Germany's Constitutional Court rejected a lawsuit by Muslim parents who wanted their son to be exempt from the religious teachings at a publicly funded Catholic school in the state of North Rhine-Westphalia. According to the court, the boy's parents did not make a strong enough argument for the judges to consider the case. Underlining Germany's sometimes porous boundary between church and state, the court has effectively affirmed the elementary school's right to force non-Catholic students to attend religion classes and services. <http://www.dw.com/en/court-muslim-boy-must-attend-nrw-schools-catholic-service>

Londra – La Chiesa anglicana ha diffuso una versione aggiornata di un manuale-guida circa la prevenzione del bullismo scolastico relativo in particolare alla sfera sessuale. Destinata al milione di studenti delle sue 5000 scuole (*Church schools*), la guida, dal titolo *Valuing all God's Children* (Valorizzare tutti i figli di Dio, Autunno 2017, 52pp.), si pone l’obiettivo di impedire che «i ragazzi perdano la fiducia in se stessi e nelle loro capacità a causa di atti di bullismo subiti per la loro (reale o percepita) identità di genere o orientamento sessuale». La guida si ricollega a un altro recente documento edito dal Sinodo generale, *Visione dell’educazione della Chiesa d’Inghilterra* (2016), che illustra i quattro pilastri del proprio modello educativo: saggezza, conoscenza e abilità; speranze e aspirazioni; comunità e vita comune; dignità e rispetto. <http://www.worldreligionnews.com/religion-news/church-england-encourages-schools-explore-gender-identity-children>

Sarajevo - A historic master’s program has been created in Sarajevo that primarily focuses on Interreligious Studies and Peacebuilding, taught by the three major theological seminaries of Catholic, Islamic and Orthodox thought. The program is currently only being offered to local students, but there are hopes of expanding the course to international students. “This program represents efforts of the three faculties to work, on a scientific basis, on peace-building and reconciliation in this country,” said Darko Tomasevic, the dean of the Catholic Theological Faculty in Sarajevo. <https://cruxnow.com/global-church/2017/11/15/historic-peacebuilding-program-launches-bosnia-herzegovina/>

Montenegro - The head of the Islamic Community in Montenegro Rifat Fejzic called competent authorities to inspect some Islamic schools in the north of the country, since they have been illegally set up by an Islamic Community in Serbia (with the seat in Novi Pazar, close to the border with Montenegro; there is also an Islamic Community of Serbia, with its seat in Belgrade, Capital of Serbia). He clarified that these schools are opened in at least two municipalities, Rozaje and Petnjica, and maybe in a third - Plevlja – in the form of medresa, Quranic school and even kindergarten, abusing the term „children’s playroom“: „They are opened by Islamic Community in Serbia in rented premises and certainly not with good aims”, said Fejzic.

Read more / En savoir plus : <http://www.eurel.info/spip.php?article3385&lang=en>

Athens - Greece prepares to do away with compulsory *sharia* in Western Thrace. Nearly a century after the sultans left, Greek Muslims will no longer have to live by Ottoman rules. The situation has its roots in regional history. Back in 1923, when Greece and Turkey were negotiating a massive, compulsory swap of religious minorities, it was agreed that two communities would have an exceptional right to remain where they lived: the Greek community of Istanbul (defined rather narrowly) and the Muslims of Western Thrace, a majority of whom spoke Turkish. Each community numbered around 110,000. After the vicissitudes of the past century, the Greeks of Istanbul have dwindled to a few thousand, while the Muslim population in Thrace has remained roughly level. More: <https://www.economist.com/blogs/erasmus/2017/11/jurisprudence-eu>

Londra – In Inghilterra esistono 177 scuole musulmane, diverse delle quali finanziate dallo Stato. Molte sono considerate di buon livello, altre sono sospettate perché inculcano valori in contrasto con quelli britannici. Di recente gli ispettori governativi hanno dovuto criticare l'imposizione (abusiva) del velo alle bimbe delle elementari, e la dissuasione (arbitraria) a partecipare alle lezioni di nuoto. Passando in rassegna certi libri di testo islamici, hanno scoperto che vi si insegna ancora che i mariti hanno il diritto di picchiare le mogli, che le donne sono esseri inferiori e che nella vita non devono nutrire particolari ambizioni. “La Gran Bretagna va giustamente fiera del suo pluralismo culturale e religioso, per cui accanto alle scuole anglicane esistono quelle cattoliche, ebraiche e musulmane; ma ora si trova alla ricerca di un difficile equilibrio fra tolleranza e adesione ai valori nazionali. Senza i quali si teme possa essere a rischio la coesione della società e la sua stessa sicurezza” (Luigi Ippolito, *Corriere della sera*, 29/11/2017).

Amman - The World Council of Churches (WCC) Executive Committee met in Amman, Jordan from 17-23 November to approve the 2018 plan and budget and prepare for renewal of the WCC strategic plan. The Executive Committee also discerned the way forward for the WCC’s involvement in Palestine and Israel by learning more about the particular situation in Jordan and the Middle East, then discussing the challenges of the churches and the WCC response. <http://www.oikoumene.org/en/press-centre/news/wcc-executive-committee-envisions-future-for-unity-justice-and-peace>

Kazakhstan - Compulsory re-registration if restrictions become law. Amending Law imposing new restrictions on freedom of religion or belief is now with Prime Minister. If adopted, it will require re-registration of almost all religious communities, and impose new restrictions on and punishments for religious education, sharing beliefs, censorship of literature and (for state officials) participating in worship. See full article below: http://www.forum18.org/archive.php?article_id=2335

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REFERENCE BOOKS • HANDBOOKS • REPORTS • YEARBOOKS • BIBLIOGRAPHIES

01. UNESCO, *Interculturalism at the Crossroads. Comparative perspectives on concepts, policies and practices*, Edited by Fethi Mansour, Published in 2017 by the United Nations Educational, Scientific and Cultural Organization, 7, place de Fontenoy, 75352 Paris 07, UNESCO 2017, pp. 324 - <http://unesdoc.unesco.org/images/0024/002480/248066E.pdf> - “Preventing conflicts means investing in capacity and institution building, and helping governments to address the needs of their citizens and to respect their rights. The mobilization of worldwide research networks, and notably the UNESCO Chairs /UNITWIN networks, reaffirms their role in the democratic organization of society and the promotion and recognition of diversity. This academic compendium, the fruit of collaboration between UNESCO and the ‘UNITWIN Network on Interreligious Dialogue for Intercultural Understanding’, presents the current state of affairs with regard to the interpretation and application of intercultural dialogue in different contexts and parts of the world. The articles in it also seek to highlight today’s challenges in the field of intercultural dialogue, while proposing a set of innovative recommendations, including to UNESCO” (p.5). See in particular part III, chapter 5: *Interreligious reflections: the process and method of collaborative interfaith research*, by Alon Goshen-Gottstein, pp. 277-298.

02. *World Yearbook of Education 2018: Uneven Space-Times of Education: Historical Sociologies of Concepts, Methods and Practices*, Julie MCLEOD, Noah W. SOBE, Terri SEDDON Editors, Routledge, 01 dic 2017, 262 pp. - https://books.google.it/books?id=FCBBdWAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - This latest volume in the *World Yearbook of Education* Series considers changing space-times of education by asking how they become unevenly textured as our worlds globalise, horizons shift and familiar points of reference melt and are remade. Acknowledging the reach of economic and cultural change, digital communication, geopolitics and persistent inequalities, the chapters trace processes that are re-making education and societies. Examining the depth of their impact on practices, methods and concepts reveals the significance of knowledge-building and socially embedded forms of reasoning in emerging patterns of educational governance, pedagogic and policy reforms as well as in lived understandings of self and social worlds. The organisation of the collection into three sections – *Making Spaces, Troubling Temporalities, and Mobility and Contexts* – begins to map out an ambitious project. It calls on education researchers and professionals to write the present as history by grasping the socio-spatial, historical and political dimensions and effects that frame, form and filter the educational present. This research calls for a revitalised historical sociology and novel forms of comparative education that can provide productive insights, inform creative problem solving and suggest practical directions for education. This agenda recognises: the unevenness of educational space-times; the making of education as a social institution; the persistence and effects of social embeddedness, eventful space, situated knowledge, and geosocial thinking; the present as history and multiple temporalities in education; different registers of transformation that become visible through lenses such as identity, work, citizenship and mobility. The *World Yearbook of Education 2018* continues the project of compiling worldwide research on globalising education. These volumes offer a powerful commentary on how and why space-times of education are changing and emphasise the importance of forms of knowledge that materialise categories of professionals, policies and practices. This volume will be of interest to academics, professionals and policymakers in education and social policy, and also to scholars who engage in historical studies of education and debates about the socio-material formations that contribute to educational inequalities and dynamics of difference.

03. *Bibbia italiana della Riforma. Nuovo Testamento*. In occasione della «Giornata della Riforma», promossa a Roma dalla Federazione delle chiese evangeliche in Italia il 28 ottobre 2017, presso la chiesa valdese di Piazza Cavour a Roma, la Società biblica britannica e forestiera (Sbbf) e la Società biblica in Italia (Sbi) hanno presentato ufficialmente la pubblicazione del Nuovo Testamento, prima tappa del progetto di una nuova traduzione della Bibbia: la *Bibbia italiana della Riforma*. L’idea di una nuova

traduzione della Bibbia nasce dalla considerazione che finora le Bibbie evangeliche in italiano sono state tutte revisioni di quel capolavoro che fu la traduzione di Giovanni Diodati del 1607. “Ci è sembrato che dopo quattrocento anni da quel lavoro e dopo trent’anni dalla *Traduzione interconfessionale in lingua corrente* (Tilc), il Protestantismo italiano fosse pronto per produrre una nuova versione dai testi originali, che fosse la traduzione della nostra generazione. Tratto distintivo di questo lavoro è stata l’attenzione al testo originale, nel senso che il comitato di traduzione ha cercato di mantenere una maggiore fedeltà al testo greco. I lettori troveranno alcune differenze con le versioni che abbiamo sempre letto. Abbiamo evitato di usare il linguaggio ecclesiastico, e riportato al significato originale alcune delle parole a cui eravamo abituati, anche se questo potrà suonare un po’ più “duro” in italiano. Abbiamo cercato, quando è stato possibile farlo, di mantenere lo stile dell’autore biblico. Siamo desiderosi di conoscere l’effetto che avrà sul lettore questa maggiore fedeltà al testo greco». Ci auguriamo che questa prima edizione sia letta da tante persone, sia criticata e commentata in modo costruttivo affinché l’edizione del prossimo anno venga rivista alla luce delle osservazioni dei lettori. Vorremmo che questo strumento entrasse ampiamente nelle nostre comunità, fosse condiviso in modo da poter essere quanto più possibile espressione delle nostre chiese” (*Erik Noffke*).

http://www.riforma.it/it/articolo/2017/10/24/la-bibbia-italiana-della-riforma?utm_source=newsletter&utm_medium=email

04. **Human Rights Documents Online (HRDO)** will ultimately contain all human rights documents collected by the Human Rights Internet (HRI) in Ottawa in Canada since 1980. These documents emanate from 483 non-governmental human rights organizations (NGOs) worldwide, some of which have a universal scope, whilst others focus on the attainment of human rights in a specific area of the world. <http://primarysources.brillonline.com/browse/human-rights-documents-online>

05. **Encyclopedia of Jewish History and Culture**, Brill 2017, Online Publication. Editor-in-Chief: Dan Diner, on behalf of the Saxonian Academy of Sciences and Humanities in Leipzig Editorial Staff: Markus Kirchoff (Head), Philipp Graf, Stefan Hofmann, Ulrike Kramme, Regina Randhofer, Frauke von Rohden, Philipp von Wussow. Consulting Editors of the English Edition: Cornelia Aust, Philipp Lenhard, Daniel Mahla - <https://mail.google.com/mail/u/0/?tab=wm#inbox/15f0f82ff951e1cc> - 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.

06. **Index Islamicus** Edited by C.H. Bleaney, S. Sinclair, P. García Suárez and G. Schwarb, Brill 2017 - *Index Islamicus Online* is the international classified bibliography of publications in European languages on all aspects of Islam and the Muslim world. Rightly described as 'an indispensable tool for libraries, graduates and undergraduates alike'. The *Index Islamicus Online* provides the reader with an effective overview of what has been published on a given subject in the field of Islamic Studies in its broadest sense. Presently, Index Islamicus contains over 500,000 records, covering all the main Muslim areas of Asia and Africa, as well as Muslims living elsewhere, and their history, beliefs, societies, cultures, languages and literatures. It includes material published by Western scholars in the fields of Humanities and Social Sciences, specialist area- and subject-based areas, and by Muslims writing in European languages. Publications recorded are in the form of articles, books and reviews. All essays and papers contained in multi-author volumes are recorded, classified and indexed separately. Over 5,000 journals are surveyed for inclusion in the database, together with conference proceedings, monographs, multi-authored works and book reviews. Journals and books are indexed down to the article and chapter level. Newspapers, news magazines, and government or official “grey” literature are excluded. Reviews from specialist periodicals in the field, and some relevant reviews from selected other titles are listed by title of work under review. An overview of the consulted periodicals: [index-islamicus-consulted-periodicals-yearbook-2010.pdf](http://www.index-islamicus.com/index-islamicus-consulted-periodicals-yearbook-2010.pdf)

07. Sophie-Hélène TRIGEAUD, **Interreligio - International bibliography on interreligious studies / Interreligio. Bibliographie internationale sur l'interreligieux**, Université de Strasbourg / Interreligio, Volume 1, 26 juillet 2017, Université de Strasbourg - http://interreligio.unistra.fr/wp-content/uploads/2017/07/INTERRELIGIO_International-Bibliography_1_Strasbourg_Trigeaud.pdf - *Interreligio* propose une bibliographie internationale et analytique sur l’interreligieux et les domaines connexes que ce thème implique. Sous la forme d’une série de volumes à parution régulière, ce recensement tient compte des données recueillies sur les trois pôles français, allemand et suisse du projet. Le présent volume fait état du recensement établi à Strasbourg durant la première étape du projet. Ce document a pour but d’offrir un classement par thème, par religion et par champs connexes, des publications et fonds documentaires sur l’interreligieux. Chaque entrée est suivie d’un encadré présentant le résumé publié par l’auteur ou l’éditeur, accompagné de l’URL renvoyant au texte source.

08. James ARTHUR, L. Philip BARNES (Eds.), **Education and Religion**, Routledge-Ashgate, 2017, voll. I, II, III, 1374 pp. [08.254.74.112/books/details/9781138827769/](http://www.routledge.com/9781138827769) - The intersection of education and religion raises complex questions and provokes heated—sometimes fraught—debates. Fundamentally, what is the role of religious education in national curricula? And how

especially does religious education work in countries that seek explicitly to separate church from state? What is the relationship between research and classroom practice? And what of religious education in non-school settings? What place should so-called faith schools (such as Brooklyn's Khalil Gibran International Academy) have in modern plural societies? And, more broadly, how far should publicly funded education officials seek to accommodate the views and feelings of religious communities? This new four-volume Routledge collection addresses these and other controversies. Edited by two leading scholars, *Education and Religion* meets the need for an authoritative reference work to codify and make sense of the field's burgeoning literature. The editors have drawn on the most important and influential research from a broad range of countries and perspectives to create a one-stop 'mini library'. With comprehensive introductions to each volume, newly written by the editors, *Education and Religion* is an essential addition to Routledge's Major Themes in Education series. It is destined to be valued by educationalists and scholars working in related areas as a vital reference and research tool.

ESSAYS • MONOGRAPHS • THESES

09. Bojan ALEKSOV, *Religious Education in Serbia as a Litmus test for Church–State relations*, in: Ognjenović G., Jozelić J. (eds), *Education in Post-Conflict Transition. Palgrave Studies in Religion, Politics, and Policy*, Palgrave Macmillan, Cham 2018, pp.211-230 - https://link.springer.com/chapter/10.1007/978-3-319-56605-4_10 - Fifteen years after its introduction religious education (RE) in Serbia hardly arises any more public interest and most students, parents and teachers seem to have come to terms with it. Couple of years after first classes began I conducted an evaluation and in the meantime many other authors have done research, providing valuable insight, analysis and criticism of many of its aspects as well as recommendations for its improvement. In the past years some technical issues raised have been resolved while other problems remained. However, going beyond technicalities there is a scant evidence and limited pedagogical methodology to demonstrate whether and what impact RE had on those enrolled and the Serbian society in general. So what is there more to say on the subject that would draw attention, especially that of English language readers? It is only in the larger context of its introduction and continuous amendments it underwent that RE provides useful hints for scholars of contemporary Serbian society.

