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CEC **What future for Europe? An open letter to churches and partner organisations**

At its regular meeting from 8 to 10 June in Brussels, the CEC Governing Board approved an open letter addressed to its membership and partner organisations on the current situation in Europe, where we are facing an increasing number of challenges. This letter, 20 pp, launches a broad process of consultation between CEC and its membership leading to the next CEC General Assembly in 2018. "Your reactions, which we appreciate receiving by the end of December 2016, will help shape the process of discussion leading to the General Assembly. In the coming weeks we will work on the translation of the document into the CEC official languages and will share with you more information about this process and about preparations for the General Assembly". From the summary we underline some institutional commitments: "In evaluating Europe's current challenges as part of our efforts leading to the next CEC, which will take place in 2018, the CEC Governing Board:

- *issues* this open letter to churches in Europe on the situation in the continent, which outlines its vision of Europe with regard to the EU and shares its concerns about the future of this historical European project;
- *reaffirms* its understanding of the EU as a community of values pursuing human dignity, peace, reconciliation, justice, the rule of law, democracy, the respect for human rights, solidarity and sustainability;
- *encourages* CEC member Churches and all Christians in Europe to step up efforts in making such Christian virtues as respect for others, solidarity, and building up a community more visible in public life;
- *calls* churches in Europe to an intensive discussion on the future of our continent, the role of the European Union and our vision of shared values;
- *invites* CEC member Churches and partner organisations to react to this letter in considering the specific situation in different parts of the continent and in contributing to a consultative and participatory process leading to the next CEC Assembly". [*Read an abstract of this letter in our section "Opinions"*].

- <http://www.ceceurope.org/open-letter/>

- <http://www.ceceurope.org/uk-eu-referendum-cec-calls-for-renewed-commitment-to-unity-in-divisive-times/>

CONSEIL DE L'EUROPE **Compétences pour une éducation à la démocratie**

Un document directeur pour qualifier la nouvelle éducation européenne. Les sociétés européennes sont confrontées à de nombreux défis : des taux de participation électorale en baisse, une défiance croissante à l'égard des responsables politiques, **une forte prévalence des infractions motivées par la haine, de l'intolérance et des préjugés à l'égard des groupes ethniques et religieux minoritaires, ainsi qu'un soutien croissant à l'extrémisme violent**. L'éducation formelle est un outil essentiel pour répondre à ces défis. Une offre et des pratiques éducatives appropriées peuvent stimuler la participation démocratique, réduire l'intolérance et les préjugés, et diminuer le soutien à l'extrémisme violent. Toutefois, pour atteindre ces objectifs, il faut que les éducateurs comprennent quelles compétences démocratiques doivent être acquises dans le cadre du programme d'études.

Cet ouvrage propose **un nouveau modèle théorique des compétences** qui permettent aux citoyens de participer à une culture de la démocratie et de vivre ensemble dans des sociétés culturellement diverses. Deux années de travail ont été nécessaires pour élaborer ce modèle, entériné par de spécialistes de l'éducation lors d'une consultation internationale. L'ouvrage [80 pages, en plusieurs langues, y compris en version digitale] décrit le modèle de compétences dans le détail ainsi que les méthodes utilisées pour le mettre au point. En appliquant ce modèle, « les systèmes éducatifs pourront être mis au profit de la démocratie en préparant les élèves à devenir des citoyens engagés et tolérants ». L'ouvrage, issu d'un projet du Conseil de l'Europe et mené en quatre étapes, de 2014 à 2017, devrait être lu par tous les décideurs politiques en matière d'éducation et les professionnels de l'éducation à la citoyenneté démocratique, aux droits de l'homme et à l'interculturalité. Quant aux **compétences et connaissances critiques en matière de religions**, le document en énumère un bloc spécifique assez consistant :

1. *connaissance et compréhension des principaux aspects de l'histoire de traditions religieuses données, des doctrines et des textes fondamentaux de traditions religieuses données, et des points communs et des différences qui existent entre différentes traditions religieuses ;*
2. *connaissance et compréhension des symboles et rituels religieux, et des utilisations religieuses de la langue ;*
3. *connaissance et compréhension des principales caractéristiques des convictions, des valeurs, des pratiques et des expériences des pratiquants d'une religion donnée ;*
4. *compréhension du fait que les expériences subjectives et les expressions personnelles des religions peuvent varier à divers égards par rapport aux représentations classiques de ces religions dans les manuels ;*

5. connaissance et compréhension de la diversité des convictions et des pratiques d'une religion donnée;
 6. connaissance et compréhension du fait que tous les groupes religieux comptent des membres qui contestent et remettent en cause les significations religieuses traditionnelles, n'ont pas de caractéristiques intrinsèques fixes et sont en perpétuelle évolution.

■ http://www.coe.int/t/dg4/education/Source/competences/CDC_fr.pdf

EUROPA ORTODOSSA **“Preoccupati dai sistemi educativi secolarizzati”**

Creta, 26 giugno 2016 – Tra I documenti sottoscritti dai delegati delle dieci Chiese ortodosse riunite a Creta primeggia l'*Enciclica*, che – indirizzata alle Chiese e al mondo - condensa in 20 paragrafi i fondamentali della ecclesiologia ortodossa e i criteri che orientano la sua presenza e la sua missione nel mondo contemporaneo. Dai paragrafi 8 e 9 – *L'educazione secondo il Cristo* - estraiamo alcune sintetiche affermazioni, a mo' di slogan, sui giovani e il ruolo della scuola.

- *“Ai giovani la Chiesa offre non semplicemente ‘aiuto’, ma ‘verità’ “.*
- *“I giovani non sono solo il futuro della Chiesa, ma la sua espressione attiva e vitale nel presente”.*
- *“L'educazione si riferisce non solo a ciò che l'uomo è, ma anche a ciò che l'uomo dovrebbe essere e all'oggetto della sua responsabilità”.*
- *Il sistema educativo individualistico secolarizzato dominante che oggi turba i giovani preoccupa profondamente la Chiesa ortodossa”.*
- *“La concezione ortodossa dell'uomo si oppone sia all'ipotesi arrogante dell'individuo e dei suoi diritti, sia anche allo svilimento umiliante della persona all'interno delle vaste strutture economiche, sociali, politiche e comunicazionali”.*
- *“Al centro della sollecitudine pastorale della Chiesa vi è un'educazione che guarda non solo alla crescita dell'intelletto, ma anche all'edificazione di tutta la persona come essere psico-somatico e spirituale in accordo con il principio trinitario, <Dio, uomo, mondo>”*

■ www.holycouncil.org, traduzione de “il Regno-documenti”, n. 11, 2016, 363-380.

EUROPE **L'Europe et l'évolution des religions. Observatoires, monitorages, rapports**

■ *Les phénomènes religieux, y compris leurs dérives, sont sous observation partout en Europe. On en devine la nécessité. Les structures et les moyens varient suivant l'horizon continental ou national des différents Observatoires, mais leurs buts souvent se recouvrent. Cette liste d'organisations et de sites est bien loin d'être exhaustive. L'intérêt que ces organisations porte au monde de l'éducation civique, éthique et religieuse, est prioritaire.*

ECRI, Commission européenne contre le racisme et l'intolérance (Conseil de l'Europe)
 EuREL, European Religions website (Net of several Universities)
 FoRB, Freedom of Religion and Belief (European Parliament)
 TANDIS, Tolerance and Non-Discrimination Information System (OSCE)
 OIDAe, Observatory of Intolerance and Discrimination against Christians in Europe (Austria)
 ORELA, Observatoire des Religions et de la Laïcité (Belgique)
 OPR, Observatorio del Pluralismo Religioso (España)
 REMID, Religionswissenschaftlicher Medien und Informationsdienst (Deutschland)
 OLRC, Observatorio de la Libertad Religiosa y de Consciencia (España)
 Observatoire de la Laïcité (France)
 OLIR, Osservatorio delle Libertà e delle Istituzioni religiose (Italia)
 OSCAD, Osservatorio per la Sicurezza contro gli atti discriminatori (Italia)
 ORS, Observatoire des Religions en Suisse (Suisse)

ECRI shall be a body of the Council of Europe entrusted with the task of combating racism, racial discrimination, xenophobia, antisemitism and intolerance in greater Europe from the perspective of the protection of human rights, in the light of the European Convention on Human Rights, its additional protocols and related case-law. It shall pursue the following objectives: - to review member states' legislation, policies and other measures to combat racism, xenophobia, antisemitism and intolerance, and their effectiveness; - to propose further action at local, national and European level; - to formulate general policy recommendations to member states; - to study international legal instruments applicable in the matter with a view to their reinforcement where appropriate. In the framework of its country monitoring work, ECRI examines the situation concerning manifestations of racism and intolerance in each of the Council of Europe member states. ECRI's findings, along with recommendations as to how each country

might deal with the problems identified, are published in country reports. These reports are drawn up after a contact visit to the country in question and a confidential dialogue with the national authorities.

http://www.coe.int/t/dghl/monitoring/ecri/activities/countrybycountry_en.asp

EUREL The Eurel website provides accurate and up-to-date information on the sociological and legal status of religion in Europe. Data are provided by a team of experts, members of an international scientific network. Le site EUREL s'appuie sur un important réseau international de spécialistes (universitaires et chercheurs en droit et sciences humaines et sociales) chargés de fournir et valider l'information. Ce réseau rassemble les correspondants pour chacun des pays pris en compte sur le site. Cet apport est complété par celui de nombreux autres contributeurs. Le réseau est également un lieu d'échange scientifique. Les membres du réseau se réunissent tous les ans. De plus, une année sur deux, le réseau EUREL organise à l'occasion de cette réunion un colloque international ouvert aux spécialistes du droit et des sciences sociales des religions. EUREL est en lien avec plusieurs institutions et réseaux de recherche. En savoir plus : <http://www.eurel.info/spip.php?rubrique836>

FoRB The European Parliament Intergroup on **Freedom of Religion or Belief** (FoRB) and Religious Tolerance is a group of like-minded MEPs dedicated to ensuring the EU, in its external actions, promotes and protects the right to freedom of religion or belief. As well as its own reports, the Intergroup puts reports, briefings and links to articles of other organisations on the website. The Intergroup only endorses the contents of its own work, and does not necessarily agree with all of the content by external organisations. Read online or download the Annual Report on State of Freedom of Religion or Belief in the World 2015: <http://www.religiousfreedom.eu/2016/06/30/annual-report-on-the-state-of-freedom-of-religion-or-belief-in-the-world-2015-2016/>

TANDIS (Tolerance and Non-Discrimination Information System) The OSCE Office for Democratic Institutions and Human Rights (ODIHR) was tasked by the Ministerial Council in 2003 to serve as a collection point for information related to tolerance and non-discrimination on the basis of information received from the participating States, and in co-operation with civil society and intergovernmental organizations. TANDIS was developed by the ODIHR's Tolerance and Non-Discrimination Department. In order to share and promote practices and initiatives and to provide information on issues related to tolerance and non-discrimination throughout the OSCE region, TANDIS gives access to: information received from the OSCE participating States, specialized institutions and other organizations; country pages providing information on country initiatives, legislation, national specialized bodies, statistics, and other information; thematic pages with information related to different key issues; international standards and instruments; information from intergovernmental organizations including country reports and annual reports. <http://tandis.odihhr.pl/?p=about>

AUSTRIA The **Observatory on Intolerance and Discrimination against Christians in Europe** is a registered non-governmental organisation in Austria. The Observatory investigates, documents, and reports cases of marginalization of Christians in Europe. Since 2005, we have published more than 1,600 cases of intolerance and discrimination against Christians in Europe. The Observatory briefs international government organisations and offers its findings to politicians, NGOs, journalists and interested individuals through our website, newsletters, press releases, and the annual report. The Observatory is a member of the Fundamental Rights Platform of the EU-Fundamental Rights Agency. The Observatory's task is to analyse the situation for Christians in Europe. We do so not in order to compare or diminish the persecution they experience in other parts of the world, but to stay vigilant in protection of human rights.

- <http://www.religiousfreedom.eu/2016/06/30/annual-report-on-the-state-of-freedom-of-religion-or-belief-in-the-world-2015-2016/>
- http://www.intoleranceagainstchristians.eu/fileadmin/user_upload/reports/Report_2015_Release_June_2016.pdf

BELGIQUE L'**Observatoire des Religions et de la Laïcité** (ORELA) de l'Université libre de Bruxelles fait paraître son IV rapport sur l'état des religions et de la laïcité en Belgique, portant sur l'année 2015. Fort de près de 100 pages, ce rapport propose des commentaires et analyses relatifs à ce qui a fait l'actualité des religions et de la laïcité en Belgique l'an dernier. Il aborde le domaine des rapports entre religion et société comme celui des relations entre l'Etat et les cultes, et ce dans un contexte marqué de forte médiatisation du religieux, d'une omniprésence de l'islam tant dans les médias que dans le débat public,

de peurs autour de l'islam, de recrudescence de l'antisémitisme et de débats sur des questions éthiques, entre sécularisation de la société et reconquête de l'espace public par le religieux.

■ <http://www.o-re-la.org/>

DEUTSCHLAND **REMID** (Religionswissenschaftlicher Medien und Informationsdienst) serves as a way to make information obtained in the field of religious studies available to the public. Thus the association pursues its objective to reduce prejudices and to further mutual understanding. REMID is committed to a peaceful development of a pluralistic society founded upon respect and tolerance. To pursue these goals, REMID has at its disposal a network of scholars, a documentation centre and archives. REMID is not affiliated with any religion or institution, thus maintaining the highest possible degree of independence. On this basis REMID is able to offer its resources to the public. <http://remid.de/english-general/>

ESPAÑA - El **Observatorio del pluralismo religioso en España** es una iniciativa del Ministerio de Justicia, la Federación Española de Municipios y Provincias y la Fundación Pluralismo y Convivencia. Constituye una herramienta de transferencia de conocimiento para la gestión pública de la diversidad religiosa. Su objetivo principal es orientar a las administraciones públicas en la implementación de modelos de gestión ajustados a los principios constitucionales y al marco normativo que regula el ejercicio del derecho de libertad religiosa en España. Pretende ser también un portal de referencia para las comunidades y las confesiones religiosas, para los investigadores y, en general, para cualquier persona que quiera acercarse a las diferentes dimensiones del pluralismo religioso¹⁵. En este sentido, ofrece datos actualizados a nivel municipal sobre los lugares de culto de las diferentes confesiones religiosas con implantación en el Estado español y analiza su evolución; sistematiza la normativa que incide en el ejercicio de libertad religiosa; elabora guías de apoyo a la gestión pública de la diversidad religiosa; identifica y promueve buenas prácticas de gestión pública de la diversidad religiosa; ordena la información contenida en las encuestas de ámbito nacional e internacional; canaliza las demandas de las administraciones y proporciona respuestas a través de itinerarios específicos de gestión pública; etc. [Cf A.E.Olmos Ortega, in *Democrazie e religioni*, a c. di E.Camassa, Ed.Scientifica, Napoli 2016, 39]

► El **Observatorio para la Libertad Religiosa y de Conciencia** es una asociación creada en 2006 que defiende el derecho de los ciudadanos a participar en la vida pública sin ser difamados o discriminados por sus convicciones morales y religiosas. El OLRC es miembro del European Dignity Watch y del Observatory on Intolerance and Discrimination against Christians in Europe. La libertad religiosa está protegida en España por el artículo 16 de la Constitución de 1978. Además, la Declaración Universal de Derechos Humanos, en su artículo 18, garantiza la "libertad de pensamiento, de conciencia y de religión". Por ello, el OLRC acude a los medios de comunicación cuando se vierten calumnias contra cualquier institución religiosa, cuando estudiantes o empleados ven negados sus derechos en la escuela o en el trabajo por sus creencias religiosas, cuando los intereses relacionados con la libertad religiosa y de conciencia están mal representados en la Ley y, en general, cuando la libertad religiosa se ve amenazada. Info: <http://libertadreligiosa.es/> Contacto: olreligiosa@libertadreligiosa.es.

FRANCE L' **Observatoire de la laïcité** assiste le gouvernement dans son action visant au respect du principe de laïcité en France. Il réunit les données, produit et fait produire les analyses, études et recherches permettant d'éclairer les pouvoirs publics sur la laïcité. L'organisme peut saisir le premier ministre et peut lui proposer des mesures sur la laïcité. Le gouvernement peut consulter l'Observatoire sur des projets de textes législatifs ou réglementaires. C'est donc un organe consultatif et non prescriptif. Dans la foulée des attentats de janvier 2016 l'Observatoire avait formulé 11 propositions pour «renforcer la cohésion nationale», dont certaines ont été reprises par le premier ministre, comme le recrutement d'aumôniers musulmans dans les prisons. Lors de conflits autour du fait religieux, par ex. au sujet des menus de substitution dans les cantines scolaires, l'Observatoire publie des avis. Les membres se sont notamment déclarés contre le refus de menus sans porc au nom de la laïcité, ou encore contre l'interdiction du port du voile à l'université.

■ Voir le dernier rapport annuel http://www.gouvernement.fr/sites/default/files/contenu/piece-jointe/2016/06/synthese_du_rapport_annuel_odl_2015-2016_0.pdf

ITALIA L'**Osservatorio per la sicurezza contro gli atti discriminatori** (OSCAD) è stato istituito per agevolare le persone che sono vittime di reati a sfondo discriminatorio (*hate crimes* o crimini d'odio) nel

concreto godimento del diritto all'uguaglianza dinanzi alla legge e alla protezione contro le discriminazioni "Rimuovere gli ostacoli che impediscono la fruizione di tale diritto universale, riconosciuto dalla Dichiarazione universale dei diritti umani e da varie Convenzioni europee e internazionali, è segno del livello di civiltà di un Paese e costituisce, pertanto, un obiettivo da perseguire con la massima determinazione".

<http://www.interno.gov.it/it/ministero/osservatori/osservatorio-sicurezza-contro-atti-discriminatori-oscad>

►L' **Osservatorio delle libertà ed istituzioni religiose** (OLIR) contiene dati, informazioni, riflessioni e idee su tutto ciò che riguarda il diritto e le religioni: in Italia innanzitutto, ma anche in altri paesi. Esso non intende fornire soltanto materiali giuridici, ma anche organizzare questi materiali in pagine dove essi sono accompagnati da riflessioni, indicazioni bibliografiche, riferimenti per ulteriori approfondimenti. L'obiettivo di OLIR è dunque quello di costituire qualcosa di più di una semplice banca-dati: le leggi, le sentenze, i documenti contenuti in questo sito costituiscono infatti il punto di partenza per un percorso che consenta al lettore di ottenere un'informazione, sintetica ma completa, sulla tematica a cui è interessato. L'OLIR nasce negli anni '90 da un'iniziativa di tre Università italiane, Milano (prof. Silvio Ferrari), Genova (prof. Giovanni Varnier) e Salerno (prof. Valerio Tozzi) sostenuta finanziariamente dal Consiglio Nazionale delle Ricerche. <http://www.olir.it/chisiamo/>

SUISSE L'**Observatoire des religions en Suisse** (ORS), fondé en 1999 par le sociologue des religions Roland J. Campiche, est une unité de recherche directement liée aux premières enquêtes sur le paysage religieux en Suisse et ses évolutions. En effet, dès 1989, des données quantitatives issues des enquêtes internationales ont permis de mettre en évidence les transformations de la religiosité en Suisse, au tournant de la seconde moitié du XXème siècle. Depuis, les sociologues des religions suisses n'ont cessé, en articulant approches quantitatives et approches qualitatives, d'analyser ces transformations et de les mettre à l'épreuve des mutations religieuses nord occidentales. En 2002, Jörg Stolz (professeur ordinaire à la Faculté de théologie et de sciences des religions de l'Université de Lausanne) succède à Roland J. Campiche et poursuit la dynamique de travail en faisant de l'ORS une unité de recherche spécialisée sur le comparatisme international. En 2007, avec la mise en oeuvre de plusieurs projets de recherches inscrits dans le cadre des Projets nationaux de recherche (PNR 58), l'ORS s'impose comme une équipe incontournable dans l'analyse approfondie des évolutions du paysage religieux en Suisse.

<https://www.unil.ch/issrc/fr/home/menuinst/observatoire-ors.html>

COUNTRY BY COUNTRY NEWS

BELGIQUE **Le cours EPC (Education à la Philosophie et à la Citoyenneté) en train de démarrer**

Bruxelles, 1^{er} Juillet 2016 - Le gouvernement de la Fédération Wallonie-Bruxelles a adopté en seconde lecture, le projet de décret instaurant un cours d'Education à la Philosophie et la Citoyenneté (EPC) dans l'enseignement officiel. "Par l'adoption définitive de ce décret, du référentiel le 1er juin et du programme commun du cours dont la rédaction vient de se terminer il y a quelques jours, le cours est sur les rails, fin prêt à être dispensé dans les écoles de l'enseignement officiel dès la rentrée (2016-2017 dans l'enseignement primaire, à partir de 2017 dans le secondaire). Le cours d'EPC remplace une heure de cours de morale ou de religions dans les écoles primaires de l'enseignement officiel dès la rentrée prochaine. Les élèves ont le choix de remplacer l'heure restante de morale ou de religions par une deuxième heure d'EPC. Le décret peut désormais poursuivre son chemin parlementaire. Ce décret règle notamment la question des titres et conditions requises pour enseigner ce cours dès la rentrée prochaine en primaire. Pour donner le cours de Philosophie et Citoyenneté il faudra obligatoirement être titulaire au minimum d'un bachelier, être formé à la neutralité - ou, le cas échéant, suivre et réussir pour le 1er octobre 2016 la formation à la neutralité qui est organisée depuis début juin en promotion sociale. De plus, les professeurs devront avoir suivi pour le 1er septembre 2020 le module de formation didactique en cours de carrière à la Philosophie et la Citoyenneté et posséder obligatoirement un titre pédagogique. Les professeurs ne disposant pas d'un titre pédagogique (à savoir l'"accès à la profession"), devront en être pourvus pour le 1er septembre 2020 également.

