

THE EVENTS, THE DOCUMENTS

- > **UNITED NATIONS HUMAN RIGHTS COUNCIL** Relationship States-Religions and their impact on RE, 2
- > **FREEDOM OF BELIEF** Diritto e libertà di Credo in Europa. Un appello, 2
- > **VATICANO** Studiare teologia in connessione dinamica con i saperi dell'uomo d'oggi, 3
- > **COMECE** Conference on "Promoting the Christian Heritage in Europe", 3
- > **MALTA** First International Conference on Religious Education in Catholic Schools, 4
- > **ECRI** Suède, Saint-Marin et Espagne sous la loupe de la Commission Anti-racisme, 4
- > **CSW** Discrimination on the basis of Religion or Belief in Education. International Report, 5

THE NATIONAL CHRONICLES

- > **BELGIQUE** Cours de religion et cours de citoyenneté cherchent leur place à l'école, 6
- > **DEUTSCHLAND** Bischofskonferenz und Jugend nach dem Synode 2018 – Velo sì velo no: Land che vai usanza che trovi – Six facts about Catholic and Protestant influence in Germany, 7
- > **ENGLAND** The importance of rethinking religious education. The opinion of *The Economist* – National Secular Society: Conference on 21st Century Religious Education for All, 8
- > **ESPAÑA** Los profesores de Religión reclaman acceso y estabilidad en la función pública - Informe anual sobre la situación de la libertad religiosa en España, 9
- > **FRANCE** L'enseignement du fait religieux relancé par le ministre de l'éducation - Laïcité and religious freedom: a coalition of NGOs questions France at the UN, 10
- > **GREECE** Greek protesters attack new religious instruction textbooks – A new Journal of RE, 11
- > **IRELAND** Catholic schools might lose right choose students, 12
- > **ITALIA** Continua la crisi delle scuole pubbliche paritarie, 12
- > **SVIZZERA ITALIANA** Verso una soluzione, dopo un pluriennale dibattito, 12
- > **SWEDEN** Social Democratic Party seeks to ban all religious schools to combat 'segregation', 12
- > **UNITED KINGDOM** Les élèves non-croyants interdits d'accéder aux écoles confessionnelles?, 13
- > **ARGENTINA** Inconstitucional la ley que obliga a dar clases de religión en horario curricular, 13
- > **ISRAEL** Secular Schools in Israel integrate religious content into Science and Tech lessons, 13
- > **USA** Serve uno psicologo in moschea, 14
- > **BREVI**: Switzerland – Moscow – Azerbaijan – Madrid – Navarra - Athens – Stockholm, 15

DAILY PRESS REVIEW 15-19**LIBRARY : JUST PUBLISHED – LES NOUVEAUTES DU TRIMESTRE** 19-37**OPINIONS** 37**FORTHCOMING EVENTS – CALL FOR PAPER** 39

* **EREwebsites** – i 100 e più indirizzi per navigare nell'Europa dell'educazione e delle religioni 41-44

THE EVENTS, THE DOCUMENTS

UNITED NATIONS HUMAN RIGHTS COUNCIL **Relationship State-Religion and their impact on RE**

In a [report](#) to the Human Rights Council (February 28, 2018), the Special Rapporteur Ahmed Shaheed identified three broad types of relationships between State and religion as the basis to discuss the challenges that States face in promoting and protecting freedom of religion or belief: States with official or favored religions, States with no identification towards a specific religion and States that pursue policies to heavily restrict the role of religion. *What place of RE in the public schools?* In the chapter “Implications and consequences of relationship between State and religion”, the report characterizes different cases:

a) **States with official or favored religion(s)**: “Religious education may be compulsory in public schools or the authorities may in other ways interfere with the freedom of religion or belief of children, or with parental rights regarding the education of their children. Religious minorities might face severe restrictions in the dissemination of knowledge about their traditions or in the training of their clerical order”.

b) **Secular-like States with official or favored religion(s)**: some of these states have much in common with the non-identification category. However, even in the absence of overt form of discrimination, there may be hidden or indirect form of discrimination. This may occur, for example, in the education sector, either through discriminatory funding or ineffective opt-out option from compulsory RE in public schools, or in the observance of days of rest. Certain forms of religious manifestation may also be privileged over other in these states by interpreting such exhibitions to be reflections of cultural heritage or by assigning secular meanings to them, such as ‘national values’ or ‘traditions’.

c) **States that have no identification to religion**: “These states appear best positioned to respect a range of human rights, including the right of freedom of religion or belief. Secular schools are also more likely to equip their students with religious literacy, based on objective history, and the use of religious values and references can be part of the political discourse, competing with non-religious beliefs and other rationales to influence public policy, in the ‘marketplace’ of ideas.

d) **States with a negative view of religion**: in some cases, RE is prohibited in public or private schools. Generally, RE is tightly controlled, for example direct government control of teachers and restrictions on the running of religious schools. General censorship laws might restrict the availability of religious literature, save those that are officially sanctioned by the State. Anti-religious propaganda can appear in official or semi-official government publications.

Finally, in the “*Conclusions and recommendations*”, the report (n.85) stresses: “The right of parents to provide a moral and religious education, consistent with their religious worldviews and in accordance with the evolving capacities of the child, must be fully respected. In this regard, the Special Rapporteur would like to highlight the useful guidance provided in the Final Document of the International Tolerance Conference on School Education in relation to Freedom of Belief, Tolerance and Non-Discrimination, and the Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools”.

■ http://www.ohchr.org/_layouts/15/WopiFrame.aspx?sourcedoc=/Documents/Issues/Religion/A_HRC_37_49_EN.docx&action=default&DefaultItemOpen=1

■ <http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=22745&LangID=E>

FOB **Diritto e libertà di Credo in Europa. Un appello**

La European Federation for Freedom of Belief (FOB), federazione di associazioni europee che operano per la promozione del diritto alla “libertà di credo, pensiero, coscienza e religione per tutti” in ossequio e nel rispetto della vigente normativa internazionale in materia di diritti umani, in occasione del convegno internazionale *Diritto e Libertà di Credo in Europa, un cammino difficile*, organizzato a Firenze il 18-19 gennaio 2018, sotto gli auspici del Segretario generale del Consiglio d'Europa Mr Thorbjørn Jagland e con il patronato dell'Assemblea parlamentare dell'Organizzazione per la Sicurezza e la Cooperazione in Europa (OSCE), ha diramato un appello per la promozione e la realizzazione della “libertà di credo, pensiero, coscienza e religione in Europa”. L'appello è rivolto in particolare ai Governi nazionali e ai Responsabili delle Organizzazioni religiose perché promuovano, tra l'altro, appropriate misure in vista di:

► “Rimuovere gli ostacoli che limitano la piena realizzazione della Libertà di Credo, Pensiero, Coscienza

e Religione all'interno dei territori nazionali, attraverso il divieto di imposizione di obblighi maggiori a carico delle religioni minoritarie in materia di disseminazione della letteratura religiosa, apertura dei luoghi di culto, **diritto di impartire un'educazione filosofica, spirituale e religiosa ai figli**, assicurare assistenza spirituale nelle carceri e nei luoghi di ricovero e cura, assicurando altresì, nel rispetto della libertà di espressione di ognuno, la non interferenza da parte di gruppi anti-religiosi e anti-spirituali nella Libertà di Credo, Pensiero, Coscienza e Religione dei gruppi religiosi e spirituali oltre che dei singoli individui;

► Favorire e porre in essere interventi che permettano la concreta realizzazione della Libertà di Credo, Pensiero, Coscienza e Religione all'interno dei territori nazionali degli Stati, attraverso la **facilitazione della conoscenza del fatto religioso favorendo studio e confronto delle diverse tradizioni religiose e spirituali, incluse quelle moderne e contemporanee**, utilizzando materiali prodotti da studiosi imparziali; attraverso l'adozione ed attuazione degli Accordi tra Stati e Confessioni religiose o gruppi spirituali, laddove un sistema di accordi esista, o di adozione di altre misure per il riconoscimento in favore di gruppi religiosi e spirituali affinché essi possano operare legalmente all'interno dei territori nazionali" [...]. Vedi il testo integrale dell'appello:

■ <https://freedomofbelief.net/sites/default/files/documents/fob-appello-2018-web.pdf>

VATICANO **Studiare teologia in connessione dinamica con i saperi dell'uomo d'oggi**

La Costituzione apostolica *Veritatis gaudium* (29/01/2018) traccia nuovi criteri e consegna direttive aggiornate per gli studi nelle università e facoltà teologiche della Chiesa cattolica. La qualità degli insegnamenti in materia di religione impartiti nelle scuole del Continente discende in gran parte dai nuovi curricula di formazione accademica e professionale offerti ai futuri insegnanti di religione, a prescindere persino da specifiche appartenenze confessionali o da indirizzi scolastici. Uno dei principi cardine raccomandato negli studi religiosi è la coerenza – a un tempo antropologica ed epistemica - con l'unità del sapere. Un principio capace di orientare in radice anche la didattica dell'istruzione religiosa scolastica.

“Ciò che qualifica la proposta accademica, formativa e di ricerca del sistema degli studi ecclesiastici, sul livello sia del contenuto sia del metodo, è il principio vitale e intellettuale dell'unità del sapere nella distinzione e nel rispetto delle sue molteplici, correlate e convergenti espressioni. Si tratta di offrire, attraverso i diversi percorsi proposti dagli studi ecclesiastici, una pluralità di saperi, corrispondente alla ricchezza multiforme del reale nella luce dischiusa dall'evento della Rivelazione, che sia al tempo stesso armonicamente e dinamicamente raccolta nell'unità della sua sorgente trascendente e della sua intenzionalità storica e metastorica, quale è dispiegata escatologicamente in Cristo Gesù. Questo principio teologico e antropologico, esistenziale ed epistemico riveste un peculiare significato ed è chiamato a esibire tutta la sua efficacia non solo all'interno del sistema degli studi ecclesiastici: garantendogli coesione insieme a flessibilità, organicità insieme a dinamicità; ma anche in rapporto al frammentato e non di rado disintegrato panorama odierno degli studi universitari e al pluralismo incerto, conflittuale o relativistico, delle convinzioni e delle opzioni culturali” (VG,4c). Leggi il documento intero:

■ <http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2018/01/29/0083/00155.html#italia>

Si legga, a commento della costituzione, l'intervista concessa da mons. Vincenzo Zani a Lorenzo Prezzi in *SettimanaNews* e in *Testimoni*, 3, marzo 2018, 1-4 :

■ <http://www.settimananews.it/reportage-interviste/veritatis-gaudium-mons-zani-sapienza-annuncio/>

COMECE **Conference on "Promoting the Christian Heritage of Europe"**

La Commission des Episcopats d'Europe organised a conference on 31 of January in Brussels on the theme of "Promoting the Christian Heritage of Europe" as a contribution to the [European Year of Cultural Heritage 2018](#). "The Church has a spiritual dimension but it is also a key actor in developing culture – said Fr. Poquillon op, COMECE general secretary. It is the oldest structure still existing in Europe based on a faith expressing itself in different ways. It is a clear example of unity in diversity, like the EU wishes to be, and exactly like all of you arrived here from every corner of Europe in order to reflect about EU's cultural diversities". He particularly referred to Pope Francis addressing the participants of the [\(Re\)Thinking Europe Dialogue](#) in Rome last October, when he diagnosed that "Europe has a kind of

memory deficit” and that “to become once more a solidarity community means rediscovering the value of our own past, in order to enrich the present and to pass on a future of hope to future generations.”

In his address, [mons Paul Tighe, Secretary of the Pontifical Council for Culture](#), exposed the challenges of developing culture in a context of religious illiteracy, highlighting the risk to lose keys of interpretation of our own culture. He praised the European Year as an opportunity for encounter and invited Catholic bishops in Europe to promote it as a tool for evangelization.

[Mr. Tibor Navracsics](#), EU Commissioner in charge of Education, Culture, Youth and Sport, invited Church actors to make more use of EU tools to promote the spiritual element of the European culture. “The European Year of Cultural Heritage – he added - will only be a success if we use this opportunity as an invitation to share and cherish a common past”. Mons Alain Lebeauin, apostolic nuncio to the EU, said that one of the main opportunities offered by the European Year of Cultural Heritage is to explore the diversity of cultures within the EU by visiting each other and developing common projects.

The conference was also an opportunity to present the projects and initiatives of the [Forum for Religious Heritage](#) and to learn about a series of best practices illustrating the promotion of Christian heritage in Europe: a new pilgrimage trail in the footsteps of Saint Columban, mediation efforts of cultural and religious heritage in [Chartres Cathedral](#), community-based restoration of the [Saint Martin's Chapel](#) and the living tradition of the [Samogitian Calvary Cross Ways](#) in Lithuania.

■ <http://www.comece.eu/comece-conference-on-promoting-the-christian-heritage-of-europe-30039>

MALTA First International Conference on Religious Education in Catholic Schools

O evento ocorreu entre os dias 07 a 10 de fevereiro de 2018 no Seminário de Rabat em Malta - *Primeira Conferência Internacional sobre Educação Religiosa Católica* - organizado pela Universidade de Malta e De La Salle Academy, com 92 participantes e com 62 pesquisas expostas sobre o Ensino Religioso dos seguintes países: África do Sul, Alemanha, Austrália, Áustria, Bélgica, Brasil, Canadá, Croácia, Escócia, Estados Unidos, Holanda, Hong-Kong, Inglaterra, Irlanda, Itália, Letônia, Lituânia, Malta, Nigéria, Polônia, República Checa. Ocorreram quatro conferências: a primeira com o prof. Hubertus Roebben, *Vinho novo em odres novos. Repensando a teologia da educação religiosa católica* na abertura do evento; no segundo dia com a prof.a Imelda Pui-hing Lam, *Fundamentos teológicos da educação religiosa católica australiana: um papel para a teologia pública*; no terceiro dia com o prof. Robert Jackson, *Ensinar sobre a diversidade religiosa: política e prática do Conselho de Europa* e para encerrar com o prof. Thomas Groome, *Educação religiosa católica nas escolas: educação para a fé*. Entre as pesquisas realizadas destaque as da África do Sul, Holanda e Austrália: demonstraram que os estudantes possuem pouco interesse no ER doutrinal por não perceberem o significado desta disciplina na formação escolar.

Como resultado deste evento foi percebido duas posições explícitas: uma defendida por Groome que é necessário impor o modelo confessional doutrinal aos estudantes, pois é um valor institucional e por assumir a expectativa das famílias; sendo segunda posição que é a busca de um trabalho pluralista em decorrência do novo cenário internacional com o afastamento dos estudantes cristãos pela disciplina e o movimento migratório – porém esta proposição assemelha ao modelo interconfessional criado no cenário brasileiro nos anos setenta. (*Sergio Junqueira, IPFER News, n.565, fev.2018*).

ECRI Suède, Saint-Marin et Espagne sous la loupe de la Commission anti-racisme

L' European Commission against Racism and Intolerance (ECRI), aux dépendances du Conseil de l'Europe, a élaboré en 2017, approuvé le 5 décembre 2017, et publié le 28 février 2018, le cinquième rapport concernant respectivement l'évolution du problème au sein de trois pays : la Suède, la République de Saint-Marin et l'Espagne. L'essentiel de ces monitorages vise les discours de haine et les discriminations dont sont souvent victimes les minorités, les immigrants, les mineurs. L'univers observé est la plupart du temps celui de la rue, des médias, du monde du travail, des sports et des prisons. Le monde scolaire apparait de manière plutôt épisodique dans ces rapports pourtant assez détaillés, et le rôle de l'instruction ethico-religieuse y est presque totalement ignorée (doit-on attribuer ce déficit d'attention au fait que les membres de la Commission reflètent – inconsciemment ? – les positions de la politique éducative française, notoirement réticente et handicapée sur le religieux à l'école ?). Nous soulignons de suite les quelques trop rares allusions à l'éducation scolaire. Dans le cas de Saint-Marin il faut noter aussi une erreur grossière des rédacteurs du rapport: le système scolaire publique n'est plus

sous l'ancien régime de la dispense du cours de religion, puisque depuis plus de trente ans on n'accède au cours de religion que par une inscription facultative et volontaire exprimée par l'élève (des classes secondaires) ou par les parents (dans le primaire). *Quandoque bonus dormitat Homerus...*

Suède - Le gouvernement a lancé en 2016 son nouveau plan national de lutte contre le racisme et les formes comparables d'hostilité et de crime de haine. Basé sur une consultation d'organisations de la société civile et de représentants des minorités, il présente un modèle général de lutte contre le racisme et l'intolérance mettant l'accent sur l'approche fondée sur les droits de l'homme. Le gouvernement soutient plusieurs actions de lutte contre le racisme. Le Forum de l'histoire vivante (*Living History Forum*) déploie un ample programme d'éducation sur le racisme et les formes comparables d'hostilité, et fournit de la documentation et des formations aux enseignants et aux personnels scolaires, en liaison avec l'Agence nationale pour l'éducation. Le Conseil suédois de la recherche assure depuis 2016 un financement annuel spécial de soutien à un grand programme de recherche sur le racisme, qui devrait affiner la compréhension des problèmes liés au racisme et des solutions possibles.(p.9 du Rapport).

■ <https://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Sweden/SWE-CbC-V-2018-003-FRE.pdf>

Saint-Marin - Les écoles publiques dispensent l'instruction religieuse de l'Eglise catholique romaine mais les élèves peuvent en être dispensés s'ils le désirent. Selon les informations reçues par l'ECRI, les parents Témoins de Jéhovah demandent toujours une dispense pour leurs enfants. Par contre, il n'y a pas de cours de remplacement prévus pour les enfants dispensés.(paragr. 75, p. 23)

■ https://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/San_Marino/SMR-CbC-V-2018-001-FRE.pdf

Espagne - L'ECRI souligne l'importance des actions préventives visant à réduire le nombre de crimes de haine. Les actions de sensibilisation, notamment dans le cadre du programme scolaire obligatoire, revêtent une importance primordiale de ce point de vue. Dans ce contexte, l'ECRI considère comme un recul important que l'enseignement obligatoire sur les droits de l'Homme et l'égalité ait été retiré des programmes en 2013, et encourage vivement les autorités à réintroduire l'enseignement obligatoire aux droits de l'Homme. Par ailleurs, l'ECRI se félicite du projet FRIDA sur la prévention et la détection du racisme à l'école et considère qu'il peut être un outil complémentaire pour amplifier l'impact de l'éducation aux droits de l'homme obligatoire.(paragr.61,p.29). D'après l'indice Mipex (Migrant Integration Policy Index), l'éducation est la principale faiblesse des politiques d'intégration en Espagne.(paragr.72, p.32).

■ <https://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Spain/ESP-CBC-V-2018-002-FRE.pdf>

CSW **Discrimination on the basis of Religion or Belief in Education. International Report**

This report (*Faith and the Future*, February 2018, 76 pages; see integral document: http://faithandafuture.com/wp-content/uploads/2018/02/Faith_and_a_Future_HR.pdf) seeks to stimulate vital conversations about the intersection between FoRB (Freedom of Religion or Belief) and the right to education, encouraging further research and action. As with the right to FoRB, the right to education is 'a human right that is crucial to the realization of a wide array of other human rights.' Education can either create a culture of tolerance or fuel stereotyping, animosity and extremism. It can provide opportunities for social mobility, or entrench disadvantage. **Christian Solidarity Worldwide (CSW)** has conducted research in five countries, spanning five regions (Mexico, Nigeria, Iran, Burma, Pakistan), and has found that discrimination based on religion or belief and violations of FoRB in educational settings can take many forms. Among the Recommendations the report emphasizes these strategies (cf p. 6):

■ ***Eliminate stereotyping, false narratives and prejudices from educational materials and processes by amending school curricula and teaching methods where required, ensuring that training in human rights, including in freedom of religion or belief, is part of school curricula***

■ ***Facilitate and maintain a national environment in which all religious, belief and non-faith communities can take part in the development, implementation and monitoring of school curricula and relevant education policies and strategies. The meaningful participation of minority faith communities is essential for devising non-discriminatory education policies and strategies***

NATIONAL CHRONICLES

BELGIQUE (Wallonie) **Cours de religion et cours de citoyenneté cherchent leur place à l'école**

□ **Les repères :** a) *Dans l'enseignement officiel*, depuis septembre 2016 pour le fondamental, et 2017 pour le secondaire, un cours de philosophie et de citoyenneté (EPC) est organisé dans les écoles des réseaux officiels (c'est-à-dire de la Fédération Wallonie-Bruxelles, des provinces et des communes). Il est donné à raison d'1 heure par semaine au lieu d'1 heure des cours de religion ou de morale. Les élèves qui le demandent peuvent le suivre à raison de 2 heures par semaine. Le réseau libre non confessionnel également a choisi d'organiser ce cours. b) *Dans l'enseignement catholique* : il se devait lui aussi de former ses élèves aux prescrits en matières de philosophie et citoyenneté. Il a cependant décidé de ne pas organiser un cours en tant que tel pour enseigner ces prescrits, mais s'est engagé, programmes à l'appui, à les aborder à travers l'ensemble de ses cours. Il a donc maintenu les cours de religion.

□ **Les débats continuent.** Décembre dernier, le MR [Mouvement réformateur] déposait une proposition de décret visant à instaurer, dans l'enseignement officiel, un cours de citoyenneté de deux heures obligatoires (et non plus d'une). Dix jours plus tard, des inspecteurs de religion catholique intervenaient dans *Le Soir* pour demander que le débat soit relancé sur l'avenir des cours de religion et de morale dans l'enseignement officiel. Depuis lors, dans *La libre Belgique* et ailleurs, les opinions se multiplient, défendant ou relativisant l'importance des cours de religion et de morale, ou souhaitant revoir. La plupart de ces sorties sont motivées par deux constats :

- le premier est que, dans l'officiel, la cohabitation des cours de religion, de morale et de citoyenneté est difficile à organiser, notamment pour la construction des horaires. Ces difficultés ont aussi touché les enseignants, réduits pour certains à multiplier les écoles pour arriver à prester l'équivalent d'un temps plein, ou à donner des cours devant des classes surchargées ;

- un deuxième constat concerne l'organisation : il s'agit d'une "hérésie pédagogique", regrette le MR. Une heure de cours obligatoire semble en effet à beaucoup bien insuffisante pour répondre aux ambitions des programmes. "D'un point de vue pédagogique, cette organisation n'a aucun sens", admet une professeure de morale et d'EPC dans le primaire. "Je pense en effet que le constat du MR n'est pas dénué de pertinence", ajoute un patron de l'enseignement catholique.

□ **La conférence épiscopale réaffirme sa position** - La grande majorité des parents est favorable au maintien des cours de religion. A' partir de ce constat le porte-parole francophone de la conférence épiscopale a diffusé un premier rappel à l'ordre : « Les colonnes du *Soir* [déc.2017] en témoignent : dans l'enseignement officiel, près de 90 % des élèves du primaire et 87 % du secondaire restent demandeurs d'un cours de religion ou de morale. Les chiffres sont éloquentes et montrent combien le maintien de ces cours dans la grille horaire des élèves est essentiel. Nous désavouons fermement la proposition des deux inspecteurs qui, à titre personnel, se sont exprimés en faveur d'une disparition des cours de religion. Cette position ne correspond absolument pas à celle des chefs du culte catholique qui rappellent ici leur attachement à l'organisation de ce cours dans l'enseignement officiel sous sa forme actuelle et ce, notamment, en respect de la Constitution. Le cours de religion s'inscrit, comme les autres disciplines scolaires, dans le processus d'éducation, d'enseignement et de formation. De manière spécifique, il contribue à travailler avec rigueur des problématiques aux enjeux porteurs de sens pour l'existence. En outre, comme le souligne le *Référentiel de religion catholique*, « en donnant au fait religieux toute la place qui lui revient, le cours de religion ouvre un espace de débat ouvert sur la question religieuse, débat qu'une société démocratique se doit de cultiver ». (*Correspondance Myriam Gesché, SEGEC, Bruxelles*).

□ **Les statistiques de l'année scolaire 2017-2018** [Source : S.A.IPM 2018, cit. par *La Libre Belgique* du 11/01/2018]

ENSEIGNEMENT PRIMAIRE

Total d'élèves inscrits : 188.149, dont :

67.138 au Cours catholique
55.207 au Cours de Morale non-confessionnelle
40.004 au Cours islamique
19.298 au Cours de Philosophie et Citoyenneté

4.238 au Cours protestant

2.148 au Cours orthodoxe

116 au Cours israélite

ENSEIGNEMENT SECONDAIRE

Total d'élèves inscrits : 137.142, dont :

62.172 au Cours de Morale non-confessionnelle

27.224 au Cours islamique
24.788 au Cours catholique
18.140 au Cours de Philosophie et Citoyenneté

2.834 au Cours protestant
1.226 au Cours orthodoxe
163 au Cours israélite

□ **Faut-il supprimer le cours de religion à l'école?** Pour réfléchir à la question, l'abbé et théologien Gabriel Ringlet et Antoine Janvier, professeur de philosophie politique à l'Université de Liège, ont confronté franchement leurs positions à la Radio belge, le 30 janvier 2018 :

■ https://www.rtf.be/info/dossier/la-prem1ere-soir-prem1ere/detail_faut-il-supprimer-le-cours-de-religion-a-l-ecole?id=9826256 .