10. Stefan ALTMAYER, Helga KOHLER-SPIEGEL, Rudolf ENGLERT, Elisabeth NAURATH, Bernd SCHRÖDER, Friedrich SCHWEITZER (Hrg.), *Menschenrechten und Religionsunterricht*, Vandenhoeck & Ruprecht Verlag, Okt 2017, 234 Seiten - https://books.google.it/books?id=zek3DwAAQBAJ&dq=Zeitschriften+Akademischen+Religionsunterricht+Ethik+2017&hl=it&source=gbs_navlinks_s - „Menschenrechte“ sind zu einem zentralen Thema des Religionsunterrichts geworden, aber bislang fehlte eine fundierte didaktische Grundlegung. Gesellschaftliche, kirchliche, theologische und pädagogische Gründe sprechen gleichermaßen für eine nachhaltige Menschenrechtsbildung. Der Religionsunterricht kann dazu einen spezifischen Beitrag leisten, vor allem im Blick auf die Gottebenbildlichkeit des Menschen als Begründung einer unverlierbaren Würde, aber auch durch eine pädagogisch reflektierte Didaktik. Nicht zuletzt bietet dieser Unterricht zahlreiche Möglichkeiten, aktuelle Fragen einer an den Menschenrechten orientierten gesellschaftlichen Praxis aufzunehmen. Das Konzept des Bandes verbindet mehrere Dimensionen miteinander: 1/Zunächst wird der aktuelle Stand der Diskussion über Menschenrechte vorgestellt – mit Beiträgen u.a. aus rechtlicher Sicht, aus der christlichen und islamischen Theologie, der Politikwissenschaft und der Religionspädagogik. 2/Im zweiten Teil des Bandes werden Zugänge aus Pädagogik und Religionspädagogik sowie Religionsdidaktik sowie der Didaktik des Ethikunterrichts präsentiert. 3/Zahlreiche didaktische Konkretionen entfalten Unterrichtsthemen – etwa zu Gender, Kinderrechten, Inklusion, Ökologie, aber auch Rassismus und Todesstrafe

11. Pedro F. ALVAREZ LÁZARO, Andrea CIAMPANI, Fernando GARCÍA SANZ (eds.), *Religión, laicidad y sociedad en la Historia contemporánea de España, Italia y Francia*, Editorial de la Universidad Pontificia Comillas, Madrid 2017, pp. 424 - <https://www.agapea.com/libros/Religion-laicidad-y-sociedad-en-la-Historia-contemporanea-de-Espana-Italia-y-Francia-9788484687023-i.htm> - La historia contemporánea de España, Italia y Francia se ha ido modelando por las respectivas dinámicas de integración del factor religioso en general, y del catolicismo nacional en particular, en la modernidad política y social de los tres países. Por ello, un estudio estructurado en clave comparada favorece una renovada y más profunda reflexión sobre la evolución de la mentalidad religiosa en la sociedad europea meridional, hoy todavía más compleja por el crecimiento de la presencia musulmana junto a las confesiones cristianas. Son muchos los aspectos que pueden ser considerados a la hora de hacer una comparación profunda de los casos español, italiano y francés. Los actores políticos y sociales ofrecen un cuadro más complejo de lo imaginado por aquellos que ven la historia como un escenario de lucha entre bloques monolíticos e ideológicamente contrapuestos. Indagar y hacer emerger la pluralidad de dinámicas y de interdependencias que caracterizan instituciones civiles, organizaciones eclesiales y asociaciones sociales, tanto desde el punto de vista interno como del relacionan, significa abandonar cómodas representaciones historiográficas para alcanzar una mayor y mejor comprensión de la realidad histórica.

12. Rita BENIGNI, *Educazione religiosa e Modernità. Linee evolutive e prospettive di riforma*, Giappichelli, Torino 2017, XVI -322 - <https://www.libreriauniversitaria.it/educazione-religiosa-modernita-linee-evolutive/libro/9788892109469> - L'istruzione e l'educazione di fanciulli e giovani, in Europa, sono affidate fin dal medioevo alla Chiesa, quindi diffuse con le 'scuole popolari' dalla Riforma protestante e dalla Controriforma nei paesi cattolici. Progressivamente, per opera di sovrani illuminati e con la svolta epocale della modernità, si afferma in Europa una scuola guidata e disciplinata dallo Stato, che al di fuori dell'area mediterranea coniuga il privato con il pubblico. La modernità conosce così lunghi conflitti e aspre tensioni tra Stato e Chiesa per la presenza dell'insegnamento religioso nella scuola statale, e per quell'equilibrio pubblico/privato che ciascuno cerca di alterare a

proprio vantaggio. Le lacerazioni culminano col dominio totalitario, che a destra mira a rifare della religione l'instrumentum regni, mentre a sinistra, per la prima volta, la cancella da scuola e società. La fine dei totalitarismi e la nuova era dei diritti umani attenuano i conflitti: le Chiese correggono antichi errori e stemperano il proprio esclusivismo, mentre lo Stato realizza una scuola pluralista, aperta al contributo di diverse idealità tanto nelle strutture pubbliche che nelle private, divenute parte integrante della rete formativa. In un continente tendenzialmente unificato da democrazia e diritti umani, nuove esperienze si moltiplicano in un orizzonte di accettazione: si mantiene la tradizione denominazionale, ma si sperimenta l'approccio storico-comparativo; si delineano programmi interconfessionali accanto all'inglese *multifaith RE*; tendenze che spesso si mischiano. Nell'Europa così rasserenata nuovi problemi compaiono all'orizzonte, per l'interculturalità legata all'immigrazione e la necessità di opporsi a pratiche fondamentaliste; per il bisogno che sovrasta tutti gli altri: fare della religione uno strumento di incontro, pacificazione, affinamento. È davanti a noi un comune cammino d'Europa, per la scuola e la formazione dei giovani, in parte ancora da scrivere.

13. Friederike BENTHAUS-APEL, Sabine GRENZ, Veronika EUFINGER, Albrecht SCHÖLL, Nicola BÜCKER, *Wechselwirkungen: Geschlecht, Religiosität und Lebenssin. Qualitative und quantitative Analysen anhand von lebensgeschichtlichen Interviews und Umfragen*, Waxmann 2017, 320 Seiten - <https://www.waxmann.com/waxmann-buecher/?no> - Religionen, Religiosität und religiöse Praktiken haben in den letzten zwei Jahrzehnten an Sichtbarkeit gewonnen. Im Zuge dessen wird die Säkularisierungsthese, die lange als gültige Beschreibung für die Entwicklung modernisierter Gesellschaften galt, kontrovers diskutiert und weiterentwickelt. In welchem Zusammenhang stehen Geschlecht, Religiosität und Lebenssin in diesem postsäkularen Rahmen? Welche Subjektivierungs- und Fremdzuschreibungsprozesse liegen der Vergeschlechtlichung von Personen im Hinblick auf Sinnstiftung, Religiosität, Spiritualität und Kirchlichkeit zugrunde? Diese Fragestellungen werden im Rahmen dieser Studie sowohl qualitativ als auch quantitativ untersucht. So werden einerseits lebensgeschichtliche Interviews evangelisch sozialisierter oder im evangelischen Kontext engagierter Personen und andererseits repräsentative Umfragedaten des ALLBUS 2012 bearbeitet, um die Zusammenhänge zwischen Geschlecht, christlicher Religiosität und Lebenssin zu erklären. Die Ergebnisse zeigen vielfältige Bezüge zwischen Geschlechterkonstruktionen und individueller Sinnstiftung.

14. Michael Loren BOGART, *Describing the experience of teaching theological education courses cross-culturally using e-learning methods: A phenomenological study*, Dissertation for degree of Doctor in Education, Liberty University Lynchburg VA, 2017, 221pp - <http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=2605&context=doctoral> - The purpose of this transcendental phenomenological study will be to describe how selected Western theological educators have experienced the process of teaching theological education courses cross-culturally using e-learning methods. The essential phenomenon will be explored through the central research question: How do Western ministry educators experience cross-cultural theological education using e-learning formats? The theoretical frame work guiding this study will be Knowles' Adult Learning Theory, with Hofstede's Dimensions of Culture informing the cross-cultural elements. Participants will be selected from a population of educators within Nicene Christianity with theological bachelor's degrees and above from accredited Western educational institutions. The methods of data collection will include open-ended, semi-structured interviews, focus groups, and visual representations of the essential experience. Data transcripts will be coded using the constant-comparative method and verified for accuracy. [Keywords: cross-cultural education, online education, theological e-learning, theological education, e-learning, m-learning, Christian higher education].

15. Fernando CATARINO, Sérgio AZEVEDO JUNQUEIRA (Eds), *Desafios do Ensino Religioso numa sociedade laicizada. Fórum Internacional de Ensino Religioso*, Edições Universitárias Lusófonas, Lisboa 2016, 364 pp. ISBN 978-989-757-042-1 - www.gper.com.br/noticias/b4b37gf52e3bd578442e2ca05265041.pdf - O Ensino Religioso é um componente curricular desafiador nos diferentes sistemas de ensino, dos diferentes países, com a intencionalidade de discutir este componente com especial ênfase em Portugal e no Brasil, mas também em outros cenários educacionais, visando compreender os diferentes modelos deste componente curricular, a formação dos professores, as pesquisas sobre o tema, assim como a relação da disciplina com a gestão das instituições de ensino e o corpo técnico, pensámos em organizar o 1º Fórum internacional de Ensino Religioso. Em Maio de 2015 reuniram-se em Lisboa, na Universidade Lusófona cerca de 100 investigadores e professores de Ensino Religioso para uma profunda partilha de reflexões, experiências e questionamentos relativos às especificidades de uma disciplina que atinge o âmago da formação integral dos jovens estudantes pelas convicções e assuntos com que lida a discussão levada a cabo abriu novas perspectivas e trouxe novos elementos para a discussão em uma sociedade que assume novas relações com as manifestações religiosas individuais e coletivas que se repercutem no processo de ensino-aprendizagem das novas gerações. Propusemos como tema "Desafios do Ensino Religioso numa sociedade laicizada", tema extremamente bem acolhido pelos participantes que o trabalharam das mais diversas perspectivas com comunicações de grande qualidade, com a presença de investigadores da Europa e da América foram relidos os temas como a questão a identidade e o currículo, a diversidade no ensino religioso, recursos e metodologia, a formação do professor, os sistemas de ensino e as instituições de ensino visando perceber de que forma o ER se está a adaptar a esta nova realidade e como está a responder a os desafios que a sociedade hodierna lhe coloca.

16. Tereza ČESKÁ, *Multicultural education. Construction of identity in Czech educational system*. Praha, 2017, 51 ss. Diplomová práce (Mgr.) Univerzita Karlova, Fakulta sociálních věd, Institut sociologických studií. Katedra veřejné a sociální politiky. Vedoucí diplomové práce Doc. PhDr. Arnošt Veselý, Ph. D. - https://dspace.cuni.cz/bitstream/handle/20.500.11956/91117/DPTX_2015_1_11230_0_449131_0_175538.pdf?sequence=1 - This master's thesis is concerned with the understanding of identity in the multicultural education in the Czech educational system –more precisely by the construction of identity. Multicultural education is the main educational stream, when it comes to the education against racism, xenophobia, intolerance or

discrimination. In the Czech Republic, the multicultural education is one of the cross-subjects defined in the Educational Framework Programs. Lately, there have been many criticisms and concerns regarding multicultural education's tools including the identity politics due to its inability of reaching the proclaimed goals and objectives. Sometimes, it does quite the opposite – it reproduces dangerous stereotypes in the society and perpetuates discrimination. Identity is the key element in the multicultural education. How we perceive ourselves and others, influences many spheres of our lives. Whether the groups are constructed positively or negatively influences for example the allocation of benefits. Within this regard, through the discursive analysis, the construction of identity in the multicultural education is examined. It has been proven that the multicultural education tends to either construct the identity on the basis of external characteristics, which are visible on the first sight (skin colour, language, tradition, etc.), or the identity is constructed due to the encounter with “the others”. Through discursive analysis the multicultural identity was constructed on the level of knowledge as cultural identity, on the level of skills as ‘preservation’ and on the level of attitudes as ‘tolerance’. Students thus have to learn about the cultural characteristics of socio-cultural groups, which they have to tolerate and at the same time they should preserve their own identity. The identity constructed as follows turns out to be problematic when achieving the goals of multicultural education's policy.

17. Holger DAUN, *Islamic education around the world. Commonalities and varieties*, vol. 7 of the series *International Handbooks of Religion and Education*, Springer 2017, pp 1-25. This introduction takes a comparative perspective, which implies that certain elements of the various types of Islamic education around the world are compared. This perspective focuses mainly on the development of Islamic education in interaction with the state and state-funded education. Such perspective may be made at the cost of other similarities and differences, resulting in omission of certain aspects. The aspects studied here are the following ones: (a) whether compulsory education is allowed to take place in non-recognized private Islamic education; (b) whether the schools are regulated, monitored, or inspected; (c) whether Islamic schools are subsidized by the state; (d) whether Muslim and other private schools have to apply a national curriculum; (e) whether students in private (including Muslim) schools acquire a diploma that is valid for further education in other schools or in the labor market; and (f) whether state-run schools teach Islamic subjects. The introduction includes the countries presented in Section III but also compares these countries with some others, such as Islamic education in Australia.

18. Henri DERROITTE et Diane du VAL D'EPREMESNIL (eds.), *Un cours de religion pour quoi ? Vécu et attentes des élèves du secondaire en Belgique francophone*, Presses Universitaires de Louvain, 2017, 177pp – Diffusion : duc@ciaco.com - L'enquête – qui a intéressé 1644 élèves entre 17 et 19 ans, rejoints par un questionnaire online ou sur papier – visait des objectifs assez précis : « savoir si nos élèves se posent des questions sur le sens de la vie, et si l'école, à travers ses cours de religion, peut y répondre » ; deuxièmement, « relever les représentations qu'ont les élèves (catholiques ou pas) du cours de religion sur Dieu, le Christ, les contenus de la foi, la Bible, sa lecture et ses auteurs, ainsi que les grands thèmes chrétiens » ; tertio, « comprendre la perception du cours de religion de la part des élèves, en les interrogeant sur leur vision du cours, des programmes, des compétences mises en œuvre, ainsi que sur l'attente d'un cours de religion idéal qu'ils souhaiteraient » ; poser enfin « la question de la multiculturalité et de la diversité religieuse et convictionnelle, en sollicitant les élèves sur leurs affinités avec d'autres religions ou leur envie de les découvrir, mais également sur leur perception des religions et de leur place à notre époque ainsi que sur la pluralité religieuse ». L'instrumentation et l'interprétation des données empiriques sont confiées à un groupe d'experts aux différentes compétences académiques. Cette enquête régionale belge se veut en lien et en comparaison avec d'autres enquêtes européennes analogues (notamment celle de Ziebertz-Riegel, 2005-2009, et celle du projet REDCo, 2006-2009). Les directeurs de la publication souhaitent, par ailleurs, entrer en contact avec d'autres équipes d'experts pour poursuivre autant que possible des réflexions communes et complémentaires. Contact : <https://uclouvain.be/fr/instituts-recherche/rscs/crer-centre-de-recherche-education-et-religion.html>

19. Richard FEIST, *Religion and the challenges of Science*, Routledge 2017, 248 pp - https://books.google.it/books?id=efdADwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Does science pose a challenge to religion and religious belief? This question has been a matter of long-standing debate - and it continues to concern not only scholars in philosophy, theology, and the sciences, but also those involved in public educational policy. This volume provides background to the current 'science and religion' debate, yet focuses as well on themes where recent discussion of the relation between science and religion has been particularly concentrated. The first theme deals with the history of the interrelation of science and religion. The second and third themes deal with the implications of recent work in cosmology, biology and so-called intelligent design for religion and religious belief. The fourth theme is concerned with 'conceptual issues' underlying, or implied, in the current debates, such as: Are scientific naturalism and religion compatible? Are science and religion bodies of knowledge or practices or both? Do religion and science offer conflicting truth claims? By illuminating contemporary discussion in the science-religion debate and by outlining the options available in describing the relation between the two, this volume will be of interest to scholars and to members of the educated public alike.

20. Antje FLÜCHTER and Rouven WIRBSER (Eds.), *Translating Catechisms, Translating Cultures. The expansion of Catholicism in the Early Modern World*, Brill 2017, 356 pp. - <http://www.brill.com/products/book/translating-catechisms-translating-cultures> - This book explores the dimensions of early modern transcultural Christianities; the leeway of religious negotiation in and outside of Europe by comparing catechisms and their translation in the context of several Jesuit missionary strategies. The volume challenges the often assumed paramount Europeanness of Western Christianity. In the early modern period the idea of Tridentine Catholicism was translated into many different regions where it was appropriated and adopted to

local conditions. Missionary work always entails translation, linguistic as well as cultural, which results in a modification of the content. Catechisms were central instruments to communicate Christian belief and, therefore, they are central media for all kinds of translation processes. The comparative approach (including China, India, Japan, Ethiopia, Northern America and England) enables the evaluation of different factors like power relations, social differentiation, cultural patterns, gender roles etc. Contributors are: Takao Abé, Anand Amaladass, Leonhard Cohen, Renate Dürr, Antje Flüchter, Ana Hosne, Giulia Nardini, John Ødemark, John Steckley, Alexandra Walsham, Rouven Wirbser.

21. Paul GUTJAHR (Ed.), *The Oxford Handbook of the Bible in America*, Oxford University Press, 2017, 728 pgs - <https://books.google.it/books?hl=it&lr=&id=IJC4DwAAQBAJ&oi=fnd&pg=PA263&dq=europe+religious+studies+public+education+2011&ots=9haxrCo7Ba&sig=Cff0L6ptQLBk7aZjo5gkxX12Qw#v=onepage&q&f=false> - This Handbook is designed to address a noticeable void in resources focused on analyzing the Bible in America in various historical moments and in relationship to specific institutions and cultural expressions. It takes seriously the fact that the Bible is both a physical object that has exercised considerable totemic power, as well as a text with a powerful intellectual design that has inspired everything from national religious and educational practices to a wide spectrum of artistic endeavors to our nation's politics and foreign policy. This Handbook brings together a number of established scholars, as well as younger scholars on the rise, to provide a scholarly overview--rich with bibliographic resources--to those interested in the Bible's role in American cultural formation. See a chapter on *the Bible in American public schools*, pp. 259-276.