■ <http://www.lalibre.be/actu/belgique/le-cours-de-philosophie-et-de-citoyennete-est-en-ordre-de-marche-576a9ced35708dcfedb4e00d>

■ <http://belgicatho.hautefort.com/archive/2016/06/24/enseignement-fondamental-en-belgique-francophone-le-cours-de->

■ <http://www.lesoir.be/1246978/article/actualite/belgique/2016-06-22/voici-programme-du-cours-philo-et-citoyennete>

► Bruxelles 1^{er} Sep.2016 – « La nouveauté pour cette rentrée scolaire 2016, c'est l'arrivée dans les classes du primaire d'un cours d'éducation à la philosophie et à la citoyenneté (EPC). Intégré à d'autres cours dans l'enseignement catholique, il fera l'objet d'une à deux heures de cours par semaine dans les autres réseaux. Le cours d'EPC ne débutera réellement que le 1er octobre dans l'enseignement officiel et le libre non-confessionnel, le temps d'enregistrer le choix des parents pour un cours philosophique (avant le 15 septembre) et pour les équipes éducatives et les enseignants d'organiser les cours en fonction de ces choix. Si les parents ont opté pour un des cours philosophiques reconnus, leur enfant suivra une heure de religion (catholique, islamique, protestante, israélite ou orthodoxe) ou de morale et une heure de cours d'éducation à la citoyenneté. Si les parents ne désirent pas inscrire leur enfant dans l'un de ces cours, celui-ci se verra proposer deux heures d'EPC par semaine ».

<http://www.cathobel.be/2016/09/01/lepc-programme-ecoliers/>

□ Une lettre des évêques belges à l'occasion du nouveau cours EPC

Le gouvernement de la Fédération Wallonie-Bruxelles, ayant décidé d'introduire un cours d'Education à la Philosophie et à la Citoyenneté, les évêques wallons en ont informé les familles et les enseignants par une lettre, où ils rappellent entre autre qu'il « il est prévu que les cours philosophiques donnés dans l'enseignement officiel (cours de religion, cours de morale) passent de deux heures/semaine à une heure/semaine. Par conséquent, dans l'enseignement officiel, le cours de religion catholique fait toujours partie de l'horaire à raison d'une heure par semaine. Dans l'enseignement libre catholique, le cours de religion catholique fait partie de l'horaire à raison de deux heures par semaine. Nous prenons acte de ces décisions, qui sont le résultat de multiples débats. En même temps, nous nous réjouissons du fait que le cours de religion catholique soit toujours proposé dans les écoles. En effet, supprimer le cours de religion catholique signifierait reléguer les convictions religieuses à la seule sphère privée, ce qui, pour un Etat démocratique, serait un appauvrissement. Garder un cours confessionnel de religion, c'est inciter chaque religion à se présenter de manière cohérente et pédagogique; c'est encourager les enseignants et les élèves à *s'ouvrir à un esprit critique et à développer une pensée libre; permettre d'entrer dans une culture de débat avec d'autres convictions religieuses ou laïques; apprendre à argumenter de manière rationnelle pour présenter un point de vue personnel et enfin, favoriser un meilleur vivre-ensemble.* On évite ainsi d'entrer dans la spirale des fondamentalismes et des replis identitaires. » [...]

■ <http://www.cathobel.be/wp-content/uploads/2016/06/Lettre-aux-parents-cours-de-religion-catholique-2016-06-06.pdf>

CYPRUS Turkish Cypriots protest Turkey's "religious" influence

Nicosia, 03 August 2016 - Hundreds of Turkish Cypriots took to the streets on Wednesday to protest against what they say is Turkey's attempt to mold their secular culture into one that's more in tune with Islamic norms. Some 1,500 mostly young people blew whistles and raised their hands in front of Parliament in the Turkish Cypriot part of the ethnically divided island's capital, Nicosia. They were decrying the creation of a "coordination committee" that will fund, oversee and approve all youth sport and cultural activities. Protesters from some 80 groups spanning the political spectrum charged that the committee's hidden agenda is to instill a more Islamic way of life by funding cultural and sporting projects that will include religious elements. The committee is headed by a Turkish national who has been appointed by the Turkish government and is "all about religion" and instruction about the Quran, Ottoman customs and the Arabic language, Turkish Cypriot lawmaker Zeki Celer said.

"Turkish Cypriots are more secular, we believe how we chose to believe and we don't need any one to teach us how". Celer said he's confident the Turkish Cypriot constitutional court will strike down the committee's creation as unconstitutional. He said specific constitutional articles stipulate that youth education and culture must be controlled by the Turkish Cypriot breakaway government.

A Turkish invasion in 1974 following a coup aiming at union with Greece cleaved the island into a breakaway Turkish Cypriot north and an internationally recognized Greek Cypriot south. Only Turkey recognizes a Turkish Cypriot declaration of independence and maintains more than 35,000 troops in the north. Cypriot President Nicos Anastasiades, a Greek Cypriot, and Turkish Cypriot leader Mustafa Akinci are locked in complex negotiations aimed at reunifying the island as a federation.

■ <http://bigstory.ap.org/article/34b346724da34a02ba0500051fe895a5/turkish-cypriots-protest-turkeys-religious-influence>

DENMARK **Public and private schools, religious communities and “Christian Studies”**

About 85% of the Danish population belongs to the Evangelical Lutheran religion. Primary schools are owned and run by the municipalities (local, self-governing regions). Religious education (RE) has a recommended number of lessons equalling 30 hours per year in most grades. Children aged from 6 to 16 can attend *Folkeskole* which are operated by the municipalities. Private schools receive government financing regardless of the ideological, religious, political or ethnic motivation behind their establishment – but they must be free from involvement of religious or other organisations in the ownership and management of the school. Children in public schools who opt out of the instruction in *Christian studies* are under the supervision of the school, but depending on their age they can be allowed to use the time as they please and can even leave the school premises. Schools and parents can agree on other activities for the children to carry out during this time. Preparation for sacraments, such as confirmation, takes place outside school, and is not a part of the school’s activities. However, the school and the local church coordinate the preparation time and the schedule of the school to ensure this can take place. Meanwhile, private independent schools are free to cooperate and coordinate with religious communities and can reserve time in the school day for the children to attend mass or other religious activities. Private schools are also not required to allow children to opt out of RE, if the school offers it.

■ <http://www.thejournal.ie/religion-classroom-eu-examples-primary-divestment-2887905-Aug2016/>

FRANCE **Pour un “Islam de France”: une fondation et la formation des imams**

Dans un entretien au journal « La Croix », du 28 août 2016, le ministre de l’intérieur Bernard Cazeneuve détaille le projet de « Fondation pour l’islam de France » ainsi que le dispositif de formation des imams.

La Croix: En quoi la Fondation pour l’islam de France contribuera-t-elle à la formation des imams?

B. Cazeneuve : La fondation, laïque, reconnue d’utilité publique, ne pourra pas financer le culte, c’est-à-dire la construction de mosquées ou la formation théologique des imams. Elle aura vocation à soutenir des projets, dans les domaines de l’éducation, de la culture, de l’engagement des jeunes, elle pourra prendre en charge la formation profane des imams, le développement de la recherche en islamologie, être un acteur d’une meilleure connaissance de l’islam à travers ses productions littéraires et artistiques. J’ai prévu qu’elle puisse bénéficier de fonds publics pour son démarrage, à côté du financement des entreprises et des particuliers.

La fondation ne pourra donc pas intervenir dans la formation théologique des imams. Que faire ?

B.C. : À côté de la fondation, nous proposons la création d’une association culturelle, dirigée entièrement par les représentants musulmans et pour laquelle l’État ne sera évidemment pas partie prenante. Elle aura pour objectifs : centraliser l’ensemble des financements nationaux pour la construction de mosquées – sachant que beaucoup ont déjà été construites – et la formation théologique des imams. Nous souhaitons que transitent par elle des fonds, dont elle garantira la transparence : non pas une taxe mais une contribution – volontaire et négociée – des acteurs de la filière halal, ainsi que les dons des fidèles.

Comment s’organisera la formation – théologique et profane – des imams ?

B.C. : Même en Alsace-Moselle, l’État ne peut pas créer une « Faculté de théologie musulmane », sauf à s’engager dans une réforme constitutionnelle longue et source de divisions dans le pays. Ce que nous proposons – et qui a été confirmé par les arbitrages du premier ministre, avec l’engagement de la Ministre de l’éducation nationale – c’est la création de nouveaux départements d’islamologie au sein des universités, avec un très haut niveau d’exigence scientifique dans les matières profanes, qu’il s’agisse de l’histoire des religions ou de l’étude des courants d’idées s’y rattachant. Ils ne se substitueront pas, bien entendu, aux instituts privés de théologie musulmane où se forment les futurs imams, mais ces derniers doivent bénéficier en parallèle d’une formation universitaire dans les matières « non-confessantes ». Le Conseil français du culte musulman, comme l’État, souhaite des imams dotés d’un haut niveau de qualification, et non pas autoproclamés ou ne sachant pas parler français. C’est un chemin qui implique de la détermination : nous devons aller vers un dispositif complet de formation en France, qui permettra de mettre fin progressivement au système des imams « détachés » par des pays étrangers. Encore une fois, l’objectif est de faire émerger de manière volontariste, dans le respect de la laïcité, dans le dialogue et le respect mutuel, un islam de France ancré dans les valeurs de la République.

■ <http://www.la-croix.com/France/Politique/Faire-emerger-un-islam-de-France-ancree-dans-les-valeurs-de-la-Republique-2016-08-28-1200785101>

GERMANY **RE between denominational subjects and secular ethics**

About 65 to 70% of the German population are Christian – they are split between denominations of Lutheran-Protestantism, Roman Catholicism and Calvinism. The education system in Germany is mostly controlled by the Länder (federal states). In general, there are around two hours of RE per week. Growing secularisation in Germany saw an increase in the number of parents opting to take their children out of RE – which led to concerns that there was no form of moral education through schooling.

As a result, ethics was made compulsory for students opting out of RE. So while RE is a mandatory subject in public schools for students who have certain beliefs – there is generally an ethics class for students who do not participate in religious education. Preparation for religious sacraments is not usually offered during RE lessons; instead, the preparation takes place in communities.

■ <http://www.thejournal.ie/religion-classroom-eu-examples-primary-divestment-2887905-Aug2016/>

IRELAND **Rule prioritising religion classes in primary schools abolished**

Dublin, 28 Jan. 2016 - Minister for Education Jan O'Sullivan has abolished a 50-year old official rule which gives religion classes a privileged status at primary level, paving the way for a potential reduction in time spent on faith formation. At present, 30 minutes of each primary school day is allocated to religious education - twice the amount of time devoted to subjects such as science or physical education. Speaking at the Irish Primary Principals Network conference on Thursday, Ms O'Sullivan said the 1998 Education Act protects the right of schools to set aside reasonable time in each school day for subjects relating to the school's ethos. "But Rule 68 was a symbol. A symbol of our past, and not our future. The language in the Rule was archaic. And I'm glad it's gone," she said. Ms O'Sullivan said she has also directed departmental officials to begin to identify other rules for rescinding. "It is anachronistic for us to still look to a set of rules drafted in 1965, many of which will have been superseded by curricular or legislative changes," she said. (*Aine Macmahon*)

■ www.irishtimes.com/news/education/rule-prioritising-religion-classes-in-primary-schools-abolished-

■ See: https://www.academia.edu/22054208/Religious_Diversity_in_Primary_Schools_Reflections_from_the_Republic_of_Ireland

ITALIA **Giovani studiosi impegnati in nuove ricerche su "Gesù e le origini cristiane"**

Dal 29 settembre al 1° ottobre 2016 si svolge a Bertinoro (Forlì, Italia) l'incontro annuale internazionale di studi su Gesù e le origini cristiane (dedicato ai primi 150 anni del cristianesimo primitivo). È il terzo di una serie fortunata iniziata nell'ottobre del 2014. Vi partecipano circa 70 specialisti di studi neotestamentari e antico-cristiani provenienti da tutte le parti del mondo: Italia, Stati Uniti, Canada, Israele, Svizzera, Francia, Germania, Spagna, Inghilterra ecc. In tre giorni si affrontano, ad alto livello scientifico, alcune delle questioni più rilevanti per la conoscenza di Gesù e delle origini cristiane. Il motivo principale che ha mosso ad organizzare questi convegni è l'esistenza di un numero cospicuo di giovani studiosi molto valenti all'estero e in Italia. [...] Ci troviamo in un momento nuovo della ricerca. Questi convegni sono uno spazio in cui le nuove energie dialogano fra loro per una mutua fecondazione e progresso scientifico, ovviamente in dialogo e collaborazione con le generazioni più anziane che sono ampiamente presenti. La dimensione internazionale degli incontri è essenziale. Non c'è conoscenza vera senza un clima adatto. Sono necessarie domande nuove, metodi di analisi nuovi, dialogo continuo con le frontiere più recenti delle scienze umane. È necessario che chi conduce ricerche nuove le esponga nel loro momento formativo ad altri ricercatori che siano in grado di comprenderle e sottoporle a discussione. Partecipare anche come uditori permette di vedere da vicino dove va la ricerca internazionale oggi su Gesù e le origini cristiane ed entrare in contatto diretto con alcuni dei suoi protagonisti (prof. Mauro Pesce, in *SettimanaNews*, 9 settembre 2016, <http://www.settimananews.it/cultura/gesu-le-origini-cristiane/>).

LUXEMBOURG **Rentrée 2016 : le démarrage du nouveau cours "Vie et société"**

Le nouveau cours, intitulé « Vie et société », remplacera l'instruction religieuse et la formation morale et sociale à partir de la rentrée scolaire 2016-2017 à l'enseignement secondaire et à partir de la rentrée 2017-2018 à l'enseignement fondamental. Le projet de loi concernant l'enseignement secondaire et secondaire-technique a été voté à la Chambre des députés le 7 juillet 2016 et le gouvernement a donné son feu vert à celui introduisant le cours dans l'enseignement fondamental le 27 mai 2016. La reprise par l'État du personnel dispensant actuellement le cours d'instruction religieuse et morale dans les écoles fondamentales fera l'objet d'une loi séparée.

- Parmi les **objectifs-clés** du cours: promouvoir une tolérance fondée sur la connaissance ; apprendre par une pratique réflexive et critique ; explorer les grandes questions éthiques de la vie et de la société.
- Pendant ce 2^e semestre 2016, le **processus de mise en place** comprend – pour le secteur *Enseignement secondaire et secondaire-technique* : 1) le lancement du site internet www.vieso.lu destiné aux enseignants et aux parents ; bilingue (français et allemand), il contient tous les documents officiels ainsi que tous les documents destinés aux enseignants pour la préparation des cours ; 2) la fourniture aux lycées de versions imprimées de la documentation publiée sur le site ; 3) l'organisation de 2 sessions de formation pour les enseignants; elles débutent en juillet et octobre 2016 ; 4) à partir de la rentrée 2016, une commission nationale des programmes « Vie et société », réunit des représentants de chaque lycée ; coordonnés par le ministère (Service de coordination de l'innovation et de la recherche pédagogiques), les travaux d'élaboration du nouveau cours se poursuivent en collaboration avec la commission nationale des programmes ; les travaux prendront en compte les expériences vécues par les enseignants et les élèves. À ces fins, un dispositif d'enquête (interviews et en ligne) des enseignants et des élèves sera mis en place. Les avis recueillis contribueront à développer le cours et serviront de base pour l'élaboration de matériels didactiques. *En savoir plus* :
 - <http://www.men.public.lu/fr/actualites/grands-dossiers/systeme-educatif/vie-societe/index.html>

MALTA **Religious education, the way forward : three alternatives**

By Pauline Dimech: [...] The issue of religious education requires a proper process of discernment not just for the Church and the State, but also for us as a people. We may look at our past to inform ourselves, but it is more important that we look at our future: How do we envision ourselves? What do we want for our people? What kind of society do we want to become, and what would be the best education for us in the light of this vision? I can see three alternatives:

- Giving students an option between Catholic religious education, Muslim education and Ethics. This has the advantage of appeasing the Muslim community, sustaining the Catholic culture, and providing humanistic/atheistic parents and students the option of ethics.
 - Giving students an option between Catholic religious education, ethics and a comparative religious education. This would provide an alternative to Catholic religious education for all students, not just Muslims, sustain the Catholic culture, and provide humanistic/atheistic parents and students with the option of ethics. Naturally, this would mean there would be more than one nationally approved syllabus for religious education, and that resources would need to be boosted.
 - There is also the option of reverting back to the way things were originally configured, with Catholic religious education being offered to everyone, and ethics being offered only to students who are exempted from the subject. Thus, ethics would be an alternative for the few, but not an option for all [...]
- <http://www.timesofmalta.com/articles/view/20160529/education/Religious-education-the-way-forward.613681>

NORWAY **The compulsory subject “Religion, Philosophies of Life, and Ethics”**

Some 76% of the population in Norway belong to the Evangelical Lutheran Church. Almost every primary school in Norway is State-funded (about 99.9%) The subject *Religion, Philosophies of Life and Ethics* is a compulsory subject in primary education – where different religions and philosophies of life are dealt with. In 2007, the European Court of Human Rights found there had been a violation of an applicant's rights to obtain education and teaching for their children in conformity with their own religious and philosophical convictions. As a result, RE should only consist of information, and not include preaching or religious practice. Teaching should also be carried out in *a neutral and objective manner and promote the same degree of respect and understanding for all religions and philosophies*. Parents can also withdraw their children from any subject that is “contrary to the conscience of the parent” and that gives parents a legal opt-out. Following written notification by parents, pupils can be exempted from attending those parts of the teaching that they, on the basis of their own religion or philosophy of life, perceive as being the practice of another religion or adherence to another philosophy of life, or that they on the same basis find objectionable or offensive.

- <http://www.thejournal.ie/religion-classroom-eu-examples-primary-divestment-2887905-Aug2016/>

RUSSIA **Issue of teaching religion in Russian schools still festers**

Ria Novosti, 2 August 2016 - The study of religion by school children is necessary, but a separate course for each religious movement should not be introduced, especially when one considers all stages of secondary education, Borukh Gorin, the director of the department for public relations of the Federation of **Jewish Community** of Russia [*Federatsiia Evreiskikh Obshchin Rossii*—FEOR], declared. Earlier, new media reported that the Russian Academy of Education had sent for expert analysis in a number of organizations a draft of a course "Orthodox Culture" for school children which supposedly is being suggested to be made compulsory for all grades, while pupils are not offered alternatives in the form of a choice to study the foundations of another religious culture that is traditional for the Russian federation. The Russian Orthodox Church has declared that "the point is a model educational curriculum that would not in any case be compulsory," and representatives of other confessions could develop it. "For us, it is completely obvious that if the Foundations of Religious Culture and Secular Ethics, in its present form, were extended to all eleven grades (at present the subject is taught in the 4th and 5th grades—ed.), then this problem will only be multiplied many times over.

There is also another difficulty: in the current curriculum, there is not enough time for a profound study of all subjects to a full extent, and the introduction of an additional compulsory course on such a scale will inevitably and sharply decrease the number of hours of study of other subjects, which, in turn, will increase pressure on the teaching staff," the FEOR press service quotes Gorin. He is also sure that "such an expansion of the study of the Foundations of Religious Culture and Secular Ethics course will lead to raising of yet another strong barrier among children," since "constant division of school children into representatives of various religions will act in the exact opposite direction" from the idea of a united civil nation. Gorin said that this will engender among children "a sense of 'otherness' with respect to classmates who do not belong to their religion." The FEOR representative recalled that previously the Jewish community of the Russian federation proposed introducing a single course on the foundations of world religions and secular ethics for all pupils without division into modules, which would give them an understanding of the main traditional religions and would solve the problem of ensuring for all equal access to understanding of religions in the schools. At the same time he noted that the Foundations of Religious Culture and Secular Ethics course "is extremely important for our schools," since "knowledge about religion is quite necessary both for expanding the horizons of pupils and for their moral development."

■ <http://www2.stetson.edu/~psteeves/relnews/160802b.html>

SVIZZERA / Canton Ticino **Doppio binario o sistema misto?**

La discussione sulla riforma dell'insegnamento di cultura religiosa nelle scuole pubbliche ticinesi è stata rilanciata a fine maggio da due atti parlamentari. Matteo Quadranti ha presentato la soluzione del c.d. "doppio binario". In pratica il Cantone si assume l'onere della "cultura religiosa" (affidato agli insegnanti di storia) per tutti gli allievi, mentre le Chiese attualmente presenti nelle scuole [cattolica ed evangelica] si fanno carico – anche finanziario – di un insegnamento ulteriore per coloro che lo desiderano. A poche ore di distanza, un gruppo di deputati di diversi partiti, propongono con una iniziativa generica il c.d. "modello misto": un insegnamento gestito dal Cantone, obbligatorio per coloro che non seguono l'insegnamento elargito dalle due chiese, che resta nel programma scolastico. Ambedue i sistemi presentano vantaggi e difficoltà di attuazione. A questo momento – giugno 2016 – sembra che solo una decisione del Gran Consiglio dopo la necessaria discussione, potrà stabilire quale potrà essere la soluzione [...] (Alberto Lepori, *Dialoghi* n. 242, Giugno 2016, p. 2)

SVIZZERA / Canton Vaud **"... anche un prete per chiacchierar"**

Le visite di preti e pastori nelle classi del cantone del Vaud saranno rimpiazzate dalla presenza di un teologo di riferimento all'interno dell'istituto scolastico. Si tratta di un progetto in corso di elaborazione, pronto a decollare con l'avvio di quest'anno scolastico. Ognuna delle 90 scuole del cantone si vedrà attribuire un esperto di religione/i, che diventerà figura di riferimento in particolare per gli insegnanti del corso di "Etica e culture religiose", che da tre anni ha sostituito "Storia biblica". Cambia dunque la prospettiva: non sono più curati e pastori a invitarsi nelle classi, ma sono le classi a richiedere eventualmente la loro presenza. Ciò serve in parte a sedare le polemiche che di solito tali visite recano, fra insegnanti che le vivono come sorta di verifica del proprio lavoro e genitori che criticano quello che sospettano possa essere un proselitismo mascherato. Il nuovo assetto è frutto di un accordo fra Chiesa riformata e cattolica, sempre a braccetto per iniziative simili nel cantone. Le nuove figure professionali

saranno rappresentative delle due confessioni. Dal 2013 il corso di Etica e culture religiose è parte obbligatoria del programma scolastico delle scuole primarie e secondarie, mentre il corso di Storia biblica di cui ha preso il posto era facoltativo. L'obiettivo è quello di fornire agli allievi una panoramica delle differenti culture religiose mondiali e del loro ruolo nell'attuale contesto geopolitico e interreligioso.

■ <http://www.riforma.it/it/articolo/2016/09/09/teologi-scuola-svizzera>

SWEDEN **Religious Education is part of compulsory Social Studies**

About 65% of the Swedish population belong to the Church of Sweden, a Lutheran Church. Most schools in Sweden (84%) are run by the municipalities – the rest are independent schools which are funded by the municipality but run by private organizations. Religious Education is part of social studies – which also included history and geography and a minimum of 800 hours are to be spent on social subjects over a nine year period. In Sweden, a religious organisation can run an independent school and have influence over the education in that school. However, all schools have to abide by the same curriculum and syllabi and independent schools also have to be open for all pupils alike. According to the national curriculum:

Education should be objective and encompass a range of different approaches so that all parents will feel able to send their children to school confident that they will not be prejudiced in favour of a particular view.