DEUTSCHLAND/1 **Bischofskonferenz und Jugend nach dem Synode 2018**

Antwortschreiben der Deutschen Bischofskonferenz zum Fragebogen anlässlich der XV. Ordentlichen Generalversammlung der Bischofssynode *Jugend, Glaube und Berufungsunterscheidung*:

[...] 9. Grundlegende Bedeutung für die Berufung von Jugendlichen hat der **konfessionelle Religionsunterricht**, der in Deutschland auch an staatlichen Schulen erteilt wird und in den meisten Bundesländern gesetzlich verankert ist. Über die fachliche Information über den Glauben der Kirche hinaus hat er eine katechetische Dimension, in der auch die Frage nach der Berufung eines jeden Getauften eine – direkte oder indirekte – Rolle spielt. Damit legt er den Grund, auf dem die verschiedenen Berufungen unterschieden werden können – so auch die Berufung zum Ordensleben oder zum besonderen Dienst des Priesters. In vielen Schulen gehören Sozial- und Berufspraktika zur Ausbildung, die jungen Menschen Einblick in die unterschiedlichen Berufsfelder vermitteln. Zudem regen Berufsinformations-veranstaltungen, Ausflüge, Tage der Orientierung, Schulabgänger-Seminare, Angebote mit den Jugendkirchen und die Studienberatung zur Reflexion auch der eigenen Berufung an. Vielerorts stehen Beratungslehrer und Schulseelsorger zur Begleitung der Schülerinnen und Schüler zur Verfügung. Das konkrete Angebot der Begleitung ist dabei vom Engagement der einzelnen Begleiter abhängig. *More:*

■ https://www.dbk.de/fileadmin/redaktion/diverse_downloads/presse_2017/2017-184a-Antwortschreiben-Dt.-Bischofskonferenz-zum-Fragenbogen-der-Synode-2018.pdf

DEUTSCHLAND/2 **Velo sì, velo no. Land che vai usanza che trovi**

Dai primi anni Duemila si discute in Germania sulla libertà o meno di portare il velo nelle scuole. Nel 2003 l'insegnante Fereshta Ludin si appellò al *Bundesverfassungsgericht*, la Corte costituzionale: in una sentenza di quell'anno la Corte stabilì che spettava ai singoli *Länder* legiferare in materia, in ragione della *Kulturhoheit* (la sovranità dei *Länder* nell'ambito della formazione). Dopo la pronuncia, molti *Länder* decisero che le insegnanti non potessero portare il velo durante la lezione perché in tal modo veniva violato il principio generale della neutralità religiosa. Nel 2015 la Corte, in un'altra sentenza, ha però stabilito che quel divieto è anticostituzionale: le insegnanti musulmane avrebbero potuto ottemperare anche a scuola al "precepto, sentito come vincolante per ragioni religiose, di coprire il capo".

Da allora, ogni preside può decidere caso per caso se il velo indossato da un'insegnante possa pregiudicare la "quiete scolastica". La sentenza del 2015 è stata accolta in modo difforme: alcuni l'hanno salutata positivamente come ottimo segnale per l'integrazione e per la crescita sociale delle giovani musulmane, altri perché contribuirebbe a superare il privilegio di cui finora hanno goduto i simboli cristiani, in ossequio al principio di neutralità religiosa che dovrebbe bandire anche il crocefisso in classe. Numerose e forti anche le critiche, secondo cui nelle scuole statali è sorto un enorme potenziale di conflitto, che presidi e insegnanti devono affrontare da soli. Molte di queste critiche provengono dal personale scolastico, che considera la sentenza un passo indietro per l'integrazione dei musulmani nella società: difficile infatti trasmettere alle ragazze il concetto di uguaglianza tra uomo e donna se le insegnanti assunte dallo Stato negano tale diritto costituzionale portando un velo sulla testa.

Dopo la sentenza molti *Länder* hanno dovuto rivedere le proprie leggi: in otto di essi vigeva infatti il divieto di portare il velo nelle scuole pubbliche. Questi problemi sono emersi anche a Berlino: nel 2017 il Tribunale superiore del lavoro ha permesso a una giovane insegnante musulmana di portare il velo durante le lezioni. La giunta comunale berlinese, composta da socialdemocratici (Spd), Verdi ed esponenti della *Linke* (sinistra), si è divisa: la Spd è infatti contraria al velo in classe, a differenza di Verdi

e *Linke*. A fine anno un congresso di Verdi berlinesi ha deciso di chiedere l'abolizione del principio di neutralità religiosa nelle scuole e di permettere quindi alle insegnanti musulmane di portare il velo. (Bettina Biedermann, da *Limes. Rivista italiana di geopolitica*, 1/2018, p. 118-19).

DEUTSCHLAND/3 **6 facts about Catholic and Protestant influence in Germany**

How Christian is Germany? Judging by a sharp decline in church attendance, not very. But a look at tax revenue, board memberships and land holdings suggest that its two biggest churches still have a wealth of influence. The Holy Roman Empire, the birthplace of Protestantism, the battlefields of Christian theology. The lands that make up modern Germany once had front row seats to some of the most significant developments both in the history of Europe and of Christianity. Today, those Christian roots are hard to overlook. Public holidays based in Catholic and Protestant beliefs provided highly-anticipated vacation days that go beyond just Christmas and Easter. And while "Christian" political parties - Angela Merkel's Christian Democratic Union and the Bavarian Christian Socialist Union, for example - are considered traditional rather than religious, the parties' names make it clear they were conceived on the basis of Christian values. Yet the ubiquity of steeples, crosses and saints is deceptive: Churches are largely empty. With more and more Christians rejecting core tenets of the faith, including the existence of God, is it accurate for Germany to be considered a Christian nation?

Deutsche Welle looks at six facts and figures that shed light on the make-up of Catholic and Protestant identity and influence in Germany today: 1. *the majority of Germans identify as Christian* - 2. *Under 10 percent of Christians go to church regularly* - 3. *Churches make billions despite falling numbers* - 4. *Land holdings also boost church wealth* - 5. *Church widely represented in public matters* - 6. *Fewer Christians believe in core tenets of their faith*. See entire article:

■ <http://www.dw.com/en/6-facts-about-catholic-and-protestant-influence-in-germany/a-43081215>

ENGLAND/1 **The importance of rethinking religious education. The opinion of *The Economist***

This article, signed by *Erasmus*, was published in *The Economist* on February 17, 2018:

"Not enough people want to teach the subject, and there are plenty of pupils, tax-payers and even head teachers who are highly skeptical about its benefits. And yet there are good grounds for saying that knowledge of this sort is more vital than ever for the health and normal functioning of society. With only exaggeration, that odd bundle of statements describes **the state of religious education in England**.

In recent days, several news stories have highlighted this paradox. A professional body [revealed](#) that in the current academic year, less than two-thirds of the places (405 out of 643) in a training programme for religion teachers in England have been taken up. Weak supply is meeting weak demand, it would seem. Religion came near the bottom in a **survey by YouGov**, an independent pollster, that asked people which subjects deserved a big role in secondary education. More than half considered religion either "not very important" or "not at all important" as an item on the curriculum, whereas only 12% deemed it "very important". By comparison, some 60% of respondents regarded courses in citizenship as either very or quite important, and 85% took the same view of teaching about sex and relationships.

A few months ago, it emerged that more than a quarter of England's secondary schools did not offer religion as a stand-alone subject, although they are legally obliged to do so. Despite all this, religious organisations play an important and in some ways increasing role in English education. (The other parts of the United Kingdom have somewhat different educational and religious regimes; England is alone in having an established church.) As of last year, **England had nearly 7,000 state-funded schools with a religious association, of which the great majority were Christian (Anglican or Catholic) primary schools. The total included 48 Jewish, 27 Muslim, 11 Sikh and 5 Hindu schools.** The number of schools run by minority religions is rising steadily.

Faith schools have been subjected to a cap which limits to 50% the number of pupils of their own religion they can take in when there is competition for places. The Catholic authorities in particular have protested against this, saying they are being forced to turn Catholic children away, and they have extracted a promise from the Conservative government to remove the quota.

The **National Secular Society**, which [campaigns](#) against "religious privilege", says this contradictory picture (lots of religious involvement in education, low public appetite for religion) underlines the need for a huge reform of the way children learn about belief systems. It wants a nationwide "entitlement" to

instruction about different religions and philosophies which is freed from the control of religious authorities, or even local authorities: in other words, something like the state of affairs in secular France. (Elsewhere in Europe, the teaching of religion is a complex patchwork, often reflecting the legal status of Christianity's locally dominant form; each of Germany's federal states has its own system.)

However the subject may be taught, it is hard to deny **the urgency of improving the general level of knowledge** about what religions profess, what they hold sacred and what they consider taboo. In one form or another, the challenge is facing every democratic society. For example, employment tribunals have been telling bosses they must, within reason, respect the religious needs of their staff in respect, say, of dress, diet and days off. The range of perceived "needs" is likely to get wider and wider. Not every difficult case can go to court.

The limits of free speech are **under perpetual debate**. For good reason, democracies don't usually recognise any legal entitlement "not to be offended", but in some situations, public order depends on some minimal knowledge of what words or symbols would, in practice, cause offence. Many of the hardest policy debates triggered by religion concern children: what they should be taught, what clothing and diet they should adopt, how their bodies should be treated. No level of knowledge will make those debates easy, but without a minimal understanding of where religions are coming from, such discussions cannot even begin.

Lord Williams, a former head of the Church of England, was asked recently how he foresaw the country's religious scene in 30 years' time. He said there was a real danger of a chaotic situation where an ever-growing number of religious sub-cultures co-existed deep inside their respective silos, in utter ignorance of one another. That might be dismissed as special pleading by a religious leader but it should not be; the risk he describes is real. But to avert this dialogue of the profoundly deaf, and to give learning about religion a better name, the champions of faith may have to dilute some of their own educational fiefdoms. By definition, they will always be more inclined to fight their own respective corners than to raise the level of general knowledge.

■ <https://www.economist.com/blogs/erasmus/2018/02/what-england-expects>

ENGLAND/2 **National Secular Society: Conference on 21st Century Religious Education for All**

The National Secular Society organizes a public conference (London, Saturday 14 April 2018) with this argumentation: "30 years after the introduction of a national curricular entitlement for all pupils, the religious education syllabus is still decided locally by committees of faith representatives, or worse, by religious bodies responsible for running faith schools. In many cases RE retains aspects of confessionalism and is often inspected by faith groups. There are some great examples of best practice and many in the RE community are calling for reform, but barriers remain. This one day conference will explore the future of religion and belief education in schools, and how we can create a truly balanced and non-partisan approach. The event will be of interest to RE teachers, educationalists, school leaders, secularists and anyone with an interest in improving education about religion and belief in schools". See Programme: ■ <http://www.secularism.org.uk/conference-on-21st-century-re-fo.html>

ESPAÑA/1 **Los profesores de Religión reclaman acceso y estabilidad en la función pública**

"Los profesores de Religión consideran necesario reactivar una movilización social, sindical y política para reivindicar la consideración de la enseñanza de la Religión como parte de la mejor escuela de todos, especialmente de la escuela pública; se hace necesario volver a visibilizar el colectivo profesional, que aun habiendo alcanzado mejores condiciones laborales que hace alguna década, sigue privado de un acceso a la función pública por oposiciones, lo que legitimaría definitivamente su estatus de trabajador y también la consideración curricular de la asignatura".

Incluir la ERE y a su profesorado en el Pacto educativo: ese es el objetivo del Documento consensuado por las plataformas autonómicas de profesores de Religión el 17 de marzo 2018 en Madrid y que el 19 de marzo han entregado en la Subcomisión parlamentaria. El documento señala que la enseñanza de la religiones en el sistema educativo es una asignatura necesaria para la formación integral de los alumnos.

■ <http://www.periodistadigital.com/religion/educacion/2018/03/19/religion-iglesia-espana-educacion-profesores-clase-religion-profesion-oposicion-pacto-educativo-formacion-integral.shtml>

Pero véase también la opinión de Alfredo Sepúlveda en el mismo website de los días siguientes :
Plataformas de Religión: No es oro todo lo que reluce...

■ <http://www.periodistadigital.com/religion/educacion/2018/03/22/plataformas-de-religion-no-es-oro-todo-lo-que-reluce-religion-iglesia-alfredo-sepulveda.shtml>

ESPAÑA/2 **Informe anual sobre la situación de la libertad religiosa en España**

*El Ministerio de Justicia (a través de la Dirección General de Cooperación Jurídica Internacional y Relaciones con las Confesiones) presenta el tercer informe anual sobre la situación de la libertad religiosa en España correspondiente a 2016, publicado en septiembre de 2017, 110 páginas. El capítulo sobre **la libertad religiosa en el ámbito educativo** (pp. 42-49) presenta algunos datos esenciales relativos a las diferentes confesiones religiosas reconocidas por el Estado (judíos, protestantes, islámicos...). El párrafo sobre la presencia de la confesión católica en el sistema educativo ofrece estas informaciones:*

► Durante el año 2016, los datos que aporta la Iglesia son de:

– 25.660 profesores de religión católica.

– 3.561.970 alumnos inscritos en clase de Religión católica.

► Persisten en esencia las mismas dificultades que en años anteriores:

– Falta de información a padres y alumnos, por parte de las autoridades educativas de algunos centros docentes, de la posibilidad de cursar Religión católica en la escuela.

– A juicio de la Iglesia católica, la LOMCE no respeta el carácter fundamental de la asignatura de Religión católica, según lo suscrito por el Estado español con la Santa Sede en el Acuerdo sobre enseñanza y asuntos culturales el 3 de enero 1979.

– Algunas Administraciones autonómicas están poniendo obstáculos para la impartición de la asignatura de Religión católica en la escuela pública, vulnerando los acuerdos firmados. Así, por ejemplo, Aragón, Asturias, Cantabria y Extremadura han pretendido reducir la carga lectiva de la Religión católica. Esta cuestión está recurrida ante los Tribunales de justicia.

► En cuanto al profesorado, se detectan:

- dificultades de integración de los profesores de Religión católica en los claustros de profesores, especialmente en la escuela pública.

- dificultades del Ordinario del lugar para retirar la *missio canonica* a los profesores de Religión católica por cuestiones religiosas o morales, considerándose en ciertos casos discriminatoria en contra de la jurisprudencia internacional, emanada del Tribunal europeo de derechos humanos.

► Durante el año 2016, se ha observado con preocupación cómo la Consejería de Educación de la Comunidad Valenciana ha excluido a los estudiantes de las universidades católicas y de los colegios diocesanos de la región de la posibilidad de optar a distintas becas de estudios, en contra del criterio mantenido hasta entonces por la propia Administración autonómica.

■ <http://www.mjusticia.gob.es/cs/Satellite/Portal/1292428610>

FRANCE/1 **Laicité and religious freedom: a coalition of NGOs questions France at the UN**

In a side-event following the Universal Periodic Review of France in Geneva this Monday 15th January, several NGOs and an international law expert have called upon President Emmanuel Macron and his Prime Minister to revise the financing of FECRIS (European Federation of Centers of Research and Information on Cults and Sects) and its member organizations. Under the predecessors of President Macron, FECRIS has benefitted from abusive grants that they have used to disseminate hate speech targeting some minority religious groups in the countries of the European Union and beyond. The representative of the French NGO CAP/LC (Coordination des Associations et des Individus pour la Liberté de Conscience), Mr. Thierry Valle, highlighted the French policy stigmatizing religious minorities and the human consequences which are often dramatic for the members of these minorities. By financing FECRIS, France contributes to the expansion of this phenomenon in Europe. On the occasion of the 70th anniversary of the Universal Declaration of Human Rights, France has to reconsider its policy about religious minorities, he added. Attorney Patricia Duval, an international law expert, drew attention to the ideological roots of FECRIS. See :

■ <http://hrwf.eu/laicite-and-religious-freedom-a-coalition-of-ngos-questions-france-at-the-united-nations/>

FRANCE / 2 **L'enseignement du fait religieux relancé par le ministre de l'éducation**

Un groupe de travail planche sur ce sujet inflammable au ministère de l'Éducation nationale. Formation des enseignants, bonnes pratiques... Il fournira ses préconisations d'ici au mois d'avril. Rénover et développer l'enseignement du «fait religieux» à l'école : c'est [une priorité pour le «conseil des sages de la laïcité»](#), nommé en ce janvier par Jean-Michel Blanquer, le ministre de l'Éducation. Ses 13 membres, représentant des sensibilités diverses - du politologue Laurent Bouvet à l'ancien ministre Jean-Louis Bianco -, l'ont évoquée, lors de leurs premières réunions. Ils émettront des recommandations au ministre d'ici à avril «car il y a urgence», selon l'un des membres. [Emmanuel Macron a indiqué son intérêt pour le sujet](#) lors de rencontres avec les responsables des cultes. Les enseignants doivent pouvoir «expliquer le fait religieux dans sa plénitude» à leurs élèves, dans le cadre de la laïcité, leur a-t-il indiqué mi-décembre. « Dans bien des cas, les professeurs, dont la culture religieuse s'est tarie, passent sous silence certains mots, certaines formules, asséchant ainsi l'ensemble d'un passage, d'un chapitre » (Evelyne Martini)

- <http://www.lefigaro.fr/actualite-france/2018/02/07/01016-20180207ARTFIG00346-l-enseignement-du-fait-religieux-a-l-ecole-relance-par-jean-michel-blanquer.php>
- <https://www.la-croix.com/Religion/Laicite/Emmanuel-Macron-veut-relancer-l-enseignement-fait-religieux-lecole-2018-01-12-1200905299>

GREECE / 1 **Greek protesters attack new religious instruction textbooks**

Athens, March 2018. About 2,000 people have marched to the Greek parliament to protest new school books they claim endanger faith in Orthodox Christianity, Greece's official religion. The protesters on Sunday included many Greek Orthodox priests and bishops. Some participants at the Athens event held banners that denounced the book authors as traitors to the country or read, "No to ecumenical religion." They delivered a petition to parliament before disbanding peacefully. Religious instruction is taught in each of the 12 grades that make up Greece's primary and secondary education systems. The new textbooks, especially for the upper classes, devote more space to other Christian denominations and other religions that received mostly a cursory and rather negative treatment in past texts.

- by The Associated Press, March 4, 2018: <https://www.nytimes.com/aponline/2018/03/04/world/europe/ap-eu-greece-religious-teaching.html>). See also:
- <http://abcnews.go.com/International/wireStory/greek-protesters-attack-religious-instruction-textbooks-53507514>
- <https://www.worldreligionnews.com/religion-news/greek-priests-protest-new-religious-textbooks>
- <https://www.apnews.com/d3740f0e4dbe481e928ef8da33c57396/Greek-protesters-attack-new-religious-instruction-textbooks>.

GREECE / 2 **A new Journal of Religious Education**

The *Greek Journal of Religious Education* (GJRE) is an international peer-reviewed journal published in Greece by the Kairos-Greek Theological Association for the improvement of the RE. It publishes articles in Greek and English on Education and RE. The aim of the journal is to develop and promote internationally, research, study and dialogue on RE based on the axis of Religious Education, theological, philosophical, social / political, ecclesiastical / religious and cultural approaches. It also functions as a forum for dialogue and exchange of ideas and actions from educational practice at all levels of Education and from any national context. Papers related to the following fields show special interest for the journal: theory, practice and research for RE at school and elsewhere in Greece and abroad; religions in education; methodologies of pedagogy/didactics and interdisciplinary dialogue; philosophy, sociology and history of education; theory and practice of the curriculum; educators/teachers and professional development; humanities and education; cultural theory-religion and pedagogy; RE and religious communities. Papers on Religious Education and teaching of all religions at any educational level within any national, international and transnational context are acceptable for peer review. The articles express the views of the author and not of the journal. First issue will be published in September 2018. For more information: ■ <http://scholar.uoa.gr/makoulia/biocv>; <https://www.facebook.com/marios.koukounarasliagis>

IRELAND **Catholic schools might lose right choose students**

January 19 - A proposal to end the ability of Catholic schools in Ireland to give preference to Catholic children is causing fears over the increasing secularization of society in the majority-Catholic country. Unlike in the United States, the government funds religious schools in Ireland, and about 96 percent of elementary schools in the country are under the patronage of a religious group, and approximately 90 percent of these schools are run by the Catholic Church. In some areas of the country - mostly in and around the capital Dublin - there are more students seeking places in certain Catholic schools than are available. These 'oversubscribed' schools can choose students belonging to the school's denomination over students who live closer to the campus. Last year, Ireland's Minister for Education Richard Bruton announced plans to prohibit Catholic primary schools - but not schools from minority denominations such as the (Anglican) Church of Ireland - from giving priority to students based upon their religion. *More:*

■ <https://cruxnow.com/global-church/2018/01/19/catholic-schools-ireland-might-lose-right-choose-students/>

February 20 - State-run secondary schools expect large numbers of pupils to opt out of religious instruction following a new directive that requires schools to ensure these students are allowed to study alternative subjects. Until now, many students in secondary schools run by Education and Training Boards (ETBs) who not want to participate in religious instruction or worship are forced to sit at the back of the class or confined to the library. However, a new Department of Education circular will require schools to consult with parents – or pupils over the age of 18 – over the option of studying alternative subjects. <https://www.irishtimes.com/news/education/state-schools-expect-many-pupils-to-opt-out-of-religion-classes-1.3396620>

ITALIA **La crisi delle scuole pubbliche paritarie**

Continua inarrestabile la crisi delle scuole paritarie (in maggioranza di tendenza cattolica) costrette a chiudere. I dati ufficiali del Portale del Miur, aggiornati al 2017-18 sono eloquenti: rispetto al 2015-16 il numero delle scuole paritarie è diminuito di 415 unità, con un calo complessivo del 3,2%, mentre nello stesso periodo le scuole statali sono aumentate di 92 unità. Mediamente, negli ultimi tempi, ogni anno chiudono i battenti più di 200 scuole paritarie. Si tratta di una flessione che viene da lontano, da quando la crisi economica ha cominciato a pesare anche sulle rette scolastiche delle famiglie, dirottandone molte verso la scuola statale. Alla crisi economica si è aggiunta poi anche la crisi demografica che ha già interessato i primi segmenti del sistema scolastico (scuola dell'infanzia e prime classi della primaria), con effetti negativi più marcati sulla paritaria che sulla statale. In termini assoluti il maggior numero di chiusure riguarda la Sicilia con 104 strutture chiuse, seguita dalla Campania con 70 chiusure, Lombardia e Piemonte ciascuna con 42 chiusure, Toscana 32, Puglia 28 e Calabria 22. Unica eccezione, il Lazio, che registra un incremento di 11 scuole, in prevalenza istituti di secondaria di II grado. È il settore dell'infanzia a registrare il maggior numero di chiusure. Erano infatti 9.485 nel 2015-16, sono scese a 9.193 nel 2017: un decremento di 292 scuole chiuse, di cui quasi due terzi nel Meridione.

■ <http://www.gildavenezia.it/scuole-paritarie-criasi-inarrestabile-chiudono-altri-415-istituti/>

SVIZZERA ITALIANA **Verso una soluzione, dopo un pluriennale dibattito**

Lugano. Con una conferenza stampa il 22 novembre 2017, le autorità politiche e religiose interessate (il consigliere di Stato Bertoli, il vescovo Lazzeri e una rappresentante della comunità protestante) hanno annunciato l'accordo tra le parti per l'insegnamento del fatto religioso nella scuola media ticinese, consistente nella rinuncia, da parte della chiesa cattolica ed evangelica, all'ora settimanale di insegnamento nella IV classe media, sostituita da due ore mensili di "storia della religione" a cura degli insegnanti cantonali. L' "accordo" ha raccolto nell'immediato un coro di consensi giornalistici. E' da apprezzare la proposta di dare una soluzione concordata a conclusione di un dibattito ormai pluriennale e di una congrua sperimentazione avviata e verificata in anni recenti, ed è da augurarsi che possa condurre a risultato utile per gli allievi. (Alberto Lepori, da *Dialoghi*, Lugano, Dic. 2017, n. 249, p. 15)

SWEDEN **Social Democratic Party seeks to ban all religious schools to combat 'segregation'**

Sweden's governing party is seeking to ban all religious schools to combat "segregation" in the country, which has taken in a record number of Muslim asylum seekers in recent years. Sweden's Social Democratic Party, which leads a minority government in one of the most atheistic nation's in the western world, issued the proposal Tuesday outlining its education policy ahead of this year's general election. "We have to knock down segregation to keep Sweden together ... school segregation must therefore also be broken down," Ardalan Shekarabi, a leading member of the Social Democrats and Sweden's minister

for Public Administration, said at a news conference in Stockholm, the MailOnline [reports](#). "In our schools, teachers and principals should make the decisions, not priests or imams," he asserted. The party said in a statement that rather than religion, the school system's foundation should be knowledge, learning, equality and democratic values where each pupil "is free to form their own ideas and future." To do this, existing religious schools must be transformed into ordinary secular schools, the party said.

<https://www.christianpost.com/news/sweden-seeks-ban-all-religious-schools-combat-segregation-increasing-muslim-population-221386/>

UNITED KINGDOM **Les élèves non-croyants interdits d'accéder aux écoles confessionnelles?**

Les écoles confessionnelles britanniques fermeront-elles leurs portes aux élèves non-croyants ? La question est posée dans *The Daily Telegraph*. Le quotidien britannique a publié le 5 mars une lettre ouverte signée par 70 personnalités, religieuses, politiques, universitaires (...) pour dénoncer la fin du « Faith school Cap ». Il s'agit d'une règle instaurée en 2010 par le gouvernement de coalition de David Cameron, qui exige que les écoles religieuses nouvellement établies, ouvrent au moins la moitié de leurs places à des élèves non-croyants. Cette politique d'admission inclusive avait pour ambition de favoriser la cohésion sociale et la tolérance envers les différentes religions et croyances. Voilà désormais un peu plus d'un mois que cette disposition est remise en question par le nouveau secrétaire d'État à l'Éducation, Damian Hinds, en accord avec le manifeste électoral de la première ministre Theresa May, qui jugeait cette règle « injuste et inefficace ». Au Royaume-Uni, où l'Église catholique dirige un grand nombre d'écoles, fréquentées par près de 10 % des élèves, le principe du « Faith school Cap » fait débat. Les signataires de la lettre ouverte publiée dans le *Daily Telegraph* affirment qu'« *il est difficile de penser à une politique plus conflictuelle, ou plus néfaste à la cohésion sociale et au respect, que celle qui permet aux écoles d'étiqueter les enfants au début de leur vie avec certaines croyances et de les diviser ensuite sur cette base* ». Selon eux, « *le devoir du système éducatif, par conséquent, ne devrait pas être de mettre en évidence et d'ancrer de telles différences dans les yeux et les esprits des jeunes, mais de souligner plutôt les valeurs communes que nous partageons tous* ».