22. J. Mark HALSTEAD, *Islamic Education in England*, a chapter from *Handbook of Islamic education*, Springer 2017, vol. 7, pp. 1-17 - https://link.springer.com/referenceworkentry/10.1007/978-3-319-53620-0_48-1 - The first part of the chapter examines the public education system in England and the Muslim response to this system. The dual system of education means that about a third of state-funded schools are owned and operated by religious bodies (mainly the Church of England and the Catholic Church), but the remaining two-thirds are not fully secular as they are required by law to teach RE and provide a compulsory daily act of collective worship. Trends toward equality of provision over the last 40 years have resulted in (a) the widespread abandonment of single-sex education, (b) the spread of comprehensive education which involves the education of children of all abilities in the same establishment, and (c) the growth of multicultural education which seeks to meet the needs of children from different cultural, religious, and ethnic backgrounds and to prepare all children for life in a pluralist society. Although there has been a backlash against multicultural education in some quarters in the last 10 years, it has made state-funded education in England more Muslim-friendly in a number of ways. RE is no longer concerned with Christian nurture but adopts a world religions approach, with Islam as one of six religions studied. *Halāl* food is provided for school dinners, Muslim dress requirements are respected, and Islamic festivals are taken as school holidays. Some schools provide opportunities to study Islamic history and art and seek to make pupils aware of the Islamic contribution to knowledge more generally. Many Muslim parents are content with the current situation, and are prepared to take responsibility for nurturing their children in Islam at home or in the local community, while state-funded schools provide their general education. Others, however, do not like the distinction made between RE and secular general education (as against the spirit of *tawhīd*), do not like their children to be exposed to un-Islamic values throughout their school life, worry about the moral standards and values in English schools, and want their children to receive more support for their faith identity and spiritual development at school. The second part of the chapter looks at Islamic educational arrangements outside the state system. These include (a) Muslim full-time schools, of which there are currently nearly 150, mainly private but a few in receipt of state funding, and (b) Muslim supplementary schools, which children attend in the evenings or at weekends, mainly to learn Arabic and Islamic beliefs and practices. The third part looks at other issues, including academic results of Muslim students, Islamophobia in schools, the fear in British society that Muslim schools promote terrorism, the developing identity of British Muslims, official reports on Muslims and education, and contemporary issues like the development of free schools and home schooling.

23. Karin KITTELMANN FLENSNER, *Discourses of religion and secularism in Religious Education classrooms*, Springer 2017, 182 pages - <https://www.bokus.com/bok/9783319609485/discourses-of-religion-and-secularism-in-religious-education-classrooms/> - This book answers the question on how students and teachers talk about religion when the mandatory and non-confessional school subject of Religious Education is on the schedule in the "world's most secular country" To do this, it analyses discourses of religion as they occur in the classroom practice. It is based on findings from participant observation of Religious Education lessons in several upper secondary schools in Sweden. The book discusses different aspects of the role and function of non-confessional integrative Religious Education in an increasingly pluralistic, multireligious, yet also secularized society, at a general level. It looks at the religious landscape, different perspectives on school subjects, various models and the development of Religious Education, and discourses of religion of a secularist, spiritual and nationalistic nature. Religious Education is a school subject that manoeuvres in the midst of a field that on the one hand concerns crucial knowledge in a pluralistic society, and on the other hand deals with highly contested questions in a society characterized by diversity and secularity. In the mandatory, integrative and non-confessional school subject of Religious Education in Sweden, all students are taught together regardless of religious or secular affiliation. The subject deals with major world religions, important non-religious worldviews and ethics, from a non-confessional perspective. Thus, in the classroom, individuals who identify with diverse religious and non-religious worldviews, with a different understanding of what religion could be and what it might mean to be religious, are brought together. The book examines questions raised in this pluralistic context: What discourses of religion become hegemonic in the classroom? How do these discourses affect the possibility of reaching the aim of Religious Education which concerns understanding and respect for different ways of thinking and living in a society characterized by diversity?

24. Serdar KURNAZ, Wolfram WEISSE (Hrsg.), *Islamisches Recht zwischen Recht, Ethik und Theologie - Dokumentation einer öffentlichen Antrittsvorlesung*, Waxmann Verlag 2017, „Dokumentationsreihe“, Band 5, 48 Seiten - <https://www.waxmann.com/waxmann-buecher/> - Für eine wissenschaftlich und gesellschaftlich notwendige Pluralisierung von Theologie über die evangelische und katholische Theologie hinaus sind seit ca. 10 Jahren in Deutschland und im internationalen Bereich Ansätze für die Herausbildung von Theologien im Judentum, Islam, Alevitentum und sogar im Buddhismus entwickelt worden. Dies ist auch ein zentrales Anliegen der Akademie der Weltreligionen der Universität Hamburg. Hierbei spielt die islamische Theologie eine wichtige Rolle und innerhalb dieser in besonderem Masse auch das islamische Recht. Islamisches Recht ist zentral für die Ausformung einer kontextuellen islamischen Theologie, die für Wissenschaft und Gesellschaft in einer modernen Gesellschaft wie Deutschland von Bedeutung ist. Islamisches Recht prägt in hohem Maß ethische Diskurse, wie die Frage nach der Erkennbarkeit des Guten und Bösen und die Frage nach Gerechtigkeit. Zusätzlich zur wissenschaftlichen Bedeutung hat islamisches Recht auch eine praktische Bedeutung für Muslime in unserer Gesellschaft und bildet damit eine Brücke zwischen Wissenschaft und Gesellschaft. Um dieser Brückenfunktion gerecht zu werden, bedarf es einer möglichst kritischen Reflexion des Erbes der muslimischen Rechtstradition.

25. Arniika KUUSISTO, Liam GEARON (Eds.), *Value learning trajectories: theory, method, context*, Waxmann Verlag, 2017, 260pp - https://books.google.it/books?id=HHE5DwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The book provides a theoretical, methodological and contextual framing of value learning alongside individual life trajectories in a diverse range of international educational settings. It brings together philosophical approaches on value learning with empirical research findings from Australia, Austria, Ethiopia, Estonia, Finland, Germany, Iran, the Netherlands and the United Kingdom. A critical interdisciplinary bridge between value learning and life trajectory research, the volume gathers together contributions from leading and emergent researchers to facilitate evidence-informed insights and future collaborations in the field.

26. Louise LUND LIEBEMANN, *Interfaith dialogue in Christian Norway: enactment of inclusive religiosity as civilized behavior*, Journal of Religion in Europe, Vol. 10 (2017) 3, 301-327. <http://booksandjournals.brillonline.com/content/journals/10.1163/18748929-01003003> - Despite sparse scholarly attention from non-activists, Scandinavian interfaith fora are gaining momentum as a response to societal transformations of increased migration, world conflicts, and politically motivated violence. Combining theories of interaction, ritual performance, and civilizing processes, the article conducts a case study of public interfaith meetings held by a local interfaith forum in Kristiansand in Norway. Analyzing the meetings as organized cultural encounters, the study explores the transformative aspects of the events and it points to how the enactment of civilized forms of cross-cultural religiosity created within and by these public interfaith meetings is interlinked with formations of citizenship.

27. Fethi MANSOURI, *Interculturalism at the crossroads. Comparative perspectives on concepts, policies and practices*. Unesco 2017, 324pp - <https://gcedclearinghouse.org/sites/default/files/resources/170033eng.pdf#page=141> - [...] Preventing conflicts means investing in capacity and institution building, and helping governments to address the needs of their citizens and to respect their rights. The mobilization of worldwide research networks, and notably the UNESCO Chairs /UNITWIN networks, reaffirms their role in the democratic organization of society and the promotion and recognition of diversity. This academic compendium, the fruit of collaboration between UNESCO and the ‘UNITWIN Network on Interreligious Dialogue for Intercultural Understanding’, presents the current state of affairs with regard to the interpretation and application of intercultural dialogue in different contexts and parts of the world. The articles in it also seek to highlight today’s challenges in the field of intercultural dialogue, while proposing a set of innovative recommendations, including to UNESCO.

28. Ankica MARINOVIĆ, *Analysis of Catholic religious instruction textbooks in Croatian primary schools: how do they teach atheism?*, in: Ognjenović G., Jozelić J. (eds), *Education in Post-Conflict Transition. Palgrave Studies in Religion, Politics, and Policy*, Palgrave Macmillan, Cham 2018, pp. 229-253 - https://link.springer.com/chapter/10.1007/978-3-319-56605-4_7 - The change in the position of religion and religious communities in Croatia after the 1990s has been followed by a considerable increase in declared religiosity. The high level of declared Catholics together with the high level of religious identification, and religious belief, practice points to a highly visible trend towards the desecularization and revitalization of religiosity after the fall of communism. Such a trend places Croatia among the countries with the highest level of religiosity in Europe, behind Poland, Romanian Transylvania, Malta, Portugal, Italy, and Ireland.

29. Antoine MESSARRA (ed.), *La gestion démocratique du pluralisme religieux et culturel. Le Liban en perspective arabe et comparée*, Chaire Unesco d'étude comparée des religions, de la médiation et du dialogue, Université Saint-Joseph, Beyrouth 2018, pp. 483. https://www.usj.edu.lb/pdf/chaire_un_fr.pdf - L'Assemblée générale des Nations Unies avait adopté la Résolution 67/104 intitulée : « Promotion du dialogue, de l'entente et de la coopération entre les religions et les cultures au service de la paix », par laquelle elle a proclamé la Décennie internationale du rapprochement des cultures (2013-2022) et a invité l'Organisation pour l'éducation, la science et la culture – Unesco à en être l'organisme chef de file. La décennie se propose « une démarche pour parvenir à l'unité dans la diversité ou, mieux encore, atteindre à l'unité par-delà la diversité ». Le principal défi mondial en ce début du XXIe siècle, mondialement, et encore davantage dans les rapports interreligieux, c'est le retour en force de guerres de religions sous des appellations faussement religieuses et apparemment candides ou édulcorées de fanatisme, de fondamentalisme. Nous sommes à l'âge des manipulateurs, de la prolifération sauvage des *munâfiqîn*, terme qui revient plus de vingt fois dans le Coran (roublards, imposteurs) et de docteurs de la loi et de pharisiens. Il s'agit dans le Plan de la décennie de «

lutter contre la manipulation de la religion». Cela ne peut plus se faire à travers des recherches et des actions conventionnelles sur la laïcité, la séparation ou distinction entre temporel et spirituel, et de dialogues interreligieux cosmétiques...

30. Francis MESSNER, *L'affiliation religieuse en Europe*, Presses Universitaires de Strasbourg 2017, pp. 216 - <http://www.iclars.org/resurce.php?res=282&type=L> - 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 XXe 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

31. Andrea MONDA, *Buongiorno, professore!*, Elledici 2017, pp. 216 - <http://www.elledici.org/article/buongiorno-professore> - Il libro contiene un bel pezzo di vita (per quanto un testo di parole possa contenere la vita), fatto di esperienze diverse che si sono accumulate negli anni, mediante un processo di successive stratificazioni. All'inizio, la scelta dell'a. di insegnare Religione e quindi la carriera di diciassette anni di attività nelle classi di secondaria superiore di Roma. Poi, nell'anno 2014-2015, la rubrica settimanale *Parole perdute* del quotidiano *Avvenire*, per raccontare "il paradosso per cui il linguaggio del cristianesimo fosse diventato un idioma straniero in Italia e anche per gli studenti di un liceo classico del centro di Roma". L'anno successivo è partita la prima stagione del programma di Tv2000 *Buongiorno, professore!*, 34 puntate dal settembre 2015 al giugno 2016, che si possono ritrovare qui, fedelmente raccontate. *Buongiorno, professore!* è un docu-reality, le puntate non sono "recitate", le battute dette dal professore e dagli studenti sono spontanee. È il fascino dell'oralità, per cui ogni lezione, anche sul medesimo argomento, viene sempre diversa da quella precedente sul medesimo argomento.

32. G. Bella MURATI, Vedat SAHITI, *Afterword: Religion at school: to teach or not to teach? The case of Kosovo*, in: Ognjenović G., Jozelić J. (eds), *Education in Post-Conflict Transition. Palgrave Studies in Religion, Politics, and Policy*, Palgrave Macmillan, Cham 2018, pp. 299-305 - https://link.springer.com/chapter/10.1007/978-3-319-56605-4_14#citeas - The revival of religion in postwar Kosovo has brought a new set of issues following the long sleep caused by the communist regime and the subsequent war, religion found a way to make itself visible in the newly emerging social context. Through the decades the Albanian community invested heavily in strengthening national identity, broadening access to schools and universities. Yet in an aftermath of armed conflict, the revival of religious convictions has occurred among the younger generation. Nevertheless, the state-building actors (both international and national) in Kosovo opted for a democratic state, with a strong civil society that balances state authority. The aim was to establish rule of law and promote a culture of respect for human rights within a worn-torn society. In light of the above, for some years, the discussion about freedom of religion has been strongly linked with the debate on RE in public schools. The very idea has been strongly opposed by the so-called secular elite.

33. Per-Erik NILSSON, *Unveiling the French Republic: National identity, secularism, and Islam in contemporary France*, Brill 2018 (online Nov. 2017) - <http://www.brill.com/products/book/unveiling-french-republic-national-identity-secularism-and-islam-contemporary-france> - The Islamic Veil Affairs (2003-4 and 2009-2011), which led to the banning of Muslim girls wearing Islamic headscarves in French public schools and women wearing full-face veils in public, have raised serious concerns about the relationship between secularism and the freedom of religious expression. In *Unveiling the French Republic: National Identity, Secularism, and Islam in contemporary France*, Per-Erik Nilsson engages in a careful critical analysis of the Veil Affairs. His critique, for the most part, is not on the decision of Muslim women to wear the veil but rather on the misuse of secular ideology to justify religious intolerance and mask ethnic prejudice.

34. Vít NOVOTNÝ (ed.), *Unity in adversity. Immigration, minorities, religion in Europe*, Research Paper published by Wilfried Martens Centre for European Studies, 2017, pp. 216 - <https://www.martenscentre.eu/sites/default/files/publication-files/unity-adversity-immigration-minorities-religion-europe.pdf> - 'United in Diversity' (or *In varietate concordia*) is the official motto of the EU. In the second half of the 2010s, the EU is experiencing a profound crisis in which diversity is threatening to dispel unity. The member states' opinions on the future of the EU are becoming increasingly divergent, due to the economic crisis of the late 2000s and early 2010s, the general globalization of culture and the economy, and the rising instability in Europe's neighbourhood. The unintended increase in ethnic and religious diversity is a consequence of the mass migrant and refugee inflow in 2015-16, the EU's uncoordinated foreign and security policies, and systemic failures in asylum and border management. The rising internal and external adversity is the cause of a struggle between globalists and nationalists, one of the main divides in Europe today. For the European People's Party, seeking unity in these circumstances is of paramount importance. The chapters in the present volume address some of the questions raised by the current developments. The chapters also offer proposals for the EPP, European governments and civil society on how to deal with the current crisis of confidence. These suggestions include ideas on Islamism, terrorism and religion, as well as on various aspects of group identity and social cohesion.

35. Aleksandra PORADA, *Sources of knowledge, sources of doubts: The emergence of modern religious studies and the French enlightenment*, in: Tomaszewska A., Hämäläinen H. (eds), *The Sources of Secularism*. Palgrave Macmillan, Cham 2018, pp. 141-167 - https://link.springer.com/chapter/10.1007/978-3-319-65394-5_8#citeas - In France, between the Revocation of the Edict of Nantes and the Revolution, thinkers whose musings were seen as too bold by royal censors risked prison sentences. This was especially true in the case of the discussions related to the dogmas and institutions of the Catholic Church. And yet that period was a century of ongoing de-Christianization in France. When looking for factors which enabled the development of the secularist discourse in the late seventeenth- or early eighteenth-century France, we find that it was inspired and then fueled by the unprecedented influx of data about non-European cultures and religions other than Christianity and Judaism. During the reign of Louis XIV, diplomats working in the Ottoman Empire provided plenty of new information about Islam. Information about Chinese religious beliefs, as well as about those of American Indians, was provided by missionaries, and de la Crequièrre wrote on India's culture and religions. The books and papers published in France inspired their readers to address the diversity of non-European religions in a more sophisticated way than by just defining them as mere barbarian pagan cults. Of the many theories which were created at that time to explain the newly discovered broad diversity of religions, most have been invalidated by further progress in religious studies and anthropology. Still, they remain historically important: By reconstructing the intellectual efforts of their authors to understand why religions were so different, we can see how a new way of studying Christianity emerged. This new way, in turn, encouraged questioning the validity of limits imposed by the Church on discussions about her dogmas and institutions, and on criticizing religion as such.

36. Richard PRING, *The future of publicly Funded Faith Schools. A critical perspective*, Routledge 2018, 176 pp - <https://www.routledge.com/The-Future-of-Publicly-Funded-Faith-Schools-A-Critical-Perspective/Pring/p/book/9781138569683> *The Future of Publicly Funded Faith Schools* addresses and critically examines the arguments both for and against the continued maintenance of faith-based schools within a publicly funded state system. Addressing the issue systemically, first grounding the discussion in the practical world of education before raising the central philosophical issues stemming from faith-based education, it provides a balanced synthesis of the different arguments surrounding faith schools. The book expounds upon the different threats facing faith-based schools, including their perceived potential to undermine social cohesion within a multicultural society, and the questioning of their right to receive public funding, and examines what these mean for their future. Examining these threats, it questions: - *What it means for a school to be 'faith-based'* - *The nature of religious education both within and without a faith-based school environment* - *The ethical, epistemological and political issues arising from faith-based education* - *The concepts of the common good and social cohesion* - *Whether there is possible reconciliation between opposing parties*. The book makes a unique contribution to the literature in this area and is crucial reading for anyone interested in what the future holds for publicly funded faith schools including academics, researchers and postgraduate students in the fields of education, religious studies, policy and politics of education, sociology and philosophy.