As such, the education style should mean that opting out of religion is not necessary. Preparation for sacraments is not connected to the national education system and is carried out by the local church.

■ <http://www.thejournal.ie/religion-classroom-eu-examples-primary-divestment-2887905-Aug2016/>

BREVI • BREVES • EN BREF • IN SHORT • IN KÜRZE

Amsterdam, August 2016 - Thirty years after its initiation, “European Day of Jewish Culture” to have record 35 countries participating. Azerbaijan for the first time will be a participant in the intergovernmental project on Sept. 4 highlighting Europe’s Jewish heritage. From the Azeri capital of Baku to Belem in Portugal, hundreds of cities and Jewish institutions will join for a series of activities around the theme of Jewish languages. Previous themes, which change each year, have included women in Judaism, intercultural bridges, Jewish humor and Jewish cooking. The themes are selected and loosely coordinated by the European Association for the Preservation and Promotion of Jewish Culture and Heritage. In Portugal, where many Jews used to speak the major Jewish dialect of Ladino, one of the events will be held slightly in the city of medieval city of Ourém. The event, featuring the theme “Diaspora and Jewish Culture,” will feature concerts by Rodrigo Leão, one of Portugal’s most popular singers.

■ <http://www.ita.org/2016/08/17/news-opinion/world/european-day-of-jewish-culture-to-have-record-35-countries-participating>

Ankara, August 17, 2016 – “Clean theology is good for every religious community”. At the start of the millennium, the Jesuit priest Felix Koerner conducted research in Ankara and engaged with theologians who were streets ahead of their Arab colleagues when it came to libertarian and progressive thought. But the role of religion on the Bosphorus has changed dramatically since then. In an interview with Carolin Kubo, Koerner talks about the interdependence of religion and the state in Turkey and why interfaith dialogue is at a more advanced stage in Germany.

■ <https://en.gantara.de/content/interview-with-the-theologian-and-islam-scholar-felix-koerner-clean-theology-is-good-for>

Ceuta y Melilla - El Ministerio de Educación, Cultura y Deporte estudiará con la Comisión Islámica de España (CIE) la implantación a partir del próximo curso 2016-17 de la clase de religión islámica en la ESO y Bachillerato en los centros educativos de Ceuta y Melilla. Concretamente, el Ministerio se ha comprometido a estudiar las medidas necesarias para el desarrollo y aplicación de los acuerdos con esta confesión religiosa en el ámbito de su competencia (Ceuta y Melilla) en la educación secundaria, lo que implica que los estudiantes musulmanes de ESO y Bachillerato que viven en estas ciudades puedan recibir clases de religión islámica. El Ministerio estudiará con la Comisión Islámica la implantación de la clase de religión islámica en la ESO y Bachillerato en los centros educativos de Ceuta y Melilla.

■ <http://www.elmundo.es/sociedad/2016/04/29/57233da446163f89598b45d7.html>

Dublin, July 19, 2016 - The National Council for Curriculum and Assessment (NCCA) is finalising proposals on the time given to different subject areas at primary level. A key consideration has been the 'patron's time' allocated within the school day, which current guidelines recommend should include half an hour for religion, or two-and-a-half hours a week. The NCCA also has to weigh up the additional time, required since 2011, to be dedicated to literacy and numeracy, as well as evidence of overload while competing interests seek placement for time in the school day. "We will be proposing the direction we think we should be heading in, which is very different to where we currently are," said an NCCA spokesperson.

■ <http://www.irishexaminer.com/ireland/proposals-to-change-teaching-of-religion-411028.html>

Dusseldorf, 21 August 2016 - The planned opening of a Jewish secondary school in northwestern Germany will bring the total number of such institutes in the entire country to two. Some 40 fifth-grade students will make up the inaugural class of the newly founded Albert Einstein Gymnasium in the city of Dusseldorf. Until recently, Germany's only Jewish high school was in Berlin, though with the scheduled addition of a school in the Bavarian city of Munich in September as well, that number could swell to three. "We're convinced that Jewish life has a firm place in Germany," told Josef Schuster, president of the Central Council of Jews in Germany.

■ <http://www.haaretz.com/world-news/europe/1.737912>

Edinburgh – August 11, 2016. A charity is offering parents and pupils advice on their rights to opt out of religious observance in schools. The Humanist Society Scotland (HSS) has created two new advice booklets after regularly receiving complaints from non-religious parents and pupils concerned about students having to take part in religious worship in schools. Complaints include those from parents who are "troubled by religious teaching" in schools to pupils calling for non-religious views – such as Humanism – to be included in religious and moral education (RME) classes.

■ <http://thirdforcenews.org.uk/tfn-news/pupils-and-parents-given-advice-on-how-to-opt-out-of-religious-observance-i>

Genève, Juillet 2016 - Le Département d'Instruction Publique a édité une brochure spéciale concernant le respect des normes en vigueur en matière d'enseignement, laïcité, neutralité. Présentée fin août, elle sera distribuée aux 9400 collaborateurs du Département. La brochure rappelle les règles - inspirée par la Constitution comme par les exigences fédérales - déjà en vigueur, en matière de signes religieux ostensibles, pas de dispenses de cours, dérogation pour les fêtes religieuses, égalité hommes-femmes, pas de salles de prière dans les écoles, comment régler d'éventuels cas litigieux école-famille, enseignement du fait religieux moyennant le cours institutionnel « Grands textes religieux ».

■ <http://www.tdg.ch/geneve/actu-genevoise/brochure-reprecise-cadre-laicite-ecole/story/24198592>

Hannover, 7 Juli 2016 - Der Ratsvorsitzende der Evangelischen Kirche in Deutschland, Bedford-Strohm, fordert mehr islamischen Religionsunterricht und mehr islamisch-theologische Fakultäten an den Universitäten. Anstatt Muslime auszugrenzen, müsse die Gesellschaft die Kräfte im Islam fördern, die für Menschenrechte, Toleranz und Religionsfreiheit einträten, schrieb der bayrische Landesbischof im evangelischen Online-Magazin *chrismon.de*. Gefördert werden müssten auch diejenigen, die die islamische Tradition selbstkritisch überprüften, so wie das auch hinsichtlich der christlichen Tradition spätestens seit der Aufklärung der Fall sei. Durch islamischen Religionsunterricht könnten muslimische Jugendliche vor fundamentalistischen Abwegen bewahrt werden, erklärte Bedford-Strohm. (*M. Rathe*)

■ http://www.deutschlandfunk.de/evangelische-kirche-bedford-strohm-mehr-islamischen.447.de.html?drn:news_id=631452

Islamabad, 1st August 2016 - The National Commission for Justice and Peace has found that Pakistani school textbooks are full of material that incite hatred and intolerance against non-Muslims, including Christians, which it said was a "red flag" for the country. 9th August - Academics have urged universities to encourage and work towards creating an atmosphere of interfaith harmony. A three-day workshop on "Interfaith harmony and tolerance", which was jointly organised by International Islamic University, Islamabad (IIUI) and the University of Peshawar, concluded at the summer campus of the latter institute at Bara Gali. "The holy Quran is the best source of abolishing differences," declared the IIUI Rector, Masoom Yasinzai, while addressing the participants of the workshop.

■ www.christianpost.com/news/pakistani-school-textbooks-teaching-children-hate-christians-report-finds-167324/

Jerusalem – “Here are nine facts you might not have known about Israeli high school: Jews and Arabs attend separate high schools; Bible study is mandatory; High school is three years long and starts in 10th grade; High schoolers have the same homeroom class and teacher all three years; Students text with their teachers, too; Hiking is on the curriculum; Volunteering is a requirement; Many students have shot a gun before they graduate; Prom is a new tradition, and not everyone goes.”

■ <http://forward.com/news/israel/349029/its-back-to-school-in-israel-9-things-about-high-school-in-the-holy-land/?attribution=home-hero-item-text-1>

Luxembourg - Il déchaîne encore les passions et a fait couler beaucoup d'encre : le nouveau cours «Vie et société» remplace les cours de religion et de morale dans toutes les classes du secondaire. Selon le ministère, le cours «amènera progressivement les jeunes à confronter leur vécu et leur quête de sens avec les grandes questions de l'humanité et de la société». En outre, les enseignants de ce cours ont suivi une formation de 16 heures organisée par l'Institut de formation de l'Éducation nationale (IFEN). Pour la préparation des séances, des supports didactiques sont mis à leur disposition sur le site vieso.lu.

Madrid - El nuevo posgrado para profesores de religión se llama “Enseñanza de la Religión e Inteligencias Múltiples” y se impartirá en La Salle Campus Madrid. La enseñanza de las religiones en la escuela apuesta por la innovación educativa y se plantea una mejora tanto en sus contenidos como en su metodología. Estos son precisamente los objetivos de este nuevo posgrado que organiza el Área de Ciencias de la Religión de [La Salle Campus Madrid](http://www.lasallecampusmadrid.com) y que se inicia el próximo mes de octubre. El programa de este Especialista Universitario combina la actualización teológica de los contenidos desde las claves del nuevo currículo nacional de Religión de 2015 con el modelo pedagógico derivado de las Inteligencias Múltiples.

Moscow – Interfax-Religion, 12 August 2016. Chairman of the Federation Council Valentina Matviyenko suggests checking the laws on their correspondence to historical and national values. "Any national legal system is stable and effective only if its principles and basic norms legally reflect historical, political, economical, social, cultural, spiritual and moral values of a concrete country, a nation," Matviyenko writes in her article published in the *Parlamentskaya Gazeta*. She believes it important to introduce in Russia's law-making practice an expertise of laws "for their correspondence to "our historical and national values."

Paris, le 10 mai 2016 – « L'ignorance est le plus grand obstacle au vivre ensemble ». « Ignorer ce que la religion chrétienne a apporté à notre histoire, à la vie des pays européens et ce qu'elle apporte encore, est une grave erreur qui ampute nos efforts conjoints pour donner un idéal de vie aux jeunes générations ». Mgr Georges Pontier, président de la Conférence des évêques français, intervenant devant l'Observatoire de la laïcité, a souligné l'importance du « regard porté sur le fait religieux et la nécessaire formations des agents de l'Etat et de la société civile au fait religieux ».

Petaling Jaya, August 2016 - A proposal to teach interfaith studies in Malaysian schools has been welcomed, as it will help the different communities in the country better understand one another. Malaysian Consultative Council of Buddhism, Christianity, Hinduism, Sikhism and Taoism. Deputy President RS Mohan Shan said interfaith studies would help students better understand the various religions in the country and clear misconceptions of other religions.

<http://www.freemalaysiatoday.com/category/nation/2016/08/02/interfaith-studies-in-schools-proposal-gets-thumbs-up/>

■ <http://www.freemalaysiatoday.com/category/highlight/2016/08/17/interfaith-studies-a-must-in-schools/>

Praha-Bratislava, September 2016 - EWC (European Wergeland Center, Oslo) expands the Regional Summer Academy programme with a new regional academy training for school teams from the Slovak and Czech Republic. This new academy is dedicated to building a democratic and inclusive culture in primary schools. The academy is organized by EWC, the National Institute for Education in the Slovak Republic, the Council of Europe and other partners, and supported by the Slovak Ministry of Education, Science, Research and Sports. The application deadline is September 25.

■ <http://www.theewc.org/Content/Home/News/Apply-for-the-Slovak-and-Czeck-Regional-Academy>

Roma, 14 giugno 2016 – Il Parlamento approva il disegno di legge circa l'Intesa con l'Istituto Buddhista italiano Soka Gakkai. In tema di istruzione, l'articolo 6 “riconosce agli alunni, come già previsto nelle leggi di approvazione delle intese con altre confessioni religiose, il diritto di non avvalersi degli insegnamenti

religiosi, diritto esercitato dai medesimi alunni e da coloro cui compete la responsabilità su di essi. All'Istituto è altresì riconosciuto il diritto di rispondere alle richieste in ordine allo studio e alla conoscenza della dottrina religiosa Soka Gakkai, che possano pervenire dagli studenti o dalle loro famiglie, senza ulteriori oneri a carico dello Stato". Salgono quindi a 12 le Intese in vigore tra Stato italiano e confessioni religiose in base all'art. 8 della Costituzione.

Roma – Con l'anno accademico 2016-17 prende avvio presso la Facoltà valdese di teologia in Roma, la prima edizione del Master in Teologia interculturale. Il corso si rivolge a: pastori/e, diaconi/e; predicatori/trici e catechisti; dirigenti e responsabili di chiesa sia a livello locale sia a livello nazionale; agli operatori/trici nei servizi sociali ed educativi afferenti alle chiese; e a tutti gli interessati a titolo personale, coinvolti in qualche modo nelle dinamiche del confronto interculturale, interconfessionale, interdenominazionale ed interreligioso. Le iscrizioni sono aperte fino a fine settembre 2016. È possibile scaricare la brochure contenente ulteriori informazioni sul sito www.facoltavaldese.org.

Roma - Il Sinodo delle Chiese valdo-metodiste annuncia la chiusura della Associazione-31-Ottobre per una scuola laica e pluralista, ma ribadisce che tale impegno proseguirà ora sotto l'egida della Federazione delle Chiese Evangeliche in Italia, e "dà mandato alla Tavola valdese e al Comitato permanente Opceci di adoperarsi in ambito federativo affinché la promozione della laicità e del pluralismo nella scuola pubblica restino prioritari nella testimonianza del protestantesimo italiano" (*Riforma* 9 Sett. 2016).

Strasbourg, le 23 juin 2016 - Trois associations de parents d'élèves alsaciennes, suite à la demande de supprimer les enseignements religieux (catholique, protestant, juif) exprimée par la laïque Ligue de l'enseignement, ont manifesté leur attachement au statut local concernant ce cours : "Le maintien de l'heure hebdomadaire optionnelle sur la religion – ont-elles déclaré – est garantie d'une égale liberté de choix pour tous". Ces cours sont "un bel exemple à suivre" qui assurent "paix et cohésion sociale". Ce 1^{er} septembre l'évêque de Strasbourg a adressé une lettre aux parents, les encourageant dans ce sens : <http://www.alsace.catholique.fr/actualites/309597-quelques-reflexions-quant-a-lenseignement-religieux-a-lecole/>

Tajikistan - Of the 19 madrassahs for 16 to 18 year old Muslims that functioned with state approval before the harsh 2009 Religion Law, all have now been closed. The five remaining madrassahs in Sogd Region - suspended in 2013 - were finally closed, as was the Islamic University's madrassah in Dushanbe. http://www.forum18.org/archive.php?article_id=2213http://www.forum18.org/archive.php?article_id=2213

Torino – E' stato firmato lo scorso febbraio un accordo tra la città di Torino e i centri islamici per promuovere i valori della convivenza. Nel documento *Patto di condivisione a Torino* si registra, tra l'altro, che "da oltre 20 anni nelle scuole pubbliche è riconosciuta la possibilità di avvalersi di regimi alimentari specifici per gli alunni di fedi diverse. Inoltre sono molte le opportunità offerte alle scuole sul tema dell'educazione interculturale e del pluralismo religioso. (...) Numerose le occasioni di dialogo interreligioso, le iniziative comuni, i momenti culturali legati a singole festività religiose, che coinvolgono le diverse fedi".

Vitoria (País Vasco) - El *Informe sobre gestión positiva de la diversidad religiosa en el País Vasco*, diciembre 2015, 32pp, ed.online - "Realizar propuestas coherentes para la gestión de la diversidad religiosa obliga a tener claros los presupuestos de partida que se concretan básicamente en dos: definir el modelo de gestión de la diversidad por el que se opta, y indicar el modelo de relación entre el Estado y las confesiones recogido de forma implícita en la Constitución española. Estos dos parámetros guiarán las propuestas que se formularán a lo largo de este informe"

■ http://www.irekia.euskadi.eus/uploads/attachments/7738/INFORME_diversidad_religiosa.pdf

Wien - Allah und seinem Propheten: Islamunterricht in Österreich. Was den islamischen Religionsunterricht an Österreichs Schulen angeht, ist derzeit viel in Bewegung: Die Lehrpläne sind in den vergangenen Jahren grundlegend erneuert worden, es gibt nun neue Unterrichtsmaterialien und Lehrbücher, und Ort und Art der Ausbildung der Islam-Lehrerinnen und Lehrer für die Pflichtschule hat sich kürzlich ebenfalls gravierend verändert. Zudem müssen sich die Lehrerinnen und Lehrer in ihrem Unterricht derzeit mehr mit Extremismus-Prävention und Deradikalisierung beschäftigen als sie dafür Zeit und Kompetenzen haben, wie unsere Recherchen ergeben haben. (*Kerstin Tretina*)
■ <http://religion.orf.at/radio/stories/2781620/><http://religion.orf.at/radio/stories/2781620/>

AUSTRALIA **A relevant research about retreats in Catholic secondary schools**

“The publication of Professor Graham Rossiter’s study of the attitudes of various participants in Catholic Secondary School retreats¹ is an important contribution to ongoing discussions about the historical presence of such schools in Australia and the expectations of various stakeholders – the bishops, parents, teachers, education authorities and the students themselves. This study reports the views of 1500 students and some 500 teachers from 40 schools. [...]The research is conducted through surveys summarized by the author as follows: *Survey 1*: the scope of retreats-like activities in Catholic secondary schools. A key nominated RE staff member in each schools was to provide general information about the scope and timetabling of retreats across the secondary school, especially in years 11-12. *Survey 2*: Survey of the teachers who were involved in the conduct of year 11-12 retreats. *Survey 3*: Survey of the teachers who were not involved in retreat work. *Survey 4*: Survey of the views of Year 11-12 students. In his conclusion (chapter 8), Rossiter offers a number of significant details which will be here simply stated: a strong endorsement of the personal development and religious aims of retreats; he enormous debt owed to teachers committed to the conduct of religious retreats; young people strongly affirm the social and spiritual value of the retreat; the positive experience of young people identified as “other Christians”, “non-Christian” or “no religion”; valued personal experiences included “personal, friendship, community, reflection, affirmation, celebration, prayer;” teachers confirm their views about the value of retreats and their personal commitment to them. This research-based study offers material for further discussion and debate about work with young people at diocesan and national level. It has implications as well for religious education in Catholic schools. The study implicitly recognises why Catholic schools are valuable and offers a strong justification for what some countries call their ‘special character.’ [...]. (from: *Foreword* by Gerard Rummery, pp.VI-VII). While informative for school educators interested in school retreats, this Report may also be useful for people concerned more generally with youth retreats and youth ministry in other contexts both in Australia and overseas.

¹ Graham ROSSITER, **Research on Retreats: The views of the teachers and senior students about retreats in Australian Catholic secondary schools**, ACU/Australian Catholic University, 2016, pp. X + 211. The Report is available here : <http://e-learn.acu.edu.au/grrossiter/retreats/REPORT-ResearchOnRetreats-GRossiter-28-7-16.pdf>
Contact: graham.rossiter@acu.edu.au

BRASIL **Estado laico e Ensino religioso nas escolas públicas**

Curitiba, Junho de 2016 - O Conselho nacional do Ministério Público brasileiro publicou no mês de maio 2016 o *Roteiro de atuação do Ministério Público – Estado laico e ensino religioso nas escolas públicas* (Brasília, maio 2016, 37pp). Sendo que objetivo fornecer subsídios para auxiliar os membros do Ministério Público a defenderem o Estado laico, tendo em vista as recorrentes violações à Constituição da República praticadas no sistema de ensino público do País. Esta publicação, elaborada a partir de textos legislativos, contextualiza e confirma que o ensino religioso não pode de forma alguma em um Estado laico favorecer o proselitismo. “O caráter facultativo do ensino religioso (ER) deve ser concretizado sem prejuízo ao aluno. Os espaços escolares devem oferecer alternativas aos alunos. A ausência de disciplina ou atividade alternativa nos horários disponíveis para o ER é um elemento que pode evidenciar ofensa à facultatividade, notadamente se o aluno precisa frequentar o ER para cumprir a carga horária. A oferta do ER deve ser direcionada de forma clara às famílias, mediante esclarecimentos e predefinição de atividades ou matérias pedagógicas alternativas: – Verificar se o ER é facultativo; – Verificar efetiva oferta de alternativas educacionais, dentro da carga horária; – Verificar, nos termos da matrícula escolar, se existe ressalva expressa quanto à facultatividade do ER; – Verificar se as disciplinas e as atividades pedagógicas alternativas ao ER constam expressamente dos termos da matrícula; – Verificar se as disciplinas alternativas ao estudo religioso contam com regulamentação eficiente, quadro de professores e espaço físico adequado para a garantia da carga horária do aluno; – Verificar se há impedimentos ou restrições à saída do ER facultativo assim que é feito o requerimento. – Verificar se o conteúdo do ER encontra-se desvinculado de qualquer caráter confessional; – Verificar, para isso, se há proselitismo por meio de discursos, símbolos ou ações; – Observar que a intolerância religiosa muitas vezes não está dissociada do racismo”. (*Sérgio Junqueira, GPER*)

■ <http://www.gper.com.br/newsletter/2e7cff4d3034d2947137318fc00b2f3d.pdf>

COSTA RICA - Educación religiosa ya no se centrará más en catolicismo

El Ministerio de Educación Pública (MEP) de Costa Rica reveló que la educación religiosa en escuelas y colegios públicos tendrá ciertas modificaciones. La decisión se da después de que la Sala IV, en su voto número 2023-2010, le ordenara al MEP cambiarlos porque estaban centrados en el catolicismo. "...el programa de Educación Religiosa entra en esta reforma y requiere ajustes, en los que se está trabajando, para su presentación al inicio del 2016 al Consejo Superior de Educación", explicó José Marvin Salazar, jefe del Departamento de Educación Religiosa del MEP, al diario *La Nación* de Costa Rica. Salazar añadió que se trabajan en tres ejes curriculares que trascienden el enfoque de religión "para impulsar la formación de la dimensión religiosa y espiritual de la persona", sin doctrina ni proselitismo. Estos ejes van en torno a la promoción de la identidad cristiana de la persona al servicio de la sociedad y cultura, la responsabilidad y el compromiso cristiano, informa *La Nación*. El MEP mantiene un diálogo con las distintas confesiones religiosas para que brinden sus aportes al programa. Rigoberto Vega, director de la Federación Alianza Evangélica de Costa Rica, dijo que está de acuerdo con los planteamientos del nuevo programa, los cuales se enfocan en los valores éticos, morales y espirituales, pero más de una manera integral. "Bajo este marco no afecta ni a un grupo ni a otro. La educación religiosa no debe ser proselitista como se hacía antes. Nos parece oportuno el camino por el cual están queriendo llevar estos programas", manifestó Vega. Por su parte, Federico Cruz, de la Conferencia Episcopal de Costa Rica, manifestó que en general hay un consenso.