<https://www.la-croix.com/Religion/Catholicisme/Monde/Au-Royaume-Uni-non-croyant-pourraient-avoir-acces-ecoles-religieuses-2018-03-16-1200921353?utm>

* * * *

ARGENTINA **Sentencia de la Corte Suprema que declara inconstitucional la ley de educación de la Provincia de Salta, que obliga a las escuelas a dictar clases de religión en horario curricular.**

[...] *Conforme al desarrollo argumental efectuado al presente, la libertad religiosa aplicada al ámbito de la enseñanza religiosa escolar no debe ni puede ser entendida en el sentido de excluir todo lo religioso de ese espacio y, a su vez, tampoco puede implicar la coerción en la formación religiosa, cualquiera fuera ella*". El texto integral: www.derechoyreligion.uc.cl

ISRAEL **Secular Schools in Israel integrate religious content into Science and Tech lessons**

A web portal used by hundreds of secular state schools integrates religious content into its science and technology lessons. Teachers assign lessons from the Galim website, run by the Snunit organization, for use during and after school. This week (end January), a project on candles that included a video about lighting Shabbat candles sparked a protest by teachers who watched it with their students. The video, meant for first graders, says, "the role of Shabbat candles is to separate the mundane from the holy. Traditionally, this is a woman's role, but if there's no woman in the house, a man can also light Shabbat candles. Women bring light and peace into the world." In a Facebook post, Nitzan Weisberg, a secular activist and mother of four from Hod Hasharon, wrote, "The question the video is supposed to answer is 'why do we need light?' The first piece of information in a video about science and technology is that the candles' purpose is to separate the mundane from the holy. I waited for the scientific part, since it's listed under 'science and technology,' and the website also has 'Israeli Jewish culture' for people who want pure Orthodoxy. But as the animated children continue to speak about the atmosphere of holiness, I understood that the scientific part simply wasn't going to come."

■ <https://www.haaretz.com/israel-news/secular-schools-in-israel-bring-religious-content-into-science-lessons-1.5782336>

USA **Serve uno psicologo in moschea**

Negli Stati Uniti, molti musulmani non sono disposti a consultare psicologi o terapeuti per risolvere problemi di varia natura, dal disagio emotivo alla depressione, dai conflitti coniugali alle dipendenze, ai disturbi comportamentali nei bambini. Questo per una serie di tabù legati alle malattie mentali, ma anche per il timore che un terapeuta di formazione occidentale non possa capire i loro problemi, non sappia inserirli nella loro cultura e religione. La diffidenza di molti musulmani verso la psicanalisi nasce dal fatto che la considerano antireligiosa, d'altro canto si osserva un crescente numero di traumi intergenerazionali di fronte a questioni che non sono mai state affrontate come i problemi coniugali, i suicidi tra i ragazzi, la sessualità nelle persone omosessuali o trans gender, ecc. Alcune comunità ne sono letteralmente traumatizzate. (More: <https://riforma.it/it/articolo/2018/01/24/uno-psicologo-nella-moschea>).

EN BREF

Switzerland. Losing faith – religion declines. Statistics for 2016 show that 25% of Switzerland's residents have no religion. As recently as 1960 the same figure was less than 1%. The percentage with no faith shows significant regional variations. While only 19% of Italian speakers have no religion, 24% in German-speaking Switzerland and 30% in French-speaking Switzerland don't. <http://lenews.ch/2018/02/06/losing-faith-religion-declines-in-switzerland/>

Moscow, February 9 - The decree of the Federal Service for the supervision of education and science about state accreditation of the Church School of Post-Graduate and Doctoral Studies was published on St. Gregory the Theologian day, the school press service reports. Resuming the results of the expertise, which evaluated all branches of educational and scientific work of the Church Post-Graduate School in correspondence with state demands, the Federal Service recognized that this theological school successfully passed the state accreditation. <http://www.interfax-religion.com/?act=news&div=14205>

Azerbaijan. State's theological review bans book on Islam. The State Committee for Work With Religious Organisations – which implements the state's prior compulsory censorship of all religious literature - banned a book on Islam by Muslim theologian Elshad Miri. An official deemed it "unsuitable for publication": he disagreed with it theologically. http://www.forum18.org/archive.php?article_id=2351

Madrid – “En España se profanan templos y símbolos; se hace bufa y escarnio público de los referentes más sagrados de la fe religiosa de millones de personas, con total impunidad y tolerancia”. Las cúpulas de las principales confesiones religiosas que se practican en España: Iglesia católica, Islam, Judaísmo y Protestantismo consideran que hay falta de respeto hacia sus creencias. Han exigido este martes 20 de febrero en un comunicado conjuntos “respeto mutuo, para creyentes y no creyentes” ante lo que consideran una escalada de “ofensas a los sentimientos religiosos en nuestro país”. http://www.eldiario.es/sociedad/ofensas-religiosas_0_742275897.html

Navarra – En la región se impartirá religión islámica en 2018-19, opción que han pedido 258 escolares de 3 años. El Gobierno busca respetar la pluralidad religiosa al ser obligatorio ofertar la materia. Hay 4.000 alumnos musulmanes y se prevén unas 1.600 solicitudes - Se exigen 10 instancias por centro para tener un docente. <http://www.noticiasdenavarra.com/2018/02/26/sociedad/navarra/navarra-impartira-religion-islamica-en-2018-19-opcion-que-han-pedido-258-escolares-de-3-anos> .

Madrid - La Cátedra Francisco José Ayala de Ciencia, Tecnología y Religión de la Universidad Pontificia Comillas lanza el primer MOOC en el mundo sobre cuestiones de ciencia y religión. Este MOOC indagará en las principales cuestiones que afectan a la relación entre ciencia y religión, especialmente tomando como referencia algunas de las problemáticas más interesantes del contexto actual. Se trata de un curso introductorio y con una perspectiva interdisciplinar, en el que por tanto participan profesores procedentes de diversas disciplinas: ingeniería, física, matemática, química, teología y filosofía.

Athens - The Greek government has launched an attack on the Council of State after this week's decision that changes in grade-school religion lessons are unconstitutional. The decision concerns policy

changes made by former education minister Nikos Filis. The [Church of Greece](#) appealed to the highest administrative court on the grounds that the changes remove the emphasis given to the Orthodox faith, Greece's main religion. <http://greece.greekreporter.com/2018/03/21/greek-government-attacks-court-decision-on-religion-lessons/>.

Stockholm - Catholic educators in Sweden have denounced a political party's promise to ban all religious schools as a political maneuver capitalizing on people's fears in order to obtain votes. The Social Democratic Party in Sweden has proposed banning all religious schools (known as "confessional schools") in the country, in what the party says is an attempt at better integration of students. Read more: <https://cruxnow.com/global-church/2018/03/21/catholics-decry-swedish-political-partys-plan-to-close-all-religious-schools/>.

DAILY PRESS REVIEW

The Guardian, 13/12/17 : What are British values? And are faith schools really undermining them?

- <https://www.theguardian.com/commentisfree/2017/dec/13/faith-schools-british-values-ofsted>

Generalitat de Catalunya, 20/12/17: "La religió d'Estat i el laïcisme areligiós són dues cares de la mateixa moneda: són models monoculturals" (Xavier Torrens)

- <http://governacio.gencat.cat/ca/detalls/Noticia/Entrevista-a-Xavier-Torrens-00001>

The New York Times, 25/12/17: "How can I possibly believe that faith is better than doubt?" (P.Wehner)

- <https://www.nytimes.com/2017/12/25/opinion/faith-christmas-religion.html>

The Christian Post, 26/12/17: "Evangelical" has become an ethnic pejorative word in the Churches

- <https://www.christianpost.com/news/evangelical-has-become-an-ethnic-pejorative-word-in-the-church-211460/>

The Atlantic, 31/12/17 : How America Is Transforming Islam

- <https://www.theatlantic.com/politics/archive/2017/12/muslims-assimilation-weddings/549230/>

La Dépêche, 02/01/18: Comment parler religion à l'école publique

- <https://www.ladepêche.fr/article/2018/01/02/2714225-comment-parler-religions-a-l-ecole-publique.html>

New Orleans Education News, 02/01/18: Jeff Landry releases guidelines for religious expression in public schools

- http://www.nola.com/education/index.ssf/2018/01/jeff_landry_religion_in_school.html

La Croix, 04/01/18 : « Il faut qu'Emmanuel Macron énonce clairement les objectifs de la laïcité » (J.Baubérot)

- <https://www.la-croix.com/Religion/Laicite/J-Bauberot-II-faut-quEmmanuel-Macron-enonce-clairement-objectifs-laicite-2018-01-04>

Vatican News, 04/01/18 : E. Macron invite les religions à s'impliquer dans les débats de société

- <http://www.vaticannews.va/fr/eglise/news/2018-01/emmanuel-macron-invite-les-religions-a-simpliquer-dans-les-debat.html>

The Guardian, 07/01/18 Labor has 'no plans' to change law allowing religious schools to fire gay teachers

- <https://www.theguardian.com/australia-news/2018/jan/07/labor-has-no-plans-to-change-law-allowing-religious-schools-to-fire-gay-teachers>

Church Times, 07/01/18: Spiritual abuse: study suggests two-thirds of Christians could be victims

- <https://www.churchtimes.co.uk/articles/2018/12-january/news/uk/spiritual-abuse-study-suggests-two-thirds-of-christians-could-be-victims>

The Guardian, 07/01/18: Why Europe's wars of religion put 40,000 'witches' to a terrible death

• <https://www.theguardian.com/society/2018/jan/07/witchcraft-economics-reformation-catholic-protestant-market-share>

The Guardian, 08/01/18: French town bans pork-free school meals in move branded 'anti-Muslim'

• <https://www.theguardian.com/world/2018/jan/08/french-town-bans-pork-free-meals-anti-muslim-beaucaire>

The Nation, 08/01/18: French secularism is in crisis. What does that mean for Muslim youth?

• <https://www.thenation.com/article/french-secularism-is-in-crisis-what-does-that-mean-for-muslim-youth/>

Religious News Service, 09/01/18: Germany worried about 'imported anti-Semitism' after immigrant protests

• <http://religionnews.com/2018/01/09/germans-debate-how-to-combat-imported-anti-semitism/>

La Dépêche, 09/01/18: Comment parler religions à l'école publique

<https://www.ladepeche.fr/article/2018/01/02/2714225-comment-parler-religions-a-l-ecole-publique.html>

Religious News Service, 10/01/18 : The 12 most dangerous countries for Christians

• <http://religionnews.com/2018/01/10/the-12-most-dangerous-countries-for-christians/>

• <https://www.christianheadlines.com/blog/new-report-shows-countries-where-christian-persecution-is-expected-to-increase-in-2018.html>

Al Monitor, 10/01/18: Turks up in arms over religious green light for 9-year-old brides

• <https://www.al-monitor.com/pulse/originals/2018/01/turkey-turks-unite-against-greenlight-for-child-bright.html>

NEOS ΚΟΣΜΟΣ, 10/01/18: Bill passes in Greece making Sharia law optional for country's Muslim minority

• <http://neoskosmos.com/news/en/Bill-passes-in-Greece-making-Sharia-law-optional-for-countrys-Muslim-minority>

• <https://www.theguardian.com/world/2018/jan/10/historic-step-greek-pm-hails-change-to-limit-power-of-sharia-law>

Atheist Ireland, 15/01/18: FOI documents reveal Atheist Ireland's impact on review of religion in ETB schools

• <https://atheist.ie/2018/01/etb-religion-review/>

Religion Clause, 16/01/18: French Mayor bars pork alternatives in schools

• <http://religionclause.blogspot.it/2018/01/french-mayor-bars-pork-alternatives-in.html>

The Guardian, 19/01/18: East London primary school backs down over hijab ban

• <https://www.theguardian.com/education/2018/jan/19/east-london-primary-school-backs-down-over-hijab-ban>

The Irish Times, 19/01/18: Scant religious practice in trainee primary teachers, study finds

• <https://www.irishtimes.com/news/education/scant-religious-practice-in-trainee-primary-teachers-study-finds-1.3360740>

Newsweek, 18/01/18: Israeli military teaches children that God, not science, makes earthquakes

• <http://www.newsweek.com/israeli-military-teaches-children-god-makes-earthquakes-not-science-786486>

El Diario, 20/01/18: Escuela publica y religion: una mezcla imposible

• http://www.eldiario.es/eldiarioex/Escuela-publica-religion-mezcla-imposible_0_731427263.html

Interfax Religion, 26/01/18: Cooperation with secular universities makes Islamic education 'fundamental' (Putin)

• <http://www.interfax-religion.com/?act=news&div=14190>

Oxford Human Rights Hub, 29/01/18: Argentine Supreme Court strikes down mandatory religion classes in schools

• <http://ohrh.law.ox.ac.uk/argentine-supreme-court-strikes-down-mandatory-religion-classes-in-public-schools/>

The Conversation, 31/01/18: Religion isn't enemy of science, it's been inspiring scientists for centuries

• <https://theconversation.com/religion-isnt-the-enemy-of-science-its-been-inspiring-scientists-for-centuries-90190>

Crux Now, 01/02/18: Scholar urges Chinese to learn to defend against new religions regulations

- <https://cruxnow.com/global-church/2018/02/01/scholar-urges-chinese-learn-defend-new-religion-regulations/>

Crux Now, 02/02/18: Cardinal in India calls for Catholic education to help counter violence

- <https://cruxnow.com/global-church/2018/02/02/cardinal-india-calls-catholic-education-help-counter-violence/>

AA.Com, 05/02/18: Turkish religious leader discusses Islamic instruction

- <http://aa.com.tr/en/middle-east/turkish-religious-leader-discusses-islamic-instruction/1055155>

NBCnews,06/02/18: Schools should teach religion. What they shouldn't teach is faith

- <https://www.nbcnews.com/think/opinion/schools-should-teach-religion-what-they-shouldn-t-teach-faith-nca844926>

Le Figaro, 07/02/18: Dossier [payant] "Enseignement du fait religieux en France" :

- En Alsace-Moselle, le cours de religion délie les langues : • <http://www.lefigaro.fr/actualite-france/2018/02/07/01016-20180207ARTFIG00329-en-alsace-moselle-le-cours-de-religion-delie-les-langues.php>

- L'enseignement du fait religieux à l'école relancé par Jean-Michel Blanquer : • <http://www.lefigaro.fr/actualite-france/2018/02/07/01016-20180207ARTFIG00346-l-enseignement-du-fait-religieux-a-l-ecole-relance-par-jean-michel-blanquer.php>

- René Nouailhat : «Les religions, en général, sont devenues un objet de méfiance» <http://www.lefigaro.fr/actualite-france/2018/02/07/01016-20180207ARTFIG00310-rene-nouailhat-les-religions-en-general-sont-devenues-un-objet-de-mefiance.php>

Al Monitor, 08/02/18: Israel's education policies leave ultra-orthodox students behind

- <https://www.al-monitor.com/pulse/originals/2018/02/israel-ultra-orthodox-moshe-gafni-yiddish-cyber-school.html>

World Religion News, 11/02/18: Chinese scholar says fight the state on religion

- <http://www.worldreligionnews.com/religion-news/chinese-scholar-says-fight-state-religion>

Forum 18, 13/02/18: Azerbaijan: State's theological review bans book on Islam

- http://www.forum18.org/archive.php?article_id=2351

Herald Citizen, 14/02/18: School board updates policy on religion in curriculum

- <http://herald-citizen.com/stories/school-board-updates-policy-on-religion-in-curriculum.25972>

The Guardian, 14/02/18: Christian Schools Australia defends right to hire and fire teacher over beliefs

- <https://www.theguardian.com/australia-news/2018/feb/14/christian-schools-australia-defends-right-to-hire-and-fire-teachers-over-beliefs>

The Irish Time, 14/02/18: State-run secondary school pupils may opt out of religion classes

- <https://www.irishtimes.com/news/education/state-run-secondary-school-pupils-may-opt-out-of-religion-classes-1.3391353>

World Religion News, 14/02/18: Christian schools in Australia demanding religious freedom laws to protect right to hire and fire based on beliefs

- <http://www.worldreligionnews.com/religion-news/christian-schools-australia-demanding-religious-freedom-laws-protect-right-hire-fire-based-beliefs>

World Religion News, 14/02/18: Trump's news education plan is all about religious schools

- <http://www.worldreligionnews.com/religion-news/trumps-new-education-plan-religious-schools>

Religion News, 14/02/18: Private school vouchers are a threat to religious freedom

- <https://religionnews.com/2018/02/14/private-school-vouchers-are-a-threat-to-religious-freedom/>

- Aciprensa, 15/02/18: Escuela prohíbe ingreso a niñas por llevar cruz en la frente el miércoles de ceniza
- <https://www.aciprensa.com/noticias/escuela-prohíbe-ingreso-a-ninas-por-llevar-cruz-en-la-frente-en-miercoles-de-ceniza-77305>
- The Guardian, 16/02/18: The Guardian views on religious education : teach humanism too (editorial)
- <https://www.theguardian.com/commentisfree/2018/feb/16/the-guardian-view-on-religious-education-teach-humanism-too>
- Irish Times, 19/02/18: State schools expect many pupils to opt out of religion classes
- <https://www.irishtimes.com/news/education/state-schools-expect-many-pupils-to-opt-out-of-religion-classes-1.3396620>
- Teach don't preach, 19/02/18: New directive on religious instruction will change the culture of ETB schools
- <https://www.teachdontpreach.ie/2018/02/new-etb-directive/>
- La Croix, 20/02/18: Pourquoi la laïcité à la française fait-elle polémique
- <https://www.la-croix.com/Religion/Laicite/VIDEO--Pourquoi-la-laicite-a-la-francaise-fait-elle-polemique>
- Abc, 21/02/18 : PSOE se une a Podemos y piden sacar la religión del sistema educativo
- http://www.abc.es/sociedad/abci-psoe-podemos-y-piden-sacar-religion-sistema-educativo-201802212047_noticia.html
- Agencia SIC, 24/02/18: La clase de religión en la escuela (obispo Jaume Pujol, carta pastoral)
- <http://www.agenciasic.es/2018/02/24/la-clase-de-religion-en-la-escuela-3/>
- The New Yorker, 26/02/18: A celebrity philosopher explains the populist insurgency (P.Sloterdijk)
- <https://www.newyorker.com/magazine/2018/02/26/a-celebrity-philosopher-explains-the-populist-insurgency>
- Christian Headlines, 28/02/18: What should be the place of religion in public schools
- <https://www.christianheadlines.com/blog/what-should-be-the-place-of-religion-in-public-schools.html>
- Crux, 01/03/18: In understanding religions - experts say - no one key opens all doors
- <https://cruxnow.com/global-church/2018/03/01/understanding-religions-experts-say-no-one-key-opens-doors/>
- Newsweek, 01/03/18: Ten commandments statue may stop school shooters
- <http://www.newsweek.com/ten-commandments-alabama-republican-gerald-dial-school-shooting-christian-roy-827195>
- La Stampa, 02/03/18: L'educazione religiosa ai detenuti musulmani in Italia e in Europa
- <http://www.lastampa.it/2018/03/02/vaticaninsider/ita/documenti/leducazione-religiosa-ai-detenuti-musulmani-in-italia-e-in-europa-4tLYpKHxhAcU8rxV55TJ/pagina.html>
- Forward, 05/03/18: ADL says anti-Semitism is rising. Students disagree
- <https://forward.com/opinion/395655/adl-says-anti-semitism-is-rising-students-disagree/>
- Religion News, 07/03/18: Chief inspector: English schools need to address extremist elements
- <https://www.religionnews.com/2018/03/07/chief-inspector-english-schools-need-to-address-extremist-elements/>
- Luzerner Zeitung, 08/03/18: Religion muss der Schule fernbleiben
- <http://www.luzernerzeitung.ch/nachrichten/zentralschweiz/luzern/religion-muss-der-schule-fernbleiben;art9647,1213041>
- Jewish T Agency, 10/03/18: Anti-Semitic vandalism in Holland rises 40% to highest level since 2007
- <https://www.jta.org/2018/03/10/top-headlines/anti-semitic-vandalism-holland-rises-40-highest-level-since-2007>
- The Guardian, 11/03/18: Star gazing: why millennials are turning to astrology

- <https://www.theguardian.com/global/2018/mar/11/star-gazing-why-millennials-are-turning-to-astrology>

Deutsche Welle, 15/03/18: Berlin fights anti-Semitism with synagogue, Jewish secondary school

- <http://www.dw.com/en/berlin-fights-anti-semitism-with-synagogue-jewish-secondary-school/a-42994463>

Agency Fides, 20/03/18: Lebanon, free Catholic schools begin to close because of new law

- <http://www.fides.org/en/news/63924->

[ASIA LEBANON The alarm of the Maronite Patriarch free Catholic schools begin to close](#)

Periodista digital, 21/03/18: Una profesora de Religión dos veces separada pide la nulidad de su despido

- <http://www.periodistadigital.com/religion/espana/2018/03/21/iglesia-espana-valladolid-profesora-separada-asignatura-religion-nulidad-despido.shtml>

The Guardian, 21/03/18: “Christianity as default is gone”: the rise of the non-Christian Europe (a partial survey)

- <https://www.theguardian.com/world/2018/mar/21/christianity-non-christian-europe-young-people-survey-religion>

Catholic News Agency, 22/03/18: Where ‘no-religion’ is default, a look at Europe’s young Catholic minority

- <https://www.catholicnewsagency.com/news/where-no-religion-is-default-a-look-at-europes-young-catholic-minority-60246>

- <http://www.ekathimerini.com/226954/article/ekathimerini/news/court-deems-changes-to-school-religion-classes-unconstitutional>

JUST PUBLISHED / LES NOUVEAUTÉS DU TRIMESTRE

Abstracts are, generally, on the responsibility of the Author or Editor, or of the Publisher

INDEX

Adolescent 37, 70, 91 • **A**lterity 29, 30, 82 • **A**nthropology 06, 23, 53 • **A**theism 55, 79 • **A**ustria 35
Belgium 26 • **B**ible 38 • **B**osnia-Herzegovina 17, 25 • **B**rasil 22, 33
Canada 16, 23, 78 • **C**atholicism 52, 65, 72, 82 • **C**hild 18, 34, 50, 66, 92 • **C**itizenship 26, 49, 63, 69, 84, 85 •
Competence 36 • **C**roatia 25 • **C**yprus 84
Denmark 56 • **D**ialogue 17,30,42,70,82,89 • **D**idactics 34,76,91,92 • **D**iscrimination 51 • **D**iversity/Pluralism 67,77,86
Education 02,09,21,28,44,50,53,62 • **E**pistemology 08,15,22,28,32,36,39,44,74 • **E**thics 13,35,37,39,59,67 • **E**urope
04, 05, 10, 14, 20, 26, 27,41, 46, 52, 58, 60, 77, 83, 85 • **E**uropean Institutions 02, 10, 52 • **E**xperience 32, 66, 68
Faith 16, 37 • **F**aith-School 31, 72 • **F**ait religieux 54, 76, 90 • **F**inland 49, 71 • **F**rance 45, 54, 86, 90 • **F**reedom of
Religion 19, 24, 45
Germany 23, 32, 35, 36, 37, 44, 61, 66, 72 • **G**uidelines 13, 18, 26, 60, 86
Hate Speech 05 • **H**ebraism 29, 43, 63, 74, 88 • **H**igher Education 14, 33, 40, 62, 78, 93 • **H**istory 22, 27, 42, 58, 79
Hospitality 12 • **H**uman Rights 49, 55, 57
Identify 30,48 • **I**nter/multi-culturalism 01,34,47,75,85,87 • **I**reland 65,81 • **I**slamic RE 41,61,81,83,88 • **I**srael 43
Law 16 • **L**earning 03, 59,78
Mediterranean area 28 • **M**iddle East 30 • **M**igration 11, 28, 46 • **M**inorities 70, 86 • **M**onotheisms 42, 89 • **M**uslims
04, 09, 25, 29, 30, 46, 48, 88
Netherlands 57 • **N**eutrality 35, 79
Orthodoxy 56
Pace 17, 25, 60 • **P**edagogy 45, 54, 64, 74, 85 • **P**hilosophy of R. 08 • **P**oland 51 • **P**olitics 14, 25, 46, 52 •
Protestantism 47, 52, 69, 71 • **P**sychology of R. 23, 68
RE concept 19,64 • **R**E Didactics 32,34,40,43,57,60,73 • **R**E Epistemology 22 • **R**E Policy 35 • **R**E Practice 34,76 •
RE Teacher 22,33,40,48, 65, 84 • **R**E Textbooks 07, 25, 29, 30, 57 • **R**eligion 02, 03, 06,11, 12, 37, 39, 44, 55, 58,
77 • **R**eligions 75 • **R**eligiosity 66, 68 • **R**eligious Sciences 33, 78 • **R**esearch 21, 36, 40, 62, 66, 68, 71 • **R**ussia 56
Sacred (the) 12 • **S**chool 31, 48, 79 • **S**cience 06, 39 • **S**ecularism/Laïcité 53, 76, 77 • **S**erbia 07, 25 • **S**lovenia 79 •
Sociology of R.15, 67 • **S**outh Africa 75 • **S**pain 86 • **S**pirituality 70 • **S**tudents 92 • **S**weden 56, 69
Teaching 03, 34 • **T**eachers 13, 20, 69, 84 • **T**echnology 73, 93 • **T**heology 38, 47, 62 • **T**olerance 41 • **T**urkey 50
UK 64 • **U**SA 24,59, 74, 80
Values 53, 67, 74.