37. Roberta RICUCCI, *Diversi dall'Islam. Figli dell'immigrazione e altre fedi*, Il Mulino 2017, edizione digitale online: [darwin@mulino.it](http://darwin.mulino.it) - La dimensione della religione fra gli stranieri è stata finora indagata in relazione soprattutto ai primi migranti e all'Islam. Nell'affrontare il tema dell'appartenenza religiosa di un'ampia (e maggioritaria) quota di immigrati legati, per tradizione, educazione o partecipazione attiva, al cattolicesimo e al cristianesimo in generale - filippini, rumeni, latino-americani, africani - il volume evidenzia come anche tra i figli dell'immigrazione, al pari di quanto succede per i coetanei italiani, siano in atto processi di secolarizzazione e una certa tendenza all'agnosticismo o all'ateismo pratico.

38. Ulrich RIEGEL, Katharina KINDERMANN, *Field trips to the Church. Theoretical framework, empirical findings, didactic perspectives*, Waxmann 2017, "Research on Religious and Spiritual Education", Band 9, 170 Seiten - <https://www.waxmann.com/waxmann-buecher/> - Visiting the local church is said to be a powerful case of participatory learning. Inside the church the students have an actual, multi-sensory encounter with Christian practice. Moreover, leaving the classroom to visit some artifact nearby is attractive and is said to raise the situational interest of the students. An empirical study on the effects of such field trips, however, is still missing. This volume addresses this research gap in religious education. It provides insight into the theoretical background, the empirical design and the results of a project about field trips to the local church in compulsory Catholic religious education in German primary schools. It draws a comprehensive picture of such effects by identifying the benefits of scholastic field trips as well as the obstacles of this didactic set-up. The volume closes with a description of didactic principles and methods which help to improve scholastic field trips to the local church.

39. André RITTER, Jörg Imran SCHRÖTER, Cemal TOSUN (Eds), *Religiöse Bildung und interkulturelles Lernen. Ein ErasmusPlusProjekt mit Partnern aus Deutschland, Liechtenstein und der Türkei*, Waxmann 2017, 216 pp. - <https://www.waxmann.com/waxmann-buecher/> - *Religiöse Bildung und interkulturelles Lernen* – so lautet der Titel und das Programm eines ErasmusPlusProjekts, 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.

40. Martin ROTHGANGEL, Kerstin VON BRÖMSEN, Hans-Günter HEIMBROCK, Geir SKEIE (Eds), *Location, space and place in Religious Education*, Waxmann 2017, 234 pp. - <https://www.waxmann.com/waxmann-buecher/> - People form attachments to their home, their neighbourhood and environment, to the region and nation to which they belong. They express feelings about space and place, especially so in 'globalized times'. In religious studies, in theology, and in education, there is a growing interest in spatial theories either as constructed within national borders, or within international and transnational spaces. The "spatial turn" has become an acknowledged term in interdisciplinary discourses. Although every practice of religious education is situated and contextually dependent, religious education (RE) research until now has not systematically paid attention to this fundamental insight. This volume is devoted specifically to clarifying the close relationship between RE practice and spatial and situational conditions. After clarifying the main concepts in Part 1, Part 2 includes chapters related to classroom studies, while Part 3 focuses on studies about teachers of religious education. Part 4 contains studies beyond the classroom, such as school chapels, churches, and 'inner space'. All contributions were developed in the context of the European Network for Religious Education through Contextual Approaches which has focused recently on the central issue of space and place.

41. Thomas SCHEIWILLER, Thomas WEISS (Hg.), *Paul Tillich und religiöse Bildungsprozesse. Religionspädagogische – systematisch-theologische-interdisziplinäre Perspektiven*, Waxmann 2017, 240 Seiten - <https://www.waxmann.com/waxmann-buecher/> - Die Theologie von Paul Tillich ist eine systematisch-theologische Vermittlung zwischen Gott und Welt. Dieses Bemühen zu vermitteln berührt auch religiöse Bildungs- und Erziehungsprozesse. Im Zentrum der im Juli 2016 an der Evangelisch-Theologischen Fakultät der Universität Wien durchgeführten Tagung für Nachwuchswissenschaftler*innen steht der Versuch, systematisch-theologisches und religionspädagogisches Nachdenken aufeinander zu beziehen. Der vorliegende Band versammelt die Ergebnisse dieser Tagung. Darin werden Arbeiten des theologischen Nachwuchses präsentiert, die jüngst abgeschlossen wurden, aktuell bearbeitet werden oder noch am Anfang stehen. Der Band gliedert sich in 1) Forschungen zu religiösen Bildungsprozessen, 2) systematisch-theologische Ansätze und 3) eine Annäherung an Tillichs Denken aus interdisziplinärer Perspektive. Wir ermutigen damit den theologischen Nachwuchs, Tagungen selbst zu organisieren und durchzuführen.

42. Perry SCHMIDT-LEUKEL, *God beyond boundaries. A Christian and Pluralist Theology of Religions*, Translated from German into English Ulrike Guthrie, (Übers.) Carolina Weening, (Übers.) Charlie Cahill, (Übers.), Waxmann 2017, 482 Seiten - <https://www.waxmann.com/waxmann-buecher/?no> - Fruitful relationships and constructive interaction between religions have become more important than ever. But what about the issues of truth and conflicting truth claims? Is it a betrayal of one's own faith to acknowledge the truth of other religions? The current work is the first English translation of "Gott ohne Grenzen", published in 2005. In this much acclaimed study, Perry Schmidt-Leukel defends religious pluralism showing under which presuppositions Christians can accept other religions as equally valid without denying their differences. He discusses in detail how the pluralist position opens up new perspectives in Christianity's dialogue with Jews, Muslims, Hindus and Buddhists.

43. Julian STERN, *Teaching Religious Education. Researchers in the classroom*, Bloomsbury Publishing, Jan.2018, 208pp - https://books.google.it/books?hl=en&lr=&id=tr5ADwAAQBAJ&oi=fnd&pg=PP1&dq=european+religious+education&ots=KFIc9m0Sg8&sig=TXy9YyDtzBtFGT4nhmAmiez4x5g&redir_esc=y - An updated, expanded, edition of the popular textbook for student and practising teachers of religious education. It is a book for and about teaching and learning religious education in schools, which is a lively and open-ended subject, ideal for those wanting to explore how people understand the world, and how they live their lives. A wide range of religious and non-religious ways of life are explored. New to this edition are descriptions of more recent research on teaching and learning religious education from the UK, Europe, America, Asia, Africa and Australia. Also included are personal accounts written by pupils, teachers and researchers, giving voice to those learning and researching religious education in practice. As well as revising and extending every chapter of the first edition, there are brand-new chapters on:- the real lives of teachers and pupils in religious education- religious education around the world- spirituality- thinking about philosophy, truth, and religious education- ethics, rights, values and virtues- creativity and religious education. A key feature of the book is the 33 classroom activities for learners aged 7 to 18, which are also designed for use by student and practising teachers. These activities enable those studying and teaching religious education to be active researchers.

44. Zrinka ŠTIMAC, *Islamic religious instruction in the context of EU integration and education reform*, in: Ognjenović G., Jozelić J. (eds), *Education in Post-Conflict Transition. Palgrave Studies in Religion, Politics, and Policy*, Palgrave Macmillan, Cham 2018, pp. 33-59 - https://link.springer.com/chapter/10.1007/978-3-319-56605-4_4#citeas - In relation to questions of education policy, the constitution for the whole of Bosnia and Herzegovina divides powers between the state in its entirety and its constituent entities, assigning to the latter responsibility for the practical development and implementation of education policy and to the former a coordinating role only. In the Republika Srpska, which is centralised in structure, the education minister, based in the Ministry of Education and Culture in the RS' seat of government Banja Luka, is in charge of education policy. In the Federation, whose name reflects the structure of its governance, responsibilities are assigned in a more complex manner: alongside the federal education ministry in Sarajevo and a regional office run by the Croatian side of the Federation in Mostar, there are an additional ten regional-level education ministries, one for each of the cantons of which the Federation consists. This

means that in practise, decision-making on education is a matter for every level of governance, from the federations through the cantons and municipalities down to individual schools.

45. Helena STOCKINGER, *Umgang mit religiöser Differenz im Kindergarten. Eine ethnographische Studie an Einrichtungen in katholischer und islamischer Trägerschaft*, Waxmann 2017, 280 pp. - <https://www.waxmann.com/waxmann-buecher/> - In elementaren Bildungseinrichtungen begegnen einander Kinder mit unterschiedlichen Religionszugehörigkeiten und Weltanschauungen. Wie wird in Kindergärten mit religiöser Differenz umgegangen und wie thematisieren Kinder diese? Die ethnographische Studie widmet sich dieser Frage in einem Kindergarten in katholischer und islamischer Trägerschaft. Die Ergebnisse verdeutlichen die Notwendigkeit eines achtsamen Umgangs mit religiöser Differenz. Um strukturelle Benachteiligungen zu reduzieren, folgen Überlegungen zur Entwicklung einer Kultur der Anerkennung in elementaren Bildungseinrichtungen, in der auch religiöser Differenz Raum gegeben wird. Das Buch leistet einen wertvollen Beitrag zu einem differenzsensiblen Umgang in Bildungseinrichtungen.

46. Jørgen STRAARUP, *Diversity in Estonian and Swedish primary schools, a pilot study*, Södertörns Högskola, Stockholm, Workin Paper 2017, 1, pp 64 - <http://www.diva-portal.org/smash/get/diva2:1144711/FULLTEXT01.pdf> - In primary schools around the Baltic Sea, various forms of diversity are visible. In Estonia, one might expect the Russian-speaking population to be a major source of diversity, but since Estonian and Russian speaking students seldom share a classroom, the experience of diversity is found in arenas other than primary school. In Finland, the beginnings of ethnic diversity is perceptible due to increasing immigration. In Sweden, with its longer immigration history, ethnic diversity is tangible in almost every classroom in primary schools. The new modes of variation among students, cultural and religious diversity, present a new task for teachers, administrators and head teachers alike, ensuring that the countries' guidelines for addressing diversity are respected and implemented in the everyday life of schools and students. The differences between the countries around the Baltic Sea notwithstanding, the presence of cultural and religious diversity in a school built on aspirations to tackle social inequality and difference, but not dealing with national, cultural and religious differences, is a new challenge for the school systems. The research project Cultural and religious diversity in primary school (CARDIPS) was established in 2013, combining efforts of Estonian and Swedish researchers, and funded by the Foundation for Baltic and East European Studies in Sweden. A Finnish research project, Encountering diversity in education (EDEN), has been both inspiration and cooperation partner to the Swedish–Estonian project. To describe the variation between the three countries, as well as parts of the regional variation within the countries, decisions for a pilot study were taken.

47. Ros STUART-BUTTLE, John SHORTT, *Christian faith, formation and education*, Springer 2017, 253 pp. - <https://books.google.it/books?isbn=3319628038> - This book discusses the relationship between faith, formation and education. Rooted in a variety of discourses, the book offers original insights into the education and formation of the human person, both theoretical and practical. Issues are considered within a context of contemporary tensions generated by an increasingly pluralist society with antipathy to religious faith, and debated from interdenominational Christian perspectives. Including chapters by an international team of experts, the volume demonstrates how Christian faith holds significance for educational practice and human development. It argues against the common assumption that there can be a neutral approach to education, whilst at the same time advocating a critical dimension to faith education. It brings fresh thinking about faith and formation, which demands attention given the fast-changing political, educational and socio-cultural forces of today. It will appeal to students and researchers involved in Christian educational practice.

48. Mairaj U. SYED, *Coercion and responsibility in Islam. A study in Ethics and Law*, Oxford University Press 2017, pp.235. <http://www.iclars.org/resurce.php?res=280&type=L> - In this work, Mairaj Syed explores how classical Muslim theologians and jurists from four intellectual traditions argue about the thorny issues that coercion raises about responsibility for one's action. This is done by assessing four ethical problems: whether the absence of coercion or compulsion is a condition for moral agency; how the law ought to define what is coercive; coercion's effect on the legal validity of speech acts; and its effects on moral and legal responsibility in the cases of rape and murder. Through a comparative and historical examination of these ethical problems, the book demonstrates the usefulness of a new model for analyzing ethical thought produced by intellectuals working within traditions in a competitive pluralistic environment. The book compares classical Muslim thought on coercion with that of modern Western thinkers on these issues and finds significant parallels between them. The finding suggests that a fruitful starting point for comparative ethical inquiry, especially inquiry aimed at the discovery of common ground for ethical action, may be found in an examination of how ethicists from different traditions considered concrete problems.

49. Amy UNSWORTH, David VOAS, *Attitudes to evolution among Christians, Muslims and the Non-Religious in Britain: Differential effects of religious and educational factors*, Public Understanding of Science, first published October 11, 2017, <http://journals.sagepub.com/doi/abs/10.1177/0963662517735430> - According to poll results and media reports, Britain has a significant and growing number of creationists. However, little scholarly research has been carried out to explore this phenomenon. We present results from a national survey of 6020 individuals to give a comprehensive picture of contemporary public attitudes to evolution in Britain. Furthermore, we explore the effects of religion and education on attitudes to evolution. Unique to this study, we analyse the effects of attending a religiously affiliated school ('faith school') on acceptance of evolutionary theory. We examine these effects in the general population, and additionally, across different Christian, Muslim and Non-Religious subpopulations. Results give strong evidence that the number of creationists has been overstated previously. We

find the effect of education is complex and varies between different religious groups, but that faith school attendance is associated with more acceptance of evolution for people belonging to groups that tend to reject it.

50. Fraser WATTS, Harris WISEMAN, *A 21st century debate on Science and Religion*, Cambridge Scholars Publishing, 2017 - 220 pp. - https://books.google.it/books?id=gcI3DwAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs_navlinks_s - The progress of modern science and technology has led to remarkable insights into the nature of the universe and of human life. These insights have challenged and transformed former traditional worldviews and narratives. This book explores and addresses the challenges that arise at the interface of science and religion in the 21st century. How does science affect the way that religion is perceived? Do modern scientific findings confirm or invalidate the perspective of faith? How does science lead religious persons to revise the way they understand their faith and its practices? Is a mutually respectful and mutually beneficial dialogue possible between science and faith? Drawing from many disciplines, psychology, theology, philosophy, history, cognitive science, education, this book considers the crucial questions of how science and religion can help shape our worldviews and ways of life today.

51. Duncan R. WIELZEN, Ina Ter AVEST (Eds.), *Interfaith education for all. Theoretical perspectives and best practices for transformative action*, Springer 2017, pp. 275 - http://www.springer.com/it/book/9789463511704?wt_mc=ThirdParty.SpringerLink3.EPR653.About_eBook - Living together in the midst of diversity is an issue of pivotal importance all over the world, in particular for people involved in the education of the younger generation. The search intended in this publication is to find the means to go beyond mere tolerance of differences. Education as envisioned in this book engages learners in active citizenship and enables pupils and students – young people – to transform their social environment. Learning about the other, and – to a certain extent – appreciating the other’s perspective, together with acquiring dialogical skills are key elements for learning to live together with people from different cultural backgrounds and with diverse religious and secular worldviews. Hence, faith development, dialogicality and citizenship are central themes in this publication. This book brings together the latest insights and ‘best practices’ available in the fields of religious education from around the world, which are reflected upon by distinguished scholars in the field. The input provided by the three parts of this book will give every educator further food for thought, be it in the classroom, at home or in leisure activities. The diversity approach of this book is mirrored in the composition of the team of editors. Duncan Wielzen is a theologian with research interest in religious education in plural societies; Ina Ter Avest is a psychologist with a focus on the intersectionality of psychology, culture and religion. The focus of both editors is on (inter)faith education, its implication and further development.

52. Jan WOPPOWA, Rosa RAPPOPORT, Bergit PETERS et alii, *Kooperativer Religionsunterricht: Fragen - Optionen – Wege*, Kohlhammer Verlag 2017, 200pp - https://books.google.it/books?id=6Nk5DwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Der Band greift aktuelle Fragen nach Formen und Wegen interkonfessioneller bzw. interreligiöser Kooperation im schulischen Religionsunterricht auf. Aus systematisch- und praktisch-theologischer Sicht wird zunächst der Begriff der Konfessionalität beleuchtet, um daran anschließend religionspädagogische Fragen, schulische Praxiserfahrungen und religionsdidaktische Möglichkeiten für kooperative Prozesse religiösen Lernens aufzuzeigen. Dies geschieht mit interdisziplinär verschränkten Perspektiven aus den christlichen Konfessionen, aus Judentum und Islam sowie aus der Philosophiedidaktik und einer inklusionsorientierten Religionspädagogik. Das Buch bereichert den aktuellen Forschungsdiskurs und dient als Arbeitsbuch für die religionspädagogische Aus- und Fortbildung.