■ <http://www.noticiacristiana.com/educacion/educacion-publica/2016/02/educacion-religiosa-en-costa-rica-ya-no-se-centrara-mas-en-catolicismo.html>

ISRAEL Educación y religión en el Estado de Israel

[...] La educación escolar es un aspecto relevante en las tensiones entre Estado y religión en Israel. El texto legal básico que define el papel de la religión en las escuelas israelíes es la Ley Estatal de Educación del año 1953, que ha sufrido diversas modificaciones. La Ley unificó el sistema educativo, pero ha consentido currículos diferenciados. Actualmente se reconoce un sistema educativo general y un sistema acomodado a la minoría árabe. El Estado reconoce algunas escuelas no estatales (religiosas) y les otorga fondos públicos. Entre la mayoría judía hay: escuelas públicas no religiosas, que incluyen numerosos elementos con connotaciones religiosas; escuelas religiosas controladas por los ortodoxos; hay también escuela controladas por los grupos ultra-ortodoxos no sionistas. Los alumnos de las escuelas judías religiosas (*yeshivot*) son eximidos del servicio militar, cuestión controvertida en la sociedad israelí. La controversias jurídicas en materia educativa se han centrado en el conflicto entre la libertad de los padres sobre la educación de sus hijos y los programa estatales restringiendo en cierta medida esa libertad en aras a conseguir una mayor integración e igualdad en la estructura educativa. Los esfuerzos integradores en el ámbito educativo no han pretendido sin embargo cambiar el modelo educativo vigente, que distancia el sistema educativo judío y árabe.

■ (Montserrat Gas-Aixendri, *Laicidad, ciudadanía e identidad religiosa en el Estado de Israel*, in "Quaderni di diritto e politica ecclesiastica", vol. 24 (2016) 1, 232-249 (245).

LIBAN L'enseignement religieux aux prises d'une société multireligieuse

Dans un pays de 18 communautés religieuses officiellement reconnues, la Constitution reconnaît le droit des communautés d'avoir leurs écoles, et subordonne cette liberté d'enseignement au respect de la « dignité des confessions ». En particulier, le débat sur l'enseignement religieux à l'école a passé sur le plan institutionnel par quatre étapes : 1/ Un horaire pour tous dans le cursus scolaire : les programmes, tant pour les écoles privées que pour les écoles officielles, ont toujours prévu l'affectation d'un horaire hebdomadaire pour l'enseignement religieux, en laissant aux instances religieuses la pleine liberté d'en déterminer le contenu et l'organisation. Dès 1968, cet enseignement a été introduit en raison d'une heure hebdomadaire en tant que matière obligatoire pour tous les cycles. En 1995, une commission mixte islamo-chrétienne a été chargée par le ministère de l'éducation, de rédiger un manuel commun. Tentative échouée, au profit d'un projet d'un manuel distinct pour chrétiens et un autre pour musulmans, à condition que, au cycle secondaire, un complément sur l'islam soit joint au manuel chrétien, et un complément sur le christianisme soit joint au manuel musulman. Mais encore une fois sans résultats. 2/ en 1997 survint la suppression gouvernementale de l'enseignement religieux dans les écoles officielles,

qui toutefois gardaient la liberté d'assurer l'instruction religieuse en fin de semaine et pour les élèves qui le souhaitaient. 3/ suite à une forte opposition, un décret de 1999 rétablit l'heure hebdomadaire d'enseignement religieux, a condition de suivre, dans les classes primaires, « un manuel unique pour les chrétiens et un manuel unique pour les musulmans, mais chacun contenant un complément qui fait connaître l'autre religion », et, dans les classes secondaires, « un manuel commun aux deux religions, qui contient un tronc commun sur les valeurs partagées par les deux traditions ». 4/ en l'an 2000, une circulaire ministérielle demande aux écoles de « poursuivre le statu quo », ce qui revient à dire: une heure hebdomadaire pour tous selon les confessions; l'administration scolaire ne peut s'y opposer, les parents non plus; l'évêché désigne les titulaires, qui seront rémunérés par l'église diocésaine. La même procédures s'applique aux communautés musulmanes ».

Actuellement, les options libanaises en cette matière sont à la fois simples, complexes et pragmatiques, fruit d'une longue maturation historique qu'il est dangereux et fort coûteux de heurter ou de bouleverser. Elles se résument en ces trois points : « 1/ *Promouvoir une culture religieuse* : le désir libanais de vivre ensemble ne s'est jamais effacé, malgré des années de guerres, dans une société où les différentes communautés se définissent par des paramètres religieux et où il est important qu'elles arrivent à se situer les unes par rapport aux autres sur le plan des croyances, des pratiques et des valeurs spirituelles profondes et partagées. « Laïcité de combat ? de neutralité ? D'ouverture ? Le Liban opte délibérément pour une laïcité d'ouverture en reconnaissant la place et la pleine légitimité du fait religieux en société, fait fondateur en quelque sorte de l'entité nationale libanaise ». 2/ *Dépolitiser le religieux dans le débat éducatif*. (...) Après tant de polémiques, on comprendra, entre autres, que la perspectives d'un manuel conjoint de culture religieuse puisse sécuriser la plupart des instances et circonscrire la polémique conflictuelle. 3/ *Assainir le contenu de l'enseignement religieux* en conformité avec l'exigence constitutionnelle de « respect » : beaucoup de travail reste à faire au Liban, situé dans une région où la dérive idéologique et dogmatique est facile et tentante. Mais les chances libanaises de traduire la synthèse libanaise islamo-chrétienne dans la pédagogie vécue est exaltante et hautement possible ».

■ (Extraits de l'article d'Antoine Messarra, *Religion et citoyenneté dans une société multicommunautaire : Le cas du Liban. Problèmes, contenu et perspectives d'action*, « Quaderni di diritto e politica eccles. », 24 (2016) 1, 183-213).

RUSSIA Scuole d'eccellenza e insegnanti sottopagati

Dal passato regime sovietico la Russia ha ereditato un sistema scolastico efficiente. La percentuale di diplomati di livello medio superiore è la più alta del mondo. In questa felice età del consumismo anche in Russia gli adulti soffrono di regressione delle capacità di lettura e calcolo, ma la percentuale di persone con sufficienti o buone capacità supera la media internazionale e si lascia largamente indietro paesi come Francia, Stati Uniti, Regno Unito, Germania. Per undici anni l'istruzione è obbligatoria e gratuita, la spesa grava sullo stato. L'università ha risultati eccellenti nei settori tecnico-scientifici ma anche nell'apprendimento delle lingue straniere, e chi le frequenta ha un sostegno economico. Il sistema poggia sull'impegno collettivo e anche, in misura notevole, sulle basse paghe dei docenti, da 10mila a 15mila rubli al mese (da 140 a 200 euro). Gli insegnanti cominciano a lamentarsi, in genere, come là è prudente fare, "a bassa voce". Però secondo *Novaja Gazeta*, il giornale di Anna Politkovskaja, qualcuno ha osato ricordare in pubblico all'attuale premier, Dmitrij Medvedev, che i poliziotti guadagnano cinque volte di più di un insegnante. E lui ha risposto: "Vero, io e il mio partito 'Russia unita' lo sappiamo, ma la vostra è una missione. Se cercate quattrini, dedicatevi agli affari". *Novaja Gazeta* ora chiede le sue dimissioni. (Tullio De Mauro, già ministro PI italiano, in "Internazionale" n.1167, 19 agosto 2016, p.97).

USA "Combating religious discrimination today". Final report, by U.S. Departement of Justice

Government officials and community members discussed issues related to religious discrimination in employment at a roundtable held in Birmingham, Alabama, on April 20, 2016, and published a final Report, July 2016, 40 pages. In the field of Education (pages 12-16), the report underlines: "Federal laws, including *Title IV of the Civil Rights Act of 1964*, prohibit religious discrimination in educational institutions. Yet despite these protections, students of all ages and grade levels too often find themselves bullied or harassed because of their religious beliefs. Roundtable Participants, while recognizing limitations on teaching about religion or religious practices in schools, also regularly returned to the theme of making sure that our nation's students learn about – and develop an understanding of – diverse religious communities. Participants repeatedly emphasized the need for additional guidance, more robust outreach, and enhanced communication about Federal government resources around all of these issues".

Among the themes and problems the report alarms on several subjects as:

“Increase in religion-based bullying and harassment - Need to create an environment where all students, regardless of their faith background, are treated as persons of equal worth who are entitled to mutual respect - Addressing the role that parents may play in contributing to religious intolerance in schools - Addressing the role the teachers may play in contributing to or otherwise perpetuating student harassment - Educators’ lack of awareness or knowledge about civil rights protections - Roadblocks to teaching students about religion in K-12 classrooms - Access to reasonable religious accommodation - Challenges regarding religious diversity in Colleges and Universities.

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DICTIONARIES • HANDBOOKS • REFERENCE BOOKS • REPORTS • YEARBOOKS

01. CONSEIL DE L'EUROPE (ed.), *Droits de l'homme dans les sociétés culturellement diverses*, Ed. Conseil de l'Europe, Strasbourg 2016, versions anglaise et française, format PDF, 182pp – <http://book.coe.int/> - Cette publication actualisée contient les *Lignes directrices du Comité des Ministres aux États membres sur la protection et la promotion des droits de l'homme dans les sociétés culturellement diverses* ainsi que la Compilation des normes du Conseil de l'Europe relatives aux principes de liberté de pensée, de conscience et de religion et liens avec d'autres droits de l'homme qui ont inspiré les lignes directrices. Il s'agit de la Convention européenne des droits de l'homme et de la jurisprudence de la Cour européenne des droits de l'homme, mais aussi des conclusions et recommandations émanant d'autres mécanismes de suivi et organes du Conseil de l'Europe. Les *Lignes directrices* sont innovantes en ce qu'elles ne présentent pas les standards de manière isolée, mais en lien avec d'autres droits de l'homme tels que la liberté d'expression, la liberté d'association et de réunion ou le droit à la vie privée. Elles ont été conçues comme un outil réaliste et pratique reflétant l'interaction souvent complexe des différents droits au sein des sociétés diverses.

02. *Encyclopaedia of Law and Religion (SET)*, edited by Gerhard Robbers and W. Cole Durham, Jr; Associate Editor: Donlu Thayer, Brill 2016 - <http://www.brill.com/products/book/encyclopedia-law-and-religion-set> - In recent years, issues of freedom of religion or belief and state-religion relations have become increasingly important worldwide. While some works have treated such issues regionally, this Encyclopedia is unique in its breadth, covering all independent nations and jurisdictions as well as the major international organizations, treating the relation between law and religion in its various aspects, including those related to the role of religion in society, the relations between religion and state institutions, freedom of religion, legal aspects of religious traditions, the interaction between law and religion, and other issues at the junction of law, religion, and state. Offered online and in five print volumes – Africa, the Americas, Asia, Europe, Oceania, Special Territories, International Organizations and Index – this work is a valuable resource for religious and legal scholars alike. Each article provides the following information for the broadest comparative advantage: • Social facts • Historical background • Position of religion in the legal system • Individual religious freedom • Legal status of religious communities • Right of autonomy • Active religious communities and cultures • Labour law within religious communities • Religious assistance in public institutions • Legal position of religious personnel and members of religious orders • Matrimonial and familial laws • Religious and criminal laws and • Country-specific issues.

03. *Encyclopaedia of Islam*, edited by Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas and Everett Rowson, Brill July 2016 - <http://www.brill.com/products/book/encyclopaedia-islam-three-2016-4> - The Third Edition of Brill's Encyclopaedia of Islam appears in four substantial segments each year, both online and in print. The new scope includes comprehensive coverage of Islam in the twentieth century and of Muslim minorities all over the world. This Part 2016-4 of the Third Edition of Brill's Encyclopaedia of Islam will contain 70 new articles, reflecting the great diversity of current scholarship in the fields of Islamic Studies.

04. B.J.HILBERATH, E.JUNGEL, M.ECKERT, E HERMS (eds.), *Lessico delle Opere teologiche*, Queriniana, Brescia 2016, 862pp – Il volume è una fonte indispensabile per la ricerca teologico-religiosa, che non si astiene dal misurarsi anche con altre

discipline (in primis, quella filosofica) che hanno, nel corso della loro storia, partorito opere per nulla estranee alla riflessione teologica. Ottimo sussidio per gli studenti di teologia e di scienze della religione, ma anche per quanti sono interessati, come studiosi o come cultori di specifici ambiti di competenza, a meglio comprendere e contestualizzare l'intelligenza dei fenomeni storici, attingendo alle stesse fonti teologiche. (cf G. Coccolini, *Regno* 12/2016, 356).

05. Willis J. JENKINS, Mary Evelyn TUCKER, John GRIM, *Routledge Handbook of Religion and Ecology*, Routledge 2016, 462pp - https://books.google.it/books?id=h4C3DAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The moral values and interpretive systems of religions are crucially involved in how people imagine the challenges of sustainability and how societies mobilize to enhance ecosystem resilience and human well-being. The *Routledge Handbook of Religion and Ecology* provides the most comprehensive and authoritative overview of the field. It encourages both appreciative and critical angles regarding religious traditions, communities, attitude, and practices. It presents contrasting ways of thinking about "religion" and about "ecology" and about ways of connecting the two terms. Written by a team of leading international experts, the *Handbook* discusses dynamics of change within religious traditions as well as their roles in responding to global challenges such as climate change, water, conservation, food and population. It explores the interpretations of indigenous traditions regarding modern environmental problems drawing on such concepts as lifeway and indigenous knowledge. This volume uniquely intersects the field of religion and ecology with new directions within the humanities and the sciences. This interdisciplinary volume is an essential reference for scholars and students across the social sciences and humanities and for all those looking to understand the significance of religion in environmental studies and policy.

06. Josef MERI, *The Routledge handbook of Muslim-Jewish relations*, Routledge 2016, 546pp - https://books.google.it/books?id=OXF9DAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - This Handbook invites readers to deepen their understanding of the historical, social, cultural, and political themes that impact modern-day perceptions of interfaith dialogue. The volume is designed to illuminate positive encounters between Muslims and Jews, as well as points of conflict, within a historical framework. Among other goals, the volume seeks to correct common misperceptions about the history of Muslim-Jewish relations by complicating familiar political narratives to include dynamics such as the cross-influence of literary and intellectual traditions. Reflecting unique and original collaborations between internationally-renowned contributors, the book is intended to spark further collaborative and constructive conversation and scholarship in the academy and beyond.

07. *World Christian Database*, General Editors: Todd M. Johnson & Gina A. Zurlo, co-published with the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary, Brill, updated as of 1 July 2016. <https://mail.google.com/mail/u/0/#inbox/156783094619c24c> - As of 2007 Brill is the publisher of the *World Christian Database* (WCD), which complements the *World Religion Database*. The WCD is updated quarterly. It includes detailed information on 9,000 Christian denominations and on religions in every country of the world. Extensive data are available on 238 countries and 13,000 ethnolinguistic peoples, as well as on 5,000 cities and 3,000 provinces. This extraordinary database is an invaluable reference tool for professionals, scholars, students, agencies, health organizations, and news media. Information is readily available on religious activities, growth rates, religious literature, worker activity, and demography. Additional secular data is included on population, health, education, languages, and communication. All this information makes the WCD an invaluable resource for anyone interested in Christian and religious demography and the history of Christianity. Thousands of sources are evaluated and reviewed on a weekly basis by a professional staff dedicated to expanding and updating the WCD. There is no other resource completely focused on providing global statistics on World Christianity today.

08. *World Religion Database. International Religious Demographic Statistics and Sources*, Editors: Todd M. Johnson and Brian J. Grim, co-published with the Institute on Culture, Religion and World Affairs, Boston University, Brill, updated as of 1 July 2016 - The *World Religion Database* (WRD) contains detailed statistics on religious affiliation for every country in the world. It is the major source to render a definitive picture of international religious demography. The WRD provides both current and historical data, as well as sophisticated forecasts of future developments. For each of the world's religions, best estimates at multiple dates for the period 1900 to 2050 are given. The WRD also offers access to the sources which underlie the figures in the database, such as censuses and surveys. Through an interactive feedback mechanism users can leave comments on sources or methodology related to any figure reported in the WRD. The WRD is constantly updated with new sets of data as they become available, such as estimates of religious affiliation at the province level and religious freedom information for all countries in the world. No other database available today is as comprehensive.

ESSAYS • MONOGRAPHS • THESES

09. David ALDRIDGE, *A Hermeneutics of Religious Education*, Bloomsbury, London 2015, 232pp - <http://www.bloomsbury.com/uk/a-hermeneutics-of-religious-education-9781441114426/> - What does it mean to understand a religion? How should the concept of truth be addressed in the contemporary classroom? What is the proper subject matter of religious education and how does it relate to other subjects and the school curriculum as a whole? Despite the prevalence of literature on these subjects, these issues are far from resolved and consequently the place and nature of religious education in our schools is precarious and confused. *A Hermeneutics of Religious Education* argues that although the tradition of philosophical hermeneutics has transformed both educational thought and the academic discipline of religious studies, the literature of religious education

pedagogy has paid only limited attention to these developments. To engage with them fully entails a transformation of our understanding of religious education and its importance in a curriculum of the twenty-first century.

10. Elizabeth ARWECK, *Young people's attitudes to religious diversity*, Routledge, 2016, 316 pp - <https://www.routledge.com/products> - Investigating the hitherto unexplored topic of how young people understand and relate to religious diversity in the social context in which they are growing up, this book makes a significant contribution to the existing body of literature on religious diversity and multiculturalism. It closes a gap in knowledge about young people's attitudes to religious diversity, and reports data gathered across the whole of the UK as well as comparative chapters on Canada, USA and continental Europe (with particular reference to Germany). Reporting findings from both qualitative and quantitative research which reveal, for example, the importance of the particular social and geographical context within which young people are embedded, the volume addresses young people's attitudes towards the range of 'world religions' as well as non-religious stances and offers an interdisciplinary approach through the different analytical perspectives of the contributors.

11. Ednan ASLAN, Ranja EBRAHIM, Marcia HERMANSEN (eds.), *Islam, religions, and pluralism in Europe*, Springer 2016, 302pp - <http://www.springer.com/gp/book/9783658129613> - Religious and ethnic diversity have become crucial and pressing concerns in Europe: in particular, the presence of Muslims, their integration, citizenship, and how to deal with the influx of refugees. Can we draw on the resources of religions and their leaders for models of peaceful coexistence or do religious identities constitute obstacles to cooperation and unity? This volume treats "Islam, Religions, and Pluralism in Europe" based on a 2014 conference in Montenegro. Experts analyze Islam and Muslim issues as well as Christian perspectives and state social policies. Case studies drawn from Western and Eastern Europe including the Balkans, constructively review and interrogate diverse theological, philosophical, pedagogical, legal, and political models and strategies that deal with pluralism.

12. Jenny BERGLUND, Yafa SHANNEIK, Brian BOCKING (eds.), *Religious education in a global-local world*, Springer 2016, VIII+243pp - http://www.springer.com/it/book/9783319322872?wt_mc=ThirdParty.SpringerLink.3.EPR653>About_eBook - This book examines Religious Education (RE) in over ten countries, including Australia, Indonesia, Mali, Russia, UK, Ireland, USA, and Canada. Investigating RE from a global and multi-interdisciplinary perspective, it presents research on the diverse past, present, and possible future forms of RE. In doing so, it enhances public and professional understanding of the complex issues and debates surrounding RE in the wider world. The volume emphasizes a student-centred approach, viewing any kind of 'RE', or its absence, as a formative lived experience for pupils. It stresses a bottom-up, sociological and ethnographic/anthropological research-based approach to the study of RE, rather than the 'top down' approaches which often start from prescriptive legal, ideological or religious standpoints. The twelve chapters in this volume regard RE as an entity that has multiple and contested meanings and interpretations that are constantly negotiated. For some, 'RE' means religious nurturing, either tailored to parental views or meant to inculcate a uniform religiosity. For others, RE means learning about the many religious and non-religious world-views and secular ethics that exist, not promoting one religion or another. Some seek to avoid the ambiguous term 'religious education', replacing it with terms such as 'education about religions and beliefs' or 'the religious dimension of intercultural education'.

13. Rossella BOTTONI, Rinaldo CRISTOFORI, Silvio FERRARI (eds.), *Religious rules, State law, and normative pluralism. A comparative overview*, Springer 2016, 420pp - <http://www.springer.com/gp/book/9783319283333> - This book is devoted to the study of the interplay between religious rules and State law. It explores how State recognition of religious rules can affect the degree of legal diversity that is available to citizens and why such recognition sometime results in more individual and collective freedom and sometime in a threat to equality of citizens before the law. The first part contains a few contributions that place this discussion within the wider debate on legal pluralism. While State law and religious rules are two normative systems among many others, the specific characteristics of the latter are at the heart of tensions that emerge with increasing frequency in many countries. The second part is devoted to the analysis of about 20 national cases that provide an overview of the different tools and strategies that are employed to manage the relationship between State law and religious rules all over the world.

14. Dounia BOUZAR, *Comment sortir de l'emprise 'djihadiste'?*, Les Editions de l'Atelier, Paris 2015, 169pp - « Le phénomène de la radicalisation touche une frange de la jeunesse appartenant à des milieux sociaux et confessionnels divers, mais sans connaissance réelle de l'islam. Le discours djihadiste offre à ces jeunes en rupture de ban la possibilité de retourner des failles identitaires en sentiment de toute-puissance. Les différentes étapes du processus d'embrigadement qui est décrit sont proches de l'emprise mentale des sectes et passent à 99% par internet. [...] Un travail de prévention ne gagnerait-il pas en efficacité en ayant lieu au sein même des mosquées et dans les écoles ? D'une manière générale, il interroge l'ensemble des éducateurs et des responsables religieux sur les lieux et les moyens de transmission d'une culture religieuse solide favorisant la liberté de consciences » (N. Sarthou-Lajus, in *Etudes*, janvier 2016, p.141-142).