► REFERENCE BOOKS • DICTIONARIES • REPORTS • YEARBOOKS

01. Fethi MANSOURI (Ed.), *Interculturalism at the crossroads. Comparative perspectives on Concepts, Policies and Practices*. UNESCO Publishing, Paris 2017, pp. 343. <http://unesdoc.unesco.org/images/0024/002480/248066E.pdf> – (...) Advocating for a soft power, based on the resources of culture, education, the sciences, communication and information, UNESCO, as a laboratory of ideas, has a unique mandate in the United Nations. The Organization has been assigned with the role of lead agency within the UN system for the International Decade for the Rapprochement of Cultures (2013-2022). UNESCO has been relentlessly advocating for the respect of cultural diversity and the clarification of concepts. UNESCO, thanks to its research networks, has spared no effort to demonstrate the reality of mutual enrichment and cultural overlapping throughout the history of humanity. 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 (from *Foreword*, p.3-4).

02. Malini SIVASUBRAMANIAM, Ruth HAYHOE (Eds), *Religion and Education: comparative and international perspectives*, Symposium Books Ltd, 2018, 388 pp – www.symposium-books.co.uk - Despite the increased trend towards secularization in state schooling, issues of religion and spirituality have remained important. Increased pluralism within societies through expanding migration patterns is changing the religious and cultural contours of many countries in Europe and North America, and is creating a need for a deeper understanding of religious diversity. However, the lack of religious or spiritual education within the educational curriculum leaves a moral vacuum that can become a space to be exploited by religious extremism. More recently, religiously motivated incidences of terrorism in several parts of the world have heightened prejudicial attitudes and distrust of certain religions, in particular. These are profound concerns and there is an urgency to examine how religion, religious education and interfaith initiatives can address such misconceptions. This book is thus timely, focusing on an area that is often neglected, particularly on the role of religion in education for sustainable development. While religious organizations and faith communities have had a long history of involvement in both schooling and social service delivery in many countries, their role in reaching development goals has not always been explicitly recognized, as is evident even in the United Nations' most recently conceptualized 2030 Agenda for Sustainable Development. Undeniably, the integration of religious dialogue into mainstream development issues is crucial because deep cleavages resulting from the issue of minority religious rights continue to give cause for concern and conflict in many countries. This edited book explores some of these tensions and issues and draws parallels across differing geographical contexts to help enhance our collective and comparative understanding of the role of religious education and institutions in advancing the post-2015 development agenda. The contributors to this volume each demonstrate that, while religion in education can contribute to understanding and respect, it is also a space that can be contested and co-opted. Without addressing the salience of religion, however, it will not be possible to foster peace and combat discrimination and prejudice. This book will be of interest to researchers, scholars and students in the field of comparative education and development, religious studies, theology and teacher development and training. This book may also be of interest to national and international policy makers. There are also numerous faith-based organizations, as well as other non-governmental organizations (NGOs) working on religion and education issues that may find these case studies a useful resource.

03. Scott METZGER, Lauren HARRIS (eds), *The Wiley International Handbook of History Teaching and Learning* John Wiley & Sons, apr 2018, 704pp – <http://www.wiley.com/go/permissions> - *The Wiley International Handbook of History Teaching and Learning* draws on contributions from an international panel of experts. Their writings explore the growth the field has experienced in the past three decades and offer observations on challenges and opportunities for the future. The contributors represent a wide range of pioneering, established, and promising new scholars with diverse perspectives on history education. Comprehensive in scope, the contributions cover major themes and issues in history education including: policy, research, and societal contexts; conceptual constructs of history education; ideologies, identities, and group experiences in history education; practices and learning; historical literacies: texts, media, and social spaces; and consensus and dissent. This vital resource: Contains original writings by more than 40 scholars from seven countries - Identifies major themes and issues shaping history education today - Highlights history education as a distinct field of scholarly inquiry and academic practice - Presents an authoritative survey of where the field has been and offers a view of what the future may hold. Written for scholars and students of education as well as history teachers with an interest in the current issues in their field, *The Wiley International Handbook of History Teaching and Learning* is a comprehensive handbook that explores the increasingly global field of history education as it has evolved to the present day.

04. *Yearbook of Muslims in Europe Online*, Brill, Annual Update March 2018 - <https://mail.google.com/mail/u/0/?tab=wm#inbox/16256f60935c8831> - *The Yearbook of Muslims in Europe Online* is an essential resource for analyzing Europe's dynamic Muslim populations. Featuring up-to-date research from more than 40 European countries, this comprehensive reference

work summarizes significant activities, trends and developments. The resource is updated annually with the most current information available from surveyed countries.

► ESSAYS • MONOGRAPHS • RESEARCHES • THESES

05. Stavros ASSIMAKOPOULOS, Fabienne BAIDER, Shanon MILLAR, *Online Hate Speech in the European Union. A discourse-analytic perspective*, Springer 2017, pp VIII+90 - http://www.springer.com/it/book/9783319726038?wt_mc=ThirdParty.SpringerLink.3.EPR653>About_eBook - This book is open access under a CC BY 4.0 license and reports on research carried out as part of the European Union co-funded C.O.N.T.A.C.T. project which targeted hate speech and hate crime across a number of EU member states. It showcases the bearing that discourse analytic research can have on our understanding of this phenomenon that is a growing global cause for concern. Although 'hate speech' is often incorporated in legal and policy documents, there is no universally accepted definition, which in itself warrants research into how hatred is both expressed and perceived. The research project synthesises discourse analytic and corpus linguistics techniques, and presents its key findings here. The focus is especially on online comments posted in reaction to news items that could trigger discrimination, as well as on the folk perception of online hate speech as revealed through semi-structured interviews with young individuals across the various partner countries.

06. Daniel BARIL, *Tout ce que la science sait de la religion*, Presses Universitaires Laval, Québec 2018, pp. 200 - <https://www.pulaval.com/produit/tout-ce-que-la-science-sait-de-la-religion> - La littérature scientifique regorge d'informations sur le phénomène religieux qui, malheureusement, atteignent rarement le grand public. L'auteur a parcouru des centaines de ces travaux et nous livre, dans cet ouvrage de vulgarisation, des résultats qui étonneront tant les spécialistes de diverses disciplines que tous ceux et celles qui se questionnent sur le phénomène religieux. Les données recueillies révèlent des aspects fort méconnus de la religion et défont plusieurs idées reçues. Est-il vrai, par exemple, que la religion est un gage de meilleure santé? La croyance religieuse est-elle en régression ou connaît-elle une remontée? Religion et morale vont-elles de pair? La religion est-elle un facteur de violence ou de pacification? Que révèlent les recherches scientifiques sur les expériences de mort imminente (near death experience) et les « sorties hors corps »? Comment la théorie de l'évolution explique-t-elle l'origine et la persistance de la religion? Ce sont là quelques-unes des questions abordées dans cet ouvrage qui jette un regard critique sur le phénomène religieux en prenant résolument parti pour la science. Que vous soyez croyant ou incroyant, vous ne verrez plus la religion de la même manière après avoir lu ce livre.

07. Srđan BARIŠIĆ, Vladimir JEVTIĆ, *The politicization of religion and ethnic distance in Serbian school textbooks*, a chapter from the book *Education in Post-Conflict Transition*, Springer 2017, pp 231-250, <https://link.springer.com/book/10.1007/978-3-319-56605-4> - The process of de-secularization in former Yugoslavia is directly linked to effects of previous and/or co-occurring secularization and atheism and it is a kind of reaction to these processes, and it is more appropriate to be interpreted as counter-secularization. As an integral part of social changes in post-communist societies, the revitalization of religion was primarily carried out through the politicization of religion or, in other words, in the context of the collapsed identity (socialist) framework by reaffirming the old ethnic and confessional patterns with the aim of homogenizing identity within a national framework. The sacralization of national identity has strengthened the power of political elites, while at the same time enabling the long-awaited return of religious elites to the public scene and reinstating at least some of their lost privileges.

08. Tim BAYNE, *Philosophy of Religion, A very short Introduction*, Oxford University Press 2018, 160 pp - <https://global.oup.com/academic/product/the-philosophy-of-religion-a-very-short-introduction-9780198754961?cc=it&lang=en&> What is the philosophy of religion? How can we distinguish it from theology on the one hand and the psychology/sociology of religious belief on the other? What does it mean to describe God as "eternal"? And should religious people want there to be good arguments for the existence of God, or is religious belief only authentic in the absence of these good arguments? In this Very Short Introduction Tim Bayne introduces the field of philosophy of religion, and engages with some of the most burning questions that philosophers discuss. Considering how "religion" should be defined, and whether we even need to be able to define it in order to engage in the philosophy of religion, he goes on to discuss whether the existence of God matters. Exploring the problem of evil, Bayne also debates the connection between faith and reason, and the related question of what role reason should play in religious contexts. Shedding light on the relationship between science and religion, Bayne finishes by considering the topics of reincarnation and the afterlife.

09. Jenny BERGLUND (ed.), *European perspectives on Islamic education and public schooling*, Equinox Publishing 2018, 480 pages. - <https://www.equinoxpub.com/home/european-perspectives-on-islamic-education-and-public-schooling-jenny-berglund/> Islamic religious education (IRE) in Europe has become a subject of intense debate during the past decade. There is concern that states are doing too little or too much to shape the spiritual beliefs of private citizens. State response to the concern ranges from sponsoring religious education in public schools to forgoing it entirely and policies vary according to national political culture. In some countries public schools teach Islam to Muslims as a subject within a broader religious curriculum that gives parents the right to choose their children's religious education. In the other countries public schools teach Islam to all pupils as a subject with a close relation to the academic study of religions. There are also countries where public schools do not teach religion at all, although there is an opportunity to teach about Islam in school subjects such as art, history, or literature. IRE taught outside

publicly funded institutions, is of course also taught as a confessional subject in private Muslim schools, mosques and by Muslim organizations. Often students who attend these classes also attend a publicly funded “main stream school”.

This volume brings together a number of researchers for the first time to explore the interconnections between Islamic educations and public schooling in Europe. The relation between Islamic education and public schooling is analysed within the publicly and privately funded sectors. How is publicly funded education organized, why is it organized in this way, what is the history and what are the controversial issues? What are the similarities and differences between privately run Islamic education and “main stream” schooling? What are the experiences of teachers, parents and pupils? The volume will be of interest to scholars of Islam in Europe, policy makers of education and integration and teachers of religious education.

10. Luigi CAJANI, *History teaching for the unification of Europe: the case of the Council of Europe*, a chapter from the book *The Palgrave Handbook of State-Sponsored History After 1945*, Springer 2018, pp 289-305, https://link.springer.com/chapter/10.1057/978-1-349-95306-6_15 - The chapter reconstructs the activity of the Council of Europe in the field of history education. The main aim of this activity is the creation of a common vision of European history and getting rid of the previous nationalistic teaching that characterized all European states until World War II. During a first phase, between 1953 and 1958, the Council concentrated on the revision of textbooks of Member States and on shaping a common framework for European history. The second phase lasted until the fall of the Berlin Wall aimed at the consolidation of the results, with some attempts to widen the European horizon on the world. A third phase followed with the new membership of many post-communist states and had the aim of introducing in them a teaching of history inspired by the pan-European vision and democratic values.

11. Bruce A. COLLET, *Migration, Religion, and Schooling in liberal democratic States*, Routledge 2017, 178pp - Speaking to an increasingly fluid world involving the migration of peoples and cultures, the global resilience of religion, and the role of schooling in fostering liberal democratic values, this book investigates the degree to which secular public schools might facilitate religious migrants’ societal integration. Adopting a multidisciplinary approach which draws from political philosophy, the philosophy of education, and the sociology of religion, Collet argues that public schools in liberal democratic states can best facilitate the pluralistic integration of religious migrant students through adopting policies of recognition and accommodation that are not only reasonable in the light of liberal democratic principles, but also informed in terms of what we understand regarding the natural role religion often plays in acculturation.

12. Wilhelm DANCĂ (ed.), *Religion, the Sacred and Hospitality*, Council for Research in Values and Philosophy, Washington D.C. 2017, 242pp – <https://lccn.loc.gov/2017040771> - “The discussion about limits and values of hospitality is coming up again with the social and religious context of the European world of today. The various answers formulated by Europeans to the request for asylum made by the political and economic refugees merit being analyzed not only from the perspectives of the founding values of the EU, solidarity, subsidiarity, human rights, freedom, democracy etc, but also in the light of the history of religions and civilizations where we can find open solutions to social tension like those with which we are being confronted today. This is the kind of analysis which the faculty of Roman-Catholic Theology at the University of Bucharest in partnership with The Council for Research in Values and Philosophy, targeted when they invited scholars from all around the world to discuss the value and place of hospitality within the human and religious consciousness of humankind, mainly by re-visiting fundamental texts and traditions belonging to the Greco-Roman, Hebrew, Christian and Muslim civilizations. [...] Two parts of the book: the first presents the foundational. Historical and theoretical aspects of the relationship between religion, the sacred and hospitality; the second offers proposals and solutions to the practical challenges of European immigration today. An epilogue analyzes religious and civic norms about how immigrants should be welcomed” (pp.1-2).

13. Robert J. DICKEY, *Ethical Guidelines for Teachers*, an article from *The TESOL Encyclopedia of English Language Teaching*, Published Online: 18 JAN 2018, DOI: 10.1002/9781118784235.eelt0117 - <http://onlinelibrary.wiley.com/doi/10.1002/9781118784235.eelt0117/abstract> -Ethics is a seldom discussed aspect of TESOL, with implications for the classroom, teacher–student interactions, professional obligations to parents, colleagues, and employers, and with legal rights and responsibilities. Teacher qualifications, English-only policies, continuing professional development, respect for local norms, religion, and teacher authority are included. Pedagogical implications are reviewed, with a focus on the role of the teacher in the classroom and beyond, teaching to learners versus teaching the curriculum, “fairness,” and professional misconduct.

14. Divers Auteurs, *Étude des politiques d’intégrité dans l’enseignement supérieur en Europe du Sud-Est*, vol.5 de ETINED - Plate-forme du Conseil de l’Europe sur l’éthique, la transparence et l’intégrité dans l’éducation, Editions Conseil de l’Europe 2018, 85pp - <publishing@coe.int> - Cinquième volume de la série ETINED, cette étude se concentre sur l’intégrité académique dans l’enseignement supérieur de six pays d’Europe du Sud-Est : l’Albanie, la Bosnie-Herzégovine, la Croatie, le Monténégro, la Serbie et « l’ex-République yougoslave de Macédoine ». À travers des interviews d’enseignants et d’étudiants réalisées sur le terrain, des questionnaires, des enquêtes et des évaluations du niveau d’intégrité, cette étude fournit une vue d’ensemble des politiques et des pratiques utilisées dans plusieurs institutions de la région. Les résultats fournissent des recommandations, des exemples de bonnes pratiques et des lignes directrices pour les responsables politiques et les professionnels de l’éducation, avec un accent spécifique sur le plagiat, les pratiques malhonnêtes en milieu universitaire, la fraude aux examens et le recours à des écrivains fantômes.

15. Luke DOGGETT, Alp ARAT (eds.), *Foundations and futures in the sociology of religion*, Routledge Dec. 2017, pp 218 - <https://books.google.it/books?id=HzJDDwAAQBAJ&dq=routledge+alp+news+book+2017&hl=it&source=gbsnavlinks> - Since the sociology of religion became recognized as a distinct sub-discipline over the last century, the dominance of approaches taking their inspiration from the sociological classics has increasingly been challenged. Empirical findings have brought the notion of secularisation into question; and theorists have sought to deconstruct how we think of 'religion.' This collection appraises the continuing influence of the foundational approaches and places these in relation to newly emerging directions in the field. The book is divided into four sections, each section containing one 'foundational' chapter written by an established academic followed by two 'futures' chapters contributed by emerging scholars in the sub-discipline. These chapters complement one another by placing the overview of future directions in the context of a survey of the development of the sociology of religion over the last century. Topics discussed in these chapters include lived religion, sexuality, ritual, religion and the media. Combining erudite examinations of the British Sociological Association Sociology of Religion Study Group's work so far with explorations of the future directions its research might take, this book is vital reading for any scholar whose work combines religious studies and sociology.

16. Wendy A. DUNLOP, *The legal duty to accommodate faith and religion in Ontario's public schools: An exploratory case study*, Department of Leadership, Higher and Adult Education Ontario Institute for Studies in Education University of Toronto, 2017, 366 pp. - https://search.proquest.com/openview/cec9ed82db2848fb15a_36fec43bbc6f3/1?pq-origsite=gscholar&cbl=18750&diss=y - Ontario public schools have become a focal point - and contested sites - where the dichotomy of a proclaimed secular stance must be reconciled with the legal duty to accommodate diverse faiths and religions. This exploratory case study examines the experiences of principals in addressing the challenge of ensuring the public school is positioned as secular, while simultaneously accommodating the faiths and religions of Ontario's increasingly diverse, multi-cultural society. When competing rights under the Canadian Charter or Human Rights Code come into conflict it can present a complex challenge. To provide context for this exploratory case study jurisprudence, legislation and school policy, developed post-Charter, are reviewed. With this legal framework data from interviews with twelve elementary and secondary principals from five Ontario public boards are examined to learn how the principals enact, integrate, and mobilize the duty to accommodate faith and religion in their 'secular' schools. What is the impact on how schools function? How is conflict managed when religious tenets conflict with other equal but competing rights, such as sex equity, same sex relationships, or freedom of speech? Is there a tipping point where a principal must declare a religion-based request as deleterious to the rights of others, and thus impossible to accommodate? The study demonstrates the legal duty to accommodate faith and religion in Ontario's burgeoning multi-faith society adds to the complexity of the principal's role in ensuring the religious diversity of students and staff is recognized, included and integrated into the fabric of our public schools. The study also demonstrates the successful accommodation of faith and religion is facilitated through the principal's mindset of inclusivity, respect for difference, engagement with the community and knowledge of the law. The growing influence of Muslims and Islam in our schools and their accommodation needs are also recognized. Principals particularly acknowledge the new health education curriculum which has created discord with Christians and non-Christians. Opposition to content on same-sex relationships places principals in an untenable position between accommodating religious beliefs and safeguarding the rights of the LGBTQ communities. Principals are greatly challenged by the dilemma.

17. Eleonora EMKIC, *Reconciliation and Education in Bosnia and Herzegovina: From segregation to sustainable peace*, Springer 2018, pp. 127 - <https://doi.org/10.1007/978-3-319-73034-9> - Two decades after the war, Bosnia and Herzegovina (BiH) still faces a weak national identity and ethnic and religious divisions that are further preventing the country from reaching sustainable peace and development. The education system is also divided along ethnic and religious lines. This study discusses research questions about challenges BiH has been facing on its way to peace transformation; about relation between the current educational system and development of sustainable peace in BiH; as well as to answer how to achieve positive and sustainable peace in BiH through peace education. In order to offer a peacebuilding framework the study offers an analysis of the role of education and educational programmes (formal and non-formal) in the creation of ethnic identity and peaceful coexistence in BiH since the Ottoman Empire until today. The study relies on interviews with stakeholders from BiH about gaps in the peacebuilding process, education system and suggestions for improvement.

18. Michael FREEMAN (ed.), *Children's Rights: new issues, new themes, new perspectives*, Brill 2018, 300pp approx., <http://www.brill.com/products/book/childrens-rights-new-issues-new-themes-new-perspectives> - This collection of essays by a variety of scholars, compiled to celebrate the silver anniversary of the International Journal of Children's Rights, builds on work already in the literature to reveal where we are now at and how the law concerned with children is reacting to new developments. New, or relatively new subject matter is explored, such as film classification, intersex genital mutilation, the right to development. Rights within the context of sport are given an airing. We are offered new perspectives on discipline, on the significance of "rights flowing downhill," on the so-called "General Principles." The uses to which the CRC is put in legal reasoning in some legal systems is critically examined. Though not intended as an audit, the collection offers a fascinating image of where the field of children's right is at now, the progress that has been made, and what issues will require work in the future.

19. Brian GATES, *Freedom and authority in Religions and Religious Education*, Bloomsbury 2017, pp. 240 - <https://www.bloomsbury.com/uk/freedom-and-authority-in-religions-and-religious-education-9781474280952/> - This fascinating collection of essays examines religious experience and tradition. The first part focuses on the nature and sources of authority in each of six major religions and considers how freedom is perceived by them (in Buddhism, Christianity, Hinduism, Islam Judaism,

Sikkism). It goes on to examine the religious contexts of two examples of nations divided within themselves: Northern Ireland and Israel. The second part of the book looks at the process of education, the tensions between freedom and authority and their implications for religious education.

20. Maria GOLUBEVA, Valts KANINS, *Codes de conduite pour les enseignants en Europe. Étude de fond*, vol.4 de ETINED - Plate-forme du Conseil de l'Europe sur l'éthique, la transparence et l'intégrité dans l'éducation, Editions du Conseil de l'Europe, 2017, 46pp – publishing@coe.int - Se fondant sur les principes éthiques identifiés dans les précédents volumes de la série ETINED, cette étude fournit une vue d'ensemble de la situation actuelle en Europe concernant l'utilisation, la mise en oeuvre et l'impact des codes de conduite pour les enseignants. Elle propose une analyse poussée du contenu, du cadre, de la diffusion et de l'impact de codes de conduite sélectionnés dans plusieurs pays. L'étude évalue les lacunes et les défis, et propose également des exemples de bonnes pratiques afin d'identifier des lignes directrices et des recommandations en matière de principes éthiques dans l'éducation, pouvant être suivies au niveau européen. La plate-forme ETINED a pour mission de contribuer au développement d'une culture de la démocratie et de la participation, fondée sur l'éthique, la transparence et l'intégrité. Elle promeut l'idée selon laquelle on ne peut assurer une éducation de qualité et faire obstacle efficacement à la corruption que si tous les acteurs concernés de la société s'engagent pleinement envers un ensemble de principes éthiques fondamentaux pour la vie publique et professionnelle, plutôt que de simplement compter sur des mesures réglementaires imposées «d'en haut» de façon mécanique. La corruption doit être combattue au moyen de structures et de normes juridiques, mais cela ne suffit pas : elle doit aussi être jugée inacceptable par l'ensemble des parties prenantes et le grand public.

21. Lorie Diane HILL, Felice J. LEVINE, *Global perspectives on Education Research*, Routledge 2018, 264 pp. - <https://www.routledge.com/> - *Global Perspectives on Education Research* echoes the breadth and scope of education research worldwide. It features the work of established and emerging scholars from a range of universities and research institutions in Africa, Europe, and North America. The book's ten chapters are organized around four themes: Education Policy, Teaching and Learning, School Context and Student Outcomes, and Assessment and Measurement. Each chapter offers cross-cultural, transnational, or comparative insights on some of the most pressing challenges and promising opportunities for improving education around the world. Across thematic areas, these perspectives shape new ways of understanding context as an influence on, and a framework for, conceptual insights into education policy and practice at the international, national, and local levels. With chapters on topics including the cultural complexities of literacy, the effect of socioeconomic inequality on student learning, and the tension between education for global competitiveness and education for global citizenship as national policy strategies, *Global Perspectives on Education Research* addresses issues and questions that will interest education researchers, educators, policy makers, and societal leaders worldwide. This volume is a publication of the World Education Research Association (WERA). WERA is an association of major national, regional, and international specialty research associations dedicated to advancing education research as a scientific and scholarly field. WERA undertakes initiatives that are global in nature and thus transcend what any one association can accomplish in its own country, region, or area of specialization.

22. Sérgio R. A. JUNQUEIRA, René F.G. JUNIOR, Cláudia R. KLUCK, Edile M.M. RODRIGUES, *Socialização do Saber e produção científica do Ensino religioso*, EditoraFi 2018, 338pp – www.editorafi.org - A mapa da produção científica do ensino religioso no Brasil, coordenado pelo o Grupo de Pesquisa Educação e Religião (GPER), constitui-se num importante e inestimável legado para o ensino religioso no país, sendo fruto de sua larga e reconhecida experiência na área de Religião e Educação com foco e enfoque no ensino religioso. A mapeamento constitui-se em minuciosa e criteriosa documentação acerca do estado do conhecimento da área do ensino religioso no Brasil, registrando sob diferentes perspectivas a sua configuração non contexto da atual legislação educacional, sobretudo a partir da Lei 9475/97 que deu nova redação ao artigo 33 da LDB e seus desdobramentos em termos de sua implementação non sistemas de ensino, tanto no tocante ao seu amparo legal como também em termos de sua definição curricular com a publicação dos Parâmetros curriculares nacionais (1997) e de diferentes referências curriculares e materiais didáticos daí decorrentes, bem como em termos de formação docente específica por meio da implantação de curso de Ciências da religião com habilitação para o ensino religioso. Os dados do mapeamento (1914-2017) são em sua maior parte fruto de pesquisas vinculadas com dissertações de mestrado pelo PPG em teologia da PUCPR (Curitiba).

23. Wolfgang KLOOB (Hrsg.), *Wor(l)ds of Trauma. Canadian and German Perspectives*, Waxmann 2017, Diversity/Diversité/ Diversität, Band 3, 276 Seiten - [https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2\[buch\]=BUC125518&tx_p2waxmann_pi2\[action\]=show&tx_p2waxmann_pi2\[controller\]=Buch](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buch]=BUC125518&tx_p2waxmann_pi2[action]=show&tx_p2waxmann_pi2[controller]=Buch) - The essays collected in this volume address a wide spectrum of issues connected to traumatic events and experiences, be they of personal, collective, national or global scale. They are complemented by poetic contemplations on trauma, which set the tone for the following scholarly investigations. The thematic scope of the collection encompasses psychological, sociological and political approaches to trauma, examples of ethnic and indigenous traumatizations, literary, cultural and visual manifestations of trauma or the medialization of trauma in the museum. As a result of the comparative, and in some cases cross-hermeneutic, design of the volume with German scholars looking at Canadian and Canadian scholars looking at German/European examples of traumatization, transatlantic perspectives on the problems at stake are opened.