53. Francesco ZACCARIA, Francis-Vincent ANTHONY, Carl STERKENS, *Religion and civil rights in Italy: An empirical exploration among secondary school students*, a chapter from *Religion and Civil Human Rights in Empirical Perspective*, Hans-Georg Ziebertz and Carl Sterkens Editors, Springer 2017, pp 91-119 - <https://link.springer.com/book/10.1007/978-3-319-59285-5> - What is the role of religion in building up a culture of civil rights in Italy? According to Marzano and Urbinati, the privileged status of the Catholic Church in Italy can result in a negative role of religion towards civil rights issues; according to these sociologists, Habermas’ theory of a public role of religion in a post-secularized society is not applicable in Italy, because of the virtual Catholic religious monopoly. The present study shows the historical background of this debated relation between church and civil rights in Italy. It points out the reasons why both a negative and a positive role of religion toward civil rights can be expected. It presents the results of an empirical investigation among Italian secondary school students (N = 1087), carried out in order to explore the role of religion about civil rights among this portion of public opinion, which will shape the future of this debate in Italy. The questions of this empirical research are: What understanding of civil rights is present among the sample of students? Are there significant differences in support for civil rights in student groups as defined by their religious affiliation and practice? Is there a correlation between the students’ views on civil rights and their religious attitudes? Is there a correlation between the students’ views on civil rights and their background characteristics? What is the predictive strength of the students’ religious attitudes and background characteristics with regard to views on civil rights?

54. Hans-Georg ZIEBERTZ, Carl STERKENS (Eds.), *Religion and civil human rights in empirical perspective*, Springer 2017, 235pp - <https://link.springer.com/book/10.1007/978-3-319-59285-5#toc> - This volume offers an empirical perspective on the so-called first generation of human rights. It explores the legitimization of these human rights by individual people, both because of their religion and because of their vision of what constitutes human dignity. The book addresses such issues as the foundation of human rights, the necessity of a broader conversation about human rights, aspects of freedom of religion, and the role of religion in Belarus, Britain, Chile, Germany, Italy, Nigeria, Norway and Tanzania. Taking an international comparative perspective, the

volume answers the question as to what extent adolescents in different countries support civil human rights and what influences their attitudes towards these rights. As the diversity of the contributions in this volume shows, the relationship between religion and civil human rights is complex and multifaceted. Studying this complicated relationship calls for a variety of theoretical perspectives and rigorous empirical testing in different national contexts. This book's empirical approach provides an important complementary perspective for legal, political and public debates.

ARTICLES in ACADEMIC JOURNALS, e-JOURNALS

55. Aylin AKINLAR, Suleyman DOGAN, *Investigating multicultural education phenomena in minority and public high schools in Turkey: A multiple case study*, Eurasian Journal of Educational Research 71 (2017) 1-20 - <http://www.ejer.com.tr/0DOWNLOAD/pdf/eng/1aakinlar.pdf> - Upon inspection of Turkish national programs, it is seen that today they incorporate more universal values and principles such as democracy and pluralism. In order to design systems and curricula for multicultural societies, it is of great importance to thoroughly understand the phenomenon of multicultural education in minority and public high schools in Turkey; since the number of qualitative studies conducted on this topic remains inadequate. The aim of this study is to investigate the perceptions and implementations of multicultural education among different participants from a minority high school and two public high schools in Istanbul, Turkey. Participants indicated that multicultural education could contribute to more opportunities and equal education rights for all. Participants also expressed that multicultural education was required by different people from various cultures to live with equal rights and for society to be a more fair and democratic ground for people from all walks of life. The research demonstrates that teachers need to receive a comprehensive training on multicultural education. As participants reported, teachers should use examples and content from a variety of cultures and groups to show key concepts, principles, generalizations, and theories in their subject area or discipline.

56. Mohammed A. ARAFA, *The prohibition of wearing veil in public schools in Egypt: an analysis of the Egyptian Supreme Constitutional Court Jurisprudence* (February 2017), Revista de Investigações Constitucionais (Journal of Constitutional Research) 1, Curitiba, Brasil, Spring 2017 - <https://ssrn.com/abstract=3041567> - On 18 May 1996, the Supreme Constitutional Court of Egypt upheld Case No. 8, which discussed the constitutionality of an administrative act of the Ministry of Education which, regulating the uniforms that should be used in Egyptian public schools, prohibited the use of a veil. The article exposes the factual content that involved the case, analyzing this decision through the fundamental right to religious freedom and the necessary limits that must be imposed in a liberal interpretation of Islamic Law.

57. Armandine BARB, *Governing religious diversity in a (post)secular Age: Teaching religion in French and American public schools*, Theo-Web. Academic Journal of Religious Education, vol.16 (2017) 2 - <http://www.theo-web.de/en/magazines/2017/16th-edition-2017-magazine-2/> - With France and the United States as case studies, this article undertakes a transatlantic comparison which aims to explore why and how, in these two constitutionally secular states, religion has come to be reconsidered a legitimate educational and civic requirement over the past three decades. The article retraces how "teaching about religion" has been integrated into French and American public secondary schools since the 1980s, not only as a mean to manage the challenges of religious diversity in the sphere of education, but also, more generally, to promote a model for the "good" governance of faith within a secular democratic society. This contribution critically examines these attempts at achieving an inclusive and pluralist education about religion in the context of constitutionally secular states, where religious identities remain highly politicized.

58. Zvi BEKERMAN, Michalinos ZEMBYLAS, *Engaging with religious epistemologies in the classroom: Implications for civic education*, Research in Comparative and International Education, vol. 12 (2017) 1,127-139 - <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.

59. Paola BIGNARDI, *Giovani, chi è Dio? Il Regno-attualità* (Studio del mese),16/2017, 499-505 - <http://www.ilregno.it/articles/Regno-attualita-16-2017-499-Bignardi-lmp00i.pdf> - Analizzati dalle statistiche, corteggiati dal mercato, etichettati dalla pubblicistica: i «giovani» sono una categoria sempre meno compresa e dai confini incerti. La Chiesa metterà i giovani al centro del Sinodo dell'ottobre 2018. E l'Istituto Toniolo dell'Università Cattolica dedica a essi un rapporto annuale. La religiosità ne è una parte consistente, anche se i dati statistici, che parlano di una pratica religiosa in caduta libera (10% circa) e di una generica «fede» professata dal 50% degli intervistati, si dimostrano insufficienti. Il saggio presenta un'altra parte dell'indagine, strutturata in 200 interviste «in profondità», che offre una panoramica interessante. Emerge «la ricchezza di un mondo interiore» e soprattutto la sorpresa grata degli intervistati di «poter parlare con qualcuno» di temi di cui normalmente non si parla: una prima indicazione utile per la pastorale. La seconda indicazione viene dalla constatazione che, finito il ciclo dei sacramenti, la frattura con il mondo ecclesiale istituzionale è considerata «necessaria». Eppure il cristianesimo di ritorno è la nuova frontiera a cui le comunità cristiane devono mettere mano, andando alla ricerca della «brace» che rimane accesa nella vita di tanti, spesso per lunghi anni, sotto la cenere.

60. Robert A. BOWIE, (2018) *Interpreting texts more wisely: A review of research and the case for change in English Religious Education*, in: Stuart-Buttle R., Shortt J. (eds), *Christian Faith, Formation and Education*. Palgrave Macmillan, Cham 2018, p 211-228 - https://link.springer.com/chapter/10.1007/978-3-319-62803-5_14#citeas - This chapter reviews research that identifies weaknesses in teaching the Bible in English schools. Religious Education in England has changed to focus more sharply on the study of religion at examination level creating an opportunity for the better use of texts, but also a risk of replicating the established problems. There is a hermeneutical challenge to develop a capacity for wiser explorations of the Bible building on common ground between important and influential theological and educational writers in faith and education contexts. It reflects on one new project that is trying to develop better reading of the Bible in the classroom.

61. Giuseppe CASUSCELLI, *Una disciplina-quadro delle libertà di religione: perché, oggi più di prima, urge “provare e riprovare” a mettere al sicuro la pace religiosa* [A Framework of Freedom of Religion: for today, it urges "to try and try again" to secure religious peace], Rivista telematica “Stato, Chiese e pluralismo religioso”, 06/04/2017 - http://www.statoe_chiese.it/contributi/una-disciplina-quadro-delle-liberta-di-religione-perche-oggi-piu-di-prima-u - This article analyzes the theme of the continuing lack of a law on religious freedom in Italy, despite the fact that seventy years have passed since the Republican Constitution was approved. According to the Author, the combination of four macro-phenomena (security, economic crisis, immigration, populism) nowadays urges the Italian Parliament to start debating how to implement the rights guaranteed under art. 19 Cost. - irrespective of the nationality of the person - and to regulate the procedures for reaching the agreements provided for in the third paragraph of art. 8 Cost. using the well-articulated bill proposed by the Astrid study group. The Author, finally, identifies a number of firm points necessary in his view to ensure respect for religious pluralism, secularism of the state and “religious peace”.

62. Ben CLEMENS, *Attitudes towards faith-based schooling amongst Roman Catholics in Britain*, British Journal of Religious Education, 40 (2018) 1, 44-54 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2015.1128393> - Separate Catholic schooling in Britain has historically been a key mechanism for the religious socialisation of children within the denomination and for the transmission of communal identity and heritage. Catholic schools currently comprise around a tenth of all state schools in England and nearly all ‘denominational’ schools in Scotland. This study analyses Catholics’ attitudes towards publicly funded faith schools for different religious groups using a nationally representative survey of adult Catholics in Britain. It assesses the impact of social characteristics, religious behaving and believing, and moral attitudes. Catholics’ religious orthodoxy is consistently related to support for state-funding of faith schools, irrespective of the religious group in question, providing some support for the ‘solidarity of the religious’ perspective. The effects for moral attitudes are less consistent, with socially conservative views associated with support for faith schools for Catholics and Anglicans, but associated with opposition to faith schools in general and for non-Christian religions.

63. Stella COGLIEVINA, *Religious Education in Italian public schools: what room for Islam?*, Rivista telematica “Stato, Chiese, e pluralismo culturale”, http://www.statoe_chiese.it/images/uploads/articoli_pdf/Coglievina.M_Religious.pdf - Settembre 2017, pp. 15. *Sommario*: 1. Introduction - 2. Religious education in Italian public schools: general framework - 3. Religious education in public schools: the situation of Islam - 3.1. Some data about the Islamic presence in Italy - 3.2. Religious education and Islam - 4. The religious education in plural Italy: challenges and gaps -5. Muslims at school and Religious Education: which solutions? - 5.1 Alternative 1: private schools - 5.2 Alternative 1-bis: Homeschooling - 5.3 Alternative 2: introduction of lessons about religion - 5.4 Alternative 3: Muslim pupils and their participation in the Catholic religion lessons - 6. Conclusions: challenges, problems and future perspectives.

64. Pierluigi CONSORTI et alii, *The meaning of ‘Religion’ in multicultural societies law*, Rivista telematica “Stato, Chiese e pluralismo confessionale”, online November 2017, 136 pp.- http://www.statoe_chiese.it/images/uploads/articoli_pdf/AA.VV._The_Meaning.pdf - “From 18th to June 22nd 2017 the first preparatory meeting of the newly-born European Academy of Religion (*Ex Nihilo Zero Conference*) was held in Bologna. The ADEC - that is the Association of Italian University professors of Law and Religion - decided to take the opportunity to discuss about one of the two terms of its denomination, which indeed -and probably in a contradictory way -has never been examined in depth within the legal framework itself. The research question was really very simple -and at the same time quite explosive: what is the meaning of the word “Religion” when we find it written in the Eu Courts jurisprudence? We read “Religion”, but are we sure that this word has a unique meaning? Are we able to give a unanimous definition of “Religion”? To give an answer, we launched a call for papers receiving 22 applications focusing on likewise case studies that we discussed in Bologna in front of other scholars and interested persons that joined our session. Then we gave the speakers the opportunity to write a paper to disseminate our conclusions and hope fully to continue our discussion in the scientific arena [...]” (*Introduction*).

65. Antonio CUCINIELLO, *Scuola e Islam: l’islam a scuola*, Democrazia e Sicurezza, 7 (2017) 2, 169-201, pubblicato il 15/09/2017 - www.democraziaesicurezza.it/content/.../Scuola%20e%20Islam%20-%20Cuciniello.pdf... - This paper enlightens the more and more multicultural (and multireligious) nature of the Italia school and focuses on the condition of Islam in that context. School books often are not precise and exhaustive dealing with Islam, so that young Islamic migrants have to face several cultural obstacles, because of the Western perception of the Islam. This hard situation could be improved with strong efforts of

teachers. They should encourage relationship and approaches based on encounter and dialogue, in order to help synthesis and integration.

66. A. J. M. ELSHOF, *Mystagogy, religious education and lived catholic faith*, Journal of Religious Education, Springer 2017, pp. 1-13 - <https://link.springer.com/article/10.1007/s40839-017-0039-3> - This article discusses the mystagogical attention within contemporary religious education, by describing the developed conceptualization of mystagogy. In the first part, the article relates the characteristics of pre-Christian, Christian and contemporary post-Christian/post-secular mystagogy to their respective historical contexts. Furthermore, it clarifies how contemporary mystagogical religious education both faces and opposes present-day tendencies, such as the neglect of church life within religious education and the instrumental use of religion and religious expressions. The second part of the article clarifies how meetings with catholic communities not only contribute to a less instrumental perspective of religion but also evoke the students' receptiveness to fragility, refractory and otherness in their own lives and in the lives of others. The article concludes with some thoughts about the way encounters with lived catholic faith might be of interest to religious education in school, while this education is not aimed at religious initiation.

67. Alessandro FERRARI, *Le droit européen de liberté religieuse au temps de l'Islam*, Rivista telematica "Stato, Chiese e pluralismo religioso", 2017, pp. 16 - www.statoechiese.it - 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.

68. Giovanni FILORAMO, *Teologia e scienze delle religioni nel sistema universitario italiano: criticità di una «coesistenza creativa»*, Annali di studi religiosi, 17 (2016) 67-72 - <https://books.fbk.eu/publicazioni/titoli/annali-di-studi-religiosi-17-2016/> DOI Number: 10.14598/Annali_studi_relig_17201607 - The contribution aims to contextualize the observations of P. Gisel (*see below*), putting them in the background of the crisis that the Swiss Faculty of Theology, where he taught, met in the first decade of the twenty-first century: a crisis that has led to transform it into a Faculty of Religious Studies. The contribution then recalls the way the Gisel's theological thought has set itself against this change, in defense of a theology, which has its point of departure and its point of arrival in current society, with all its contradictions but also with all its charm. Finally, the paper underlines the peculiarity of the Italian situation, where there are no theological faculties at state universities and where the «creative coexistence» advocated by Gisel is made even more difficult by the increasingly precarious situation of the historical-religious disciplines.

69. Fenella FLEISCHMANN, Karen PHALET, *Religion and national identification in Europe: Comparing Muslim Youth in Belgium, England, Germany, the Netherlands, and Sweden*, Article first published online: November 30, 2017 - journals.sagepub.com/doi/full/10.1177/0022022117741988 - How inclusive are European national identities of Muslim minorities and how can we explain cross-cultural variation in inclusiveness? To address these questions, we draw on large-scale school-based surveys of Muslim minority and non-Muslim majority and other minority youth in five European countries (Children of Immigrants Longitudinal Survey [CILS]; Belgium, England, Germany, the Netherlands, and Sweden). Our double comparison of national identification across groups and countries reveals that national identities are less strongly endorsed by all minorities compared with majority youth, but national identification is lowest among Muslims. This descriptive evidence resonates with public concerns about the insufficient inclusion of immigrant minorities in general, and Muslims in particular, in European national identities. In addition, significant country variation in group differences in identification suggest that some national identities are more inclusive of Muslims than others. Taking an intergroup relations approach to the inclusiveness of national identities for Muslims, we establish that beyond religious commitment, positive intergroup contact (majority friendship) plays a major role in explaining differences in national identification in multigroup multilevel mediation models, whereas experiences of discrimination in school do not contribute to this explanation. Our comparative findings thus establish contextual variation in the inclusiveness of intergroup relations and European national identities for Muslim minorities.

70. Neil FOSTER, *Freedom of Belief: Freedom to provide religious instruction in Australian schools*, Paper for the Second Annual Religious Freedom Conference, "Freedom of Belief, Freedom of Action", 19-20 October 2017 at Notre Dame University pp. 24 - <https://lawandreligionaustralia.files.wordpress.com/2017/10/freedom-to-provide-religious-instruction-paper-v2.pdf> - "In this paper, I thought it would be useful to actually document some efforts that the group has made in recent years, sometimes with success, sometimes without, to persuade governments to remove the right of parents to choose this avenue of religious education for their children. This account may help to illustrate the sort of tactics that are being used, and raises a number of important issues. Not least of those issues is why it seems that officials in Education bureaucracies are allowing themselves to be driven into radical anti-religious decision-making by the threat of publicity from a small and unrepresentative lobby group" (p. 2)

71. Leni FRANKEN, Paul VERMEER, *Deconfessionalising RE in pillarised education systems: a case study of Belgium and the Netherlands*, (forthcoming in) British Journal of Religious Education, 40 (2018), abstract published online 27 Nov 2017, pp.

14 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2017.1405792> - This article reflects on the place of RE in a pillarised education context, taking into account the fact of religious diversity and pluralisation among the school population on the one hand, and the freedom of religion and education of faith-based schools on the other. Particular attention will be given to Belgium and the Netherlands, which do not only have a comparable pillarised education model, but also have a quite similar religious landscape. After a brief historical sketch of the educational systems in both nations, attention will be given to the present situation and to the challenges of religious diversity and secularism in faith-based schools. In order to meet these challenges, recent developments concerning RE in Belgium and the Netherlands are discussed. In conclusion, we will outline some suggestions for the future of RE in faith-based schools in a pillarised education context.