15. M. BURCHARDT, M. WOHLRAB-SAHR, M. MIDDELL (eds.), *Multiple secularities beyond the West. Religion and modernity in the global age*, De Gruyter, 2015, 320pp - « La douzaine d'études rassemblées dans ce volume se répartissent en cinq ensembles régionaux: le monde indien, l'aire arabo-islamique, le cas du Japon, la mosaïque africaine, l'Europe orientale après le communisme. Chacune à sa manière, ces études amènent à opérer un décentrement par rapport au modèle occidental de modernité. Elles en critiquent les prétentions d'universalité sans méconnaître pour autant les tendances lourdes de la globalisation. Elle soulignent la diversité du terreau culturel et le caractère souvent hybride des discours et des pratiques sociales,

en particulier en ce qui concerne le champ du religieux. Sociologues et anthropologues sont par là invités à repenser bien des traditions intellectuelles de leur discipline tout en remettant en honneur les études comparatives. Est-il nécessaire d'ajouter que ces analyses et ces défis concernent également les pasteurs et les théologiens ? » (J. Scheuer, dans *Nouvelle revue théologique*, tome 138 n.3, juillet-sept. 2016, 451 et 455).

16. Andrew DAWSON (ed.), *The politics and practice of religious diversity. National contexts, global issues*, Routledge 2016, 208pp – <https://www.routledge.com/The-Politics-and-Practice-of-Religious-Diversity-National-Contexts-Global/Dawson/p/book/9781138791817> - The book engages with one of the most characteristic features of modern society. An increasingly prominent and potentially contentious phenomenon, religious diversity is intimately associated with contemporary issues such as migration, human rights, social cohesion, socio-cultural pluralisation, political jurisdiction, globalisation, and reactionary belief systems. This edited collection of specially-commissioned chapters provides an unrivalled geographical coverage and multidisciplinary treatment of the socio-political processes and institutional practices provoked by, and associated with, religious diversity. Alongside chapters treating religious diversity in the 'BRIC' countries of Brazil, Russia, India and China, are contributions which discuss Australia, Finland, Mexico, South Africa, the UK, and the United States. This book provides an accessible, distinctive and timely treatment of a topic which is inextricably linked with modern society's progressively diverse and global trajectory. Written and structured as an accessible volume for the student reader, this book is of immediate interest to both academics and laypersons working in mainstream and political sociology, sociology of religion, human geography, politics, area studies, migration studies and religious studies.

17. Adam DINHAM, Mathew FRANCIS (eds.), *Religious literacy in policy and practice*, Policy Press, Bristol 2016, 256pp - https://books.google.it/books?id=bUrRDAAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs_navlinks_s - It has long been assumed that religion is in decline in the West. However, it continues to have an important yet contested role in individual lives and in society at large. Furthermore, half a century or so in which religion and belief were barely talked about in public has resulted in a pressing lack of religious literacy, leaving many ill-equipped to engage with religion and belief when they encounter them in daily life in relationships, law, media, the professions, business and politics, among others. This valuable book is the first to bring together theory and policy with analysis and expertise on practices in key areas of the public realm to explore what religious literacy is, why it is needed and what might be done about it. It makes the case for a public realm which is well equipped to engage with the plurality and pervasiveness of religion and belief, whatever the individual's own stance. It is aimed at academics, policy-makers and practitioners interested in the policy and practice implications of the continuing presence of religion and belief in the public sphere."

18. Anver EMON (ed.), *Islamic and Jewish legal reasoning. Encountering our legal Other*, Oneworld Publications, London 2016, 304pp - By pairing a scholar of Islamic law with a scholar of Jewish law, a unique dynamic is created, and new perspectives are made possible. These new perspectives not only enable an understanding of the other's legal tradition, but most saliently, they offer new insights into one's own legal tradition, shedding light on what had previously been assumed to be outside the scope of analytic vision. In the course of this volume, scholars come together to examine such issues as judicial authority, the legal policing of female sexuality, and the status of those who stand outside one's own tradition. Whether for the pursuit of advanced scholarship, pedagogic innovation in the classroom, or simply a greater appreciation of how to live in a multi-faith, post-secular world, these encounters are richly-stimulating, demonstrating how legal tradition can be used as a common site for developing discussions and opening up diverse approaches to questions about law, politics, and community. *Islamic and Jewish Legal Reasoning* offers a truly incisive model for considering the good, the right and the legal in our societies today.

19. François GUESNET, Cécile LABORDE, Lois LEE (eds.), *Negotiating Religion : cross-disciplinary perspectives*, Routledge 2016, 296pp - https://books.google.it/books?id=mcnmDAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Negotiating religious diversity, as well as negotiating different forms and degrees of commitment to religious belief and identity, constitutes a major challenge for all societies. Recent developments such as the 'de-secularisation' of the world, the transformation and globalisation of religion and the attacks of September 11 have made religious claims and religious actors much more visible in the public sphere. This volume provides multiple perspectives on the processes through which religious communities create or defend their place in a given society, both in history and in our world today. Offering a critical, cross-disciplinary investigation into processes of negotiating religion and religious diversity, the contributors present new insights on the meaning and substance of negotiation itself. This volume draws on diverse historical, sociological, geographic, legal and political theoretical approaches to take a close look at the religious and political agents involved in such processes as well as the political, social and cultural context in which they take place. Its focus on the European experiences that have shaped not only the history of 'negotiating religion' in this region but also around the world, provides new perspectives for critical inquiries into the way in which contemporary societies engage with religion. This study will be of interest to academics, lawyers and scholars in law and religion, sociology, politics and religious history.

20. Kaisa HAHN, Pia-Maria NIEMI, Rita JOHNSON LONGFOR, *Diversities and interculturality in textbooks: Finland as an example*, Cambridge Scholars Publishing, 2015, 202pp - [http://nordicom.statsbiblioteket.dk/ncom/en/publications/diversities-and-interculturality-in-textbooks\(7d1ac1a8-6448-4ee7-b83d-7dcda59a4dc\)/export.html](http://nordicom.statsbiblioteket.dk/ncom/en/publications/diversities-and-interculturality-in-textbooks(7d1ac1a8-6448-4ee7-b83d-7dcda59a4dc)/export.html) - Textbooks are crucial in shaping today's global and diverse world. They can contribute to making it both better and more intercultural, but also, on occasion, create limited and biased ideas about the Other. This collected volume undertakes multidisciplinary research into textbooks, taking one

of the best education systems in the world Finland as an example. The authors investigate the issue of diversities in textbooks from multiple perspectives, disciplines, school levels and content areas. Together, the chapters provide examples of hidden ideologies, (neo-)stereotyping and othering when looking beneath the surface of texts and illustrations. The authors also present concrete tools that can be used for analysing diversities and interculturality in textbooks. In addition, the chapters will serve to develop teachers and students abilities to encounter diversities and similarities in ways that enhance their sensitivity, self-reflexivity and criticality. This volume will be of interest for students in educational sciences; pre-service teachers and in-service teachers of various school subjects; teacher educators; and researchers in the areas of subject didactics, multicultural and intercultural education, language education, educational leadership, curriculum, and policy.

21. Douglas IRVIN-ERICKSON, *Interfaith contributions to nurturing Cultures of Peace*, a chapter in book *Violence, Religion, Peacemaking*, Springer 2016, pp.1-19 - link.springer.com/chapter/10.1057/978-1-137-56851-9_1 - The Introduction provides an overview of the scope of the volume, and outlines a working definition of several concepts that are implicitly at the core of the book, including the concepts of peace, religion, violence, structural violence, interreligious peacemaking (or, peacebuilding), and cultures of peace. From this basis, the chapter presents a critical overview of the way religion and peace has been conceptualized within the tradition of Western philosophy and the social sciences, with the goal of opening up a space for new avenues in the study and practice of religion and peace that are global and interdisciplinary in scope.

22. Denis JEFFREY, *Laïcité et signes religieux à l'école*, Presses Universitaires Laval, Québec 2015, 212pp - <http://www.pulaval.com/produit/laicite-et-signes-religieux-a-l-ecole> - Dans notre société de plus en plus diversifiée, la laïcité apparaît comme un projet fondamental qui vise à permettre à chacun d'exprimer ses différences et de cohabiter pacifiquement dans l'espace public. Toutefois, le thème des signes religieux ostensibles chez les agents de l'État soulève de vifs débats. Ces signes doivent-ils être interdits ? Les enseignants devraient-ils laisser à la maison toutes marques d'appartenance religieuse ? Devraient-ils taire leurs convictions religieuses, politiques ou philosophiques ? Les auteurs invités à collaborer à ce livre présentent ici, dans une langue accessible, des positions divergentes, mais éclairantes, sur ces questions.

23. Peter JUVILER, Carrie GUSTAFSON (eds), *Religion and human rights: competing claims?*, Routledge 2016, 256pp - <https://www.routledge.com/products> - Much has been written about the issue of religious freedom and church-state relations. The contributors to this book, however, take up another side of the question: what has been the impact of religion on human rights. Representatives from various religious traditions address a broad range of topics, from environmental rights to the basic validation of human rights, to the rights of women in India and Iran and within Orthodox Judaism, to the global imposition of criminal justice, to pressures for democratization within the Catholic Church in Latin America. The six major essays, along with their accompanying "replies" answer questions and raise issues in a provocative and compelling debate.

24. Philipp KLUTZ (ed.), *Religious Education faces the challenge of religious plurality. A qualitative-empirical study in Vienna*, Waxmann 2016, 270 Seiten - <https://www.waxmann.com/waxmann-buecher/> - In Europe RE in schools is predominantly organised denominationally. Growing religious plurality in particular is increasingly presenting a challenge for this organisational model. The question of how RE should be organised is currently the subject of controversial debate within the field of religious education studies. Is an alternative format even thinkable for those who hold responsibility for RE in schools? This study dedicates itself to Vienna, which like other European cities, is characterised by a high degree of religious plurality. The study employs a qualitative-empirical approach, in order to take a close look at the discourse around RE within two schools for upper secondary education, where it is coming up against its organisational limits. This study analyses group discussions with RE teachers and with members of the school community committee (an elected body consisting of teacher, pupil and parent representatives, as well as the head of school). Research into these often implicit attitudes towards religion and RE is vital for the development of future oriented forms of RE. This study offers a valuable contribution to context sensitive RE studies.

25. David LEWIN, Alexandre GUILHERME, Morgan WHITE (eds.), *New perspectives in Philosophy of education. Ethics, Politics and Religion*, Bloomsbury 2016, 256pp. - <http://www.bloomsbury.com/uk/new-perspectives-in-philosophy-of-education-9781474282642/> - This book seeks to build a bridge between philosophical reflection and socio-political action by developing a range of critical discussions in the areas of ethics, politics and religion. This volume brings together established authorities and a new generation of scholars to ask whether philosophy of education can contribute to political and social discourse, or whether it is destined to remain the marginal gadfly of mainstream ideology. The philosophy of education stands in danger of becoming a neglected field at precisely the moment we need to be able to reflect upon the increasingly apparent costs of the technocratic attitude to education. While many of the educational policy discussions of recent years seem far-reaching and radical, critical debate surrounding these initiatives remain largely at a populist level. *New Perspectives in Philosophy of Education* provides contemporary responses to philosophical issues that bear upon educational studies, policies and practices, contributing to the debate on the role of philosophy of education in an increasingly fractured intellectual milieu.

26. Todd LEWIS and Gary DE ANGELIS (eds.), *Teaching Buddhism. New insights on understanding and presenting the traditions*, Oxford University Press, 2017 (abstract online 10 August 2016) - <https://global.oup.com/academic/product/teaching-buddhism-9780199373093?cc=it&lang=en&#> - Buddhist studies is a rapidly changing field of research, constantly transforming and adapting to new scholarship. This creates a problem for instructors, both in a university setting and in monastic schools, as they try to develop a curriculum based on a body of scholarship that continually shifts in focus and expands to new areas.

Teaching Buddhism establishes a dialogue between the community of instructors of Buddhism and leading scholars in the field who are updating, revising, and correcting earlier understandings of Buddhist traditions. Each chapter presents new ideas within a particular theme of Buddhist studies and explores how courses can be enhanced with these insights. Contributors in the first section focus on the typical approaches, figures, and traditions in undergraduate courses, such as the role of philosophy in Buddhism, Nagarjuna, Yogacara Buddhism, tantric traditions, and Zen Buddhism. They describe the impact of recent developments-like new studies in the cognitive sciences-on scholarship in those areas. Part Two examines how political engagement and ritual practice have shaped the tradition throughout its history. Focus then shifts to the issues facing instructors of Buddhism-dilemmas for the scholar-practitioner in the academic and monastic classroom, the tradition's possible roles in teaching feminism and diversity, and how to present the tradition in the context of a world religions course. In the final section, contributors offer stories of their own experiences teaching, paying particular attention to the ways in which American culture has impacted them. They discuss the development of courses on American Buddhism; using course material on the family and children; the history and trajectory of a Buddhist-Christian dialog; and Buddhist bioethics, environmentalism, economic development, and social justice. In synthesizing this vast and varied body of research, the contributors in this volume have provided an invaluable service to the field.

27. Michael LIGHTFOOT, *Education technology policies in the Middle East*, a chapter from *Educational Challenges in the Arab World*, Springer 2016, pp.59-81 - http://link.springer.com/chapter/10.1007/978-3-319-33266-6_4 - The chronically poor educational performance in the Arab world is identified and analysed here. The chapter considers the pressures placed upon these MENA countries to embark upon reforms that seek to meet the learning needs of young people in the twenty-first century. In an age of international education comparisons, there are pressures to conform to a series of global expectations of what education should look like, and what its outcomes should be. The significant policy borrowing from the countries of the Global North—most notably Singapore, is shown to be having little impact on standards in government schools since the enactment takes place with little consideration of local expectations and social mores.

28. Peter MADSEN, *Challenging identities. European horizons*, Routledge 2016, 286pp - https://books.google.it/books?id=&lr=&hl=it&source=gbs_navlinks_s - Identity is a keyword in a number of academic fields as well as in public debate and in politics. During the last decades, references to identity have proliferated, yet there is no simple definition available that corresponds to the use of the notion in all contexts. The significance of the notion depends on the conceptual or ideological constellation in which it takes part. This volume on one hand demonstrates the role of notions of identity in a variety of European contexts, and on the other hand highlights how there may be reasons to challenge the use of the term and corresponding social, cultural, and political practices. Notions of national identity and national politics are challenged by European integration, as well as by the increasing demographic heterogeneity due to migration, and migrants experience conflicts of identification stemming from clashes between cultural heritage and the cultures of the new habitat. European horizons - frames of mind, historical memories, and expectations at the level of groups or communities, at the national level, and at the general European level - are at odds. Analyzing a series of issues in European countries from Turkey to Spain and from Scandinavia to the Balkans, the contributions demonstrate uses and abuses of the notion of identity.

29. Ellen OTT MARSHALL, *Conflict transformation and religion: Essays on faith, power, and relationship*, Springer, 2016, 196pp - https://books.google.it/books?id=u83PDAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - Writing from a variety of contexts, the contributors to this volume describe the ways that conflict and their efforts to engage it constructively shape their work in classrooms and communities. Each chapter begins with a different experience of conflict—a physical confrontation, shooting and killing, ethnic violence, a hate crime, overt and covert racism, structural violence, interpersonal conflict in a family, and the marginalization of youth. The authors employ a variety of theoretical and practical responses to conflict, highlighting the role that faith, power, and relationships play in processes of transformation. As these teachers and ministers engage conflict constructively, they put forward novel approaches toward teaching, training, care, solidarity, and advocacy. Their stories demonstrate how conflict can serve as a site for positive change and transformation.

30. Manfred L. PIRNER, Johannes LÄHNEMANN, Heiner BIELEFELDT (eds.), *Human Rights and Religion in educational contexts*, Springer International Publishing, 2016, 346pp - <http://www.springer.com/gp/book/9783319393506#aboutBook> -What is the role of religion(s) in a human rights culture and in human rights education? How do human rights and religion relate in the context of public education? And what can religious education at public schools contribute to human rights education? These are the core questions addressed by this book. Stimulating deliberations, illuminating analyses and promising conceptual perspectives are offered by renowned experts from ten countries and diverse academic disciplines. Some chapters, for example: *Religion in Schools from a Legal Viewpoint*, by Mathias Rohe, 73-90; *The Child's Right to Religion. Religious Education as a Human Right?* by Friedrich Schweitzer, 161-170 ; *Human Rights Education and Religious Education: A Protestant Perspective*, by Thomas Schlag, 187-197; *Human Rights Education and Religious Education: A Catholic Perspective*, by Bernhard Grümme, 199-207; *European Institutions, Human Rights and Interreligious Education*, by Peter Schreiner, 273-283; *Issues and Dilemmas in Religious Education and Human Rights: Perspectives on Applying the Toledo Guiding Principles to a Divided Society*, by Norman Richardson, 295-306.

31. Ya'ir RONEN, *Re-understanding the child's right to identity - On belonging, responsiveness and hope*, Brill 2016, 145pp - <http://www.brill.com/products/book/re-understanding-childs-right-identity> - The book offers an innovative understanding of the

right to identity aiming to transform its meaning and thus its protection. Drawing on sources from different disciplines, including law, theology, philosophy, psychology and social work, the author offers a vision of social and legal change in which law is a healing force. In it, policies and practice protect children's sense of belonging recognizing human interdependence. They dignify children's disempowered narratives through their responsiveness, protect children's need to be authentic beings and nourish the hope for change and growth in children at risk and their families.

32. Francis J. SCHWEIGERT, *Moral formation and ethical reflection in business*, a chapter in the book *Business Ethics Education and the Pragmatic Pursuit of the Good*, volume 6 of the series *Advances in Business Ethics Research*, Springer 2016, pp 241-249 - http://link.springer.com/chapter/10.1007/978-3-319-33402-8_12 -The fundamental components of business ethics education are moral formation and preparation for ethical leadership. To be effective, moral formation must take realistic account of the actual moral norms of the workplace, since these enacted priorities will govern who can be effective in the organization and who will advance to leadership. It is only in appreciation of the real context of actual practice that educators can guide the moral formation of students toward meeting the social obligations of business for the general welfare. Similarly, education for ethical leadership must be situated within business priorities as a part of business strategy, as the pragmatic pursuit of the good that is possible in the given situation. To arrive at an understanding of the good that can become the basis for agreement on just operations and outcomes, business leaders must be prepared to engage in public reflection on the values and outcomes at stake, and be prepared to lead, as needed, the public deliberations to address and resolve conflicting conceptions of justice. It was recognized a century ago that business leaders were becoming the new elite, with the power to shape morals across a vast nation and even the world. It is now time to explicitly renew the call articulated at the founding of the great American business schools, that business leaders take in hand their responsibility to achieve the social good as envisioned by the founders of the United States: prosperity and justice for all in and through a market economy.

33. Mary SHANAHAN (ed.), *Does Religious Education matter?*, Routledge 2016, 290pp - https://books.google.it/books?id=nmXADAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - In the current climate, and in an age of increasing hostility towards religion and the study of religion, religious education is a much-debated area. Bringing together an interdisciplinary team of contributors from the USA, Britain and Ireland, and Australia, representing a variety of religious perspectives, *Does Religious Education Matter?* provocatively demonstrates that it is vital that religious education is presented as it 'really' is: a valuable and rich resource that, when taught and engaged with appropriately, stimulates essential qualities for global and responsible citizenship: critical thinking, tolerance, respect, and mutual understanding.

34. Mark STRASSER, *Religion, Education and the State: An unprincipled doctrine in search of Moorings*, Routledge 2016, 214pp - https://books.google.it/books?id=zensCwAAQBAJ&dq=Ashgate+publishing+2016+religion+education&hl=it&source=gbs_navlinks_s - In the context of education, Church and State issues are of growing importance and appear to be increasingly divisive. This volume critically examines the developing jurisprudence relating to religion in the schools beginning with *Everson v. Board of Education*, where the US Supreme Court discussed the wall of separation between Church and State. The study traces both how the Court's views have evolved during this period and how, through re-characterizations of past opinions and the facts underlying them, the Court has appeared to interpret Establishment Clause guarantees in light of the past jurisprudence when in reality that jurisprudence has been turned on its head. The Court not only offers an unstable jurisprudence that is more likely to promote than avoid the problems that the Establishment Clause was designed to prevent, but approaches Establishment Clause issues in a way that decreases the likelihood that an acceptable compromise on these important issues can be reached. The study focuses on the situation in the US but the important issue of religion, education and the state has great relevance in many jurisdictions.

35. Charlene TAN (ed.), *Reforms in Islamic education. International perspectives*, Bloomsbury 2016, 264pp - <http://www.bloomsbury.com/uk/reforms-in-islamic-education-9781474261821/> - In recent times, there has been intense global interest on and scrutiny of Islamic education. In reforming Islamic schools, what are the key actions initiated and are they contested or negotiated by and among Muslims? This edited collection brings together leading scholars to explore current reforms in Islamic schools. Drawing together international case studies, *Reforms in Islamic Education* critically discusses the reforms, considering the motivations for them, nature of them and perceptions and experiences of people affected by them. The contributors also explore the tensions, resistance, contestations and negotiations between Muslims and non-Muslims, and among Muslims, in relation to the reforms. Highlighting the need to understand and critique reforms in Islamic schools within broad historical, political and socio-cultural contexts, this book is a valuable resource for academics, policymakers and educators.

36. Massimiliano TAROZZI, Carlos Alberto TORRES, *Global citizenship education and the crises of multiculturalism. Comparative perspectives*, Bloomsbury 2016, 240pp - <http://www.bloomsbury.com/uk/global-citizenship-education-and-the-crises-of-multiculturalism-9781474235990/> - The notion of global citizenship education (GCE) has emerged in the international education discourse in the context of the United Nations Education First Initiative that cites developing global citizens as one of its goals. In this book, the authors argue that GCE offers a new educational perspective for making sense of the existing dilemmas of multiculturalism and national citizenship deficits in diverse societies, taking into account equality, human rights and social justice. The authors explore how teaching and research may be implemented relating to the notion of global citizenship and discuss the intersections between the framework of GCE and multiculturalism. They address the three main topics which affect

education in multicultural societies and in a globalized world, and which represent unsolved dilemmas: the issue of diversity in relation to creating citizens, the issue of equality and social justice in democratic societies, and the tension between the global and the local in a globalized world. Through a comparative study of the two prevailing approaches – intercultural education within the EU and multicultural education in the United States – the authors seek what can be learned from each model. This book offers not only a unifying theoretical framework but also a set of policy recommendations aiming to link the two approaches.