24. Michael C. LEMAY, *Religious Freedom in America. A reference handbook*, ABC-CLIO, 2018, 350pp – www.abc-clio.com The subject of religious freedom is important to all American citizens, regardless of religious affiliation or ethnicity. Are the rights of religious individuals being eroded, or is religion being unfairly used to deny basic secular rights to individuals? How

will religious institutions adapt to changes in legislation that have an impact on how they operate? Does the Supreme Court have the right to enforce these changes? Finally, how can the precarious separation of church and state be maintained while simultaneously respecting both institutions? This single-volume work provides an introduction that addresses the historical background of religious freedom in America, accurately explains the latest legal developments in religious freedom in the United States, and presents an unbiased account of the probable impact of the new Freedom of Religion laws in the continuing culture war. Readers will gain insight into key controversies such as prayer in public schools, creationism versus evolution, abortion, religious objections to medical care, religious displays in public places, same-sex marriage and LGBT rights, and state and federal religious freedom acts. The book also includes perspective essays by outside contributors, a selection of useful primary documents, a listing of print and nonprint resources, a chronology, and a glossary of terms.

25. Gorana OGNJENOVIC, Jasna JOZELIC (Eds.), *Education in post-conflict transition. The politicization of religion in school textbooks*, Palgrave Macmillan, ebook 2018 - <https://www.palgrave.com/in/book/9783319566047#aboutBook> - This book offers vivid insights into policies of religious education in schools since the series of wars in former Yugoslavia in the 1990's. It traces the segregation among members of different ethnic groups in Slovenia, Bosnia-Herzegovina, Croatia, and Serbia, which has never been greater or more systematic. It aims to be a necessary step in understanding the origins of this systematic segregation and how it is reproduced in educational practice, asserting that the politicization of religion in the school textbooks is one of the motors responsible for the ongoing ethnic segregation. It also deals with complex aspects of this issue, such as the general situation of religion in the different countries, the social position of churches, the issues of gender, the reconciliation after the Yugoslav Wars, and the integration of the EU.

26. Anne-Claire ORBAN et Groupe BePax, *Citoyenneté à l'école : avec ou sans convictions ? Approches européennes*, éditions BePax, Bruxelles-Etterbeek, 2018, dossier 76 pages - <http://www.bepax.org/publications/etudes-et-outils-pedagogiques/etudes-et-livres/citoyennete-a-l-ecole-avec-ou-sans-convictions-approches-europeennes.0000932.html> - Remue-ménage médiatique, associatif, syndical, culturel et politique depuis près de trois ans autour de l'instauration d'un cours de philosophie et citoyenneté dans l'enseignement public belge. Prévu dans le cadre de l'accord de Gouvernement de la Fédération Wallonie-Bruxelles, il reflète le désir de neutralité de l'Etat face aux convictions diverses des élèves. Comme le mentionne Caroline Sägesser dans son rapport sur les religions et la laïcité en Belgique, l'introduction d'un cours de citoyenneté supplantant une heure de cours convictionnel dans l'enseignement public illustre une évolution notable dans la gestion du pluralisme convictionnel, en Belgique. Sans vouloir minimiser l'ampleur des changements pour les enseignant-e-s en fonction actuellement, nous ne pouvons qu'être interpellés par la tournure des débats actuels qui semblent plutôt binaires : "pour" la citoyenneté et "contre" les cours convictionnels, ou inversement. La Belgique n'est pas seule à débattre autour de la question de l'enseignement du religieux et de la promotion de la citoyenneté dans ses écoles. Ces mêmes questions émergent également chez nos voisins qui élaborent eux aussi leurs propres dispositifs d'éducation dans les mêmes domaines. Et ce, chacun en fonction de sa conception de sa laïcité et de son mode de gestion de la diversité convictionnelle. Notre étude présente cas par cas les problématiques existantes et les choix actuellement retenus dans le cadre des enseignements publics des pays suivants : la France, la Grèce, les Pays-Bas, la République fédérale d'Allemagne, l'Angleterre et le Pays de Galles, et enfin le Grand-Duché de Luxembourg.

27. Carlo OSSOLA, *Europa ritrovata. Geografie e miti del vecchio continente*, Vita e Pensiero 2017, pp. 244 - <http://www.vitaepensiero.it/scheda-libro/carlo-ossola/europa-ritrovata-9788834333204-345423.html> - Carlo Ossola, in questo prezioso e raffinatissimo libro, ci racconta il suo viaggio alla ricerca di quelle tracce che fanno dell'Europa un patrimonio di civiltà condiviso, di ciò che può essere identificato come valore che sostiene la nostra civiltà. Un viaggio dapprima reale, che tocca luoghi europei anche piccoli e meno noti – da Reggio Calabria ai prati irlandesi di Glendalough, da Odessa alla pietra bianca portoghese di Belém – dove un paesaggio, un manufatto artistico, un personaggio, un libro riaccendono il sapore di una pluralità viva e condivisa nella quale ci riconosciamo e che nutre il nostro immaginario. E poi un viaggio del pensiero, complementare, nei miti che dai Greci in poi ci hanno fornito una matrice di identità: Ulisse e Enea, Eros e Psiche, l'unità di tempo e luogo di Aristotele, il filo insospettabile che lega san Benedetto e Lenin. Un viaggio che va oltre la profonda crisi di coscienza e di cultura che investe il vecchio continente, dove tutto sembra ridursi al calcolo economico e alle procedure burocratiche. Una lettura per 'ritrovare' l'Europa e riportare alla luce ciò che accomuna i suoi popoli e ci rende europei.

28. Nicolò PISANU (ed.), *Il mare accogliente. Educazione e misericordia nell'area mediterranea / La mer accueillante. Education et miséricorde dans l'espace méditerranéen*, Editrice Universitas Studiorum, Mantova 2017, 196 pp – <http://www.universitas-studiorum.it> – E' l'edizione bilingue degli atti di un seminario italo-libanese, coorganizzato a Roma dall'Università pontificia salesiana, dall'Istituto universitario di Scienze psicopedagogiche Progetto uomo e dall'Université Saint-Esprit de Kalisk. Nell'anno del Giubileo straordinario il seminario si è proposto di approfondire – con appropriati approcci multidisciplinari e lo studio di casi geograficamente diversificati - la relazione tra compassione, misericordia ed empatia in chiave educativa e con specifico riferimento alle dinamiche interculturali dell'area mediterranea. Intervengono sociologi della cultura, etnopsicologi, storici dei monoteismi mediterranei, pedagogisti ed educatori provenienti dalle due sponde del Mediterraneo. Il testo bilingue, opportunamente compaginato in comode colonne parallele, è fruibile da un'ampia cerchia di lettori, anche non specialisti, che qui si incontreranno con autori che, pur da accademici, parlano col cuore e al cuore, oltre che, beninteso, col rigore critico delle scienze analitiche e applicative.

29. Elie PODEH, *A distorted Other: Jews, Israel and the Arab–Israeli conflict in Egyptian school textbooks*, in: Podeh E., Alayan S. (eds), *Multiple Alterities. Palgrave Studies in Educational Media*. Palgrave Macmillan 2018, Cham, pp 141-165 - https://link.springer.com/chapter/10.1007/978-3-319-62244-6_7#citeas - Forging a nation's collective memory is an integral part of the process of nation building. With its responsibility for imparting knowledge to and instilling values in the younger generations, the education system plays a significant role in this process. By helping to transform young people into loyal citizens who conform to the desired ethos of the state, school textbooks - particularly in the fields of history, geography, civics and religion - inculcate a shared national identity. Since the state controls the education system in many democracies, and certainly in non-democratic societies, it can shape a nation's collective memory by determining what is to be included and excluded from the curricula and from textbooks. Such decisions open the way for manipulations of the past in order to shape the present and the future. In this respect, the school system and textbooks become yet another arm of the state, agents of memory whose aim is to transmit certain "approved knowledge" to the younger generation. In constructing a nation's collective memory, textbooks play a dual role: on the one hand, they provide a sense of continuity between the past and the present, transmitting accepted historical narratives; on the other, they alter- or re-write - the past to suit contemporary needs. Textbooks thus function as a sort of "ultimate supreme historical court" whose task is to decipher "from all the accumulated 'pieces of the past' the 'true' collective memories which are appropriate for inclusion in the canonical national historical narrative".

30. Elie PODEH, Samira ALAYAN (eds), *Multiple Alterities. Views of others in textbooks of the Middle East*, Springer 2018, pp 362 - <https://link.springer.com/book/10.1007/978-3-319-62244-6#about> - This book highlights and examines the role of the textbook in legitimising established political and social orders. It analyses the way in which the 'other' is presented in school textbooks, focusing on a number of countries in the Middle East and North Africa (MENA) region, and argues that the role of textbooks in developing and maintaining a national identity should be afforded greater critical attention. Textbooks can help form national identities by developing a society's collective memory; this might involve a historical narrative which may be self-contradictory or even fabricated to a certain extent, including myths, symbols and collective memories that divide "us" from "them", and ultimately resulting a dichotomy between the Self and the Other. As well as addressing a range of theoretical questions relating to the study of textbooks generally, the volume also covers a broad spectrum of Middle Eastern states and societies, with contributions from Turkey, Iran, Egypt, Cyprus, Lebanon, Iraq, Kurdistan, Jordan, Morocco, Tunisia, Israel and Palestine. It will be essential reading for researchers and students working in the fields of Education, Sociology and History, particularly those with an interest in national identities in the MENA region.

31. Richard PRING, *The future of publicly funded faith schools: A critical perspective*, Routledge 2018, 182 pp – <https://www.routledge.com/> - This book 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 multi-cultural 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 Future of Publicly Funded Faith Schools* 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.

32. Ulrich RIEGEL, Eva-Maria LEVEN, Daniel FLEMING (Hrsg.), *Religious experience and experiencing religion in Religious Education*, Waxmann 2018, 228 Seiten - [https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2\[buch\]](https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann_pi2[buch]) In Europe, religious and spiritual education happens in a context which is at the same time increasingly secular and religiously plural. This places the problem of religious experience on the agenda. Today most students of religious and spiritual education lack appropriate experiences and show different opinions about what religion or spirituality could be. This setting raises several questions: How can religious experience be conceptualized in a context of religious plurality and secularity with the traditional religious traditions as just one option among others? How does lived religion contribute to such a conceptualization? Do the concepts of spirituality and implicit religion give way to a new understanding of religious experience? How can be grasped religious experience beyond the traditional religious practices? Do traditional empirical methods still fit? Which concepts and methods can we utilize in bringing religious experience into religious or spiritual education?

33. Simone RISKE-KOCH, Lílian BLANCK DE OLIVEIRA, Adeir POZZER (Organizadores), *Formação inicial em ensino religioso. Experiências em Cursos de Ciência(s) da(s) Religião(ões) no Brasil*, Editora Saberes em Dialogo, Florianópolis 2017, 256pp - saberesemdialogo@hotmail.com. Os autores apresentam em cada capítulo a história, desafios e conquistas decorrentes do processo de implementação destes cursos em nove universidades de seis Estados brasileiros: Amazonas, Minas Gerais, Pará, Rio Grande do Norte, Sergipe e Santa Catarina. Algumas preocupações apresentam-se como comuns nos diferentes cursos, como a atenção às particularidades do contexto histórico, social e cultural de cada região; a necessidade de definição dos conteúdos a serem tratados no ER para incluir a diversidade religiosa; o esforço para superar uma formação confessional; a visibilidade e respeitabilidade da área de Ciência(s) da(s) Religião(ões) e do Ensino Religioso no contexto universitário. Entendemos que a

oferta de licenciaturas para formação de docentes de ER é resultado de um esforço pessoal dos inúmeros sujeitos envolvidos com o processo educativo e que conseguiram pautar a importância dos mesmos em suas instituições. Neste sentido, a obra quer fortalecer estes projetos, por meio da partilha de experiências e conquistas particulares e indicando novos caminhos e desafios. Isso é muito importante, pois permite desencadear um processo de formação docente de ER de forma mais integrada a partir da diversidade dos territórios brasileiros.

34. Wilma ROBLES DE MELENDEZ, Verna OSTERTAG BECK, *Teaching young children in multicultural classrooms: Issues, concepts, and strategies*, Cengage Learning 2018, 432pp. – www.cengage.com/highered - This book, 5th Edition, covers the historical, theoretical, political, and sociological aspects of multicultural education as it relates to young children. Featuring practical guidelines, curriculum suggestions, case studies, and techniques for use in the classroom, this comprehensive resource is appropriate for those studying to become early childhood educators and for practicing professionals. Updated with new research, statistics, and demographic data, the fifth edition also features a full-color design, numbered learning objectives correlated to section heads, expanded coverage of standards, more opportunities for reflection, a variety of individual and group activities, updated children's literature lists, and a prominent emphasis on the benefits of teaching multiculturalism from a global perspective.

35. Matthias SCHARFE, *Religions-und Ethikunterricht im bekenntnisneutralen Staat. Ein Rechtsvergleich zwischen Österreich und Deutschland*, Verlag Österreich 2018, 439 Seiten - <https://www.verlagoesterreich.at/religions-und-ethikunterricht-im-bekennnisneutralen-staat-scharfe-978-3-7046-7794-5> - Die Regelung des Verhältnisses von Staat und Religion gilt als eine der komplexesten Herausforderungen der Verfassungsordnung. Besonders deutlich tritt dieses umstrittene Feld im Bereich der öffentlichen Schule, insbesondere im schulischen Religionsunterricht - der in ein Beziehungsgeflecht aus Staat, Religionsgemeinschaften, Eltern und Schülern eingebettet ist - zu Tage. Das Buch geht der Frage nach, ob ein Grundrechtsanspruch auf Religionsunterricht besteht und wenn ja, welchem Rechtsträger dieser zukommt. Weiters wird erörtert, wie der Unterricht rechtlich gestaltet sein muss und wie das Verhältnis zur religiös-weltanschaulichen Neutralität des Staates ist. Schließlich wird die rechtliche Situation des Religionsunterrichts in Österreich und Deutschland einem strukturellen Vergleich unterzogen.

36. Friedrich SCHWEITZER, Reinhold BOSCHKI (Hrsg.), *Researching Religious Education: Classroom processes and outcomes*, Waxmann 2018, 424 Seiten - <https://www.waxmann.com/waxmann-buecher/> - The question of how research on structures and outcomes in Religious Education can be carried out successfully is of current interest in many countries. Next to the more traditional historical, analytical and, more recently, international comparative approaches, empirical research in religious education has been able to establish itself as a major approach to this field. Moreover, the contemporary discussion about comparative evaluation in schools has raised a number of questions which also refer to Religious Education. What competences can pupils acquire in this subject? Does Religious Education really support the acquisition and development of the competences aspired? Are there differences in this respect between different forms of Religious Education or between different approaches to teaching? With contributions from eight European countries, the volume brings together approaches and research experiences that try to follow this lead by offering new and empirically based perspectives for the future improvement of teaching and learning in this school subject. Whoever is interested in improving the practice of Religious Education then, will not be able to bypass the question of researching processes and outcomes – an insight which also refers to a small but growing number of studies in this field which can be identified in several countries.

37. Friedrich SCHWEITZER, GOLDE WISSNER, Annette BOHNER, Rebecca NOWACK, Matthias GRONOVER, Reinhold BOSCHKI, *Jugend – Glaube – Religion. Eine Repräsentativstudie zu Jugendlichen im Religions- und Ethikunterricht*, Waxmann 2018, 284 Seiten - https://www.waxmann.com/waxmann-buecher/?no_cache=1&tx_p2waxmann - Die Studie stellt einen Beitrag zur Jugendforschung dar, mit Schwerpunkt auf Religion im Jugendalter. Sie wurde als quantitative Repräsentativstudie exemplarisch in einem Bundesland durchgeführt (Baden-Württemberg) und in einer qualitativen Untersuchung vertieft. Mit der gewählten Zugangsweise verfolgt sie mehrere innovative Perspektiven: ein differenziertes Verständnis von Glaube und Religion im Jugendalter, die Erfassung von Veränderungen mit Hilfe einer Mehrfachbefragung, den Einbezug von Schülerinnen und Schülern sowohl aus dem Religionsunterricht als auch aus dem Ethikunterricht mit unterschiedlicher Religionszugehörigkeit und schulartendifferenzierende Auswertungen (allgemeinbildendes und berufliches Gymnasium sowie Berufsschule). Auf diese Weise werden erstmals systematische Vergleiche zwischen Schülerinnen und Schülern in den beiden Fächern „Religion“ und „Ethik“ sowie zwischen Angehörigen verschiedener Konfessionen und Religionen möglich. Die Befunde bieten zahlreiche Anknüpfungspunkte für alle, die mit Jugendlichen innerhalb oder außerhalb der Schule arbeiten. Speziell für den Religionsunterricht und den Ethikunterricht enthalten sie Impulse, die für die Unterrichtsgestaltung richtungsweisend sind.

38. Piero STEFANI, *Il grande racconto della Bibbia*, Il Mulino, 2017, pp. 592, illustrazioni a colori – www.mulino.it – «Grande codice dell'Occidente», «giacimento culturale», «guida sapienziale», «libro-mondo», «grammatica dell'esistenza», «testo dell'essere nella storia e dell'esserci della storia», «specchio dell'invisibile volto di Dio»: l'elenco delle definizioni, sacre o profane, rigorose o evocative, potrebbe continuare. Nelle sue varie versioni, la Bibbia è il testo sacro per ebrei e cristiani; inoltre molte delle sue storie sono presenti nel Corano. La sua grande forza germinativa è attiva da secoli, oltre che nelle tradizioni religiose, nella cultura, nell'arte, nelle letterature, nella riflessione filosofica e politica, nella sfera civile. È possibile trovare il bandolo per raccontare il «Racconto dei Racconti», nella sua peculiarità di testo «rivelato» che rimanda alla fede, e di testo «secolare» che rimanda alla cultura? Sì, e il risultato sarà tanto più avvincente quanto più si terrà conto – come fanno queste

pagine – che si è di fronte a un'opera nella quale le visioni di fede si esprimono attraverso un linguaggio radicato nella concreta esperienza umana. Troviamo infatti, nelle parabole e negli apologhi, nelle figurazioni, nelle vicende narrate, prove morali e materiali, conquiste spirituali, fraternità, inimicizie, fiducia, disperazione, cadute terrene, riscatti, e nel fondo un inestinguibile desiderio di pace. La scelta iconografica, finemente accurata e pertinente, non è un mero accessorio ma un degno complemento al commento esegetico-teologico, sempre puntuale e profondo, del biblista Stefani.

39. Mickael STENMARK, *Scientism: Science, Ethics and Religion*, Routledge 2018, 164pp - This title was first published in 20/11/2001: The intellectual and practical successes of science have led some scientists to think that there are no real limits to the competence of science, and no limits to what can be achieved in the name of science. This view (and similar views) have been called Scientism. In this book, scientists' views about science and its relationship to knowledge, ethics and religion are subjected to critical scrutiny. A number of natural scientists have advocated Scientism in one form or another - Francis Crick, Richard Dawkins, Carl Sagan, and Edward O. Wilson - and their impact inside and outside the sciences is considered. Clarifying what Scientism is, this book proceeds to evaluate its key claims, expounded in questions such as: is it the case that science can tell us everything there is to know about reality? Can science tell us how we morally ought to live and what the meaning of life is? Can science in fact be our new religion? Ought we become "science believers"? The author addresses these and similar issues, concluding that Scientism is not really science but disguised materialism or naturalism; its advocates fail to see this, not being sufficiently aware that their arguments presuppose the previous acceptance of certain extra-scientific or philosophical beliefs

40. Julian STERN, *Teaching Religious Education. Researchers in the classroom*, Bloomsbury 2018, Second edition, p. 208 – www.bloomsbury.com - 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 RE 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 RE 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 RE 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 RE; - RE around the world; - spirituality; - thinking about philosophy, truth, and RE; - ethics, rights, values and virtues; - creativity and RE. 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 RE to be active researchers.

41. Zrinka STIMAC, *Islamic religious instruction in the context of EU integration and education reform*, a chapter from the book *Education in Post-Conflict Transition*, Springer 2017, pp. 33-59 - https://link.springer.com/chapter/10.1007/978-3-319-56605-4_4. 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 practice, decision-making on education is a matter for every level of governance, from the federations through the cantons and municipalities down to individual schools.

42. Guy G. STROUMSA, *Religions d'Abraham : histoires croisées*, Labor et Fides 2017, pp. 345 - https://www.laboretfides.com/fr_fr/index.php/religions-d-abraham-histoires-croisees.html - Ce livre propose un parcours à travers l'histoire de la réflexion occidentale sur la religion, à partir du christianisme ancien en quête de son autodéfinition jusqu'aux précurseurs modernes de l'histoire des religions. Il nous entraîne au cœur de la fabrique d'une culture occidentale, au croisement du monde gréco-romain, du christianisme ancien et du judaïsme rabbinique. En suivant les réflexions des Pères de l'Eglise sur les origines de l'humanité, Guy G. Stroumsa nous permet de mieux saisir les cadres conceptuels qui vont déterminer, pour toute une tradition intellectuelle, la nature même de l'altérité religieuse. Surtout, il offre un nouveau regard sur l'histoire connectée du christianisme, du judaïsme et de l'islam, trois religions dont l'identité se construit, entre dialogue et conflit, autour de ou avec la figure d'Abraham. Enfin, ce livre défend avec force la place et le rôle que doit avoir l'histoire des religions dans les débats actuels sur la diversité et la tolérance, débats essentiels s'il en est dans ce monde qui paraît chaque jour plus enclin à la violence religieuse.

43. Yael TEFF-SEKER, *Textbooks for the State and State-Religious Jewish sector in Israel*, a chapter from *Multiple Alterities*, ed. by Podeh E., Alayan S., Palgrave Studies in Educational Media. Palgrave Macmillan, 2018, pp 99-122 - https://link.springer.com/chapter/10.1007/978-3-319-62244-6_5#citeas - Despite official Israeli government statements to the contrary, Israeli textbooks have repeatedly been accused of being prejudiced, stereotypical and racist towards Arabs, Muslims and, most of all, Palestinians. However, some significant improvements regarding peace and the Arab Other were noted in textbooks published in the later 1980s and in the 1990s by most scholars of Israeli curricula. One would perhaps assume that these positive trends would diminish with the deterioration of Arab-Israeli relations—and particularly Palestinian-Israeli relations—over the past few years (especially since the 2000 Al Aqsa Intifada). However, it is this chapter's claim not only that these trends towards peace and tolerance have persevered but that they were even improved in the Israeli textbooks authorized by the Israeli Ministry of

Education for the academic years 2009–2012. With this general trend in mind, the Israeli state-approved textbooks still foster something of a victim mentality in regard to the Arab–Israeli conflict, although more recent textbooks do include the Palestinian point of view regarding the events leading to the 1948 war, and even criticize or take responsibility for some of the harsh consequences for the Palestinian people.

44. Hans-Georg ZIEBERTZ, *Religion und Erziehung*, in: Pollack D., Krech V., Müller O., Hero M. (eds) *Handbuch Religionssoziologie. Veröffentlichungen der Sektion Religionssoziologie der Deutschen Gesellschaft für Soziologie*, Springer VS, Wiesbaden, Seiten 809-831, https://link.springer.com/chapter/10.1007/978-3-531-18924-6_33#citeas - In der deutschsprachigen Literatur steht der Erziehungsbegriff in enger Beziehung zu den Begriffen Sozialisation und Bildung; teilweise trifft man sogar auf eine synonyme Verwendung. Das zeigt sich in verwandten Fragestellungen: Wie vollzieht sich die Eingliederung der heranwachsenden Generation in die Gesellschaft, d. h., wie werden sie zu Mitgliedern und Trägern einer Kultur? Wie entwickelt ein Heranwachsender seine Persönlichkeit, sein Selbst, sein Ich? Wie sind Vergesellschaftung und Individuation miteinander verbunden? Der Beitrag skizziert zunächst Kontroversen um den Erziehungsbegriff, klärt den Begriff im Rückgriff auf die klassische Bestimmung bei Durkheim und bezieht in einem dritten Abschnitt den Kontext Religion ein. Zum Abschluss werden einige Grundannahmen des Erziehungsbegriffs kritisch diskutiert.

► JOURNALS • e-JOURNALS

Four Journals, four special monographic issues

45. ETUDES, janvier 2018 : *Eduquer à la liberté*. L'éducation est une préoccupation récurrente dans nos sociétés. Orienter la réflexion sur la liberté n'obéit pas à un effet de mode. C'est plutôt la prise de conscience de multiples changements qui nous affectent et qui rendent parfois problématique l'accès à une authentique liberté. La question se pose déjà dans les universités catholiques américaines, confrontées à la question de la diversité. *Qu'en est-il de la liberté académique si l'on veut maintenir l'identité religieuse de l'institution ?* par M. McCarthy, vice-président de Fordham University. La question du *rapport entre instruire et transmettre*, abordée par D. Ottavi éclaire quelle est la part de l'école et quelle est celle de la famille. *L'entrée du numérique à l'école bouleverse les manières de faire*, par Gemma Serrano de la chaire « Humanités numériques » du Collège des Bernardins, examine le vocabulaire qui s'y rapporte pour en exprimer les enjeux. Le P. Sevez sj, directeur du Centre d'études pédagogiques, expose *les principales composantes de la pédagogie des jésuites* : rapport à l'expérience, rôle des images, compréhension du monde partagée. Plus profondément, cette démarche s'inscrit dans la manière de faire de Jésus selon les récits évangéliques. Christoph Théobald sj expose *le rôle paradoxal de l'éducateur qui doit susciter l'émergence d'une liberté* qu'il ne peut pas programmer.