72. Alberta GIORGI, Pasquale ANNICCHINO, *Do not cross the line: the State influence on Religious Education*, Politics and Religion, 1-24. doi:10.1017/S1755048317000608 - The issues related to the role of religion in the public education system have been a public topic for a long time, and related debates have been cyclically revived by specific events. In this contribution, we explore the reasons why Italian grassroots actors do not tend to size up the European Court of Human Rights (ECtHR) jurisprudence and the plurality of juridical regimes dealing with religion and education as windows of opportunity. First, we analyze the intertwinement of different juridical regimes dealing with religion and education, and the national case law on the topic. Then, drawing on original semi-structured interviews, we analyze the indirect effects of the ECtHR case law on the mobilizations and advocacy strategies at the grassroots level around religion and education. Finally, we discuss the research outcomes, outlining how the non-interference of the Court in state-religions regimes may result in the limited impact and effectiveness of the Court's protection of religious freedoms.

73. Pierre GISEL, *Vers une coexistence créative entre théologie et sciences des religions*, Annali di studi religiosi, 17 (2016), 53-65 - https://books.fbk.eu/media/uploads/files/6_Gisel_con_occhiello_impaginato.pdf - DOI Number: 10.14598/Annali_studi_relig_17201606 - This text endorses the dual existence of theology, on the one hand, and religious studies, on the other. Due to substantive reasons related to human and social «interests» called into question simultaneously, this duality cannot be overcome. Yet it can be beneficial to both. As long as both of them are reconsidered, however. That is the scope of the present essay. It specifies how theology, thus reinterpreted, can be highly enlightening for religious studies and how religious studies are full of human wealth directly instructive for theological work and thought, while at the same time posing a challenge and an opportunity for change that can only revitalize reflection on the topic.

74. Lucia HULSETH, *The grammar of racism: Religious pluralism and the birth of the interdisciplines*, Journal of the American Academy of Religion, 06 November 2017, lfx049, <https://doi.org/10.1093/jaarel/lfx049> - This article reframes the history of religious studies by excavating a central context for its formal consolidation as an academic field: university containment of antiracist student movements. It chronicles this process as it occurred at Harvard Divinity School (HDS) between 1960 and 1975. Student activists appealed to liberation theologies in demanding that HDS take direct, redistributive action against racism and militarism. Administrators responded with rejoinders to a practice of cross-cultural encounter, sympathetic dialogue, and pluralism. Decades before the critique of religion entered a mainstream scholarly lexicon, HDS students attacked this discourse as a technology of racial formation, which separated proper civil subjects from extremists lacking discipline. Meanwhile, as pluralism emerged as the preferred approach to the study of religion at Harvard and around the nation, it circumscribed the field's critical possibilities. No more would religion provide ground for materialist cultural critique; rather it would be a site for the celebration of positive difference.

75. Robert JACKSON *Presentation of a Council of Europe project policy, Research and practice for 'inclusive' Religious Education – Swedish and Norwegian translations of Signposts now available*, Nordidactica – Journal of humanities and social science education, 2017, 3, 111-115 - <http://www.diva-portal.org/smash/get/diva2:1145344/FULLTEXT01.pdf> - Research and policy in English RE, research and practice in the Council of Europe. *Signposts*, a project on disseminating the recommendations. Swedish and Norwegian translations. References.

76. Mwenesi JEPHTHAR, Juma INJENDI, *Categorical imperative, religious propaganda and radicalization in Kenyan secondary schools: a philosophical analysis*, European Journal of Education Studies, vol. 3 (2017) 10 www.oapub.org/edu - Radicalisation which leads to violent extremism has been a worrisome phenomenon which has assumed global dimension and has engaged the attention and concern of governments, civil society, security agencies and institutions. The violent aspect of radicalisation has greatly decimated populations, maimed innocent citizens and destroyed unqualified number of property. This negatively affects the social-economic and political development of affected nations. Religion which occupies a central position in human life becomes a medium of propagating this socio-political conflict into a moral one. This research surmises that the misuse of Religion is executed by those whose motivations and aims have a predominant religious influence is rooted in the misinterpretation of theological epithets, or it could be the result of extreme forms of delusion that may alter reality, and thus subject an individual or a group of people to distorted versions of religious facts and episodes. The research uses Kant's philosophy of categorical imperative as its theoretical framework. The theory states that we should always treat people as an end rather than means to an end. The research reveals that the focus on training of highly skilled labour at the expense of instilling values in learners makes it possible for radical elements to target them and use them as means for their political end. Religion that is also supposed to play a vital role in society is also being used as a means to an end rather than an end itself. The research

recommends pedagogical reorientation so as learners as exposed to all forms of religion, by doing this they will appreciate others who have divergent religious views thus value their dignity.

77. Rina MADDEN, *Spirituality and religious education: Reflecting on teacher practice*, Pacifica: Australasian Theological Studies, vol. 30 (2017) 3, 268-283 - Article first published online: December 11, 2017; Issue published: October 1, 2017 - <https://doi.org/10.1177/1030570X17739651> - Young people today embrace the freedom and responsibility for constructing their identity and beliefs. In Catholic schools these young people from diverse cultures and experiences come together and are able to express a myriad of views, seeking to understand themselves, others and the spirituality that lies at the heart of religious expression. Religious educators in Catholic schools encounter those who are spiritually attuned, have no spiritual awareness or have different spiritual expressions that may or may not relate to religious affiliation. Befriending this diversity creates a context for rich dialogue that can open up questions of meaning, identity, faith and spirituality. This article explores data from interviews with teachers of religious education at three Catholic primary schools in the Archdiocese of Melbourne who deal with this context every day. I gather their reflections around six themes that emerged: spirituality as relationship with God, as connection to tradition, compassion, wellbeing, curiosity and innocence. I share what's working well in their practice and I identify three areas of focus for ongoing teacher professional learning in religious education and spiritual development: intentionality, diversity and complexity.

78. Lluís MARTINEZ SISTACH, *Umanizzare l'Europa. Il sapere teologico, ponte tra le culture*, Rivista di Teologia dell'evangelizzazione, 21 (2017) 42, 343-360 – This intervention proposes some reflections on Europe, from a religious and theological point of view. The religious background has indisputably been a source of inspiration for the ethic of our continent and marginalizing it would mean to deny our shared heritage. As the recognition of God is strictly linked to the recognition of human dignity, Christian anthropology represents another precious heritage for Europe. According to the author's view, the unity of Europe is just a fundamental step towards the unification and pacification of all the world and therefore the common European home must play an active role in promoting and achieving a globalization "in" solidarity and "of" solidarity. In other words, a new humanism –o compassion, tenderness and factual works of mercy – is to be pursued to help humanity grow. And one of the missions of today's theology is identifying and highlighting the "signs of our time" through the spirit of mercy and discovering those "seeds of the Verbum" that are already present in all the cultures.

79. Dominic McGOLDRICK, *Religious symbols and State regulation*, Religion & Human Rights, Vol. 12 (2017) 2-3, 128 – 141; <http://booksandjournals.brillonline.com/content/journals/10.1163/18710328-12231155> - Religious symbols are historically significant and socially powerful. They have many forms and functions. Their legal regulation presents difficult challenges for courts, particularly international courts. This article examines how the European Court of Human Rights has approached the regulation of the regulation of religious symbols by national jurisdictions. It submits that the fundamental touchstone of the Court's jurisprudence lies in its approach to secularism. It has accepted secularism as consistent with the values underpinning the Convention. This is a strategic and sensible approach. There are limits imposed by the prohibitions on discrimination and indoctrination. Beyond secularism there have been tentative steps towards a balancing / reasonable accommodation approach but the Court appreciates that the balances are difficult ones on which reasonable people, and even reasonable states, may legitimately disagree.

80. Loreto MOYA, Francisco VARGAS, *¿Clases de religión en el sistema educativo público? Una revisión de antecedentes internacionales*, Revista Electrónica de Educación Religiosa, Didáctica y Formación de Profesores, 7 (Julio 2017) 1, 1-34 - <http://www.reer.cl/index.php/reer/article/view/55/53> - Este artículo presenta a partir de los cambios vividos por la modernidad, algunas tensiones que aparecen al momento de reflexionar sobre el lugar de la clase de religión en la escuela pública. Desde este contexto, se presenta un panorama internacional sobre la implementación de la clase de religión en Europa en general, y en particular sobre Bélgica, Italia, España e Inglaterra, y en México. Se ofrecen finalmente algunas reflexiones que pueden ser iluminadoras al momento de comparar la forma en que se implementa esta asignatura en los países mencionados con nuestro país (Chile).

81. Graeme NIXON, *Conscientious withdrawal from religious education in Scotland: anachronism or necessary right?* British Journal of Religious Education, 40 (2018) 1,6-19 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2016.1161597> -This paper considers the right of parental withdrawal from the statutory subject Religious Education (RE) in Scottish primary and secondary schools. The background, history and current legislative situation relating to this right are considered, as well as current discussions and debates about this issue. The intentions are to establish how often and for what reasons parents opt to withdraw their children, as well as to investigate how schools and local authorities respond to requests for withdrawal. This research is informed by a survey of primary and secondary schools within two local authorities in particular. It emerges that there are relatively few cases of withdrawal. A majority of participating schools argued for the abolition of this right.

82. Gerard O'SHEA, *Confronting dualism in religious education*, Journal of Religious Education, Springer 2017, pp 1-10. <https://doi.org/10.1007/s40839-017-0044-6> - <https://link.springer.com/article/10.1007/s40839-017-0044-6#citeas> - In 1942, Henri de Lubac identified serious problems with religious education. In his view, overly rationalist explanations and a reliance on pre-digested propositions undermined the essential element of mystery. He also cautioned against the prevailing Neo-Scholasticism, which hardened religious faith into separated departments of nature and grace, which promoted a response of rationalism on one

hand and sentimentality on the other. Forty years later, Graham Rossiter called for a “creative divorce” between religious education and catechesis. While his intention was to make a necessary distinction between the two, it appears that some of his less subtle interpreters may have enacted the same kind of separation of categories that de Lubac warned about in the 1940s. The author proposes that the distinction between catechesis and religious education might be better expressed as a *creative tension* rather than a *creative divorce*. In the context of a Catholic school, catechesis and religious education need to be in continual dialogue with each other. The process needs to account for the theological anthropology of the human person—an integration of body, heart and mind. The exaggerated emphasis on *mind* in religious education and *heart* in catechesis may cause difficulties for students in integrating these dimensions. The distinction between catechesis and religious education remains a necessary mental tool for effective analysis, but we must beware of separating them in a way that prevents the students from engaging in the necessary Christian task of holding competing realities in creative tension.

83. Marcello OSTINELLI, *L'insegnamento delle religioni nella scuola pubblica. Dai principi all'applicazione*, *Notizie di Politeia. Rivista di etica e scelte pubbliche*, 33 (2017) n.127, 38-48 - Nelle società occidentali è sempre più frequente che la trattazione di particolari contenuti nei piani di formazione della scuola pubblica sia oggetto di contestazione. Essa può scontrarsi con la libertà di coscienza dell'allievo e con la libertà dei genitori di educare i figli secondo le proprie convinzioni. La questione riguarda anche gli insegnamenti di contenuto religioso. In questo articolo esamino la legittimità di tre forme di insegnamento di contenuto religioso: *learning/teaching into religion*; *learning/teaching from religion*; *learning/teaching about religions*. Particolare attenzione viene dedicata a una “zona grigia” del *learning/teaching from religion*, individuata recentemente da Ansgar Jödicke e Andrea Rota, in cui confluiscono contenuti religiosi variamente denominati. Diversamente da Jödicke e Rota ritengo che sia opportuno fare chiarezza in questa “zona grigia”, mostrando quali aspetti di essa possano legittimamente far parte di un insegnamento obbligatorio di contenuto religioso e quali invece debbano essere trattati soltanto in un insegnamento facoltativo affidato alle comunità religiose.

84. Elisabeth ÖZDALGA, *Islamic education in Turkey*, a chapter from *Handbook of Islamic education*, Springer 2017, vol.7, pp.1-17 - https://link.springer.com/referenceworkentry/10.1007/978-3-319-53620-0_44-1 - This chapter contains a description and analysis of RE in Turkey in historical perspective. It covers the first modernizing reforms of the nineteenth century, which form the background to the more deep-going educational reforms of the republican period. As a result of a secularization program initiated from above with highly authoritarian means, religious education almost came to a stop during the inter-war period. The reaction to this hostile attitude toward religion on part of the Kemalist leadership made itself heard in the first free elections in 1950, which brought the more liberal Democratic Party to power. Religious education has continued to be a very sensitive issue in contemporary Turkish politics. It was on the question of the rising interest in Imam Hatip schools that the government led by the pro-Islamic leader Necmettin Erbakan was forced from power in 1997. These and other issues (e.g., Qur'ān courses, obligatory religious education in primary and secondary schools) are analyzed in the light of various recent statistical data.

85. Flavio PAJER, *La diversità religiosa a scuola: una sfida per l'educazione europea*, *Appunti di cultura e politica*, XL (2017) 5, 28-36. Nell'ambito europeo attuale, la sfida emergente risulta essere la diversità religiosa, fenomeno che investe a tutto raggio l'intero assetto culturale del Continente, mettendo in discussione e sollecitando una rilettura/rivisitazione a livello socio-culturale di quei ‘beni fondanti’ che nel corso dei secoli la società europea ha considerato e consolidato come proprie radici. Scelte politiche, nazionali e comunitarie, in primis quelle relative all'istruzione e formazione scolastica, si rendono necessarie e improcrastinabili per dare risposta alle urgenti sollecitazioni di una società che si sta muovendo nell'ottica di un pluralismo etnico e religioso, ma anche a-religioso, accelerato e acuito dalla complessa e imponente ondata migratoria di questi ultimi tempi.

86. Joe PEARCE, *From Anthroposophy to non-confessional preparation for spirituality? Could common schools learn from spiritual education in Steiner schools?* *British Journal of Religious Education*, 39 (2017) <https://doi.org/10.1080/01416200.2017.1361>- It has been suggested common schools might have something to learn from spiritual education in Steiner schools. This arguably assumes practice in Steiner schools to be compatible with the aims of spiritual education in common schools. I question this by considering whether the former is confessional, as the latter should not be. I begin by highlighting how my concern about the potentially confessional nature of Steiner spiritual education arose. I argue for a nuanced understanding of confessional education, which distinguishes between ‘weak’ and ‘strong’ confessional education, as well as between confessional education as intentional and as defined by outcome. I then argue that spiritual education in common schools should prepare pupils for spirituality, without being confessional. I consider whether Steiner schools are confessional by drawing upon findings from research conducted at six Steiner schools. I conclude that spiritual education in Steiner schools is weakly confessional in an intentional sense. I further conclude that practices which might contribute to preparation for spirituality and which can be implemented in a non-confessional manner are worthy of consideration for transfer to common schools. Common schools committed to preparation for spirituality as an educational aim could learn from spiritual education in Steiner schools.

87. Jean-Philippe PERREAULT, *Pour une pédagogie de la culture. Conditions et limites de la formation au religieux à l'école*, *Lumen Vitae*, 72 (2017) 3, 249-260. – Puisque la religion se présente comme un enjeu central pour le vivre-ensemble, on pourrait croire que de développer chez les jeunes une compréhension du phénomène religieux et une pratique du dialogue n'a plus besoin de justifications. Or, les débats qui durent et perdurent autour de la place de la religion à l'école et dans la société nous apprennent que rien ne va de soi en ce domaine. Bien que l'école ne soit pas le lieu du dialogue interreligieux, elle contribue néanmoins au vivre-ensemble dans une société pluraliste. Nos observations de l'enseignement du programme québécois Ethique

et culture religieuse au cours des dernières années nous permettent de proposer quatre conditions pour l'éducation au religieux : le respect de la neutralité de l'Etat ; la culture religieuse comme pédagogie de la culture ; la formation du personnel enseignant ; le religieux comme fait de culture et acte culturel.

88. Cristiana Maria PETTINATO, *La libertà dell'educazione religiosa davanti ai giudici canadesi (prendendo spunto dalla sentenza Loyola High School vs. Québec)*, Rivista telematica "Stato, Chiese e pluralismo culturale", n.22/2017, pp.37 - http://www.statoechiese.it/images/uploads/articoli_pdf/Pettinato.M_La_libert%C3%A0.pdf - The judgment Loyola v. Canada sees protagonist a confessional school who refuses to submit to the neutral government educational program, advancing pretension of guardianship of her own religious liberty as group and her liberty to teach from a religious and not neutral perspective. The examined case also allows to develop some reflections about the peculiarities of the Canadian constitutional system, and the relationship between the public institutions and the religious phenomenon, in a contest of strong pluralism.

89. Giorgia PINELLI, *L'essenza religiosa del processo educativo: un approccio fenomenologico*, Orientamenti Pedagogici, 64 (2017) 4, 705-715 - La difficoltà di individuare convincenti categorie interpretative dell'esperienza religiosa nel dibattito scientifico e nel sentire comune suggerisce l'opportunità di un ribaltamento di prospettiva. Alla messa in discussione di quelle che potremmo definire 'filosofie implicite', sottese alla squalifica della dimensione religiosa come fenomeno irrazionale e privo di portata conoscitiva, occorre affiancare una presa in esame delle strutture fondamentali dell'esperienza umana in generale e del processo educativo in particolare, per comprendere se esista e come si configuri il loro nesso con il religioso. A tal fine i dimostrano interessanti alcuni originali sviluppi del metodo fenomenologico inaugurato da Husserl, che paiono attestare l'esistenza di una componente religiosa (intesa come rinascimento della trascendenza) quale elemento unificante e strutturale tanto dell'esperienza elementare umana quando dei processi di educazione e umanizzazione.