37. Kyraky TOPIDI, Lauren FIELDER (eds.), *Religion as empowerment. Global legal perspectives*, Routledge, 2016, 324pp - <https://www.routledge.com/Religion-as-Empowerment-Global-legal-perspectives/Topidi-Fielder/p/book/9781472437594> - This volume shows how and why legal empowerment is important for those exercising their religious rights under various jurisdictions, in conditions of legal pluralism. At the same time, it also questions the thesis that as societies become more modern, they also become less religious. The authors look beyond the rule of law orthodoxy in their consideration of the freedom of religion as a human right and place this discussion in a more plurality-sensitive context. The book sheds more light on the informal and/or customary mechanisms that explain the limited impact of law on individuals and groups, especially in non-Western societies. The focus is on discussing how religion and the exercise of religious rights may or may not empower individuals and social groups and improve access to human rights in general. This book is important reading for academics and practitioners of law and religion, religious rights, religious diversity and cultural difference, as well as NGOs, policy makers, lawyers and advocates at multicultural jurisdictions. It offers a contemporary take on comparative legal studies, with a distinct focus on religion as an identity marker.

38. Denis VILLEPELET, *Le labyrinthe de la postmodernité*, Salvator, 2016, 248pp – L’auteur de ce livre, ancien directeur de l’ISPC de Paris, propose une analyse de l’ethos de la postmodernité, selon les grandes catégories du temps, de l’espace, du langage, de la relation. La dominante est philosophique mais chaque chapitre se conclut par un excursus théologique visant à montrer en quoi certains aspects de l’évangile peuvent entrer en résonance avec la postmodernité. La démarche est animée par un souci de comprendre le monde actuel avant de porter sur lui les jugements sommaires dont certains milieux chrétiens sont friands. L’option est faite d’une raison communicationnelle et d’une vérité relationnelle. La pédagogie du propos rendra ce livre utile à qui veut exercer son discernement dans un environnement irrémédiablement « liquide » (*Etudes*, juillet-août 2016, 142).

39. Onur ÜNVER, *Transmission of Islamic knowledge: An analysis of mediation in the practices of learning within the Islamic heritage of Turkey*, MA, Department of Cultural Studies Supervisor prof. Ferhat Kentel, University of Istanbul, June 2016, 123pp - <http://earsiv.sehir.edu.tr:8080/xmlui/bitstream/handle/11498/31387/000110661002.pdf?sequence=1&isAllowed=y> - This thesis studies the learning practices and mediation forms in the transmission of Islamic knowledge within the cultural heritage of Turkey, with the aim of better understanding how the changes that occurred in these particular learning practices and mediation forms during the foundation of the Republic may have affected the Turkish society and the current approach to religion. For that, first, Islamic knowledge itself is analyzed theoretically, assuming the probability that mediation and practice are intrinsic and presupposed properties of the very knowledge. Second, learning practices and mediation forms are traced back to the traditional institutions within the Ottoman Empire, namely *medrese* and *tekke*, where transmission of Islamic knowledge occurred, and investigated through comparison. Third, the altered practices of knowledge transmission and the changing mediation forms within the current society are discussed in the light of the outcomes from the former investigations within the thesis. Consequently, the thesis claims that even though the tradition of seeking Islamic knowledge from a mediator persists in the society, the process itself has become a normative process instead of a transformative one; and that while previous practices of learning aimed to establish the self as a subject, current ones have been leading people more towards constructed identities.

40. Andreas WALTHER, Marcelo PARREIRA DO AMARAL, Morena CUCONATO, Roger DALE (eds.), *Governance of educational trajectories in Europe. Pathways, Policy and Practice*, Bloomsbury 2016, 352pp - <http://www.bloomsbury.com/uk/governance-of-educational-trajectories-in-europe-9781472589521/> - Drawing on findings from a large EU-funded research project that took place over three years, this book analyses educational trajectories of young people in eight European countries: Finland, France, Germany, Italy, the Netherlands, Poland, Slovenia and the United Kingdom. Contributors explore interactions between structural and institutional contexts of educational trajectories, the individual meaning attached to education and the strategies adopted by young people to cope with its demands. The book also analyses the decision-making processes of individual students, placing them firmly within the social contexts of their families, local schools, national education systems and welfare states, as well as transnational policy contexts. In considering educational disadvantage, the book is based on primary, cross-national research with systematic analysis of the different themes addressed. As every chapter is co-authored by two or three researchers, each based in a different country, the book goes beyond the usual country-based chapter design to provide an enriched insight into both comparative theory and research methods.

ARTICLES • JOURNALS & e-JOURNALS

41. Paulo Pulido ADRAGÃO, Anabela LEÃO, *Portugal: Religious rules and State law*, in *Religious Rules, State Law, and Normative Pluralism - A Comparative Overview*, Volume 18 of the series *Ius Comparatum - Global Studies in Comparative Law*, Springer 2016, pp 293-309 - http://link.springer.com/chapter/10.1007/978-3-319-28335-7_18 - This article discusses the relationship between religious rules and State law in the Portuguese legal system. Sociological data concerning religious diversity

and a brief description of the Portuguese constitutional and legal system of State/Religion relations (which can be labeled as a model of non-identification with cooperation), are provided in the *Introduction*, where the authors also discuss the meaning to be given to “religious rules”. In a second moment, different fields of intersection between religious rules or religiously enacted rules and State law, namely in the domain of family law, are identified. A special focus is given to the relevance of Canon law, due to a tradition of cooperation between the Portuguese state and the Catholic Church through Concordats. Finally, adjudication issues, concerning the relation between civil and religious jurisdictions, are discussed. The authors conclude that the Portuguese legal system is religion-friendly and reveals openness to religious pluralism.

42. Akram AL ARISS, Yusuf M SIDANI, *Understanding religious diversity: implications from Lebanon and France*, Cross Cultural & Strategic Management, 23 (2016) 3, pp. – <http://www.emeraldinsight.com/doi/abs/10.1108/CCSM-02-2015-0020> -

The article argues that national history plays an important role in formulations of workplace religious diversity strategies and practices. It builds on a discussion of the organization of religion in the workplace in two countries, namely, France and Lebanon.

The paper provides an analysis into how national history plays an important role in formulations of workplace diversity strategies and practices, and it shows how religion has historically been organized and deployed in contemporary France and Lebanon by the same colonial power, albeit in different ways. While the workplace in France remains religiously neutral in the context of its national labor market, the colonial power has largely contributed to organized religion in contemporary organizations in Lebanon. In analyzing the Lebanese and French cases, it is argued that the use of religious diversity has weakened the process of adopting equal, diverse, and inclusive managerial strategies. Experiences in both countries suggest a failure of “blind neutrality” in the case of France, and another failure of a form of positive discrimination in the case of Lebanon. We draw lessons from those two experiences and propose future directions of how policy makers/legislators and organizations can advance and capture more equal, diverse, and inclusive diversity strategies. The above two cases offer rich lessons for religious diversity scholarship and practice. The article contributes to the literature on diversity in the workplace by questioning the organization of religious diversity in two countries that are under-researched in management and organization studies.

43. Ilene ALLGOOD, *Faith and freedom of religion in U.S. public schools: Issues and challenges facing teachers*, Religious Education: The official journal of the Religious Education Association, 111 (2016) 3, abstract first online 20 June 2016

<http://www.tandfonline.com/doi/abs/10.1080/00344087.2016.1169882> - Educators today are accustomed to discussing concepts of multiculturalism, race, class, and gender, but when it comes to religion, most new teachers and many seasoned teachers are confounded. This article provides a critical look at the treatment of religion in public education in the United States, and the potential marginalization of religion-minority and secular students in the public school. The intent is to help, especially beginning teachers, deliver equitable educational experiences for students of diverse faiths and worldviews. Content, curricular, and methodological recommendations for infusing a religious diversity unit within a teacher preparation course are offered.

44. Patricio ARAYA, *La escuela católica abierta al pluralismo religioso*, REER/Revista electrónica de educación religiosa, vol. 6 (2016) 1, 1-21 - http://www.reer.cl/articulos/22-73_03.pdf - Este artículo busca contextualizar el desarrollo del pensamiento de una educación religiosa abierta al pluralismo religioso al interior de la escuela católica e identificar ciertos principios teológicos

en la búsqueda de una práctica del diálogo inter-religioso en estas escuelas. Para lograr este objetivo, este artículo hace un recorrido en algunos documentos del magisterio de la Iglesia católica sobre la temática de la educación religiosa pluralista, después se realiza una profundización del concepto de diálogo en la teología católica. Finalmente se muestra una experiencia de una escuela católica abierta al diálogo inter-religioso (en el sistema del Reino Unido) y propone consideraciones sobre la identidad de la fe en la escuela católica abierta a la pluralidad religiosa.

45. Paulí Dávila BALSERA, Luis María NAYA GARMENDIA (eds.), *Casos y causas de la educación religiosa católica en Europa*, editorial al n.ro monográfico *Educación y religión católica en la Europa moderna y contemporánea*, de la revista “Historia y Memoria de la educación” n. 4, 2016 - <http://revistas.uned.es/index.php/HMe/issue/view/934/showToc> - Algunos

artículos: Educación y religión católica en la Europa moderna y contemporánea - Congregaciones religiosas, educación y escuela en Italia en el siglo XIX - Educación y enseñanza: ¿Materias de concordia o disputa entre el Estado y la Iglesia Católica durante el régimen autoritario portugués? - La enseñanza de las religiones en la escuela en España: avatares del modelo de aula segregada

46. Giorgio BARONE ADESI, *Cittadinanza e religione nell'Europa ortodossa*, Quaderni di diritto e politica ecclesiastica, 24 (2016) 1, 139-149. – Greece, Romania and Bulgaria are the principal EU countries where the majority of citizens belong to the Orthodox Church. Their constitutions affirm the freedom of religion, and recognize the special role of the Orthodox Church in their respective cultural traditions. Contrary to European directives on civil rights (“ si nota una crescente conflittualità tra

posizioni ortodosse e sollecitazione dell'UE, alla introduzione legislative di diritti civili in contrasto con gli insegnamenti della Chiesa ortodossa”, p. 148), the Orthodox Church appears poised in the Pan-Orthodox Council to redefine relations between citizenship, nation and religion originating, through the Byzantine transmission, in the law of the Roma Empire.

47. Elliott A. BAZZANO, Audrey TRUSHCKE, Jaime YEO, *Forum: Insiders, Outsiders, and disclosure in the undergraduate classroom*, Teaching Theology & Religion, vol. 19(2016)3, 276-295 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12338/abstract> - In this set of essays, three authors provide different perspectives on whether personal religious sensibilities and identities affect the ways we teach religion. Elliott Bazzano discusses how, as a white Muslim convert teaching at a Catholic college, he incorporates selective autobiographical anecdotes into his classes as a way to problematize the meaning of “insider”

and “outsider,” and pushes his students to recognize the many layers of identity that any given person embodies at a given time. In the second essay, Audrey Truschke explains why she makes no reference to her own religious beliefs or affiliations in class as part of her strategy to demonstrate how students can study any religion regardless of personal convictions. In the third essay, Jayme Yeo explores the benefits of discussing personal religious identity as a means to resist the categories of “inside” and “outside,” which she sees as heterogeneous concepts that do not always offer explanatory power upon close examination.

48. Rita BENIGNI, *Educazione alla convivenza ed Educazione religiosa. Un binomio antico e moderno*, in *Democrazie e religioni. Libertà religiosa, diversità e convivenza nell'Europa del XXI secolo*, a cura di E. Camassa, Atti del convegno nazionale ADEC, Trento 22-23 ott. 2015, Editoriale Scientifica, Napoli 2016, pp. 333-355 – Richiamato il campo delle recenti strategie adottate nell'UE per fronteggiare, nella società e nella scuola, il crescente pluralismo culturale e religioso, e rievocato lo storico legame tra religione ed educazione ai valori della cittadinanza nelle esperienze di alcuni principali sistemi nazionali, l'A. traccia le coordinate per ipotizzare, nel caso del sistema Italia, una più organica integrazione tra l'istruzione religiosa pubblica (tuttora penalizzata da alcuni deficit del regime concordatario) e una educazione alla convivenza democratica che passi attraverso un sistematico approccio interculturale dei vari saperi scolastici e non solo del sapere sulle/dalle religioni.

49. Muhaimin BIN SULAM, Abdul Mutalib EMBONG, Azelin Mohamed NOOR , *The role of education (Tarbiyyah) in the religio-political organization*, paper in <http://www.waset.org/publications/10005232> , on 13 August 2016, 4pp - This paper presents the reinvention of the role of education (*tarbiyyah*) in the social influence of organizations focusing on the sustainability of a specific religio-political organization. The objective of the paper is to describe how the position secured by education could transform the organization while maintaining its objective and vision. The study employed the qualitative approach that involves data from conducted interviews. An analysis on the role political leaders play in educating the organization in the context of ideological struggle is also analyzed. The process description also evaluates how education could intellectualize its followers and members which inspires them to submit to their leaders and the organization. This extensive cultivation of religio-political doctrine could offer a new interpretation on politics.

50. Alexandra BLINKOVA & Paul VERMEER, *Religious education in Russia: a comparative and critical analysis*, British Journal of Religious Education, 38 (2016) 3, abstract online 05 July - <http://www.tandfonline.com/toc/cbre20/current> - 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.

51. J.BRADLEY WIGGER, *Children's theory of God's Mind: Theory-of-Mind studies and why they matter to religious education*, Religious Education (Journal of the REA), 111(2016)3, 325-339 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2016.1169879> -Theory-of-mind research has been carried out for over three decades, examining the ways children understand the minds of others -their perspectives, intentions, desires, and knowledge. Since the early 21st century, theory-of-mind studies have begun exploring the ways in which children think and reason about the minds - not only of ordinary, visible figures such as humans or animals - but of invisible figures such as spirits, angels, imaginary friends, and God. This growing body of research provides insight into children's cognitive development generally, but also into what could be called a “theory of religious mind.”

52. Lyudmila N. BRODOVSKAYA, Vera V. BURAVLEVA and Ayvaz M. FAZLIEV, *Communicative interaction between the State and Religious Associations in the fields of secular and Religious Education in multi-ethnic and multi-religious environment*, Special issue August 2016 International Journal of Humanities and Cultural Studies <http://www.ijhcs.com/index.php/ijhcs/index> , p.55 - The relevance of the subject lies in that the problem of intercultural dialogue and communicative interaction between the state and religious organizations in the field of education in a multi-confessional and multi-ethnic country is on the agenda and needs to be addressed. Objective of this paper is to analyze the state-confessional relations in the education sphere of the Republic of Tatarstan associated with the religious revival at the turn of XX-XXI centuries. The main method of studying this problem is the comparative-historical method. The paper presents the results showing that the work done by the authorities and civil society organizations, both in Russia and in the Republic of Tatarstan, on the facilitation of a dialogue in the field of secular and religious education between people of different confessions generally gave a positive result. Materials of this paper may be useful in the current public debates on the problems of development of Russian society.

53. Joanna Mysona BYRSKA, *Moral education and development in Poland after 1989*, Ethics & Bioethics (in Central Europe), 6 (2016) 1-2, 69-77 - <http://www.degruyter.com/dg/viewarticle.fullcontentlink.pdfeventlink/> - This paper aims to show the development of moral education in Poland after 1989. The Catholic Church, family and schools are the most important things concerning moral education and development in Poland.. In the past, moral education in families and in state schools was different. The Catholic Church was, for many years, the anchor of freedom and Polish identity. By 1989, there were two models of education and moral development in Poland: the state model in the communist spirit and the Catholic Church with its Christian values. Individual families were in favor of one or the other. After 1989 everything changed and the state model became the same

as the model of the Catholic Church and Polish families. In the paper, “I will try to show how the current state of moral education in Poland and also I will try to present the changes that took place after 1989 in moral education”.

54. Paolo CAVANA, *L'insegnamento religioso nella scuola pubblica italiana: una tradizione da rinnovare*, Stato, Chiese e pluralismo religioso (rivista telematica), 11 luglio 2016, 29pp. - http://www.statoechiese.it/images/stories/2016.7/cavana_linsegnamento_1.pdf - This paper examines, in the context of the country's increasing religious diversity and the growing presence of religion in the public sphere, the regulation of religious education in public and State schools according to the Italian system of law. The latter actually provides an opt-in state-funded Catholic religious education together with the possibility of organizing optional religious education for all recognised denominations holding an agreement with the State. After some preliminary remarks on the origins and current contents of this legal framework, which reflects a difference of treatment among religions due to the cultural and historical background of the country, the paper focuses on some reform schemes that have been recently put forward. In particular, it examines in some detail the one concerning the introduction of a compulsory non-denominational course on religions, taking into consideration the pros and cons of each one. In the end it makes some conclusive remarks on the line of decisions of Italian courts on the issue and the impact of religious education as a whole upon the state schools' system in Italy.

55. Jocelyne CESARI, *Disciplining religion: the role of the State and its consequences on democracy*, Journal of Religious and Political Practice, 2 (2016) 2, 135-154 - Special issue: Religion and Politics: Bringing the State - <http://www.tandfonline.com/doi/abs/10.1080/20566093.2016.1181365> - This article presents the concept of hegemonic religion and its relationship with democracy. This concept entails not only a certain type of institutional relation between state and religion but, more importantly, a kind of national culture with religion at its core. Utilizing Norbert Elias's figurational sociology, this article analyses how postcolonial states have built a national habitus that plays a decisive role in the politicization of religion. It focuses on examples from Islam and Buddhism and discusses how hegemonic types of politicised religions have negative impacts on democracy.

56. Jocelyne CESARI, Jonathan FOX, *Institutional relations rather than 'Clashes of civilizations': When and how is religion compatible with democracy?* International Political Sociology, abstract first published online: 19 July 2016- <http://ips.oxfordjournals.org/content/early/2016/07/17/ips.olw011.extract> - This study develops and examines the concept of hegemonic religion and its relationship with democracy. A religion is hegemonic not only when the state grants that religion exclusive material and political privileges and benefits, but also when the religion is a core element of national identity and citizenship. We empirically examine the link between hegemonic religion and democracy using the Religion and State round 2 (RAS2), Polity, and CIRI datasets. We specifically use religious education policy, financing of religion, and religiously based laws as measures of the extent of religious hegemony in a state. We find that the presence of these religiously hegemonic traits, especially in combination, is strongly associated with a lack of democracy. However, it is possible for democracies to have some hegemonic features but not all of them.

57. Richard D. CRANE, *Method, MacIntyre, and pedagogy: Inviting students to participate in theology as a living conversation*, Teaching Theology & Religion, vol. 19 (2016) 3, 222-244 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12335/abstract> - Teaching theology within academic institutions with confessional commitments and theologically conservative students requires holding together, in creative tension, two pedagogical goals. The challenge is to promote rigorous academic inquiry by encouraging student openness to engagement with perspectives that challenge their own beliefs while simultaneously constructing a course that is experienced as a safe space where students do not feel their personal faith is under attack. This essay presents the argument that a methodological framework for introductory theology courses informed by Alasdair MacIntyre's reflections on the nature of living traditions holds great promise for achieving these objectives. The essay will also describe how a creative extended analogy drawn from the game of basketball facilitates student comprehension of this initially abstract intellectual framework. Finally, the essay will offer some representative examples of student participation in course online discussion forums in order to illustrate the effectiveness of this approach for student learning.

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

59. Chris DOLS, *Of religious diseases and sociological laboratories: Towards a transnational anatomy of Catholic secularisation narratives in Western Europe, 1940–1970*, Journal of Religion in Europe, vol. 9 (2016)2-3, 107-132 - <http://>

booksandjournals.brillonline.com/content/journals/10.1163/18748929-00902002 - This article focuses on various unexplored transnational aspects of Catholic secularisation narratives in the French, Dutch, and West German Church Provinces between 1940 and 1970. It argues that the Dutch KASKI institute, especially, paved the way for transnational entanglement, not only by launching a scientific journal and organising international conferences, but also by establishing an international umbrella institute. With regard to the discursive structure of secularisation narratives, it suggests that an amalgamation of words, figures, and/or cartograms made particular sociological analyses of religiosity so pervasive. An understanding of the historical origins of Catholic secularisation narratives is key to the study of pastoral sociology because these narratives helped legitimise the acting of sociologists in the ecclesiastical domain.

60. Pinar DOST-NIYEGO, İlker AYTÜRK, *Holocaust Education in Turkey: Past, Present, and Future*, Contemporary Review of Middle West, abstract published before print, 8 August 2016 - <http://cme.sagepub.com/content/early/2016/08/04/2347798916654581.abstract> - The article emphasizes on the challenges stemming from writing the history of a multicultural, multiethnic, and multireligious, post-imperial society from the perspective of a nation-state that strives for sweeping all differences under the carpet. It focuses on the complete absence of Holocaust education in Turkish public curricula. There are various challenges that future Holocaust educators do and may face in Turkey and the article strives to address some of them. It concludes that Holocaust education can contribute to memory studies, citizenship, and human rights education in Turkey, empowering an already existing public debate on confronting Turkey's troubled past.

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

62. Georgia DU PLESSIS, *The legitimacy of using the Harm Principle in cases of religious freedom within education*, Human Rights Review, first online 20 June 2016, pp 1-22 - <http://link.springer.com/article/10.1007/s12142-016-0415-5> - John Stuart Mill's famous "harm principle" has been popular in the limitation of freedoms within human rights jurisprudence. It has been used formally in court cases and also informally in legal argumentation and conversation. Shortly, it is described as a very simple principle that amounts to the notion that persons are at liberty to do what they want as long as their actions do not harm any other person or society in general. This article questions whether it is legitimate to use the harm principle in cases concerning the limitation of religious freedom within education. For example, can the exemption of a learner from sex education (based on religious objections) be denied based on the argument that such an exemption will cause harm? In order to answer this question, the meaning, origin and use of the harm principle are investigated. This article also discusses four main criticisms against the use of this principle in general and in cases of religious freedom of learners in education.

63. Horst FELDMANN, *Which Religions still affect schooling? A study of 143 Countries*, Comparative Sociology, vol. 15 (2016) 4, 439- 484 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15691330-12341394> - This paper studies which world religions have exerted a contemporary influence on the extent of secondary schooling at the national level in the recent past. Using data on 143 countries and the period 1973 to 2012, it finds that both Hinduism and Judaism have a large positive effect, particularly among females. The group of other Eastern religions (which covers comparatively small religions, notably Confucianism) also has a positive effect, though it is slightly smaller, especially among girls. Islam has a negative effect, which is larger among females than among males. Neither Buddhism nor the three branches of Christianity – Eastern Orthodoxy, Roman Catholicism and Protestantism – have any statistically significant effect. The results are robust to numerous controls and variations in specification.