46. LIMES. Rivista italiana di geopolitica, 25 (2018) 1, pp. 272 + 12 carte geografiche a colori f.t. – www.limesonline.com – Monografico su *Musulmani ed Europei*. Un'ampia rassegna ragionata di situazioni, strategie politiche, processi culturali, problemi, tendenze a livello europeo e di singole nazioni europee, in particolare sul caso italiano. In una prima parte una dozzina di specialisti analizzano “le (non) strategie europee in fatto di migrazioni, terrorismo, identità”, ragionando sul “perché l'Europa non può assimilare”, sulla “morte della assimilazione alla francese”, su come la Germania affronta i problemi con il suo islam, sul perché Inghilterra, Polonia e Italia hanno visioni divergenti della cultura islamica. La seconda parte narra “come (non) conviviamo con i musulmani nelle città europee”: dalla Sicilia all'Olanda, da Berlino a Barcellona, da Brescia a Londra i modelli di convivenza cercati e raramente riusciti, l'integrazione ovunque proclamata ma quasi sempre deludente, un'educazione scolastica interreligiosa appena abbozzata qua o là, ma bisognosa ancora di primi elementari coraggiosi collaudi. Infine la terza parte cambia l'ottica, trattando delle “strategie degli Stati musulmani e dei Jihadisti” dal loro punto di vista. Un fascicolo che si presenta come un prezioso atlante geopolitico del rapporto tra due grandezze, Islam ed Europa, ambedue tuttora alla ricerca spesso sospettosa di possibili e doverosi punti di incontro culturale al di là delle ampie zone di incompatibilità politico-giuridica.

47. PROTESTANTESIMO, vol. 72 (2017) 4, 289-377 : *Per una teologia interculturale*. La Facoltà Valdese di Teologia ha organizzato un primo anno accademico (2016-17) di un 'Master biennale in Teologia interculturale'. Questo numero della rivista pubblica alcuni interventi dei docenti del corso. Werner Kahl, con la sua prolusione, delinea *fondamenti, metodi, esperienze* di una teologia interculturale, che non può svilupparsi senza contatti stretti con il vissuto delle comunità. Paolo Naso, politologo alla 'Sapienza', descrive l'evoluzione recente del *pluralismo religioso in Italia* preconizzando una società interculturale che arriverà a plasmare nuove identità diverse da quelle attuali. Ilaria Valenzi, giurista, analizza le contrastate vicende della *libertà religiosa in Italia*, che sta ancora elaborando una apposita legge in merito. Il nodo problematico della (in)traducibilità da una cultura all'altra è affrontato dal pastore statunitense Philip Tower, mentre il ghanese George Ennin ipotizza una inculturazione vernacolare del vangelo a prescindere dalla storica colonizzazione europea del continente africano. Il biblista Yann Redalié puntualizza una *ecclesiologia interculturale* plasmata sull'originaria concezione paolina delle diverse comunità della prima chiesa. Infine la pastora Letizia Tomassone illustra il *panorama delle teologie femministe* e propone criteri per un dialogo critico all'interno stesso dei vari movimenti (Womanism e del Mujerismo...).

48. SCUOLA DEMOCRATICA, vol. 8 (2017) 3, 467-668: *Schools and religious identities. Challenges and dilemmas of the new millennium*. Intervento introduttivo al dossier monografico a firma degli Editors M. Benadusi, V. Fabbretti, L. Salieri: *Dealing with religious multiple belongings and beliefs. Key issues for education*. Seguono tre saggi informativi su altrettanti casi locali: *A research into educational inclusivism in Jaffa. Similarities and differences* (S. Leoncini); *The teaching of one religion in a pluralist society. Implications on curriculum, school ethos and teacher attitudes in the Maltese public school system* (L. Chircop); *L'ora invisibile. Le alternative all'insegnamento della religione cattolica in Italia* (L. Bossi). Due speciali articoli sono dedicati al profilo problematico della figura giuridico-didattica dell'insegnante di religione nel caso italiano: *La religione come professione e come vocazione. Costruire competenze e legittimare gli insegnanti di religione cattolica* (G. Silhol) – articolo che raccomandiamo ai Lettori/Lettrici italiani per l'originalità dell'approccio sistemico –, e *Bisogni e competenze degli insegnanti in una società multireligiosa. Oltre il progetto 'Multicultural Schools'* (L.M.Daher, A.Gamuzza, A.M.Leonora). Non manca un'attenzione alla specifica emergenza dell'Islam nell'educazione pubblica: *On the learning process to be Italian Muslim women* (L. Fassari, G. Pompili), e *Public schools and madrasas. Parallel circle of sociability and neighborhood life* (A.L. Farro, S. Maddanu). Il noto educationalist britannico Robert Jackson ripubblica qui un autorevole saggio (cf. Social Inclusion, 4 [2016] 2): *The Council of Europe's contribution to education about religions and non religious worldviews*, cui seguono, a chiusura della monografia, un paio di rapporti su ricerche empiriche contestuali in ambito di RE, arricchite da una selezione di recensioni.

49. Gabriel O. ADEBAYO, Jan-Erik MANSIKKA, *Human security and citizenship in Finnish Religious Education: rethinking security within the Human Rights horizon*, Human Rights Review, 2018. <https://doi.org/10.1007/s12142-018-0502-x> - This paper discusses citizenship in Finnish religious education (RE) in relation to human security. It traces the characteristics of human security that connect citizenship, religion, and education in Finnish policy documents. The article focuses on basic education (grades 7–9). Its data were analyzed employing qualitative content analysis (QCA). The findings indicate that citizenship in Finnish RE entails personal security concerns dealing with psychological and human rights issues. These are found to be essentially human security as conceptualized by the United Nations (UN). However, Finnish policy documents sparingly utilize human security in explicit terms. Finland rather emphasizes the practical applications of human security. Incorporation of explicit global citizen and human rights issues into RE in the new Finnish curriculum seems to project critical global citizenship. This is found to promote human security. Following Finland's bid for practical application of human security, we recommend (but cautiously) that human security be explicitly integrated into the Finnish RE curriculum.

50. Naciye AKSOY, Ebru Eren DENIZ, *Early childhood education in neoliberal, religiously conservative times in Turkey*, Policy Futures in Education, first published online Oct. 2017 - <http://journals.sagepub.com/doi/abs/10.1177/1478210317736435> - This article provides an analysis and discussion of the impacts of neoliberal, religiously conservative educational policies on early childhood education (ECE) in Turkey. After an introduction, the article is presented in four sections. The first section provides an overview of neoliberal, religiously conservative policies in the Turkish educational system since the 1980s. The second section presents a brief history of ECE. The third section reports on the impact of neoliberal, religiously conservative education policies on ECE, especially focusing on the last decade. The fourth section concludes with a discussion of the way in which ECE in Turkey is being approached as an economic and ideological education institution troubled by inequalities, rather than as one with a firm basis of equal rights in education.

51. Adam ANCZYK & Joanna GRZYMAŁA-MOSZCZYŃSKA, *Religious discrimination discourse in the mono-cultural school: the case of Poland*, British Journal of Religious Education, vol. 40 (2018) 2, 182-193 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1209457> - The article forms an analysis of the religious discrimination discourse in Polish public schools, with special attention paid to the culturally specific, Polish understanding of the notion of religious discrimination. The introductory part presents the concept of religious discrimination as present in anti-discriminatory policies. The following part outlines the Polish system of religious education and its relation to the religious discrimination. Studies on religious discrimination in Poland are presented and discussed. Important context is supplied by a presentation of two recent cases of religious discrimination in Polish public schools, and the actions undertaken by the Freedom from Religion Foundation. Authors of the article point out the important influence of cultural context on the perception of religious discrimination. The attention is drawn to the seemingly homogenous environment of the Polish school and of the discriminative discourse used in political and social debates. The analysis shows that the presence of religion as a subject in Polish schools remains a cause of conflict between the religious and atheist citizens, a conflict in which concepts of religious discrimination and religious freedom are used as arguments by both sides.

52. Benito ARRUAÑADA and Matthias KRAPP, *Religion and the European Union*, Pompeu Fabra University, Economics and Business Working paper Series, 1601. Available March 5, 2018 at SSRN: <https://ssrn.com/abstract=3131883> - We review a recent literature on cultural differences across euro member states. We point out that this literature fails to address cultural differences between Protestants and Catholics, which are likely a major underlying reason for cross-country differences. We argue that confessional culture explains why Catholic countries tend to have weaker institutions but are more open to economic and political integration. EU policies after the economic crisis looked clumsy and failed to address all concerns, but were viable, caused only a manageable amount of serious backlash and tied in well with Europe's cultural diversity, also providing scope for learning and adaption.

53. Giuseppina AUTIERO, *Secular education and religious values in the formation of human capital*, International Journal of Development Issues, Emerald publishing, 2018, <https://doi.org/10.1108/IJDI-06-2017-0103> - <http://www.emeraldinsight.com/doi/abs/10.1108/IJDI-06-2017-0103> - The paper analyzes the causal link between religion and the formation of human capital. It takes into consideration that though religion may transmit a system of values that positively affect children's education, it can also be characterized by a traditionalist dimension. The latter may hamper children's self-determination and their educational achievements. Nevertheless religious values may adapt to the cultural changes due to economic development and modernization and become less conservative. The above aspects are investigated through an overlapping generations model with human capital where parents' human capital and the religion in which individuals have been raised, characterize family background. The model's predictions point to the crucial role that development may play in promoting education. For instance, if a moderate responsiveness of religious institutions to economic and cultural changes is associated with low development, conservative attitudes prevail in society. This undermines individual confidence in improving one's socio-economic status through education and negatively affects children's education. Whereas, a development level sufficiently high counterbalances the effects of a low ability of religious institutions to adjust to changes and fosters education.

54. Souad AYADA, *Comment enseigner le fait religieux à l'école ?* Le Monde des religions, Mars-Avril 2018, p.12 - http://www.lemonedesreligions.fr/papier/2018/88/comment-enseigner-le-fait-religieux-a-l-ecole-26-02-2018-7028_241.php - Dans ses vœux du 4 janvier aux responsables des cultes, le président Emmanuel Macron a rappelé son désir de faire de la France un « lieu où nous ne cachons rien des religions et du fait religieux ». Comme le souligne la présidente du Conseil supérieur des programmes, Souad Ayada, c'est dans ce but qu'est déjà « censé exister en histoire, dans les arts [...] une place pour l'enseignement laïc du fait religieux ». Dans les faits, cependant, la question religieuse reste marginale au sein des disciplines scolaires et n'aborde pas l'époque contemporaine. « Pour ne pas avoir de problème en classe, on préfère parler des dieux de l'Égypte ancienne, explique le politologue Éric Vinson. Mais c'est aussi de l'islam d'aujourd'hui dont il faut parler ! ». Pour Souad Ayada, les quelques éléments intégrés aux manuels d'histoire posent par ailleurs de graves problèmes puisque, dans le cas de l'islam, l'enseignement cherche selon elle « à apaiser, flatter, soutenir des choses qui relèvent du vivre-ensemble » mais « n'est pas articulé au souci de vérité ». Autant de défis que le gouvernement doit relever aujourd'hui dans sa réflexion sur la façon d'enseigner le fait religieux à l'école.

55. Lori G. BEAMAN, Cory STEELE, Keelin PRINGNITZ, *The inclusion of nonreligion in religion and human rights*, Social Compass, vol.65 (2018) 1,43-61 - <http://journals.sagepub.com/doi/abs/10.1177/0037768617745480> - An aspect of the protection of religious belief and expression is the protection of those who are nonreligious. Though this may seem counter-intuitive, the rising number of 'nones' in many countries reveals the extent to which religious establishments shape day-to-day life in a manner that is experienced as coercive by the nonreligious. Examples include: the recitation of prayers in state spaces (municipal councils, legislatures); the display of religious symbols in schools or legislative bodies; the performance of religious rituals such as baptism to ensure one's children have access to schools and so on. This article examines the growing area of tension between 'the religious' and 'the nonreligious' using the examples of the display of majoritarian religious symbols in public spaces and religion in education to explore: (1) the contours of religious establishment; (2) the narratives of exclusion that are woven through contests between the religious and nonreligious; and (3) the coercive impact of majoritarian religion.

56. Alexandra BLINKOVA, Paul VERMEER, *Religious education in Russia: a comparative and critical analysis*, British Journal of Religious Education, vol 40 (2018) 2, 194-206 - <http://www.tandfonline.com/action/showCitFormats?doi=10.1080/2F01416200.2016.1190687> - RE in Russia has been recently introduced as a compulsory regular school subject during the last year of elementary school. The present study offers a critical analysis of the current practice of Russian RE by comparing it with RE in Sweden, Denmark and Britain. This analysis shows that Russian RE is ambivalent. Although it is based on a non-confessional religious studies approach, Russian RE also serves the interests of the Russian Orthodox Church, which aims to educate students into Orthodox Christianity, as well as the interests of the Russian state itself, which turns RE in a kind of citizenship education focusing on the patriotic upbringing of students.

57. Frauke DE KORT, *Human rights education in social studies in the Netherlands: A case study textbook analysis*, Human Rights Review, 2018, <https://doi.org/10.1007/s11125-018-9431-3> - Citizenship education is one of the main aims of the mandated subject of social studies in secondary schools in the Netherlands. Moreover, the learning outcomes of social studies refer to constitutional rights. Internationally, citizenship education and human rights education are considered to be mutually reinforcing. One may, thus, expect that Dutch school textbooks include elements of human rights education. This article presents the analysis of a popular social studies textbook in the Netherlands, applying a number of human rights education criteria. The study shows that basic information on human rights is lacking, despite ample opportunity to integrate such themes. Most worrisome is the conveyance of potential misinformation about human rights due to the chosen formulation of rights-related issues. This can, in part, be traced back to the textbook authors' (mis)understanding of human rights.

58. Xavier DIJON s.j., *La contribution de la religion au projet politique de l'Europe*, Nouvelle Revue Théologique, vol. 140 (2018) 2, 276-294 - <https://www.cairn.info/revue-nouvelle-revue-theologique-2018-2-p-276.htm> -Le projet de construction européenne gagne-t-il à se référer à une confession religieuse ? Alors que les rationalistes récusent une telle liaison au nom de la laïcité, les croyants relisent l'histoire des grands mouvements qui ont parcouru l'Europe – paganisme et judaïsme, christianisme

et islam, catholicisme et protestantisme, marxisme et nazisme – pour constater une remarquable convenance entre la tradition chrétienne et le projet européen lui-même.

59. Matthew DUPERON, *Learning for oneself: A Confucian-inspired case for moral formation in ethics pedagogy*, Teaching Theology & Religion, Vol. 21 (2018) 1, 4-20 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12416/full> - This article explores the disconnection between ethical theory and ethical practice in ethics courses at secular U.S. colleges and universities. In such contexts academic ethics focuses almost exclusively on “ethical reasoning” and leaves the business of practical moral formation of students in the realm of “student life.” I argue this disconnection is inevitable given the dominant understanding that moral formation must be guided by a consistent ethical theory, and must eventuate in certain prosocial behaviors, while norms of pluralism and free inquiry mandate that academic courses not attempt to dictate certain views or behaviors as normative. Drawing on the Confucian model of moral cultivation expressed by the early Chinese figure Mengzi, I argue for a different understanding of moral formation that focuses on open-endedness, self-direction, and the acquisition of skills in directing attention and will. This approach avoids the most serious challenges to practical moral formation in secular contexts, and I suggest some broadly applicable principles for implementing these ideas in ethics courses.

60. Luis DEL ESPINO DIAZ, *A comparative analysis of RE in Europe and educational guidelines in the frame work of interreligious dialogue and a culture of peace*, Mediterranean Journal of Social Sciences, vol. 9 (2018) 1, 47-56. <http://creativecommons.org/licenses/by-nc-nd/3.0/> - The phenomenon of migration that typifies a globalized world has created a society characterized by cultural and religious diversity. This has led to different types of conflict: States cannot disregard the current situation, and so intercultural strategies that encourage interreligious dialogue aimed at building a culture of peace must be part of educational curricula. This article analyzes the religious education implemented on most European states so that using this material as a starting point, educational guidelines and strategies can be developed to make RE into a subject that can contribute to the welfare of all human being in a globalized world, valuing cultural diversity and social equality.

61. Eva-Maria EUCHNER, *Regulating Islamic religious education in German states. A question of deviating state-church relationships in education policy*, Zeitschrift für Vergleichende Politikwissenschaft, December 2017, pp 1-17 - <https://link.springer.com/article/10.1007/s12286-017-0371-8#citeas> - Islamic religious education (IRE) is regulated very differently in Germany. Some states have introduced IRE as a regular subject or launched first trials in schools, whereas other states entirely lack regulation. This is puzzling, as one might consider IRE to be an effective tool for Muslim integration and a preventive measure against radicalization. In a comparative case-study design of two German states (Hessen and Baden-Württemberg), which follows a most-similar-system logic, this article shows that the historically grown relationship between the state and Christian churches in education policy is a key explanatory factor. It promotes negative moral templates toward Islam in public bureaucracies and low regulatory capacities of Muslim religious organizations, which in turn account for the backward position of Baden-Württemberg. This is one of the first studies explaining the phenomenon in Germany and integrating the research on sociological institutionalism and private governance.

62. Liam GEARON, Arniika KUUSISTO, *Researching religious authority in education: Political theology, elites’ theory and the double nexus*, Power and Education, Vol. 10 (2018) 1, 3-24 - Article first published online: March 8, 2018; Issue published: March 1, 2018 - <https://doi.org/10.1177/1757743818757256> - This article provides a theoretical frame to structure methodological approaches to examining religious authority in education. It does so by examining the complex, overlapping relationship between secular and religious authority and the institutional power of education evident through responses to issues of cultural expression. The political theologies research examined ongoing tensions – accommodations, conflicts and resolutions – of religious authority with secular political systems, legal frameworks and institutions of educational replication. Through the data it became clear that education – in the broadest sense, as well as in its formal institutional structures – provided a mediating role for power exchanges between religious and political authority, which was especially evident in responses of religious leaders to issues of cultural and self-expression. Through interviews with senior religious leaders and authority figures in England – technically religious ‘elites’ – the findings provide insights into a ‘double nexus’ conceptual framework for researching religious authority in education: first the internal nexus within religious traditions and, second, the external nexus of religious communities with secular, legal and political authority. Theoretically and methodologically, this represents a critical synthesis of political theology and elites’ theory, providing as yet underexplored possibilities for researching religious authority in education.

63. Ezequiel GOMEZ CARIDE, *Religion or Citizenship? Beyond the binary. Lessons after a century of disagreement*, Comparative Education Review, 2017, <http://www.journals.uchicago.edu/doi/abs/10.1086/695646> - This article describes how different approaches to religion (institutional and cultural) lead to startlingly different conclusions when analyzing how religion shapes the republican citizen. Through a genealogical discourse analysis, I examine educational reports issued by Argentinean authorities in the early twentieth century that made the Jew out to be a dangerous other, as well as the Gerchunoff’s account of the everyday life in Jewish colonies, to show how Jewish narratives intersected and assembled in the construction of the Argentinean republican citizen. In times when non-Western institutional religions are raising fears and anxiety in many Western countries, this article illustrates how a cultural historical approach to religion is essential for a comprehensive analysis of how religion shapes the republican citizen.

64. Angela GOODMAN, *Critical Religious Education (CRE) in practice: evaluating the reception of an introductory scheme of work*, British Journal of Religious Education, vol. 40 (2018) 2, 232-241 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1256265> - Critical Religious Education (CRE) is a contemporary pedagogy of religious education developed by Andrew Wright and various colleagues over the past two decades. There has been widespread academic discourse about the pedagogy in theory but increasingly commentators have called for examples of it in practice. Over the past seven years a writing group associated with The Forum of RE & Spiritual Education at King's College London have been developing practical materials aimed at supporting teachers in embedding the pedagogy in practice. Of particular relevance to this paper is the development of an introductory scheme of work, aimed at year 7 students, which has been trialled in a number of schools in and around London. In 2013, focus group interviews took place in four of these schools in order to ascertain the reception that the materials had received. The data suggests a very positive response to the introductory scheme of work and the CRE approach in general, partially dispelling some criticisms levelled at it in academic discourse. The author has thus suggested that the approach and the work of the writing group need further exposure, especially in schools, at conferences and on initial teacher education programmes.

65. Manuela HEINZ, Kevin DAVISON, Elaine KEANE, *'I will do it but religion is a very personal thing': teacher education applicants' attitudes towards teaching religion in Ireland*, European Journal of Teacher Education, vol 41 (2018) 2, 232-245 - <http://www.tandfonline.com/doi/full/10.1080/02619768.2018.1426566> - There has been extensive research internationally describing teachers' homogenous socio-demographic backgrounds and critiquing the associated equity and diversity issues, most especially with regard to ethnicity and gender, and to a lesser extent, social class and disability. Yet, teachers' religious affiliations and/or convictions have rarely been explored. Since 96% of state primary schools in Ireland are denominational, considering religious diversity in teaching is both critically important and a complex undertaking. This paper examines primary initial teacher education (ITE) applicants' religiosity, and views of teaching religion, in Ireland. Our data suggest low levels of religious practice and religiosity among ITE applicants, many of whom would prefer to teach religion using a non-confessional approach. The paper raises critical questions regarding the experiences, constitutional rights and professional practice of increasingly secular and/or non-practicing Catholic teacher cohorts in a predominantly Catholic primary education system that has survived the trend towards progressive 'unchurching' of Europe.

66. Katharina KINDERMANN, Ulrich RIEGEL, *Experiencing churches as spiritual and religious places: a study on children's emotions in church buildings during scholastic field trips*, British Journal of Religious Education, vol. 40 (2018) 2, 136-147 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1209458> - Going on a field trip to the church, pupils can experience lived religion. But how do they feel during such a church visit? In this paper, we analyse statements of 516 German third graders (about 8 years old) made after they had visited their local church on a field trip. Using affective schema theory, we develop a conceptual model of emotions in churches that serves as theoretical framework for our quantitative content analysis. All in all, the vast majority of the participants report about positive feelings during their church visit. Moreover, it is one-third of the children who show spiritual or religious references in their statements. They talk about personal peace and comfort during the visit, or describe the church as a place to pray and experience the presence of God. Regression analysis identifies that it is the religiously educated children who express such references. Furthermore, children with high centrality of religiosity tend to choose traditional religious concepts, symbols and practices to express reference. These results are mostly in line with relevant theory from sociology of religion and primarily support the concept of subjective turn in religion.

67. Ole Andreas KVAMME, *The significance of context: Moral education and religious education facing the challenge of sustainability*, Discourse and Communication for Sustainable Education, vol. 8 (2017) 2, 24-37 - <https://www.degruyter.com/downloadpdf/j/dcse.2017.8.issue-2/dcse-2017-0013/dcse-2017-0013.pdf> - Education for sustainable development as presented by UNESCO involves a value dimension which is both pivotal and problematic. Pivotal, because values concern what matters to beings, problematic because the values brought forward are formulated as universal values, with the risk of suppressing the plurality of context. The first part of the article develops a theoretical approach for a research projection environmental ethical values in moral education which accommodates for both universality and context. While the scope is mainly theoretical, some empirical material is brought in to illustrate and exemplify. The school subject involved includes religious education, and the empirical material shows that religion is a part of the context. However, this aspect is not accentuated in the theoretical approach presented. The second part is a mediation between this theoretical approach on moral education and the interpretive approach addressing religious education. The aim is to explore common ground, uncover factual tension and reflect on how both moral education and religious education may contribute to environmental and sustainability education.

68. Rose M. LECOUNT, *Leaving Religion: A qualitative analysis of religious exiting*, Inquiries Journal, vol. 8 (2017) 12, <http://www.inquiriesjournal.com/articles/1713/leaving-religion-a-qualitative-analysis-of-religious-exiting> - Religion has been a part of society for thousands of years and touches every life on the globe. Despite this, religious non-affiliation is one of the fastest growing religious identities, and is currently the third largest globally. There has been research into the religious "nones" and conversion, but there has been less focus on the factors and process of leaving a religion. This study looks at the stages of religious exiting with a comparison to Helen Ebaugh's stages of role exit. Through a qualitative analysis of an online survey (n=610) and interviews (n=17) several themes emerged. The main factors that influenced a person to leave a religion are: logic, religious rules, specific events, and education; the majority of participants self-identified as analytical and utilized thought experiments, education and research to advance their exiting. While other role exits are defined as when an individual announces

their exit, religious exiters are often unable to “come out” as an “ex.” Instead they are closeted exiters who exit internally, while outwardly maintaining a religious facade. These exiters, as well as those who are fully “out,” were tasked with developing a new self-identity after exiting, including self-reliance and self-thought. Religion is not openly discussed in society or among families, making exiting a private ordeal. Whether closeted or otherwise, participants described the process of religious exiting as isolating and lonely. Religious exiting hardly ever has a clean break, and those who experience it are longing for a way to share their stories.

69. Johan LILJESTRAND, *Education for citizenship in Swedish RE—Approaches and dilemmas in teachers’ talk*, Religion & Education, vol. 44 (2017) 3, 317-330 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2016.1267541> - In Sweden, religious education has successively developed into a school subject that aims to foster democratic citizenship that is characterized by social cohesion and tolerance of religious and life stance differences. This can be interpreted in different ways by teachers in the RE curriculum. The article presents 4 different approaches to how RE teachers in Sweden teach democratic citizenship in RE. Each approach has its own dilemmas and conflicting positions. Shedding light on teachers’ reasoning about these approaches and the resulting dilemmas contributes to the understanding of education for democratic citizenship in Swedish RE.