90. Andrea ROTA et Stefan MULLER, *L'évolution de l'enseignement religieux en Suisse entre Église, État et École aux 19e et 20e siècles. Une vue d'ensemble à partir d'une sélection de cantons. Partie 1 : Le canton de Vaud*, ZFRK / RDSR 4 (2017), 29-44. Traduction M.L. Faurite et V.Libert. http://religionskunde.ch/images/Ausgaben_ZFRK/Rubriken/2017_04_Rota--Miller---ZFRK-4-2017.pdf - Cette contribution consacrée à l'histoire de l'enseignement religieux dans le canton de Vaud ouvre une série d'articles qui souhaitent explorer l'évolution de cette branche en Suisse aux 19^e et 20^e siècles. En introduisant une perspective diachronique, elle vise à situer les réformes récentes de l'enseignement religieux et les débats qui les accompagnent dans un contexte historique plus ample. Ainsi, elle permet de mettre en évidence ruptures et continuité dans la manière de concevoir cet enseignement. This contribution is dedicated to the history of religious education in the canton of Vaud. It opens a series of articles exploring the evolution of this discipline in Switzerland during the 19th and 20th centuries. Introducing a diachronic perspective, it situates the recent reforms of religious education classes and the ensuing debates in a broader historical context. Thus, it highlights both continuity and changes in the conceptualization of this discipline.

91. Najwan SAADA, *Schooling, othering, and the cultivation of Muslim students' religious and civic identities*, Journal of Religious Education, 2017: <http://link.springer.com/article/10.1007/s40839-017-0042-8> - In this multiple case study I use Foucault's theory of power/knowledge in exploring how Muslim students negotiate their religious and civic identities. Three themes are revealed. The first theme explores how Muslim students use their body and language in performing their religiosity and develop a counter-discourse of self expression and resistance in public schools. In the second theme I explain the liberating function of public education and the difference between dogmatic and non-dogmatic religious education. The third theme explicates how discourses of Orientalism and othering work in public schools, and how they affect the experiences and identities of Muslim students.

92. Vahdeddin ŞİMŞEK, *How to teach Islam in a phenomenological religious education approach: the case of England*, The Journal of Kırıkkale Islamic Sciences Faculty, 2017, Yıl II, Sayı I, 103-122 - <http://dergipark.gov.tr/download/article-file/382721> Religious education is part of the basic curriculum in English public schools. It is equal, in status, to the core and foundation subjects of the National Curriculum whilst remaining outside of the National Curriculum. Christianity and other principal religions, faiths, beliefs and non-religious convictions in Great Britain today are seen as an essential aspect of religious education. These major religions are Judaism, Islam, Hinduism, Sikhism and Buddhism. However, in this study, we will focus on Islam, one of the major religions. It will be also mentioned some universal norms, such as understanding the others and respecting others, which have been able to live together with different cultures and religions in a harmonious manner and meet the demands of RE of different religions and sects to the utmost level in the UK religious education system, and the phenomenological approach on RE identified with the UK, the reasons for its arise, the development process, the UK Religious Education agreed curriculum and some sample units about teaching Islam based on this approach. It has been tried to inform how Islam is included in the phenomenological approach and evaluated.

93. Thor-André SKREFSRUD, *Les difficultés du dialogue interculturel*, Lumen Vitae, 72 (2017) 3, 309-324. Le but de l'article est de répondre à des difficultés et problèmes potentiels de l'interaction interculturelle. Quelles résistances faut-il avoir à l'esprit lorsque nous nous engageons dans des dialogues ? Quels sont les obstacles pour établir des relations de compréhension confiante ? En se focalisant sur la notion même de dialogue, l'auteur (professeur de *Religionspaedagogik* dans les universités norvégiennes) critique la propension à hypostasier les autres cultures et à les concevoir comme des entités fermées et immuables. Mais il défend que faire fi de la caractéristique dynamique de la rencontre et de la porosité des frontières consisterait à fixer des

restrictions sur qui est l'autre et qui il est capable d'être en notre présence. Là où les lignes de faille sont considérées comme absolues, cela peut en réalité augmenter le risque de confrontation ou de conflit plutôt que de promouvoir une connaissance et une compréhension accrues.

94. Julian STERN, *Critical exchange: Religion and schooling in conversation*, Research in Education vol.97 (2017) 1,16-26, first published July 3, 2017 - <http://journals.sagepub.com/doi/abs/10.1177/0034523717697517> - Given the complex and messy contexts of schooling, conversations between religion and schooling can be 'admitted' as examples of the sort of situated conversation that goes beyond the 'false necessity' of universal state-controlled school-based education. There are distinct claims to be made about religion and schooling in general, and about the pupils and staff in the school (implied by a model of school as community, like a household), and about the school curriculum (where religious and related issues are difficult to address without a subject that is, or is like, religious education). The incorrigible plurality of life encourages a lively conversation between religion and schooling.

95. Simona SZAKÁCS, *The Romanian education system: Historical perspectives*, a chapter from *Europe in the classroom*, Springer 2017, pp.39-86 - <https://link.springer.com/book/10.1007/978-3-319-60258-5> - In this chapter Szakács locates the Romanian education system within larger world trends in terms of its origins, changing structure, organisation and declared aims. This historical overview covers the establishment of a mass education system in the Romanian provinces at the end of the nineteenth century, education politics in Greater Romania following the First World War, education during state socialism and post-socialist developments following two decades of reform. The key argument is that, while always serving a nation-building script, the Romanian education system has always followed its own evolutionary logic. This is a logic which has widely matched institutionalised models of education worldwide, even if discourses deployed in different historical periods have taken on the specific ideological colouring(s) of their time.

96. Jeroen TEMPERMAN, *Parental rights in relation to denominational schooling under the European Convention on Human Rights*, Religion & Human Rights, Vol. 12 (2017) 2-3, 142-152; DOI: 10.1163/18710328-12231133 - ISSN: 1871-031X E-ISSN: 1871-0328 - <http://booksandjournals.brillonline.com/content/journals/10.1163/18710328-12231133> - Whereas the bulk of Article 2 Protocol I cases concerns aspects of the public-school framework and curriculum, this article explores Convention rights in the realm of denominational schooling. It is outlined that the jurisprudence of the Strasbourg Court generally strongly supports the rights of parents not to send their child to state-organized schools and hence to establish or avail of private, denominational schooling instead. In this area of private schooling, the Strasbourg Court could build a stronger body of jurisprudence against discriminatory funding policies. The Court is right in seeing no state duty to fund denominational schools, but where intricate funding policies serve to privilege the state or dominant religion and their schools, at the disadvantage of minority religion schools, the Court should come into action.

97. Heather THOMPSON-BUNN, *Student perspectives on faith in the classroom. Religious discourses and rhetorical possibilities*, Pedagogy, vol. 17 (2017) 3, 373-396 - doi: 10.1215/15314200-3975447 - <http://pedagogy.dukejournals.org/content/17/3/373.abstract> - Drawing from surveys and interviews with Christian students at a large public university, this essay articulates how understanding these students' perspectives can help instructors identify strategies for responding to religious discourses in the classroom and equip them to help students capitalize on the rhetorical possibilities of these discourses.

98. Eduardo Salvador VILA MERINO, Pedro CORTÉS GONZÁLEZ, Victor M. MARTÍN SOLBES, *La formación del profesorado y la importancia de las competencias interculturales y emocionales desde la perspectiva ética*, Modulema: Revista científica sobre diversidad cultural, 1,2017, pp. 5-20 - <https://dialnet.unirioja.es/servlet/articulo?codigo=6153430> - Creemos necesario trabajar las competencias interculturales y emocionales en la formación del profesorado, ya que las consideramos en continua revisión debido a su complejidad y a los nuevos planteamientos pedagógicos de nuestros tiempos; de este modo, consideramos que las competencias emocionales y las interculturales deben estar presentes en cualquier reflexión educativa que se interese por el desarrollo de las personas. Por otra parte, nuestras sociedades son cada vez más complejas y culturalmente más plurales lo que, sin duda, debe llevarnos a reflexionar sobre la necesidad de articular competencias que mejoren las relaciones de convivencia que nos ayuden a la construcción de una ciudadanía plural y democrática.

99. Philip WOOD, *Early Islam in British Higher Education*, British Journal of Religious Education, p. 1-10, abstract published online 08 Sept 2017 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2017.1373066> - In an educational environment where interest in Arabic and Islam is growing, I ask the place of revisionist/critical approaches to early Islam in Higher Education. This paper uses 15 semi-structured interviews with Lecturers in early Islam to investigate how they treat controversial subject matter in the classroom. The paper examines how the different approaches taken by lecturers are linked to different kinds of academic training, and asks what kinds of approach are suited to different student demographics. It concludes by suggesting how critical ways of teaching this subject are linked to new approaches in interfaith engagement, which acknowledge the political context for the development of Scriptures.

EDUCATIONAL TOOLS

100. Ariel ENNIS, *Teaching Religious Literacy. A Guide to religious and spiritual Diversity in Higher Education*, Routledge 2017, 92 pp, 26 B/W Illus. - <https://www.routledge.com/Teaching-Religious-Literacy-A-Guide-to-Religious-and-Spiritual-Diversity/Ennis/p/book/9781138635852> - Offering resources and initiatives on religious and spiritual diversity in higher education, this book describes the conceptual foundations for teaching religious literacy and provides a sample curriculum with a facilitator's guide and assessment tools needed to evaluate its development among students. With a clear understanding of the diversity of religious and spiritual experiences found on college and university campuses, Ennis offers a much-needed framework for facilitating conversations about religion and spirituality in colleges and universities. By working from a comprehensive overview of NYU's award-winning Faith Zone training program, this book breaks down the methodology and tools required to create religious literacy training curricula at campuses around the world.

101. *Pour vivre ensemble et se respecter dans la diversité religieuse*. La Plateforme interreligieuse de Genève (CH) publie un document de 9 Propositions, susceptibles de fournir des idées et des matériaux pour les débats actuels en société civile et à l'école. Le document, 6 pp., est disponible : <http://www.interreligieux.ch/wp-content/uploads/2016/11/9-propositions-A5.pdf>

102. *Faith in Canada 150* (videos & album photos) - From June 28-June 30, 2017, Faith in Canada 150 hosted the Millennial Summit, a gathering of 75 young people of faith from across the country. These conversation shapers gathered to discuss how we can move beyond tolerance to a more vibrant expression of living together in diversity. Event held in Ottawa University. <http://www.faithincanada150.ca/events/fc150-events-album> .

103. Un vídeo de poc més de minut i mig de durada promou el *Diccionari de religions per a noies i nois de 10 a 14 anys*, coincidint amb l'enviament del llibre a tots els centres escolars de Catalunya. <http://governacio.gencat.cat/ca/detalls/Noticia/Nou-video>

104. Georg LANGENHORST und Elisabeth NAURATH (Hg): *Kindertora – Kinderbibel – Kinderkoran, Neue Chancen für (inter)religiöses Lernen*, Freiburg/Breisgau 2017, 312 Seiten - <http://www.rpi-loccum.de/> - Dieser Sammelband einer Religionspädagogik der Vielfalt enthält die Vorträge von christlichen, jüdischen und muslimischen Forscherinnen und Forschern auf dem interreligiösen Kongress 2015 über kindbezogene Bearbeitungen der drei Heiligen Bücher. Aus dem Titel des Bandes ergibt sich die Frage: Wie lässt sich das „Erfolgsmodell Kinderbibel“ auf andere Religionen übertragen? Der erste Teil befasst sich mit Grundlagenforschung aus christlicher Sicht, beginnend mit dem Bericht des Regensburger Religionspädagogen Michael Fricke „Zur Geschichte einer pädagogischen Erfolgsgattung“, der Kinderbibel (S. 17ff.). Der Wiener Robert Schelander fragt, wie die interreligiöse Thematik von der neueren Kinderbibelforschung aufgenommen wird (S. 40ff.), z. B.: Gehört Isaaks Nichtopferung in eine Kinderbibel, eine Kindertora und einen Kinderkoran? Anschließend überträgt der Paderborner Systematiker Klaus von Stosch seinen komparativen Ansatz auf das Thema (S. 63ff.).

105. Tina TURNER et al., *Awakening beyond*, un disco (prodotto dalla London Philharmonic Orchestra, 2017) che intreccia echi di diverse religioni e spiritualità, nell'intento di "gettare ponti tra fedi antiche e culture contemporanee". "Stiamo esplorando da anni il legame che esiste tra musica, guarigione e spiritualità. Questo cd è solo l'ultimo dei nostri sforzi per favorire il dialogo, il rispetto e l'incontro, perché troppe persone hanno perso di vista l'amore vero". Al disco hanno collaborato voci femminili di diverse culture religiose: Ani Choying (Nepal), Dima Orsho (Siria), Mor Karbasi (Israele), Regula Curti (Svizzera) e Sawani Shenede Sathaye (India).

106. Paul PAUMIER, *Bibliographie/sitographie : Le dialogue interreligieux*, in Bulletin théologique, 2017, n°8. [en ligne] URL: <https://bulletintheologique.files.wordpress.com/2017/02/bt-nc2b08.pdfou> ; <https://bulletintheologique.wordpress.com/2017/07/05/bibliographie-linterreligieux/>

OPINIONS

Metropolitan Hilarion, who was speaking at a conference organized by the Russian Embassy in London in front of diplomats, politicians, entrepreneurs and religious figures, said: '[The] monopoly of the secular idea has affirmed itself in contemporary Europe. Its manifestation is the discrimination of religious vision in the social sphere. Other peoples will live in Europe in the future, with other faiths, other cultures, and other paradigms of values.' <https://www.christiantoday.com/article/christianity.is.dying.out.in.europe.claims.russian.orthodox.church.leader/114613.htm>

Retorica sui giovani - Quando si parla ai giovani bisogna parlare con parole di verità. Senza ripetere ad oltranza una serie di frasi mielose e senza sostanza. Sui giovani, infatti, c'è una drammatica e stucchevole retorica, che purtroppo non viene sempre supportata dai fatti. Dovremmo impegnarci su questo. C'è molto lavoro da fare.

Gualtiero Bassetti, card. presidente, alla prolusione della Conferenza dei vescovi italiani, 26/09/2017.

EU future - Long-term temporality has always been preferred by the Church, thanks to her centuries-long history and political independence. Of course, people can ask what the many roundtable discussions and debating events on the future of Europe will ultimately be delivering in terms of “realpolitik”. The German cultural philosopher Georg Simmel (1858-1918) argued: “Nothing has ever happened in the world in the way exactly envisaged by prophets or great leaders. But if there had been no prophets or leaders, nothing would have happened at all.” The same is true for the history and future of the European Union.

Martin Majer sj, *EuropeInfos*, oct.2017.

Religiones en aula: sin discriminación ni desprecio - El hecho de incluir la religión en programas públicos oficiales es un gesto de reconocimiento que compete a la autoridad política y que pone de manifiesto que la religión es un elemento más de la vida pública y de la historia del propio país. Las cuestiones importantes para que esta propuesta sea tomada en consideración son: la seriedad y la unidad de criterios entre todos, que la selección de profesores la haga la autoridad religiosa correspondiente, que haya un programa y unos libros de la asignatura públicos, que se acompañen de una metodología pedagógica adecuada, que la elección sea hecha por los padres informando a sus hijos, que el número de horas sea suficiente para explicar esos contenidos, que los profesores cobren lo mismo que los profesores de otras asignaturas, etc. Si todas las denominaciones religiosas se sitúan en idéntica línea de exigencia, no es posible hablar de discriminación ni de desprecio. No se trata de evaluar convicciones religiosas, sino contenidos objetivos, propios de la asignatura.

Patricia Santos: <https://eldebatedehoy.es/educacion/religion-espana-colegio/>

Estromettere la religione dallo spazio pubblico? Un errore! – (...) Secondo me, occorrerebbe rinunciare a quella parte di eredità dell’Illuminismo che ha gettato il bambino con l’acqua sporca: si è messa da parte la religione come superstizione, ma si è messo da parte anche quanto di più profondo la religione esprime dell’uomo. Prima o poi, nella vita tutti facciamo i conti con la scelta di credere o meno in qualcosa o in qualcuno: si tratta di un’esperienza del tutto umana. L’errore che ci trasciniamo da questa eredità è proprio quello di spodestare la religione dallo spazio pubblico. E in realtà, all’opposto, la religione torna invece continuamente all’interno di questo spazio, con la sua eredità secolare, con i suoi valori, con tutto il suo lascito culturale. La soluzione sta senza dubbio nell’esperienza educativa. Pensiamo alle giovani generazioni: se, un tempo, l’ora di religione a scuola si configurava un po’ come una sorta di catechismo, oggi l’IRC dovrebbe essere parte della cultura dell’uomo e la conoscenza dei testi sacri, non solo cristiani, ma anche quelli di altre religioni, dovrebbe essere un modo per far fruire le tradizioni, per conoscerci, per avvicinarci e, soprattutto, per farci capire che non ci si può mai accontentare di risposte semplici: violente o pacifiche. Non è questa la religione. La scelta rimane sempre ben ancorata nelle mani dell’uomo.