64. Silvio FERRARI, *Eclisse dell'Europa, laicità e libertà religiosa*, Il Regno-attualità, vol. 61 (2016) 10, n.1236, 301-308 – Se sono evidenti i segni della debolezza politica, economica e demografica di un continente al declino (irreversibile? non è detto), essi vanno letti senza allarmismi e riduzionismi. Analizzando in particolare il tema della libertà religiosa all'interno della Dichiarazione universale dei diritti umani del 1948, l'a. fa notare una forte sottovalutazione della sua dimensione istituzionale che è proprio quella oggi in discussione in Europa, specie nell'impatto con le religioni e le culture degli immigrati che premono alle sue porte. L'ipotesi di una neutralità dello stato – chimerica se non inconcepibile se si prescinde dagli intrinseci legami culturali che ogni nazione ha contratto con la sua storia religiosa – non può non tener conto da quali "radici storiche" essa muove; e il mantenimento, quindi, di un duplice quadro di riferimento (garantire appunto l'imparzialità e insieme riconoscere il retaggio storico), si fa sempre più necessario.

65. Shraga FISHERMAN, *Development of religious identity through doubts among religious adolescents in Israel: An empirical perspective and educational ramifications*, Religious Education, 111 (2016) 2, 119-136 - <http://eric.ed.gov/?q=source%3a%22Religious+Education%22&id=EJ1097039> - Researchers have been demonstrating interest in doubts regarding

religious faith for thirty years. The current study goal was examining differences between three groups of religious male adolescents in Israel, regarding faith identity, doubts in religious faith (past and present), religious behavior, and the connection between them. Three questionnaires were answered by 472 religious Israeli male 9th, 10th, and 11th graders, regarding faith identity, religious behavior, and faith doubts. A MANOVA indicated significant differences between the groups for all research variables. Separate regression analyses for each age group for predicting faith identity according to doubts, produced very different pictures. Tenth grade seems the most important crossroads in forming religious identity.

66. Gerald GRACE, *Catholic education and principles of openness*, "EDUCA -International Catholic Journal of Education", 2, 2016, 16pp - http://educa.fmleao.pt/wp-content/uploads/2016/03/educa_2_04.pdf - "As I have argued elsewhere (Grace 2016 b) the 'aggiornamento thinking' about Catholic education made itself apparent in *The Catholic School* (CS) publication of 1977 from the Congregation for Catholic Education in Rome. This document powerfully expressed a new spirit which it was hoped would characterise Catholic education internationally in the era of late modernity. Influenced by the Second Vatican Council's call for more openness to the wider world, *The Catholic School* proclamation may be seen as the foundation chapter or universal mission statement for Catholic schooling in the modern age. It articulated principles of openness and inclusion in educational practice in contrast to principles of closure and exclusion which had been a feature of some Catholic schooling pre-Vatican II. This paper will attempt to clarify the nature of these principles of openness at a theoretical level. It will then discuss the extent to which subsequent research attempts to monitor the translation of these principles in actual educational practice".

67. Ronald A. HARRIS, *Can States exist without Gods?* The International Journal of Religion and Spirituality in Society, vol. 6 (2016) 3, 27-41 - www.religioninsociety.com - This essay discusses possible future states of the world in which gods do not exist. Scientific ignorance among the masses prevents human progress by inhibiting reason. Throughout history, humans have sought to define a state of nature to excuse control over others. Hobbes said that humans created their gods out of fear. Fear of nature was then used to explain the state. Religion or ideology is a third-party enforcement mechanism. Religion is established in theocracy, accommodated in secularism, and replaced by ideology in state-atheism: Where the state is a jealous god. Militant atheism has emerged to confront metamagical thinking among the religious. Foremost in attacking the human belief in gods are the four horsemen: Richard Dawkins, Daniel Dennett, Sam Harris, and Christopher Hitchens. These findings reveal that while the parasite-stress theory can explain the level of religiosity by geographic location, human development predicts the global decline in religiosity. Atheism increases as development increases; among 57 countries studied. Despite the rise of Islam, due to population growth and migration, increasing human development should spell the end of gods. Secular states should ultimately prevail over theocracies: But we have a natural tendency towards ideological beliefs and magical thinking that requires memes to supplant genes. Can states exist without gods? Yes!

68. K. HELAND-KURZAK, *Religious structure of child education policy in Germany, Poland and UK*, International Journal of Information and Education Technology, vol. 12 (2016) 6, 1-5 - <http://www.ijet.org/vol6/821-EP10004.pdf> - European countries differ tremendously in terms of religious education. The presence of religion in school is determined by the relationship between the state and church related. This article traces the contemporary differences in religious education in Germany, Poland and the UK. Intensive work on religious education in the UK led to compulsory religious education, but differently comprehended than the traditional teaching of religion, because it focuses on the basics of different religions and traditions. Germany with two main religions necessarily create an environment to give the young person choice in the educational process, meaning the specific nature of religious education, its scope, form and dutifulness. In Poland there are various religious communities, and they have the right to religious education, despite the fact the Polish schools are mainly of the Catholic religion, as approximately 88% of Poles are Roman Catholic.

69. Yotam HOTAM, *Reflexive education: Rethinking the relations between secular "consciousness" and religion*, Religion & Education, vol. 43 (2016) 3, abstract online 29 July 2016 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2016.1215717> - This paper examines the intersections between religion and education by taking the central European educational tradition known as *Bildung* to bear on a re-reading of the relations between the secular 'consciousness' and religion. The need for a change in the secular consciousness was already advocated by Habermas. Setting itself apart from Habermas' position, however, this paper challenges the dichotomy between religion and the secular mindset, by throwing a light on the continuity between secular education and its religious roots in the European scene.

70. Joshua HORDERN, *Religion and culture*, Medicine 2016, available online 8 Sept2016 - <http://www.sciencedirect.com/science/article/pii/S1357303916301438> - Religion, belief and culture should be recognized as potential sources of moral purpose and personal strength in healthcare, enhancing the welfare of both clinicians and patients amidst the experience of ill-health, healing, suffering and dying. Communication between doctors and patients and between healthcare staff should attend sensitively to the welfare benefits of religion, belief and culture. Doctors should respect personal religious and cultural commitments, taking account of their significance for treatment and care preferences. Good doctors understand their own beliefs and those of others. They hold that patient welfare is best served by understanding the importance of religion, belief and culture to patients and colleagues. The sensitive navigation of differences between people's religions, beliefs and cultures is part of doctors' civic obligations and in the UK should follow the guidance of the General Medical Council and Department of Health. In particular, apparent conflict between clinical judgement or normal practices and a patient's culture, religion and belief should be considered

carefully. Doctors' own religion or culture may play an important role in promoting adherence to this good practice. In all matters, doctors' conduct should be governed by the law and arrangements for conscientious objection that are in effect.

71. N. JABERIAN, H. GODAZGAR, *The role of Religion in social relations network of university students*, Journal of Administrative Management, Education and Training, vol.12 (2016) 3, 534-544 - <http://www.jamet-my.org> - Religion is a meta-institutional factor in our country [Iran] that its norms are expected to be created and strengthened both top-down and down-top, i.e. from institutions and people's interactions, and the quantity and quality of social relations are functional at individual, group, and organizational levels. Therefore, this study is intended to investigate the actual extent of correlation between religion and social capital in academic community who seemed to have non-ideological discourse logic. So 300 female students at Tabriz University were selected as a sample, and the data were collected using a questionnaire. The data suggests that religiosity has direct relationship with working relations and inverse relationship with inclusive relations. Also, there was no relationship between religiosity and social capital.

72. Marianne JACQUET and Laura D'AMICO, *Religious diversity and inclusion: Policy and accommodation practices in British Columbia's secular school system*, Canadian Journal of Education / Revue canadienne de l'éducation 39 (2016) 2, 25pp - www.cje-rce.ca - The religious diversity of students and staff within a secular school system may sometimes create tensions. To better understand the possible issues generated by and practical accommodations made with respect to these tensions, interviews were conducted at the district level with key administrators in metropolitan school districts in British Columbia. These interviews aimed to document existing policy related to religious diversity in schools, and understand how school districts address issues related to religious values or beliefs, which may conflict with existing educational values, especially as they relate to curriculum.

73 Marion KEUCHEN, *Wie können Kino und Fernsehen interreligiöses Lernen im Religionsunterricht fördern? Die Wahrnehmung anderer Länder und Religionen durch Filme*, Zeitschrift für Pädagogik und Theologie. vol. 68 (2016) 3, 353–366 - <http://www.degruyter.com/view/j/zpt.2016.68.issue-3/zpt-2016-0036/zpt-2016-0036.xml> - Zahlreiche Spielfilme und Fernsehserien konfrontieren ihre Zuschauer*innen mit dem gelebten Glauben ihrer Protagonist*innen und bieten so Einblicke in ganz unterschiedliche Religionen. Der Aufsatz stellt deshalb die Frage, inwiefern solche Filme interreligiöses Lernen fördern können. Als Analysegrundlage dienen „Türkisch für Anfänger“ und „Von Menschen und Göttern“ hinsichtlich der religionspädagogischen Leitkompetenz „Dialogfähigkeit“. Das Zeigen von Religion im Leben en passant und die Mehrdimensionalität des Mediums Film fördern im einen Fall Alterität, Perspektivität und eine allgemeine religiöse Sprachfähigkeit. Didaktisch fragwürdig ist die Inszenierung von Religion im anderen Fall, der bestehende religiöse Vorurteile potenziert. Das Ergebnis zeigt, dass in der Interreligiösen Mediendidaktik die Medienauswahl sorgfältig erfolgen muss.

74. Arniika KUUSISTO, Saila POULTER & Arto KALLIONIEMI, *Finnish pupils' views on the place of religion in school*, Religious Education: The official journal of the RE Association, vol. 111 (2016), abstract online 16 July 2016 - <http://www.tandfonline.com/toc/urea20/current> - This mixed method study examines Finnish pupils' (N = 825; age groups 12–13, 15–16) views on the place of religion in the public school. Religious landscape in Finnish society has changed significantly in recent years, as the 'new' diversity has supplemented the 'old' one. The role of institutionalized religion has diminished, whereas globalism, secularism and an interest in new religious movements have been on the rise. The traditionally strong Evangelical Lutheranism has become a more cultural, secular feature underlying societal history and nationalism. In this changing situation, it is important to obtain knowledge about how the pupils themselves see the position of religion in the public education system. In this article, we examine pupils' views on the place of religion both as a formal part of the National Curriculum and as a part of social interaction and physical environment, and whether background factors explain variance in their conceptions.

75. Jean-François LANIEL, *What 'cultural religion' says about secularization and national identity: A neglected religio-political configuration*, Social Compass, vol. 63 (2016) no. 3 372-388 - <http://scp.sagepub.com/content/63/3/372.abstract> - Contrary to conventional readings of secularization and its usual analytical point of references – American and French civil religions, American religious vitalism and French *laïcité* – this article seeks to better understand an intermediary religio-political configuration, named 'cultural religion', as widespread as neglected. Independently from the question of faith, the full respect of religious practices or knowledge of dogma, Western populations maintain a cultural attachment towards Christianity, which may characterize one of the important contemporary social functions conferred to Christian churches, and help understand their deep cultural and historical impregnation. This article will address the conventional account of religious indicators, more precisely the religious type of 'seasonal conformists', the process of secularization as culturalization, and will distinguish between cultural religion, civil religion and political religion.

76. Trent LEIGHTON, *La foi comme compagne de la thérapie : instruire les étudiants en counseling de l'importance de la religion*, Revue canadienne de counseling et de psychothérapie, vol. 50 (2016) 3, 348-364 - <http://search.proquest.com/openview/e88889e15c9d487aadbe5e7a282e419f/1?pq-origsite=gscholar&cbl=266703> - Dans cet article, il est question des moyens les plus efficaces d'enseigner aux étudiants et aux étudiantes en counseling l'importance de la religion dans la pratique de leur profession auprès de clients centrés sur leur foi. On y présente quatre faussetés qui persistent encore dans les programmes de formation en counseling : le counseling est difficile auprès des clients religieux, les étudiants doivent d'abord comprendre la religion de leurs clients avant d'être en mesure de comprendre leurs besoins thérapeutiques, les cours existants ne peuvent pas servir à donner une éducation religieuse efficace, et le dialogue spiri-tuel n'a pas de place dans le contenu des cours. Le fait de

communiquer aux étudiants une compréhension religieuse pertinente sur le plan clinique permettrait d'améliorer l'expérience pédagogique et la perspicacité thérapeutique, et le tout peut être enseigné concurremment dans le cadre d'un programme d'études en counseling si les enseignants utilisent les programmes existants.

77. Ural MANÇO, *Europeanisation and secularisation of immigrant Muslims in Western Europe*, European Review, vol. 24 (2016) 3, 426-432 - <http://journals.cambridge.org/action/displayJournal?jid=ERW> - Every society produces its own concept of otherness. It is a universal fact, necessary for the social cohesion of the majority group. In recent decades, along with the development of a European consciousness and citizenship, the concept of 'other' relating to immigration is largely imposed on Muslims in Western Europe. There are historical reasons for this social enmity that trace their roots back to the Middle Ages and to nineteenth century colonialism. However, other contemporary reasons have reinforced these mind-sets; some of which are international events (e.g. the Arab-Israeli conflict, the Iranian revolution, the wars in Iraq and Syria, international terror of Islamic inspiration, and so on). These facts have – at least since 11 September 2001 – made the expression of Islamophobic opinions politically and morally more acceptable in Europe.

78. Jean-Philippe PERREAULT, *Quel modèle de formation des enseignant·e·s en Éthique et culture religieuse ?* ZFRK / RDSR 2 (2016) 141-153 - http://religionskunde.ch/images/Ausgaben_ZFRK/Rubriken/2016_02_Perrault-ZFRK_2-2016.pdf Depuis près de dix ans, l'ensemble de la population scolaire québécoise du primaire et du secondaire suit obligatoirement le cours *Éthique et culture religieuse*. L'implantation de ce programme, en remplacement des enseignements religieux confessionnels, a rencontré plusieurs défis dont la formation du personnel enseignant semble le plus important. En retraçant quelques étapes de ce processus et en prenant appui sur des enquêtes menées au cours des dernières années, quelles leçons pouvons-nous tirer de l'expérience québécoise ? Quels sont les besoins des enseignantes et enseignants ? Est-il possible de dégager un modèle de formation adapté et efficient dans ce contexte ?

79. Mauro PESCE, *Vent'anni dopo. Il documento "Per una Facoltà europea delle religioni"*, Humanitas, vol. 71 (2016) 2, 373-382 – “Vent'anni fa – era il maggio 1997 – elaborai un progetto di una Facoltà europea delle Religioni, un'istituzione accademica del tutto nuova, a base internazionale, con sede europea, nella quale avrebbero potuto essere formati i quadri dirigenti delle grandi religioni mondiali in un clima di rispetto reciproco e con una formazione finalmente moderna”. Il progetto, dapprima accolto dall'università di Bologna, fu poi interrotto “per l'opposizione che nasceva da varie istituzioni e personalità esterne all'università”. Oggi è scontata una riflessione sul superamento o meno delle facoltà teologiche tradizionali. Anche sui compiti dei Dipartimenti di Scienze delle religioni nelle università essa è molto sviluppata sia in Europa, sia nell'America del Nord. “Oggi, se si vogliono facoltà statali di teologia, si accetta che debbano nascere per iniziativa accademica statale ed essere sottoposte alla visione generale che impone alle religioni l'accettazione della democrazia moderna dei diritti degli esseri umani (gay, donne, credenti e non credenti ecc.) e debbono accettare di sottoporre le proprie analisi ai criteri epistemologici delle scienze umane, senza pretendere un'area indenne dall'analisi razionale, un'area confessionale autonoma” (p.374).

80. Erik RENKEMA, André MULDER, Marcel BARNARD, *Merging Identities: Experiments in Dutch Primary Education Religious Education*, 111 (2016) 1,75-94 - <http://eric.ed.gov/?q=source%3a%22Religious+Education%22&id=EJ1091159> - In this article the authors present the results of their research of cooperation schools in the Netherlands. These schools are an exception in the dual educational system because they originate from a merger of a religiously neutral public school and a religious school. The data, provided by school principals, show key values of the cooperation schools. These values are compared to characteristics of public education. The authors also focus on the organization of religious education. This study is a first step in a broader research of Dutch experiments concerning the merging of different religious school identities.

81. Enrico RIPARELLI, *L'incarnazione dilatata. Claude Geffré e il Cristianesimo mondiale*, Studia Patavina, vol. 63 (2016) 1, 133-148. www.fttr.it/web/studiapatavina - *The dilated incarnation. Claude Geffré and universal Christendom*. The French Dominican friar C. Geffré is one of the most famous theologians devoted to study the impact of globalization on the expression of the Christian faith, This article intends to highlight this important contribution as an answer to the challenges Christendom has to face in this always more interconnected world. First of all we review the work of famous thinkers who have guessed how an encounter between theology and historical data is badly needed, in order to explain how nowadays, under Geffré' guide, we must focus on geographical coordinates in order to build up a really universal Christendom.

82. Inkeri RISSANEN, Elina and Arniika KUUSISTO, *Developing teachers' intercultural sensitivity: Case study on a pilot course in Finnish teacher education*, Teaching and Teacher Education, vol. 59 (2016), 446-456 - <http://www.sciencedirect.com/science/article/pii/S0742051X16301469> - In scholarly discussions, developing intercultural competencies, with intercultural sensitivity as their core, is an acknowledged aim of teacher education. Religion forms a foundational part in many cultures, and its prominence in the public sphere is increasing. However, educational research and practice have largely disregarded religious diversity. This paper examines how Finnish student teachers' develop intercultural sensitivity through self-reflective learning processes in a pilot course on cultures and religions in education. The results depict students' willingness to engage in self-reflection as a necessary starting point for developing ethno-relative orientation to diversity and sensitivity to religious identities.

83. Najwan SAADA & Zehavit GROSS, *Islamic education and the challenge of democratic citizenship: a critical perspective*, Discourse: Studies in the Cultural Politics of Education, 2016 - DOI: 10.1080/01596306.2016.1191011 - This article analyzes

how concepts of liberal and progressive Islam, which have been developed in the political and theological academic literature, may inform the curriculum of Islamic education and the practice of religious educators in Islamic schools in the US. We investigate the meaning of in-faith Islamic education and how it can conform to the life in a democratic, multicultural, and multi-faith society. Liberal Islam challenges the transmission oriented and rigid interpretations of Islam and seeks to appreciate and to contextualize the religious claims which are compatible with ideals of reflective education, rational thinking, mutual respect, and equal citizenship. It suggests that students become critical 'consumers' of Islam, its moral and civic purposes, and the cultural politics of religious interrogations.

84. Carmen SCHMIDT, *Civil Religion and Second Modernity in Japan: a sociological analysis*, chapter in the book *Social Commentary on State and Society in Modern Japan*, edited by Yoneyuki Sugita, Springer 2016, pp.7-30. http://link.springer.com/chapter/10.1007/978-981-10-2395-8_2 - The term "civil religion" was coined by Jean-Jacques Rousseau in the late eighteenth century. He describes what he regarded as a set of quasi-religious attitudes essential to making the country, the object of the citizens' adoration in a new republican order. The concept of civil religion thus has strong links to nation building during the period of modernity. The "second modernity", by contrast, is characterized by "denationalization". Increasingly, international or supranational organizations like the European Union are gaining political importance, and national civil religions can be seen as a hindrance to new solidarities amongst new political communities. Japan's civil religion might also be an obstacle to the creation of meaningful relationships with its neighbouring countries, such as South Korea or China. By analyzing the establishment of Japan's civil religion from the late nineteenth century until the present day, we try to identify its merits and pitfalls and its applicability to the second modernity. The adopted indigenous Shintôism was consciously designed by the Meiji leaders and served as a unifying ideology to mobilize the people for nation building. However, it also led to ultranationalism and war with neighbouring countries. Immediately after World War II, Shintô religion and the emperor system provided the basis for fuelling the revival of modern Japanese civil religion. In this regard, the Yasukuni Shrine plays an important role in this updated civil religion and serves as a barrier to peaceful relations with neighbouring countries.

85. Sarah SCHOLL, *Les enjeux religieux de l'instruction morale et civique au 19^e siècle en Suisse romande*, ZFRK / RDSR (2016) 2, 53 – 62. http://religionskunde.ch/images/Ausgaben_ZFRK/Rubriken/2016_02_Scholl-ZFRK_2-2016.pdf - Le mélange des populations de confessions ou religions différentes en Suisse prend son essor au moment même où se construit l'école publique et obligatoire. La potentielle présence d'élèves d'origine catholique et protestante dans les mêmes classes a un impact considérable sur la construction de l'école au 19^e siècle. Cette mixité doit en effet être prise en compte dans les législations comme dans les pratiques scolaires. Quel est son impact sur l'instruction morale et civique qui se met en place partout à partir de 1848 ? Comment s'organisent le catéchisme et l'instruction religieuse ? Cet article examine ces différentes problématiques en se posant la question du rapport entre morale, instruction civique et transmission religieuse dans les systèmes scolaires de Suisse romande. Il montre entre autres que le catéchisme chrétien continue au 20^e siècle à jouer un rôle essentiel dans la formation morale des futurs citoyens.

86. Jason E. SUMERAU and Ryan T. CRAGUN, « *I think some people need religion* ». *The social construction of non-religious moral identities*, *Sociology of Religion*, 77 (2016) 2, abstract first published online 31 August 2016 - <http://socrel.oxfordjournals.org/content/early/2016/08/31/socrel.srw031.abstract> - In this article, we examine moral identity construction among nonreligious people. Based on 30 in-depth interviews with nonreligious Americans unaffiliated with secular movement organizations, we analyze some ways nonreligious people may utilize their experiences with religion in society to define nonreligion as a sign of value, worth, and character. Specifically, we demonstrate how our respondents drew upon their childhood and current experience with religious others to construct nonreligious moral identities by (1) defining religion as concerned with conformity and obedience rather than morality, (2) highlighting prejudicial assumptions religious people promote about nonreligious people, and (3) characterizing interactions with religious people as a mechanism that led them to seek meaning in their lives from other sources. In conclusion, we draw out implications for understanding (1) the social construction of nonreligious moral identities and (2) some ways current religious norms may serve as a pathway to nonreligion.