70. Alison MACKIE, *Relationships and partnerships: The role and influence of spirituality and religion in schools*, Journal of Initial Teacher Inquiry, vol. 3 (2017) - <https://ir.canterbury.ac.nz/bitstream/handle/10092/14626/Mackie%20Journal> - This literature review examines the role of religion as a platform for inclusive and community-based education in the twenty-first century. It is evident from the research that there has been a growing interest in understanding religion in education in the past decade. The focus on spiritual and religious beliefs of school leaders has identified the factors that influence school ethos to create a sense of community between school leaders, staff, students, and wider community. Faith-based schooling may have implications for teachers, who identify as homosexual, because they feel the pressure to pass on the faith that contradicts their own identity. The issues surrounding those of minority beliefs were explored through the discourse of acculturation, in particular assimilation. The focus of this review takes into consideration the student relationships between school and religion, the impact of respect from peers, the implications on students and teachers seeing religious education as a challenge, and the controversy and imbalanced nature of religious minority schools.

71. Mia MALAMA, Arto KALLIONIEMI, *Student teachers’ view points of the current RE solution and how RE should be profiled in the future in Finland*, Nordidactica – Journal of Humanities and Social Science Education, ISSN 2000-9879 2017:4 70-86 70. <http://www.diva-portal.org/smash/get/diva2:1172676/FULLTEXT01.pdf> - This study focuses on Finnish student teachers’ viewpoints of the current RE model and their views on how RE should be profiled in the future. The idea of this article is to formulate possible models to organize RE in Finland based on the data gathered by student teachers. The topic is very timely and urgent as Religious Education (hence RE) has been fiercely debated in different European countries. There have also been debates about the function and profile of, and the most suitable model for, RE in Finland. The data of this study consist of 149 essays written by 35 student teachers studying in a class-teacher program and 114 teacher students studying in a subject-teacher program. The data were analyzed by qualitative content analysis. The main research questions are: 1. What kinds of strengths and challenges do student teachers see in the current RE solution? 2. What kinds of RE-models would they prefer in the future? 3. According to them, what kinds of model scenarios could be formulated? Many student teachers prefer a model where RE is taught both according to an individual’s faith as well as collectively, irrespective of the individual students’ faiths. Could this kind of combination model take into account the strengths of both models (the current and joint models) and at the same time correct the problems associated with these models?

72. Reinhardt MARX (Card.), *Challenges for the development of Catholic schools in Germany: schools in the light of the good news*, International Studies in Catholic Education, vol. 2017, n. 2, pp. 134-145 - <http://www.tandfonline.com/doi/full/10.1080/19422539.2017.1360599> - The article addresses the special mission of Catholic schools within the educational system in Germany. The considerations centre on the fundamental mission of the Church to announce the Good News of Jesus Christ as light of nations, and hence to be itself light of the world. Consequently, the essential distinctive characteristic of Catholic schools is understood to be shaping education in the light of the Good News. The article will show concrete examples in several areas of how this affects the daily lives and work of the schools. It will also reveal challenges emerging for the future development of Catholic schools in Germany.

73. Ilona NORD & Jens PALKOWITSCH-KÜHL, *RELab digital A project on Religious Education in a mediatized world*, Heidelberg Journal of Religions on the Internet, online 12 (2017) - <http://online.uni-hd.de> - Education in general participates in globally occurring medial transformation processes. Religious Education and Didactics, like all other academic disciplines, are challenged to conceptualize and reflect the integration of digitally-networked media in theory and practice. This should happen in at least three dimensions: in learning with digital media, in learning about digital media, and in the development and practice of a constructive/critical media education. The project is dedicated to the development, testing, and evaluation of learning scenarios in Religious Education classwork, and also to facilitating an exchange with sites of religious education beyond the school context. Apart from didactic and discipline-specific approaches, this paper will show two possible sequences: First, virtual realities (VR) augmented by representations of physical reality, thus enabling virtual expeditions, and second, physical realities augmented by virtual overlays (AR), creating experiential spaces in existing locations or new, non-location-bound, learning sites.

74. Nurit NOVIS DEUTSCH, Eila PERKIS, Yael GRANTOT-BEIN, *Six teaching orientations of Holocaust educators as reflections of teaching perspectives and meaning making processes*, Teaching and Teacher Education, vol. 71 (2018) 86-97 - <https://www.sciencedirect.com/science/article/pii/S0742051X17312210> - This study explored processes of curricular reinterpretation made by teachers who teach about the Holocaust. We conducted holistic narrative analyses of in-depth interviews with 31 American Holocaust educators. Six teaching orientations were identified: passionate historical, mythologizing-transforming, social-contemporizing, empathic-personalizing, riveting-shocking, and pragmatic-socializing. We offer vignettes for each orientation and compare them to other teaching perspective typologies, highlighting the novelty and utility of the presented typology. The findings demonstrate how narrative identity, meaning-making processes and teaching perspectives interconnect and lead teachers to reinterpret the Holocaust in their teaching. These findings have implications for teaching complex and value-laden topics.

75. Maitumeleng Albertina NTHONTHO, *Is it possible to be accommodative of other religions as a school principal?*, Journal of Religious Education, 2018, 1-16: <https://doi.org/10.1007/s40839-017-0049-1> - In 2003, when the Department of Education in South Africa promulgated its National Policy on Religion and Education, Religion Education was introduced in schools. One of the aims of this policy was for public schools to promote, protect, respect and instil the core values of a democratic society through their processes and practices. The role of the school principal has been to mediate implementation of this policy. Since then, religion in schools has been a complex and contested subject. While acknowledging these contestations, this article focuses on whether or not it is possible for school principals to be accommodative of other religions. More specifically, the argument informing the article is that it is not only possible, but also necessary, in terms of the principals' mandate to mediate policy implementation in schools. In so doing, the article reports on the narratives of the twelve purposefully selected school principals on how they implement the religion-in-education policy in their respective schools. The findings show that previous experience and insufficient training play an important role in influencing school principals' decisions towards policy implementation. Recommendations are therefore made.

76. Nathalie PANISSAL et Hubert STROUK, *Laïcité et faits religieux : conduire des débats avec les élèves, quels dispositifs ?*, *Éducation et socialisation*, 46 | 2017, mis en ligne le 01 décembre 2017, consulté le 02 mars 2018. URL : <http://journals.openedition.org/edso/2711>; DOI : 10.4000/edso.2711 - La réactivation du « fait religieux » interroge les enseignants sur leur posture professionnelle. Les analyses développées ici correspondent à des questionnements de formateurs d'enseignants en charge de ces questions. Des situations de classe ordinaire de conférences débats à l'occasion de la journée d'anniversaire de la loi de 1905 sur la séparation des Eglises et de l'Etat sont analysées afin de servir de piste à la formation initiale des enseignants. Après avoir présenté les scénarii d'enseignement et de débats, nous étudions les corpus enregistrés. Les analyses conduites en termes de construction de savoirs montrent que les raisons d'être du savoir sont absentes. La place dévolue au débat est ainsi fort réduite. Nous discutons l'intérêt de la phase préparatoire au débat et proposons des pistes didactiques prenant appui sur la démarche d'enquête.

77. Marco PARISI, *Laicità europea. Riflessioni sull'identità politica dell'Europa nel pluralismo ideale contemporaneo*, Stato, Chiesa e pluralismo contemporaneo, gennaio 2018 – http://www.statoe_chiesa.it/contributi/laicita-europea.-riflessioni-sullidentita-politica-delleuropa-nel-pluralismo - The evolution of the European Union law and of the right to religious freedom lies in the global process of internationalization of fundamental rights, the transformation of relations between States, the modification of the idea of sovereignty, the emergence of new conventional instruments. With reference to the European social and legal space, the transformation of the European Economic Community into a real political union has allowed the inalienable human rights of the people to become central in the process of integration. Because of that, the political and legal system of the European Union, characterized by the transition of the State monopoly of sovereignty to its sharing among different subjects, has affected the reality of relations between public powers and religious phenomenon. A particular configuration of the concept of secularism in the European continent has been established, by virtue of which the values of democracy, pluralism, human dignity and non-identification between public functions and religious experience would allow for peaceful coexistence between religion, institutional activity of the European Union and fundamental freedoms.

78. Margaretta L. PATRICK, Vanessa GULAYETS, Carla L. PECK, *A call for teacher professional learning and the study of Religion in social Studies*, Canadian Journal of Education | Revue canadienne de l'éducation, vol. 40 (2017) 4, <http://journals.sfu.ca/cje/index.php/cje-rce/article/view/3111/2465> - Religion is important to study in social studies because many religious individuals, groups, and movements engage with public issues and because countries are increasingly religiously diverse. In response, scholars are promoting education about religion in citizenship education. However, there remain few programs about religion in Canadian public schools and even less research about them. This article begins to address the gap by proposing three priorities for teacher professional learning and the study of religion for social studies teachers. The priorities are drawn from interviews with Alberta teachers, whose beliefs about religion in the classroom can be divided into three categories identified by the authors as nominal, attentive, and integrated. If many teachers fall into one of these categories, then the professional learning priorities suggested here have wide-ranging application.

79. Jure RAMŠAK, *Neutral, atheist, or antitheist? School as an ideological battlefield in the late-socialist Slovenia*, Journal of Church & State, vol. 60 (2018) 1, 91-109 - https://academic.oup.com/jcs/search-results?f_Authors=Jure+Ram%e5%a1ak - At a

time when the shortcomings of Yugoslavia's self-management "third way" were already clearly visible, American political scientist Oskar Gruenwald argued that the country proved to be the "most radical, liberalized, and humanized among communist party states." Gruenwald emphasized the value of liberalization, democratization, decentralization, socialist legality, and Marxist humanism in theory and socialist practice as it gradually developed since the 1948 Tito-Stalin split. Indeed, this assessment also corroborates with the classification of "limited pluralism," offered by Juan J. Linz. However, religious policy remained one of the most ambiguous aspects of state-society relations in the most ethnically and religiously diverse socialist country in Southeast Europe... (*Introduction*).

80. Suzanne ROSENBLITH, *Religion in schools in the United States*, Oxford Research Encyclopedias, article published online June 2017 - <http://education.oxfordre.com/view/10.1093/acrefore/9780190264093.001.0001/acrefore-9780190264093-e-46> - The relationship between religion and public education has been fraught with misunderstanding, confusion, tension, and hostility. Perhaps more so than other forms of identity, for many, religion evokes a strong sense of exclusivity. Unlike other forms of identity, for many, particularly the religiously orthodox, religious identity is based on a belief in absolute truth. And for some of the orthodox, adherence to this truth is central to their salvation. Further, unlike cultural identity, religion is oftentimes exclusive in its fundamental claims and assertions. In short, matters of religious faith are indeed high stakes. Yet its treatment in public schools is, for the most part, relatively scant. Some of this is because of uncertainty among educators as to what the law permits, and for others it is uncertainty of its rightful place in democratic pluralistic schools.

81. Youcef SAI, *Teaching Qur'an in Irish Muslim schools – Curriculum, approaches, perspectives and implications*, British Journal of Religious Education, vol. 40 (2018) 2, 148-157 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1269723> - This article draws on ethnographic fieldwork that took place in 2014 in two primary Muslim schools based in Dublin in the Republic of Ireland. Based on observations and semi-structured interviews, three teachers were observed and interviewed on how the Qur'an was taught to fourth and fifth class pupils. The research findings explore the following: the content of the Qur'an lessons; the pedagogical approaches adopted; views of the teachers as well as a description of some of the common features of the Qur'an class. The author concludes with some implications and offers some direction for future research in the field of Qur'an education in western contexts.

82. Matthias SCHARER, *Learning religion in the presence of the Other: Mission and dialogue in World Catholicism*, Journal of Global Catholicism, vol. 2 (December 2017) 1, Art. 4, pp.52-69.- <http://crossworks.holycross.edu/jgc/vol2/iss1/4>. [*Without original abstract*]

83. Maykel VERKUYTEN, *Religious fundamentalism and radicalization among Muslim minority youth in Europe*, European Psychologist (2018), 23, pp. 21-31. <https://doi.org/10.1027/1016-9040/a000314> - In Europe there are important concerns about fundamentalist religious beliefs among Muslim youth and "homegrown" radicalization that can lead to violent extremism. For these phenomena, different explanations are given, but there is very little systematic empirical research. Based on the existing conceptual, theoretical, and empirical literature and using a social psychological perspective, the current paper discusses religious fundamentalism and radicalization among Muslim minority youth in Europe. Specifically, feelings of uncertainty, perceived hostility, and perceived injustice are discussed as three important psychological factors involved in radicalization. Furthermore, the critical importance of intra- and intergroup processes and social networks is discussed. The review of the research is concluded by providing some directions and suggestions for future research and for prevention and intervention.

84. Michalinos ZEMBYLAS, Loizos LOUKAIDIS, *Emerging relationships between religious education and citizenship education: teachers' perceptions and political dilemmas in Cyprus*, British Journal of Religious Education, vol. 40 (2018) 2, 169-181 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2016.1209459> - This article explores the ways in which a group of primary school teachers in Cyprus interprets the relationship between religious and citizenship education. The contextualisation of the meaning of religious education shows the extent to which social, historical and political elements shape teachers' perceptions about the entanglements between religious and citizenship education. In particular, the present study reveals two important findings – one concerning the conceptualisation of each school subject and their perceived relationship and the other concerning the contextualisation of this relationship in the cultural and political contexts of Cyprus. The findings also reveal important constraints and political dilemmas for the possible trajectories of 'religious citizenship education' in Cyprus. The article discusses the implications for curriculum and policy deliberations, as well as further research on 'religious citizenship education' in specific cultural and political settings.

► EDUCATIONAL TOOLS

85. *Kit pédagogique "tous différents - tous égaux"* - Idées, ressources, méthodes et activités pour l'éducation interculturelle informelle avec des adultes et des jeunes, par Pat Brander, Carmen Cardenas, Juan de Vicente Abad, Rui Gomes, Mark Taylor, Conseil de l'Europe éditions, 3e édition 2018, pp.222 – Disponible dans les versions anglaise et française. <http://book.coe.int> - Le Kit pédagogique «tous différents - tous égaux» a été initialement produit en 1995 comme ressource pédagogique pour la Campagne européenne de la jeunesse contre le racisme, l'antisémitisme, la xénophobie et l'intolérance. Dès sa publication, il est devenu une référence pour tous ceux qui participent à l'éducation et à la formation interculturelles des jeunes dans l'Europe entière et au-delà. Traduit en de nombreuses langues, il reste aujourd'hui l'une des publications les plus réussies et les plus

utilisées du Conseil de l'Europe. L'utilité du kit tient à la variété et à la créativité des méthodes auxquelles il fait appel. Vingt-cinq ans après la campagne, les jeux de rôle, les exercices de simulation, les études de cas et le travail en groupe de coopération qu'il propose demeurent une source d'inspiration pour de nombreux travailleurs de jeunesse, formateurs, enseignants et autres personnes prenant une part active à l'éducation interculturelle. Bien que la campagne elle-même ait officiellement pris fin en 1996, les sociétés européennes continuent à souffrir d'une montée de l'hostilité raciste et de l'intolérance à l'encontre des minorités. La nécessité de poursuivre le travail interculturel de jeunesse n'a donc pas diminué, et ce kit n'a rien perdu de sa pertinence.

86. Tim JENSEN, Giovanni BULIAN, Mette HORSTMANN, Giovanni LAPIS, Niels REEH (eds.), *Guidelines on Prejudices and Stereotypes in Religions*, Paper by Soraps Project, 2018, 73 pp. - The purpose of this paper is to both discuss and propose ideas on how to handle stereotypes and prejudices about religion in general and specific religions in particular. It is created in continuation of a questionnaire survey conducted in Spain, Italy and France. As such, it intends to answer to expressed views and needs of both teachers and students. The paper is, furthermore, intended to be a guideline for the other Intellectual Outputs, to provide bibliographical references, and to render some of the summary results of the questionnaire. The paper contains section on 'Religion in itself', 'New Religious Movements', 'Buddhism', 'Chinese Religions', 'Christianity', 'Hinduism', 'Islam', and 'Judaism'. Each section contains a discussion of the subject and a conclusion with a summary of the main points linked to the stereotypes and prejudices mentioned. The conclusion, furthermore, contains propositions on how to tackle these stereotypes and how to avoid unconscious use of them. https://soraps.unive.it/files/2017/01/IO1-Stereotypes-and-prejudices-Guidelines_V2.pdf -

87. *Interfaith Calendar 2018, Primary sacred times for world religions*. <http://www.interfaith-calendar.org/2018.htm>

88. Jacques POTIN, Valentine ZUBER (eds.), *Dizionario dell'Ebraismo*, Edb 2017, pp. 204 ; *Dizionario dell'Islam*, Edb 2017, pp.164 – Due strumenti complementari, informati, aggiornati. Utili per le biblioteche di classe delle scuole secondarie.

89. V. MANCUSO, S. HOUSHMAND, G. MICAGLIO, G. VACCHELLI, *Tre monoteismi in dialogo*, L'altrapagina ed., 2018, pp.112 – www.adista.it – L'ingresso nel mondo tecnologico e secolarizzato ha contribuito a estenuare i monoteismi e a smarrirne i significati che li nutrivano dall'interno. Vanno ritrovati i nuclei sapienziali, profetici e mistici, che alimentavano in radice le tre grandi tradizioni. Un esempio: la *charitas* cristiana, la *zakat* islamica, la *tzedakah* ebraica non si identificano a elemosina o assistenzialismo – pure se spesso a questo sono state ridotte – ma hanno una valenza anche politica, perché indicano che 'in principio' non sta lo scambio liberista, bensì la misericordia, l'attenzione all'altro, l'accoglienza e la cura del diverso.

90. *Enseigner le fait religieux* (en France) : des documents concernant les présupposés historiques et juridiques, les concepts de religion, éthique, droits civils ; une bibliographie brièvement expliquée, des dossiers de revues spécialisées. Consulter : http://www.espe-paris.fr/sites/www.espe-paris.fr/files/file_fields/2017/12/01/enseignerlefaitreligieux.pdf (11 décembre 2017).

91. *Vers le Haut*, le think tank dédié aux jeunes et à l'éducation : www.verslehaut.org ; https://www.verslehaut.org/wp-content/uploads/2017/09/Dossier_pre%CC%81sentation_VLH.pdf

92. *Student zone - The Tablet's Student Zone* free teaching resources are designed to support the teaching and learning in ethics and the philosophy of religion. They are designed for students aged 16-19. Based on *Tablet* articles from the archive, each resource includes a set of comprehension questions to test students' understanding of text and topic, a number of longer-answer questions and activities designed to direct students' further research and develop written skills and two broader activities, designed to encourage and shape group discussion. All these resources and all the articles referred to in them are free and may be copied for students as necessary; students will need access to the internet in order to complete some of the questions and activities. *More:* <http://www.thetablet.co.uk/student-zone/for-teachers>

93. John HILTON III (ed.), *Teaching religion using technology in Higher Education*. Routledge, 2018, 212 pp - https://books.google.it/books?id=NxdSDwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s -. This edited collection helps those teaching religion in higher education utilize technology to increase student learning both inside and outside of the classroom. Recent times have seen major technological shifts that have important implications for how religion is taught at a post-secondary level. Providing multiple perspectives on a range of topics - including social media use and interactive classroom learning - this book presents a series of original case studies and insights on how technology can be used in religion classes in higher education to improve student learning.

IONS • OPINIONS • OPINIONS • OPINIONS • OPINIONS • OPINIONS • OPINIONS • OPINIONS • OPIN

Laïcité républicaine - (...) Il y a enfin le sujet de l'école, qui continuera durant toute l'année qui vient à irriguer aussi nos travaux. Le ministre de l'Éducation nationale a pris des engagements très clairs ; nous avons commencé à mettre en place ce sur quoi nous sommes engagés en terme d'enseignement, de formation des enseignants, indispensable pour que le bon exercice de la laïcité se fasse, qu'il permette à des enseignants placés dans des situations d'extrême difficulté d'être armés, en quelque sorte,

pour expliquer l'histoire de notre pays, mais aussi le fait religieux dans sa plénitude. **Emmanuel Macron**, aux Chefs religieux de France: <https://www.la-croix.com/Religion/Laicite/DOCUMENT-voeux-dEmmanuel-Macron-autorites-religieuses-2018-01-04>

Trois Europe derrière nous. Quelle sera la quatrième ? L'Europe a commencé par la culture, et pour être plus précis, en lien avec la christianisation du continent. En témoigne l'Europe des monastères, lesquels, au cours du premier millénaire, étaient des centres de culture et de civilisation. En témoigne l'Europe des universités, lesquelles, au Moyen Âge, constituaient d'incomparables lieux d'échanges scientifiques et de rencontres. En témoigne l'Europe des Lumières où les relations intellectuelles entre les nations n'ont jamais été aussi fortes.
Martin Majer, *EuropeInfos*, Janvier 2018

La scuola forma alla cultura del dialogo – L'educazione all'umanesimo solidale ha la gravissima responsabilità di provvedere alla formazione di cittadini provvisti di un'adeguata cultura del dialogo. D'altronde la dimensione interculturale è di frequente vissuta nelle aule scolastiche di ogni ordine e grado, nonché nelle istituzioni universitarie, per cui è da lì che si deve procedere per diffondere la cultura del dialogo. Il quadro di valori nel quale vive, pensa e agisce il cittadino formato al dialogo è sostenuto da principi relazionali (gratuità, libertà, uguaglianza, coerenza, pace e bene comune) che entrano in modo positivo e decisivo nei programmi didattici e formativi delle istituzioni e agenzie che hanno a cuore l'umanesimo solidale.

Da *Educare all'umanesimo solidale*, Orientamenti della Congr. per l'educazione cattolica, 22 sett, 2017, art. 14.

Trois clés pour une vie réussie - Je ne sais pas si la vie a un sens, mais nous pouvons lui en donner un. Nous avons le choix de le faire par la compassion, l'empathie. Camus disait qu'une vie est réussie lorsque l'on a participé de manière positive, non seulement à sa propre vie, mais aussi à celle des gens qui nous entourent. La vie réussie s'articule autour de trois domaines : la Science : découvrir, comprendre ; l'art : faire et contempler la beauté ; et l'empathie : vivre en conscience avec les autres. Pour moi ce sont les trois clés pour analyser l'humanité. Créer, comprendre, et vivre autour de la souffrance humaine.

Hubert Reeves, astrophysicien (Montréal, 1932), interviewé par *Le monde des religions*, jan.-févr. 2018, p.71.

Libertà religiosa, un deficit italiano - Il percorso della libertà religiosa in Italia resta incompiuto. Manca una legge che superi le norme sui culti ammessi di epoca fascista, sotto le quali ricadono ancora le confessioni prive di intesa. Manca un'intesa con la più grande comunità religiosa dopo quella cattolica, l'islam. Mancano norme e procedure snelle che tutelino la libertà religiosa di tanti gruppi di immigrati che arrivano in Italia con un bagaglio che spesso comprende anche una precisa appartenenza religiosa. Alcuni di loro scappano dal loro paese perché perseguitati a causa della loro religione (per es., i cinesi), ma in Italia spesso non viene loro riconosciuto lo status di rifugiato. Semplicemente perché non si conosce la drammatica situazione che li ha costretti ad abbandonare il loro paese. La nostra libertà religiosa non vive e non cresce indipendentemente da quella degli altri.

Paolo Naso, politologo, Università La Sapienza, *Cultoradio evangelico*, Radiouno 11 febbraio 2018.

Adoctrinament religios o educació espiritual? Quan parlem d'educació religiosa de seguida apareix el concepte d'adoctrinament perquè desconfiem de tres coses: que l'alumne té esperit crític, que les famílies confien en mans de qui deixen l'educació dels seus fills i que rere el coneixement de la diversitat es pretén captar la persona perquè es faci dels meus. (...) Hi ha tantes proves empíriques en contra! Podem posar tants exemples que la millor escola d'ateisme ha estat l'escola religiosa! Per què les famílies haurien de sospitar del professor de religió i no del d'informàtica? Això és per una qüestió històrica i per una manca de desconfiança amb el fenomen religiós. I aquí caldria investigar més si som capaços de millorar la pedagogia d'aquesta educació espiritual i religiosa. Els retirs espirituals que fan les bones escoles religioses, no són exercicis catòlics, sinó un recés espiritual que la persona fa des del silenci. I totes les tradicions espirituals i religioses tenen les mateixes pràctiques de retirada, d'interioritat, de treball, de diàleg, sobre qüestions profundes. No hem de tenir por ni desconfiança de la pròpia capacitat crítica dels alumnes i dels professors.

Begoña Román, professora a la Facultat de Filosofia de la Universitat de Barcelona, 01/02/2018
<http://governacio.gencat.cat/ca/detalls/Noticia/Entrevista-a-Begona-Roman>

Faire naître le désir de connaître - L'année du patrimoine culturel devrait se décliner également au niveau des politiques de l'éducation. Il faut une transmission au niveau des écoles. Les Etats devraient promouvoir des programmes scolaires qui rendent curieux de la culture des autres, et donnent envie de se l'approprier. Il ne s'agit pas de faire une simple union européenne culturelle : il s'agit d'en faire une communauté culturelle européenne. Ce qui est très différent. Dans la communauté chacun apporte ce qu'il a et ce qu'il est, en devenant riche de la culture des autres. Dans l'union, on a quelquefois l'impression que l'on est uniformisé et que l'on perd son identité.

Mgr Alain Paul Lebeupin, Nonce apostolique auprès de l'UE, *EuropeInfo*, février 2018.

Religion out of Europe, or Europe out of religion? - L'attuale laicizzazione dell'Europa è di tale portata da far già considerare la 'post-religionalità' come un nuovo paradigma in grado di iniziare a coprire l'intero territorio continentale : la religione rimarrebbe confinata solo nelle fasce più anziane, chiamate a scomparire. La 'trasmissione della fede' è praticamente scomparsa dall'ambiente culturale dei giovani in Europa. Che ne sarà del cristianesimo europeo fra 30 anni?

José María Vigil, saggista spagnolo naturalizzato nicaraguense, *Adista* 10 febbraio 2018, p.11.