Debora Tonelli, FBK/ISR: <http://www.settimananews.it/religioni/tonelli-religioni-violenza-mai-risposte-nette/>

Je crois à une Europe qui... - « Les jeunes sont très attachés aux valeurs européennes. Je crois à une Europe qui sera une puissance des valeurs : l’interdiction de la peine de mort, la parité homme-femme, la laïcité de l’Etat, les droits sur le climat, les droits des travailleurs. Dans la moitié des pays du monde, ces valeurs ne sont pas appliquées»

Enrico Letta, ancien premier ministre italien, dir. Ecole Relations internationales à Science Po, Paris 3/10/2017.

Malentendido permanente - Dado que en el imaginario colectivo persiste la imagen antigua de una enseñanza religiosa entendida como catequesis, debemos asumir que no hemos sido capaces de explicar bien los cambios que convierten la enseñanza de las religiones en una cuestión cívica y democrática, compatible con la diversidad cultural y religiosa. Hasta que no aprendamos a hacerlo, la clase de Religión se seguirá viendo más como un privilegio de las Iglesias que como una realidad educativa.

Carlos Esteban Garcés, entrevista a *Aceprensa* 11/10/2017:

https://www.lasallecentrouniversitario.es/noticias/Documents/Entrevista_Carlos_Esteban_ERE.pdf

Minori e mondo digitale - Ci rendiamo conto con sempre maggiore evidenza che la piaga delle offese alla dignità dei minori, come molti altri problemi drammatici del mondo odierno, transita e alligna continuamente nelle nuove dimensioni del mondo digitale, si aggira e si installa nei suoi meandri e nei suoi strati nascosti e profondi. Il mondo digitale non è un’area separata del mondo: è una dimensione del nostro unico mondo reale e i minori che crescono in esso sono esposti a nuovi rischi, oppure a rischi antichi ma che si esprimono in modi nuovi, e la cultura della protezione dei minori che noi vogliamo diffondere deve essere all’altezza dei problemi di oggi»

Pietro Parolin, Segr. di Stato, *Child Dignity in the Digital World*, Rome World Congress 3-6 oct. 2017.

L’Europe réduite aux chiffres - La plus grande contribution que les chrétiens puissent offrir à l’Europe d’aujourd’hui, c’est de lui rappeler qu’elle n’est pas un ensemble de nombres ou d’institutions, mais qu’elle est faite de personnes. Malheureusement, on remarque comment souvent tout débat se réduit facilement à une discussion de

chiffres. Il n'y a pas les citoyens, il y a les suffrages. Il n'y a pas les migrants, il y a les quotas. Il n'y a pas les travailleurs, il y a les indicateurs économiques. Il n'y a pas les pauvres, il y a les seuils de pauvreté. Le caractère concret de la personne humaine est ainsi réduit à un principe abstrait, plus commode et plus apaisant. On en saisit la raison : les personnes ont des visages, elles nous obligent à une responsabilité réelle, active "personnelle" ; les chiffres nous occupent avec des raisonnements, certes utiles et importants, mais ils resteront toujours sans âme. Ils nous offrent l'alibi d'un désengagement, parce qu'ils ne nous touchent jamais dans la chair.

Pape François, du discours à la Conférence (*Re)thinking Europe*, Rome 28 oct. 2017

Islam a scuola: quale messaggio? Ho dedicato parte dell'estate a leggere tutti i volumi (22) del nuovo programma di religione per le scuole pubbliche e private della Giordania, dalla primaria alla maturità. Il corso è stato appena varato dal ministero dell'istruzione e vi si parla senza mezzi termini di Daesh. Al-Qaeda, di terrorismo islamico, nomi e cognomi. Il messaggio vuol essere chiaro come il sole: il vero islam non ha nulla a che vedere con tutto questo. Ma se al di là di tutte queste affermazioni assolutamente condivisibili uno va ad analizzare con un po' di attenzione l'intero canovaccio del programma, non può che arrendersi a un'altra evidenza: il tipo di personalità religiosa elaborata da questo programma rimane ancora alquanto angusto, circoscritto a una visione del mondo che impedisce di fatto di integrare il "diverso da sé", persino quando questo diverso è un musulmano, sciita per esempio. Le affermazioni tonanti contro il radicalismo foriero di terrore rischiano allora di avere poca presa sulle coscienze.

Ignazio De Francesco, dalla rubrica "i lettori ci scrivono", *Il Regno-attualità*, 2017, n. 16, p. 510.

Tornano le superstizioni, ma ora si chiamano spiritualità - Nella città secolare e agnostica, che si è congedata dalla trascendenza delle confessioni tradizionali, lo spazio dello spirituale assume oggi come suo principale vettore di espressione la ricerca di un benessere del corpo e della mente che rende ogni tema legato alla salute un fatto dalla portata parareligiosa. La dimensione spirituale è tutt'altro che estinta nella nostra vita sociale. Ha piuttosto assunto connotazioni più vicine all'equilibrio psicofisico a cui provvede tutto un mercato che qualcuno ha già imparato a chiamare "terziario spirituale", fatto di estetiche per l'identità riconciliata, luoghi dello spirito col loro turismo antistress, cultura di intrattenimento con la sua pensosità per tutti, pratiche sportive finalizzate all'autodominio, regimi alimentari che sembrano vie filosofiche, predilezioni medicali che sconfinano nella teosofia. Discipline interiori ed esteriori per una salvezza immanente che ha nell'unione psicofisica il campo di battaglia fra il bene e il male. In questa nuova spiritualità secolare, estetizzata con cura e commercializzata con efficacia, il parareligioso e il parascientifico convolano per istinto in uno spazio di amorosi sensi.

Massimo Zanchi, <http://www.settimananews.it/societa/superstizioni/> (25/10/17).

Why we need to learn religion in schools - Schools should have mandatory religious studies classes. This does not mean teach theology. Any particular religion should not be taught as a universal truth. What is needed is comparative religious studies course. Studies need to learn about various religions because of how complex contemporary issues have become where religion has become a central aspect.

Corey Barnett: *Why we need to teach religion in schools* <http://www.worldreligionnews.com/?p=45121>

Negare i diritti è miope debolezza culturale - Da tempo leggiamo sui giornali che in tal scuola elementare "le prime classi sono composte da stranieri", o che "ci sono solo due italiani in mezzo a compagni stranieri". Non è detto che sia un segno di xenofobia. Parlerei piuttosto di una falsa coscienza, che è condivisa da molti nostri connazionali. Si continua a pensare a queste giovani generazioni come "forestiere", perché su di esse si scarica la paura della grande trasformazione delle nostre società: non più omogenee (lo sono mai state?), caratterizzate da un oggettivo pluralismo di culture, fedi, lingue, costumi e gusti alimentari. Il non riconoscimento della cittadinanza a questi *nuovi*, di fatto, cittadini italiani è un segno di debolezza culturale e di sguardo corto, ripiegato sul presente e non proiettato verso il futuro.

Enzo Pace, *Confronti*, novembre 2017, p. 6.

Repenser le contenu de l'enseignement religieux dans tous les pays arabes - Cet enseignement propage souvent un dogmatisme clos aux dépens de la spiritualité profonde dans des écoles musulmanes et chrétiennes, ce qui rebute les jeunes ou mobilise ceux parmi eux les moins aptes à l'esprit critique. Il faut repenser aussi les programmes de théologie et du fikh : il ressort de nombre de travaux dans plusieurs pays arabes que ces programmes doivent désormais déborder la pure scolastique, devenir pluridisciplinaires et porter un regard éclairé, celui de la foi, par rapport aux problèmes de notre temps. **Antoine Messarra**, https://www.usj.edu.lb/pdf/chaire_un_fr.pdf, p. 431.

Che cosa resterà dopo? Eppure, Daesh scomparirà in Medio Oriente. Che cosa ne sarà dei giovani che tornano dalla Siria e dall'Iraq? Che cosa faranno questi giovani che hanno sempre lo stesso sentimento di ribellione verso il

mondo e la società? Dove andranno? Reinventeranno una causa islamica o qualcosa di completamente diverso? Sono queste le sfide di lungo termine alle quali dobbiamo pensare, e superano di gran lunga la questione di breve termine della sicurezza e del terrorismo.

Olivier Roy, *Oasis*, 13 Novembre 2017.

CALL FOR PAPERS – FORTHCOMING EVENTS

MALTA, 07-10 February 2018. University of Malta and La Salle Academy for Faith Formation and Religious Education Australian Catholic University announce the **1st International Conference on Catholic Religious Education in Schools**. *Venue*: Catholic Archbishop's Seminary, Rabat, Malta. *Conveners*: Professor Adrian-Mario Gellel Professor Michael T. Buchanan Conference Email, sponsored by the La Salle Academy for Faith Formation and Religious Education and the Ministry for Education and Employment. For those who intend to participate but not present a paper, please note that early bird registration ends on 26 October 2017. Further details may be obtained from: <https://www.um.edu.mt/events/iccre2018>.

■ *Following the successful publication of the edited collection entitled, Global Perspectives on Catholic Religious Education in Schools, scholars with an interest in Catholic Religious Education are invited to continue the momentum of dialogue and the sharing of research interests at the First International Conference on Catholic Religious Education in Schools to be held in Malta from 7-10 February 2018.*

The conference is an opportunity for Catholic Scholars around the world working in the field of Religious Education to come together to reflect on the nature and identity of Catholic Religious Education in schools.

This International Conference on Catholic Religious Education in Schools, is being organised 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 for Education and Employment.

CHICOUTIMI Université (Québec), 15 février 2018 – **L'éducation à la religion, le développement spirituel et les fondamentalismes à l'école laïque. Quelle 'neutralité' pour les enseignants ?** Appel de proposition de communication avant le 15 février 2018, en vue du congrès 2018 de l'Association francophone pour le savoir (ACFAS). Le congrès (date à définir) se concentrera sur l'articulation entre éducation au fait religieux et croyances plurielles des élèves et de leurs parents dans le cadre de l'école publique. Il permettra aux experts, chercheurs, étudiants et intervenants du milieu éducatif de réfléchir aux enjeux théoriques et pratiques de l'éducation culturelle à la religion face à deux thèmes : a) la manière de répondre à la demande de favoriser le développement spirituel des élèves, b) la gestion de l'expression des croyances fondamentalistes ou radicales en classe. Voir l'argumentaire et d'autres détails : Université du Québec à Chicoutimi <http://www.uqac.ca>; ou contacter l'organisateur responsable, prof. Jacques Cherblanc : lerars@uqac.ca.

VECHTA (Deutschland), 23-24 Februar 2018: **Interkulturelle Kompetenz in der Schule** [...] Die Religionspädagogik ist in besonderer Weise gleich auf mehreren Ebenen angefragt. Neben ihrer offensichtlichen Aufgabe, durch den Religionsunterricht einen Beitrag zur interreligiösen Kompetenz und im Sinne des christlichen Menschenbildes auch zur interkulturellen Kompetenz zu leisten, kann ihr besonderer Blick auf religiöse Pluralität und Gesellschaft wichtige Impulse für die Arbeit in Schulen geben. Auf der Tagung soll der Frage nachgegangen werden, inwiefern Theologie einen Beitrag zur interkulturellen Kompetenz in der Schule leisten kann. Es werden verschiedene Schwerpunktthemen in den Blick genommen. Dabei sucht die Religionspädagogik bewusst einen Dialog mit der systematischen und islamischen Theologie. Call for Paper, Infos: <http://akrk.eu/Veranstaltung/interkulturelle-kompetenz-in-der-schule/>

BOLOGNA (Italy), 5-8 March 2018: prima **Conferenza annuale della European Academy of Religion**. Responsabile del programma scientifico è il professor Frederick Pedersen (University of Aberdeen), attuale presidente dell'Academy; gli aspetti organizzativi saranno invece nuovamente gestiti dalla Fondazione per le scienze religiose "Giovanni XXIII". Anche quest'anno il programma sarà scandito da sessioni di lavoro (panel e paper) e sedute plenarie (*lectiones magistrales* e tavole rotonde) e ospiterà una *Moot Court Competition*, organizzata in collaborazione con ICLARS nei giorni 6 e 7 marzo (*vedi sotto*), e uno spazio espositivo riservato alle case editrici. <https://www.europeanacademyofreligion.org/program>.

Le iscrizioni alla Conferenza rimarranno aperte fino al 16 febbraio (<https://www.europeanacademyofreligion.org/registration>). Dopo quella data sarà possibile registrarsi solamente al desk accoglienza nei giorni della Conferenza. Registrandovi in anticipo potrete godere di quote di partecipazione agevolate (*early bird*, entro il 20 dicembre; *regular*, entro il 16 febbraio).

◆ European Academy of Religion - Via San Vitale 114, 40125, Bologna, Italy +39 051 239532
www.europeanacademyofreligion.org ◆ 2018 Conference organized by [Fscire](mailto:eu_are@fscire.it) : eu_are@fscire.it

BOLOGNA (Italy), 5-7 March 2018: **The future of Freedom of Religion. International perspectives**, ICLARS Panel at European Academy of Religion. Religious liberty has found expression in various ways over time and across continents. It is now seen as an essential component of the inalienable birthright of citizens of the world, both in its individual and collective forms. In the second half of the last century, and the first decades of the present century, frequent recourse has been had to freedom of religion in socio-political terms on national, regional and global levels. The focus for this panel, however, will not be on the

achievements of history but the challenges for the future. A distinguished array of speakers will seek to address the direction and speed of travel for freedom of religion from their individual perspectives. Info: iclars@unimi.it

LONDON, 17 March 2018: The Ecclesiastical Law Society is holding its Day Conference at the St Bride Foundation, Fleet Street. The Conference will focus on the core function of the Society, namely **promoting education in ecclesiastical law**. In particular, it will address the training of clergy and others in ecclesiastical law, and showcase best practice in selected topics. <https://ecclawsoc.org.uk/events/2018dayconf/>

UPPSALA, 24-26 April 2018: **The impact of religion challenges for society, law and democracy**, Uppsala University, (Sweden). The Impact of Religion conference offers an interdisciplinary forum for sharing recent research on the role of religion in both the public and the private sphere – locally, nationally and internationally. 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. Link: <http://www.crs.uu.se/research/conference/>

BERN (CH), 17-21 June 2018: **Multiple Religious Identities – Individuals, Communities, Traditions** - 6th Annual Conference of the EASR. Regional Conference of the IAHR. The organisers of the conference invite contributions from all areas and disciplines of the study of religion to allow for broad, interdisciplinary discussion of the conference topic *Multiple Religious Identities – Individuals, Communities, Traditions*. More information can be found in: www.easr2018.org.

HELSINKI University. The Faculty of Theology is the largest of the three theological units in Finland and has one of the highest numbers of theology students in Europe. The Faculty is a non-denominational academic community. The Faculty of Theology at the University of Helsinki invites applications for a permanent position of University **Lecturer in Islamic theology** in the Study of Religions to begin on 1 August 2018. Further info : <http://www.helsinki.fi/studyofreligions/>

GRONINGEN, 20-24 August 2018: Summer school **Religion in cities: contested presences, contested regulations** organised at the University of Groningen. The aim is to provide undergraduate students in their last year of studies, as well as Master and PhD students in different disciplines with the means to reflect upon religious issues in cities from the perspective of sociology, geography, urban studies and religious studies. The topic will be addressed from three different stand-points: a) a theoretical perspective to understand the presence, visibility and regulation of religious diversity in cities; b) methodological insights into how to research these topics and conduct fieldwork in concrete urban settings; and c) discussions about the political relevance and policy responses offered at the level of cities. The [application](#) deadline is June 1, 2018.

HELSINKI University. The Faculty of Arts of the University of Helsinki invites applications for the position of **Assistant professor / Associate professor / Professor of Study of religions**. The field of the professorship is empirical and comparative study of religious traditions. https://en.academicpositions.fi/ad/university-of-helsinki/2017/assistant-professor-associate-professor-professor-of-study-of-religions/106545?utm_medium=email&utm_source=transactional&utm_campaign=Job+alerts

OSLO University, 26-27 septembre 2018 : Colloque EuRel 2018 **Formatage de la non-religion dans la société post-moderne. Perspectives institutionnelles et juridiques**. Ce Colloque invite les chercheurs de toutes disciplines à aborder la conceptualisation et la connaissance de la non-religion dans la société moderne tardive. Le colloque part de l'idée que la non-religion est un concept culturellement contingent, qui connaît des variations socioculturelles selon les régions géographiques et les systèmes sociopolitiques. Du fait de la croissance numérique de la population non religieuse, les cartes d'appartenance religieuse doivent être repensées, ce qui pourrait aussi avoir un impact sur la façon dont les affiliations religieuses et non religieuses sont reconnues par l'État. Les communications aborderont l'une ou l'autre des questions suivantes:

- Comment définir la non-religion et comment les "sans religion" peuvent-ils être pris en compte dans les études sur la religion?
- Où et comment les individus et les collectifs non religieux s'intègrent-ils dans les institutions des sociétés contemporaines?
- De quelle manière les services développés pour satisfaire les besoins existentiels des citoyens fournis par l'État à travers le droit et la politique ("d'en haut") reconnaissent-ils les visions du monde et les sentiments autres que religieux?
- Comment les croyances non religieuses peuvent-elles être abordées par la loi?
- Comment la non-religion "d'en haut" affecte-t-elle les notions de citoyenneté et d'appartenance nationale?

Infos et propositions d'intervention : <https://non-religion.sciencesconf.org/user/submit>

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