Europa, quo vadis? – In Europa si registra un crescente sentimento contrario all'integrazione, un sentimento di nazionalismo escludente e di xenofobia, che mette in discussione l'insieme dei valori proclamati dai Trattati comunitari e che respinge le istituzioni dell'UE. Gli ultimi sondaggi fissano solo al 6% la percentuale dei cittadini UE che considerano la cittadinanza europea

più importante di quella nazionale. Stranamente questi cittadini sembrano appartenere ai settori più elevati per censo. Non è esagerato dire che l'Europa si trova ad affrontare la più grave crisi e la più grande sfida degli ultimi 70 anni. L'ipotesi che questa crisi porterà a una maggiore integrazione non può essere data per scontata. E' esagerato parlare di agonia? Europa, quo vadis?

Fernando de la Iglesia Viguiristi sj, docente di Economia internazionale, *La Civiltà Cattolica*, q. 4023, 17 febb. 2018, p.261.

Se i giovani ignorano l'eredità cristiana dell' Europa - Dobbiamo riconoscere che una notevole parte dei giovani in Germania non ha più alcuna conoscenza dell'eredità cristiana dell'Europa, perché spesso noi non ci siamo abbastanza impegnati a renderla attraente, a esprimerla nelle forme estetiche dei giovani e a parlarne nei loro ambienti. Inoltre i giovani sembrano avere meno impresso il senso della loro eredità cristiana e della loro storia europea, rispetto a quanto non lo sia la spinta verso il futuro e il progresso. Di conseguenza dobbiamo tornare a riflettere sul nostro compito di mostrare ai giovani la rilevanza della fede cristiana per la vita, che è ricca di speranza.

Vescovi tedeschi, *Risposta al questionario sui giovani*, Regno-documenti 2018, 3, 130.

The three Hebrew words that describe our times - Three Hebrew words - *tohu we bohu* - show up in the second verse of Genesis, describing the moments or aeons during which "the earth was without form, and void." God, it is announced, took care of that scene by creating light and all that followed. But the biblical books and our experience testify to the fact that forms of formlessness and the voided condition remain with us. A recommended translation of *tohu we bohu*, for use by headline-writers and others today, is "chaos." As spouse and I read our four daily papers, listen to radio and television, and open our mail and email, we remark to each other that "chaos" seems to be "the word of the week," or "year," or "our times." Alert to its presence, one finds it describing much of today's politics and government, arts and crafts, left-ness and rightness in culture, personal behavior, et cetera.

Martin E. Marty, *Religious News Service*, March 5, 2018

Testimoniare i valori cristiani nell'Europa d'oggi - Un dovere principale sarà quello di testimoniare i valori base, nonostante l'esistenza delle difficoltà di fronte ad altre religioni o culture. Pensando alle radici comuni, ci renderemo conto del valore del cristianesimo in Europa. Spesso si parla di ri-cristianizzare l'Europa. Questo non deve significare un ritorno alla storia, non vogliamo tornare al passato, ma vivere nel tempo attuale, in una società come quella di oggi, pluralista e segnata dall'illuminismo: qui occorre dimostrare i valori cristiani.

Card. **Karl Lehmann**, † 11 marzo 2018

PAST EVENTS - FORTHCOMING EVENTS – CALL FOR PAPERS

LOUVAIN-LA-NEUVE, les mercredis de Mars 2018, le Centre de recherche de l'Université Catholique a organisé un cycle de quatre conférences : **Les religions dans le monde scolaire. Enjeux contemporains**. Depuis quelques années en Belgique, les débats sur les cours de religion, de philosophie et de l'éducation citoyenne occupent le devant de la scène. Au-delà de ces débats, c'est aussi la place de la religion à l'école qui est abordée et le CRER a pour mission de réfléchir à cette question. Les thèmes des 4 interventions : *L'héritage culturel et religieux des enfants et des jeunes à l'école* (point de vue d'un historien) - *La place de l'islam dans les écoles catholiques* (point de vue interreligieux) - *Le cours de religion islamique au sein de la Fédération Wallonie-Bruxelles* (point de vue musulman) - *L'école catholique du dialogue en Flandre* (point de vue d'un théologien).

CANADA, **Bourses d'étude 2018**. Par l'intermédiaire de la Direction régional des bourses étrangères canadienne, le Secrétariat d'état à l'étude et à la recherche de l'Université Laval lance **un appel à la candidature pour 400 bourses d'études** Canadienne au titre de l'année académique 2018. Ces bourses sont destinées aux ressortissants des pays de la catégorie A (pays industrialisés européens, et extra-européens) et ceux des pays de la catégorie B (pays en développement, du tiers monde et extra -européens) elles doivent leur permettre de poursuivre leurs études, de parfaire leurs connaissances pour les travaux de recherches dans les domaines auxquels l'Université Laval accorde une attention particulière. Typologie des bourses, conditions d'accès, modules de demande, critères de sélection : univ.laval@secretary.net

WCC seeks articles from younger theologians. Students of theology, younger theologians and early career researchers are being invited to bring their perspectives and insights to the 70th anniversary of the World Council of Churches (WCC) in a special issue in October 2018 of the WCC's quarterly journal, *The Ecumenical Review*. The overall theme of the anniversary is "Walking Together, Serving Justice and Peace," and *The Ecumenical Review* has issued an invitation for articles that focus on an aspect of the WCC's history or work, illustrating its relevance for the future path of the WCC and the wider ecumenical movement in the 21st century. <http://www.oikoumene.org/en/press-centre/news/world-council-of-churches-seeks-articles-from-younger-theologians-to-mark-70th-anniversary>

Call for manuscripts for May 11, 2018: *Journal of School Choice* (USA) special issue: **Religion and school choice** - Accordingly, Robert Maranto and Danish Shakeel invite your proposal for inclusion in a special issue of the *Journal of School Choice* addressing Religion and School Choice, to be published in Fall 2018 in Volume 12, issue 4. Please feel free to send your 500–1,000 word manuscript proposal to Robert Maranto (rmaranto@uark.edu) at any time. Manuscripts should run from 3,000 to 7,000 words, be in APA style, and come in two files, one with full affiliation and contact information and a second with author names and references scrubbed off. We seek a mix of empirical pieces and conceptual, legal, or historical essays. Submissions

are due on May 11, 2018, to allow time for peer review and revisions: We stress that invitation does not guarantee acceptance. Final papers come due on or about August 1, 2018. <https://www.tandfonline.com/doi/full/10.1080/15582159.2018.1415753>

MUNICH, 4-8 April 2018: XVIII European Forum for Catholic Religious Education in Schools, on **Discovering and supporting spiritual intelligence: Richness of spirit for the individual, blessing for the community**. Info: Margaretha Hackermeier: Tel. +49-895525290; mhackermeier@kb-bayern.de or info-kbb@kb-bayern.de.

VIENNA, 11-12 April 2018: After three years, the READY project will conclude with a final major conference in Vienna. It will take place on April 11th & 12th, 2018. The programme includes lectures, workshops and impulses on the question of plurality and diversity in Europe as well as the presentation of project findings and conclusions regarding RE and religion in school life. The event offers an excellent opportunity for exchange and networking with educational and religious education experts from our partner countries. The exact programme and the registration form can be found at www.kphvie.ac.at/ready.

ROMA – L'Istituto di Ricerche internazionali "Disarmo", in collaborazione con la Tavola valdese, indice un concorso per tesi che hanno per oggetto **"Immigrati e integrazione con particolare riferimento alla scuola"**. Il concorso è destinato a candidati che hanno discusso o stanno per discutere la tesi di laurea triennale o magistrale presso Università pubbliche o private, italiane o straniere operanti sul territorio italiano, nel periodo che va dal 31 marzo 2017 al 31 maggio 2018 (ivi comprese le tesi che verranno discusse nella sessione estiva dell'a.a. 2017/18). Per ogni informazione: <http://www.archiviodisarmo.it/index.php/it/2013-05-08-17-19-31/21-comunicati-stampa/492-due-premi-di-laurea-archivio-disarmo-tullio-vinay>

SALAMANCA As the **SORAPS** (Study on religions against prejudices and stereotypes, University of Venice) Project enters its implementation phase, the University of Salamanca will set up a training course to be held in two sessions: the first one, from 9th to 13th April, 2018, and the second one from 17th to 21st December, 2018. Teachers participating to this course will be able to gain a full picture of the aims and objectives of the SORAPS project, while also learning how to properly make use of the Online Platform and the other tools made available by the project. In addition, teachers will be presented with the main topics related to the aim of the project, such as **Human Rights, Religious freedom, stereotypes and intercultural dialogue, and will learn the proper teaching methodologies and techniques to introduce them in class**. The contents presented during the course will be deepened during the Online Training, which will constitute the follow up of the face-to-face training. At this [link](#) a provisional syllabus of the training course. <https://soraps.unive.it/2018/01/12/announcement-for-the-participation-in-the-soraps-training-course-hosted-by-the-university-of-salamanca-usal/>

ATHENS, 3-4 May 2018 – Directions in Religious Pluralism in Europe: I) Grassrootsmobilise Public Event: **Religion and Secularism – does the ECtHR go to far, or not far enough?** II) Conference: **Between State and Citizen: Religion at the ECtHR**. Both the event and the conference are free and open to all, but *conference participants must register by 27 April 2018*. Full Programme and Registration: <http://grassrootsmobilise.eu/wp-content/uploads/2018/02/Religion-and-the-ECtHR-public-event-and-conference-3-4-May-2018-3.pdf>

CHICOUTIMI, 9 Mai 2018: **L'éducation à la religion, le développement spirituel et les fondamentalismes à l'école laïque. Quelle 'neutralité' pour les enseignants ?** Cet appel de proposition concerne un colloque organisé dans le cadre du congrès 2018 de l'Association francophone pour le savoir (ACFAS). Il se concentrera sur l'articulation actuelle ou souhaitée entre l'éducation au fait religieux et les croyances plurielles des élèves ou de leurs parents dans le cadre de l'école publique laïque. 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. Le premier thème concerne la manière de répondre à la demande de favoriser le développement spirituel des élèves ; le deuxième thème considère la gestion de l'expression des croyances fondamentalistes ou radicales en classe. Cet appel de proposition concerne un colloque organisé le mercredi 9 mai 2018 dans le cadre du congrès annuel de l'Association francophone pour le savoir (ACFAS) qui se déroulera à Chicoutimi (Québec, Canada). Info : jacques_cherblanc@uqac.ca

VENICE, 4-9 June 2018: Reset DOC in partnership with the Center for Humanities and Social Change at Ca' Foscari University of Venice and Giorgio Cini Foundation welcome students and young scholars to participate to **the Venice Summer School 2018** that will take place in Venice (Ca' Foscari University of Venice and Giorgio Cini Foundation) from the 4th to the 9th of June 2018. About these subjects: **Fountainheads of Toleration – Forms of Pluralism in Empires, Republics, Democracies**. Participation in the Summer School and the Seminars is free of charge. Working language: English. Please, check our website for updates: <http://www.resetdoc.org/event/fountainheads-toleration-forms-pluralism-empires-republics-democracies/>

BERN, 17-21 June 2018: 2018 European Association for the Study of Religions (EASR) Conference in Bern at the University of Bern, organized by the Swiss Association. Theme of the conference: **Multiple Religious Identities - Individuals, Communities, Traditions**. For more information visit <http://www.easr2018.org/>

BUDAPEST, 1-4 July 2018: **The national and the transnational – First Annual Summer School**, c/o Central European University, Budapest, Hungary. Info: <http://summeruniversity.ceu.edu/transnational-2018>

BRIGHTON, 3-4 July 2018: The **European Conference on Ethics, Religion & Philosophy 2018**, an interdisciplinary conference held in the cosmopolitan city of Brighton. Info, Call for papers submission: <https://ecerp.iafor.org/>

QUEBEC City, 24-27 July 2018 - The International Association for Children's Spirituality and the Faculty of Theology and Religious Sciences of Université Laval are very pleased to announce **the 16th International Conference on Children's Spirituality**, Quebec City, 24-27 July 2018. The conference will interest practitioners and researchers coming from a diversity of disciplinary, cultural, and professional backgrounds, who are concerned with the spiritual well-being and development of children and young adults, from 0 to 20 years old. They are pleased to welcome [proposals for papers, workshops and short symposiums](#) from academics and practitioners from various disciplines: education, social work, health care, counseling, psychology, chaplaincy, religious education, practical theology, the arts, humanities and others. [Conference registration is open.](#)

TORONTO, 1-8 November 2018: The theme of the Parliament of the World's Religions is **the Promise of Inclusion, the Power of Love: Pursuing Global Understanding, Reconciliation, and Change**. "We expect the "Toronto Parliament" to attract more than 10,000 persons from 70 countries and 200 religious traditions, as well as persons who consider themselves spiritual but not religious," according to the Parliament of the World's Religions. "More than 500 workshops, musical performances, art exhibits, and plenaries provide opportunities for thought and interaction. Featured topics include the Dignity and Equality of Women, Indigenous People's Rights & Spirituality, Emerging Young Adult Leadership, Countering Hate, and the Environment." <http://iqra.ca/2018/toronto-anticipates-worlds-largest-gathering-of-faith-communities/>

§§§

ERewebsites • useful references [March 2018]

Les bonnes adresses qui vous ouvrent l'Europe de la culture religieuse

■ **European Institutions**

Conférence des Eglises européennes (CEC/KEK): <http://www.cec.europe.org/>

Conférence européenne pour l'Éducation chrétienne: <http://www.eccweb.org/>

Commission des Conférences épiscopales de l'Europe (COMECE): <http://www.comece.org/>

Comité européen de l'Enseignement Catholique: <http://www.ceec.be/>

Conseil de l'Europe/European Council (Strasbourg): <http://www.coe.int/education>

Conseil de l'Union Européenne/Council of Europe (Bruxelles): <http://www.concilium.europa.eu>

Consilium Conferentiarum Episcoporum Europae (CCEE): <https://www.ccee.ch/>

European Commission: <http://ec.europa.eu>

European Commission against racism and intolerance (ECRI): http://www.coe.int/t/e/human_rights/ecri

European Court of Human Rights (ECHR): <http://www.echr.coe.int/>

European Parliament : <http://www.europarl.europa.eu>

Eurydice, réseau d'information sur l'éducation en Europe : <http://www.indire.it/eurydice/index.php>

Inter-European Commission on Church and School (ICCS): <http://www.iccsweb.org>

Organization for Security and Co-operation in Europe (OSCE): <http://www.osce.org/odihr>

Politiques éducatives européennes: http://www.europa.eu.int/pol/educ/index_fr.html

Resources on Cultural and Religious Pluralism : <http://www.euromedalex.org/En/resources>

■ **Associations • Observatories • Research Centers/Groups/Institutes**

Arbeitsgemeinschaft katholische Religionspädagogik und Katechetik (AKRK). www.akrk.eu

Association pour la défense de la liberté religieuse (AIDLR) <http://www.libertereeligieuse.com/> ; www.aidlr.it

BePax. Dialogue & Diversité, association belge: newsletter@bepax.org

Centre de recherche européenne de l'ULB : <http://www.ulb.ac.be/recherche/presentation/fr-europe.html>

Centro europeo di Documentazione sulle Istituzioni religiose (CEDIR): <http://host.uniroma3.it/progetti/cedir/cedir/>
Coordinating Group for Religion in Education in Europe (CoGREE): <http://www.cogree.com/>
Diaspora network : <http://www.diaspora.fi/>
Données sociologiques et juridiques sur la religion en Europe (EUREL) : <http://www.eurel.info/>
Eur-Lex. Legal Documents: <http://www.eur-lex.europa.eu/legal-content/EN/ALL/?uri=celex:52012DC0669>
European Academy of Religion (EuARE): <http://www.fscire.it/>
European Association for Study of Religions (EASR): <http://www.easr.de>
European Commission for Education & Culture : http://ec.europa.eu/dgs/education_culture/404_en.htm
European Consortium for Church & State Research: <http://www.churchstate.eu/>
European Forum for [Cath.] Religious Education (EuFRES): <http://www.eufres.org>
European Forum for Teachers of [Protestant] Religious Education (EFTRE): <http://www.eftre.net>
European Humanist Federation: <https://humanistfederation.eu/>
European Observer on fundamental right's respect: <http://www.europeanrights.eu/index.php>
European Religious Education Observatory : <http://www.lasalliana.it/risorse/erenews>
European Union Agency for Fundamental Rights (FRA): <http://fra.europa.eu/en>
European University Institute (Florence): <https://www.eui.eu/>
European Values Study (EVS) : <http://www.europeanvaluesstudy.eu/>
European Wergeland Center Oslo (EWC): <http://www.theewc.org>
Fondazione Bruno Kessler - Centro per le Scienze Religiose (FBK-ISR): <https://isr.fbk.eu/en/>
Forum 18 News Service: <http://www.forum18.org/index.php>
Groupe Européen Recherche Formation Enseignement Cath.(GERFEC): <http://www.gerfec.eu>
Institut Européen de Sciences des Religions (IESR) : <http://www.iesr.sorbonne.fr/>
Institut supérieur d'Etude des Religions et de la Laïcité (ISERL) : iserl@univ-lyon.fr
International Consortium for Law and Religious Studies (ICLARS): <http://www.iclars.org/>
Network of European Foundations (NEF): <http://www.nefic.org>
Observatory of Religions and Secularism (ORELA): <http://www.o-re-la.org/>
Organisation des Nations Unies pour l'éducation, la science, la culture (UNESCO): <http://www.unesco.org>
Pew Research Center Religion & Public Life: <http://www.pewforum.org/>
Platform for Intercultural Europe: <http://www.intercultural-europe.org/site/>
READY/Religious Education and Diversity: www.readyproject.eu/
ReligioScope: <https://www.religion.info/>
Teaching Religion in a multicultural European Society (TRES): <http://www.tres-network.eu/>
Tolerance and Non-Discrimination Information System (TANDIS): <http://www.tandis.odihr.pl/>
UN Alliance of Civilizations, Education, Religions & Beliefs: <http://www.aocerb.org>
World Interfaith Calendar: <http://www.interfaithcalendar.org>

■ **Some National/Regional Institutions**

Associació Unesco per al diàleg interreligiós i interconviccional: <http://www.audir.org>
Asociación Profesional de Profesores Centros estatales (APPRECE): <http://www.apprece.org/>
Associazione nazionale Insegnanti di Religione (ANIR): www.anir.it/
Biblia - Associazione laica di cultura biblica: www.biblia.org; www.bes.biblia.org
Centro Studi sulle Nuove Religioni (CESNUR): www.cesnur.org
Comenius-Institut für Erziehung: <https://www.comenius.de/>
Confederación de Federaciones de Asociaciones de Padres de Alumnos (CONFAPA): www.confapa.com
Direcció Afers Religiosos Generalitat de Catalunya : <http://www.gencat/vicepresidencia/afersreligiosos>
Enseñanza religiosa escolar en España: www.conferenciaepiscopal.es/curriculo-de-religion/
Etablissements sous contrat, France: <http://www.enseignement-et-religions.org>
Federazione italiana Scuole cattoliche (FIDAE) : www.fidae.it
FOB/Freedom of Belief : <https://freedomofbelief.net/it>

Forum internazionale Democrazia e religioni (FIDR): <http://fidr.it/>
Groupe Sociétés Religions Laïcité : <https://www.gsrl-cnrs.fr/>
Institut du Pluralisme religieux et de l'Athéisme : www.ipra.eu/
Ligue française de l'Enseignement: <http://www.laligue.org>
Libertà di Religione, Credo, Coscienza (LIREC), Centro studi: <https://lirec.net/>
National Association of Teachers of Religious Education (NATRE): www.natre.org.uk
Observatorio del pluralismo religioso en España: <http://www.observatorioreligion.es/>
Osservatorio delle libertà e istituzioni religiose (OLIR): <http://www.olir.it>
Osservatorio socio-religioso triveneto (OSRT): www.osret.it
Österreichischer Schulamt: www.schulamt.at/religionsunterricht
Religionspädagogisches Institut Loccum: <http://www.rpi-loccum.de/>
Secrétariat Enseignement catholique belge (SEGEC): www.enseignement.catholique.be/segec/index.php?id=41
Secretariado diocesano do Ensino Religioso (SDER): www.sder.pt
Servizio nazionale CEI per l'insegnamento della religione cattolica: <http://irc.chiesacattolica.it/>
Sindacato nazionale autonomo di Insegnanti di religione (SNADIR): <https://www.snadir.it/>
Ufficio nazionale CEI per l'educazione, la scuola, l'università : <http://educazione.chiesacattolica.it/>
UK network for RE: <http://www.REonline.org.uk>
Unione degli atei e degli agnostici razionalisti: <https://www.uaar.it/>
Unione delle Comunità Ebraiche in Italia: <http://ucei.it/>
Unione delle Comunità e Organizzazioni Islamiche in Italia (UCOII): <http://www.islam-ucoii.it/>
Warwick Religions & Education Research Unit: <http://www.warwick.ac.uk/go/WRERU>

■ **Some scholarly Publishing Houses • Journals, e-Journals • Newsletters**

Agora, éditions au service de l'école, Genève: www.editions-agera.ch/
Annali di studi religiosi, Trento-Brescia: <https://books.fbk.eu/pubblicazioni/riviste/annali-isr/>
Archives de sciences sociales des religions: <http://journals.openedition.org/assr/>
Archivio per la Storia dell'Educazione in Italia, Brescia: ase-bs@unicatt.it
Ashgate Publishing, Surrey: www.ashgate.com/
Bordón. Revista de la Sociedad española de Pedagogía: <https://dialnet.unirioja.es/servlet/revista?codigo=236>
Brill International Academic Publisher, Leiden: www.brill.com/
British Journal of Religious Education: www.tandfonline.com/loi/cbre20
Council of Europe Publishing, Strasbourg: <https://book.coe.int/>
Educatio Catholica, Vaticano: <https://www.vaticanum.com/it/educatio-catholica/>
Journal for Church-State Research: http://poj.peeters-leuven.be/content.php?url=journal&journal_code=EJCS
Edition L'Harmattan, Paris : www.editions-harmattan.fr/
EREnews, European Religious Education, Torino : www.lasalliana.it/risorse/erenews-notiziario-trimestrale.html
Europe Infos-OCIPE, Bruxelles : <http://www.europe-info.eu/>
Historia Religionum, an International Journal (Università di Torino) : <http://www.libraweb.net>
Le Monde des Religions, bimensuel : <http://www.lemondedesreligions.fr>
Il Mulino Società editrice, Bologna: <https://www.mulino.it>
Oasis Fondazione internazionale, Venezia: www.oasiscenter.eu/
Orientamenti Pedagogici, quadrim. di Scienze dell'Educazione: <https://www.erickson.it/riviste/pagine/>
Oxford University Press: www.global.oup.com/
Pedagogia e Vita, quadrimestrale monografico, Brescia : <http://www.lascuola.it/>
Il Regno attualità e documentazione, Bologna: <http://www.ilregno.it>
Religions et Histoire, éd. Faton, Dijon: <https://www.religions-histoire.com/>
Religious Education Journal (Usa) : <https://religiouseducation.net/journal>
Revue internationale Lumen Vitae, Namur: <http://www.editionsjesuites.com/>
Rivista di Storia del Cristianesimo, Roma-Brescia: <http://www.morcelliana.com/>

Routledge International Academic Publisher, London : <https://www.routledge.com/>
Fabrizio Serra, Academic Publisher, Pisa-Roma : <http://www.libraweb.net>
Sinite, rivista de pedagogia religiosa: <http://religion.lasallecentrouniversitario.es/sinite/Paginas/default.aspx>
Social Compass: www.journals.sagepub.com/home/scp
Springer International Publisher : www.springer.com/
Stato, Chiese e pluralismo confessionale, Rivista di studi giuridici: www.statoechiese.it/
Studi e Materiali di Storia delle Religioni (Sapienza Università Roma): <http://www.morcelliana.com/>
Studia Patavina, quadrimestrale (Facoltà Teologica Triveneto) : <http://www.fttr.it/la-rivista>
Waxmann Verlag GmbH: <https://www.waxmann.com/>

■ **Ministries/Departments of Education of European Countries:**

https://archivio.pubblica.istruzione.it/buongiorno_europa/ministeri_europei.shtml

Una serena Pasqua 2018 a tutti i nostri Sottoscrittori !



● ● ●
EREnews®

The aim of EREnews, quarterly multilingual electronic newsletter published since 2003, is to friendly inform about events, documents, publications related to the religions and beliefs managing in the public educational and academic spaces in Europe ■ News are authenticated only by their source; abstracts are generally on the responsibility of their Authors or Publishers ■ **Our Subscribers belong to all European linguistic areas: therefore all texts are mentioned, whenever possible, in their original language** ■ The opinions expressed in this newsletter do not necessarily represent opinion of Editor ■ Subscribers may suggest links of important events, or documents, or significant academic publications from their own Countries ■ EREnews is also freely available on numerous specialized websites and their own archives (ASFER, Biblia, EuFRES, FORMIRIS, GPER, Lumen Vitae, RPR, SEI, etc.) ■ **Everybody is free to subscribe or cancel at any moment just contacting the Editor** ■ This file does not contain pictures and it is virus free (NOD32antivirus) ■ Many thanks to the Contributors on this issue, particularly to: ICLRS Service, Myriam Gesché, Sérgio Junqueira, Religion Digital, Scholar Google Service, Gabriella Vona, and to the Publishers: Brill, Council of Europe Publishing, Routledge, Società editrice il Mulino, Springer International Publishing, Waxmann Verlag.

Editing: Biblioteca per le Scienze Religiose, Corso Trapani 25, IT-10139 Torino, UE
Contact: fpajer@lasalle.org • Archives Link: www.lasalliana.it/risorse/erenews-notiziario-trimestrale.html
EREnews, vol. XVI (2018) 1, 1-44, was closed on 24/03/2018 – Next issue: on June 30, 2018.