87. Martina TOPIC, *Religion and the education system in Croatia. A Multiple Modernities View*.pdf - <http://euroacademia.eu/presentation/religion-and-the-education-system-in-croatia-a-multiple-modernities-view/> - Education often serves as a battlefield for enforcing of the state oriented agenda. Because of that all countries in Europe are, in this way or another, trying to improve its education systems that should serve as a platform for creating European citizens dedicated to goals of the European project. Modernization of education systems throughout Europe is therefore set to enforcement of the civic values while the religious and its role in the education system remains contested issue. This is the case for Croatia, a country scheduled to join the EU in 2013. Official curriculums are prescribing European oriented education that will create European citizenship. But, on the other hand, a whole set of other laws and regulations, such as for example Teaching plans, are enforcing more nationally oriented agenda. Additionally, religious catechism is introduced in schools and Catholic priests sit in committees for approving the history textbooks with which they are enforcing their religious views and religion therefore has a significant position in the education Croatian pupils receive. This education is sometimes one-sided and too nationally oriented while the goal to create European citizenship clearly fails. Finally, the civil society opposes to these practices and envisages society freed from religion, at least to the extent one would be truly free to choose the level religion will be present in his/hers life. The issue this paper is addressing is therefore the notion of secular modernity in Croatia. Modernity is here analyzed through concepts of rationalization, power of humans to independently resolve their problems and secularization of the society. The questions this paper is analyzing are: what

is the politics of Croatian authorities in the education system, what reception this politics receive in the society and what are the implications for the future and the common European project. The general attempt is to see how the concept of modernity is understood by the state actors (through the educational legislative) and how this concept is understood by the civil society actors (through their views) and finally, how these apparently opposed views fit into existing theories on religion such as secularization theory and a multiple modernities theory.

88. Vincenzo TURCHI, *Educazione alla convivenza e pluralismo religioso. Modelli a confronto, spunti metodologici*, in *Democrazie e religioni. Libertà religiosa, diversità e convivenza nell'Europa del XXI secolo*, Atti del convegno nazionale ADEC, Trento 22-23 ott. 2015, a cura di E. Camassa, Editoriale Scientifica, Napoli 2016, pp. 357-376. – Tra il modello assimilazionista (Francia) e quello comunitarista (Inghilterra), l'approccio italiano al problema del pluralismo si caratterizza per un minor vincolo al passato colonialista, per una più trasparente coerenza del dettato normativo con gli imperativi dei diritti umani, ma anche, purtroppo, per la carenza di una legge generale sulla libertà religiosa e per un'offerta di cultura religiosa scolastica chiaramente impari alle aspettative di alunni credenti e non credenti. Sulla falsariga della dottrina maritainiana e dei suoi epigoni, l'A. illustra premesse criteri e scelte programmatiche per una pedagogia personalista che coinvolga le agenzie educative, in primis la scuola, in un ripensamento globale e pervasivo della cultura democratica, incluso lo spinoso problema dell'insegnamento religioso, che va riaffrontato in funzione dei nuovi bisogni conoscitivi e formativi di una popolazione scolastica religiosamente diversificata o semplicemente disinteressata ad ascoltare il punto di vista della chiesa e di una sola chiesa.

89. Jacomijn C. VAN DER KOOIJ, Doret J. DE RUYTER & Siebren MIEDEMA, *The merits of using "Worldview" in religious education*, Religious Education: The official journal of the Religious Education Association, vol. 111 (2016) 4, abstract online 26 July - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2016.1191410> - This article aims to argue that worldview is a useful concept in religious education because of its encompassing character. In the first part of the article three essential characteristics of "worldview" are distinguished: "worldview" includes religious and secular views; a distinction between organized and personal worldviews should be made; and existential questions are a necessary part of "worldview." The second part of the article demonstrates how two articles about Grimmit's distinction between learning about and from religion benefit from using "worldview" and how the authors can address their points more clearly by using the concept and its three essential characteristics.

90. Jacomijn C. VAN DER KOOIJ, Doret J. DE RUYTER, Siebren MIEDEMA, *Can we teach morality without influencing the worldview of students?* Journal of Religious Education, published online 19 May 2016, pp.3-17 - http://eftre.weebly.com/uploads/6/1/2/9/61297569/kooij_ruyter_miedema.pdf - The central question in this article is whether teaching morality necessarily means paying attention to 'worldview'. We investigate a conceptual and a justificatory relationship between these two. A distinction is made between organised and personal worldview and between narrow and broad morality. Some schools want to avoid influence on the students' views based on organised worldviews they adhere to. This is not always possible. The article explains why. It demonstrates that that when one teaches broad morality, attention is paid to the personal worldview of students. Finally, the article discusses the implications of our analysis for reflections on education.

91. Jon Magne VESTØL, *Textbook Religion and Lived Religion: A comparison of the Christian faith as expressed in Norwegian textbooks and by young Church members*, Religious Education, 111 (2016) 1,95-110 - <http://eric.ed.gov/?q=source%3a%22Religious+Education%22&id=EJ1091179> - Drawing on perspectives from sociocultural theory, this article investigates how Christian denominations are represented in Norwegian textbooks of religious education and by young believers. The main finding is that textbooks and young adherents present religion in substantially different ways. While textbooks relate religion to global and national space using rational and general descriptions, young informants relate religion to local and personal space through emotional and relational descriptions. Based on these findings, this article discusses how textbooks and religious education can present religion in a way that includes both etic and emic perspectives.

92. Vari Autori, *Religioni e fondamentalismi. L'Islam e gli altri*, monografia del trimestrale "Esodo", aprile-giugno 2016, 1-64 - <http://www.esodo.net> – Se la miseria e l'ingiustizia che coinvolgono i quattro quinti della famiglia umana sono il vero brodo di cultura del terrorismo, e se le politiche di guerra condotte in Afghanistan e in Iraq dagli Usa, con l'appoggio di molti stati europei, hanno portato ulteriori argomenti alla propaganda jihadista (F. Cardini), sarà necessario ripensare le politiche d'inclusione e di cittadinanza nella UE, che non rappresentano effettivamente la cultura dei diritti umani ufficialmente dichiarata. Mancano infatti adeguate politiche positive miranti a favorire un più alto tasso occupazionale, un maggior livello di istruzione, una migliore inclusione sociale e una cittadinanza attiva (M. Ferrero).

EDUCATIONAL TOOLS

93. **New Pact for Europe**. *Rebuilding trust through dialogue*. The *New Pact for Europe* aims to promote a European-wide debate on reform proposals addressing three fundamental questions which need to be answered to develop an effective response to the multi-dimensional crisis Europeans are facing. The debates organized by national Unities: France, Greece, Italy, Slovakia. <http://www.newpactforeurope.eu/>

94. **Le rôle des jeunes dans la transformation des conflits** (T-Kit n°12) (2016-07-18), Ed. du Conseil de l'Europe, 2016, 302pp, versions en anglais et français - Depuis 2005, le partenariat pour la jeunesse entre le Conseil de l'Europe et la Commission européenne s'est concentré sur les sujets suivants : citoyenneté européenne, éducation aux droits de l'homme et dialogue interculturel, qualité et reconnaissance du travail de jeunesse et de la formation, meilleure compréhension et connaissance de la jeunesse et de l'évolution de la politique de jeunesse. De nombreux matériaux sont disponibles sur le site internet du partenariat (<http://youth-partnership-eu.coe.int>), ainsi que dans de nombreuses publications, dont les T-Kits. Les T-Kits sont des publications thématiques rédigées par des formateurs expérimentés et des experts. Ils constituent des manuels faciles d'utilisation pour les activités éducatives. Toutes les activités et publications accroissent les échanges d'expériences et de bonnes pratiques entre les acteurs concernés et contribuent à la réalisation des objectifs politiques des deux partenaires.

95. **Organiser des activités interculturelles et interreligieuses. Boîte à outils à l'usage des élus locaux**, Ed. Conseil de l'Europe, Mars 2016 - <https://wcd.coe.int/com.instranet.InstraServlet?command=com.instranet.CmdBlobGet&InstranetImage=2929231&SecMode=1&DocId=2379280&Usage=2> - La boîte à outils élaborée par le Congrès des pouvoirs locaux et régionaux du Conseil de l'Europe a pour objectif d'informer les élus locaux sur les problématiques liées à la lutte contre la radicalisation et à la promotion du dialogue interculturel et interreligieux, et de les encourager à prendre davantage d'initiatives en la matière. Format papier: anglais - français - allemand - italien - russe - turc. Format électronique: 36 langues couvrant tous les pays du Conseil de l'Europe. Les 36 langues sont téléchargeables sur le site : www.coe.int/congress-intercultural

96. **Christian-Muslim relations online** - *We receive from the Publisher Brill*: "We have created a new video for **Christian-Muslim Relations online** that will help academics and students to make the best use of this full-text searchable electronic database. The video will introduce both [Christian-Muslim Relations Online I: 600-1500](#) and the new [Christian-Muslim Relations Online II: 1500-1900](#) to new users, and will introduce the types of research these resources enable". Christian-Muslim Relations, a Bibliographical History Online is a general history of relations between the two faiths as this is represented in works written by Christians and Muslims about the other and against the other. It covers all parts of the world in the period 1500-1914. Christian-Muslim Relations, a Bibliographical History Online comprises thousands of comprehensive entries on individual works and their authors, together with introductory essays to the periods and areas covered, making it the fullest available source in this field.. https://www.youtube.com/watch?v=RXrolL9Vq3g&utm_campaign=7226306_16%20June%20Online%202%20News&utm_medium=email&utm_source=Brill;marketing@brill-mail.com

97. **Religramme - Gesichter der Religionen** - Je vielfältiger und bunter die Welt der Religionen wird, umso wichtiger ist es, dass wir einander kennen lernen. In der interaktiven Wanderausstellung *Religramme – Gesichter der Religionen* begegnen Sie zwanzig Frauen und Männern aus zwanzig Religionsgemeinschaften. Sie hören ihre Geschichten und erfahren, worauf es Ihnen ankommt. Was ist ihnen wichtig an ihrer religiösen Tradition? Wie stehen sie zu Menschen mit anderer Religion? Was bedeutet es für sie, in Niedersachsen zu leben? Entdecken Sie die religiöse und kulturelle Vielfalt Niedersachsens! Und steigen Sie ein in unser Gespräch. <http://www.gesichter-der-religionen.de/>

98. **Education, violent religious extremism, security**. *A global literature review on the role of education in countering violent religious extremism*. "This review examines education's paradoxical role in both promoting and countering violent extremism. In chapter 2, we present examples of how extremist groups use education to spread their ideology. In chapter 3, we present a selection of educational initiatives worldwide that aim to counter violent extremism through formal and non-formal educational programmes. In chapter 4, we conclude the literature review with the major findings and suggest some future priorities for policy and programme development in countering violent extremism through the use of education". <http://tonyblairfaithfoundation.org/sites/default/files/Education%20and%20Security.pdf>

99. Salvador Alsius, Barcelona: "La **simbologia religiosa** és molt present en les nostres vides". El [Consell de l'Audiovisual de Catalunya](#) elabora regularment informes sobre diversitat a les televisions, en què la variable religió sempre hi és present, com també hi és a l'informe anual sobre el servei públic de TV3 que preceptivament es presenta al Parlament. Quan el sector audiovisual català es pugui regular sense supeditació a la llei espanyola, caldrà que el respecte al pluralisme sigui un requisit exigít a tots els canals. <http://governacio.gencat.cat/ca/detalls/Noticia/Conversem-amb-Salvador-Alsius>

100. **Où se trouve la limite entre liberté d'expression et diffamation ?** La liberté d'expression est une liberté fondamentale, un des piliers de la démocratie en Europe, consacrée par plusieurs textes fondamentaux, dont la Convention européenne des droits de l'homme. Mais les frontières entre libre critique et atteinte à l'honneur ou à la réputation ne sont pas toujours bien nettes. En définissant l'injure publique et la diffamation, la loi peut encadrer la liberté d'expression, qui n'est donc ni totale, ni illimitée. Mais jusqu'où peut-elle aller ? Une étude éditée par le Conseil de l'Europe – *Liberté d'expression et de diffamation*, par Tarlach McConagle, sept. 2016, 76pp - examine en détail la jurisprudence de la Cour européenne des droits de l'homme sur la diffamation. Elle présente un éventail de questions de droit matériel et procédural que la Cour a examiné, et précise la notion de diffamation en la replaçant dans le contexte de la liberté d'expression et du débat public. Elle explique comment les lois assurant une protection trop stricte contre la diffamation peuvent avoir un effet dissuasif sur la liberté d'expression et le débat public, et s'arrête sur la proportionnalité des lois anti-diffamation et leur application. publishing@coe.int

101. **Ebrei, cristiani, musulmani. Coesistere?** La spinosa questione della tolleranza e del reciproco rispetto tra le grandi religioni è ancora oggi di estrema attualità a fronte di inquietanti ed efferati attacchi di nuclei terroristici che, per quanto avulsi dal cuore dell'Islam, hanno la pretesa di rivendicarne le origini, alimentando l'odio razziale e religioso. Il problema è sapere se, malgrado un'intolleranza più o meno aggressiva, sarebbe possibile una convivenza tra i diversi gruppi religiosi. Il numero 133 de *Il mondo della Bibbia* (trad. e adattamento dall'ediz. francese *Le monde de la Bible* - Elledici, giugno-agosto 2016) raccoglie la sfida e pubblica una serie di brevi articoli che esplorano il dato biblico e coranico nonché alcuni casi storici di coesistenza.

102. **Religioni e politica nell'Europa post-secolare**, quaderno di *Confronti*, settembre 2016, pp.70, che tenta di rispondere a questioni del tipo: come percepiscono oggi le religioni il proprio ruolo nello spazio pubblico? Come pensare la dimensione politica europea nel panorama della convivenza tra non credenti e credenti? quali le ricadute politiche e sociali? siamo davvero di fronte a un superamento del paradigma interpretativo della secolarizzazione, in favore dell'emergere di una incognita post-secolare? se così fosse di cosa si tratterebbe? Con contributi, tra altri, di Marco Ventura, Enzo Pace, Luigi Sandri, Valdo Spini, Giuliano Ligabue, Paolo Naso, Luigi Berzano. www.confronti.net

103. Eugenio LECALDANO, **Sul senso della vita**, Mulino, Bologna 2016, 152pp. - <https://www.mulino.it/isbn/9788815265104> «Continueremo a interrogarci sul senso di ciò che facciamo fino a quando avremo capacità di pensare e di provare desideri, perché - in fondo - la vita consiste proprio in questo». Basta un viaggio in un paese lontano, il contatto con persone che vivono in condizioni completamente diverse dalla nostra, l'incontro con una povertà che ci appare insuperabile o con un esempio di vita ascetica in un monastero remoto per mettere in crisi le nostre risposte a tutti quegli interrogativi che accompagnano da sempre la vita dell'uomo. Ma è alla dimensione trascendente che bisogna fatalmente guardare? Non secondo l'autore, che opta per una ricerca di tipo individuale e soggettivo, nella convinzione che ciascuno abbia il diritto di realizzare il proprio modo di dare un senso all'esistenza, ovviamente senza nel fare ciò danneggiare gli altri.

OPINION'S TIMES

Religion vs secularism - If you're living in America or Europe, the biggest story of this century is probably not what you think it is. Your global worldview forecast is next. Despite appearances in our corner of the world, religion is not going extinct. Quite the contrary. Predictions by the likes of Nietzsche, Marx, and Freud that faith would vanish have turned out spectacularly wrong. Yes, in the West (particularly Europe) religion *is* on the decline. But on a global scale, *secularism* is the worldview that's losing steam. The secularization hypothesis is a European myth, a piece of myopic parochialism that shows how narrow our worldview is ... Religion is the future. But which religion?

Eric Metaxas, *Abrahamic Religions will define the future of the world*, in CNSnews.com, 30 June 2016

Why do so many more attacks occur in France than in other European countries? France insists — in the name of republicanism — that religion should remain a strictly private affair. An ideological nation par excellence, it focuses on symbolic issues like wearing headscarves or holding collective prayers in public places. But restricting such practices causes wounds that go much deeper than the prohibitions themselves: It allows Islamists to exaggerate the implications and accuse France of Islamophobia. In fact, France is no more Islamophobic than its neighbors; it's just more frontal in the way it handles Islam in the public sphere. (...) France's model of integration is generous in its principles but too rigid in its practice. The realities of French society today call for a more pragmatic and flexible approach, with fewer ideological diktats and less anxiety about plurality. France isn't what it used to be, and it's time it came to terms with that idea.

Farhad Khosrokhavar, *New York Times*, 2016, July 19.

Aumentano le guerre di religione, diminuisce la libertà religiosa – Sono tre i fronti aperti. Anzitutto, cresce la ribellione al modello della libertà religiosa occidentale, fondata sull'autonomia dei credenti. Governi autoritari approfittano dell'allarme per la violenza in nome di Dio. Cina e Vietnam rivendicano il diritto di gestire i gruppi religiosi. I paesi arabo-musulmani imbrigliano i credenti col pretesto della lotta ai terroristi. La Russia ha adottato una legge liberticida sulle organizzazioni religiose. L'India impone l'induismo come una cultura nazionale cui aderire a prescindere dalla propria religione. Il secondo fronte è la critica dall'interno dell'Occidente della "politica della libertà religiosa" americana ed europea. (...) Il terzo fronte è quello dei cristiani conservatori, che ritengono le leggi occidentali sull'eguaglianza di genere e di orientamento sessuale il peggior attentato alla loro libertà religiosa. Rischiano di non poter più licenziare un insegnante gay da una loro scuola o condannare l'omosessualità dal pulpito; se ufficiali di stato civile, sono obbligati a celebrare matrimoni dello stesso sesso. L'ortodossia della libertà religiosa presidiata dai governi occidentali vacilla. Essa è sotto attacco ogni giorno sui tre fronti dei governi non occidentali, dei critici americani ed europei, dei cristiani conservatori. E' finita la vecchia libertà religiosa. Forse ne sta nascendo una nuova.

Marco Ventura, Università di Siena, *Corriere della sera/La Lettura*, 24 luglio 2016.

Alunni musulmani a lezione di cultura cattolica – Le nostre scuole primarie hanno una presenza massiccia di bimbi di immigrati. Noto con piacere che negli ultimi anni il 10-12% della popolazione musulmana si avvale dell'insegnamento della religione cattolica in classe. Ciò significa che i musulmani qui non hanno timore che questo possa avere conseguenze di tipo proselitico. Sono convinti invece del valore culturale di tale insegnamento. Non temono nulla per l'integrità della loro fede.

Domenico Mogavero, vescovo di Mazara del Vallo (Sicilia), *Avvenire*, 30 luglio 2016.

Coscienza cristiana e passato coloniale - Un onesto approccio alla situazione libica si può solo fondare su una generale presa di coscienza di cosa è stato il passato coloniale italiano, quando l'invasione del 1911 costò al popolo libico centomila fucilati e impiccati e un dominio durato più di trent'anni. Questa parte orribile della nostra storia deve essere insegnata nelle scuole, conosciuta adeguatamente da tutta l'opinione pubblica, deve diventare cultura e una responsabilità condivisa dall'intera nazione.

Vittorio Bellavite, coordinatore naz. "Noi siamo Chiesa", dal messaggio 6 agosto 2016.

Europe at a crossroads: re-imagine Europe and reaffirm core values

□ *By establishing the European Union as a supranational entity, the founders of the EU wanted to overcome the trap of nationalism that twice in half a century led Europe to disastrous wars. The integration of Europe, as the European Union, was a visionary project. It went beyond reconciling states and aspired to unite the peoples of Europe around the notion of a "community of shared values." In 1990, the then President of the European Commission, Jacques Delors, even called upon churches and religions to actively contribute to creating 'the heart and soul of Europe.' In more recent documents such as the Charter on Fundamental Rights (proclaimed in 2000) and the Treaty of Lisbon (2009), the shared values on which the Union is built were re-emphasised.*

□ *Lately, however, EU political leaders and many citizens have ceased to proclaim, and are even contradicting values that underpin the EU. For many people the European Union has become a mechanistic, technocratic institution, a bureaucratic project, remote from daily concerns of citizens. Something impenetrable, cumbersome, and costly. Popular support for the EU is rapidly declining. This has been aggravated when national leaders in a number of occasions refer to EU institutions as being responsible for all that is going wrong, and fail to attribute to the EU what is going well. If there is joint policy making in the EU nowadays, it seems that it is based less on a joint vision and more on a simple cost-benefit analysis of individual Member States. Many of the values which are seen as having contributed to the shaping of Europe during the past sixty years or so, such as solidarity with the weak and respect for human rights, seem to evaporate under the pressure of multiple crises. The churches in Europe must seek to uphold these values as an indispensable basis for justice and peace on our continent.*

□ *We are at a cross roads in European history. The very future of developing common EU policies based on interdependence and on reconciled diversity is at stake. This idea has, over the years, contributed to a Europe which has largely lived in peace, and which pursues a growing degree of economic integration and social justice.*

Facing such a situation, we need to re-imagine Europe as a whole and the EU in particular, reaffirm the core values of the historic project in view of the developments which have taken place during the past sixty years:

- *What are the values that should be at the core of European identity?*

- *How do we handle the tensions that exist between the desire for sovereignty and homogeneity on the one hand, and European cooperation and cultural diversity on the other hand?*

- *What does this mean for the future of the European Union and for the future of the continent as a whole?*

- *What kind of Europe and European Union are necessary to live up to the common values which the churches identified in the Charta Oecumenica?*

CEC, from *What future for Europe*, open letter 20 June 2016

http://www.ceceurope.org/wp-content/uploads/2016/06/1GB2016_Doc15-Open-letter-Future-of-Europe.pdf

Mirar a Francia? Mejor a Finlandia - Una experiencia de la que aprender es la de Finlandia, el sistema educativo más admirado, donde la enseñanza religiosa es cultural; pero no aséptica, sino en conformidad con la concepción propia de un país occidental de tradición luterana (80%). Allí, para enseñar religión, se exige un Master pero no haber recibido la *missio* de la autoridad religiosa. No. El modelo no es Francia, que facilita la catequesis en sus aulas [católicas], como actividad extraescolar y que es a todas luces insuficiente para ayudar a convivir en una sociedad religiosamente plural. De hecho, a raíz del atentado de Charlie Hebdo está siendo revisada la posición tradicional. La ministra socialista de Educación Najat Vallaud-Belkacem ha planteado la necesidad de la enseñanza del hecho religioso en la escuela laica. La globalización y las sociedades multiculturales han movido definitivamente las coordenadas del debate. También en España tras el brutal atentado del 11-M fue creada la

Fundación Pluralismo y Convivencia que, entre otras actividades, impulsó y sufragó la edición de libros escolares de religión islámica. <http://entreparesis.org/religion-en-la-escuela-mirar-a-francia-mejor-a-finlandia/>

Per una Carta dei principi comuni. Non esclusi quelli religiosi – Con la Brexit (e non solo) è fallito il disegno politico di identificare l'UE con l'Europa, con il suo sogno culturale e con la sua forma politica. Con Dacca e Nizza insanguinate l'islam è stato strumentalmente trasformato nella copertura di una nuova ideologia totalitaria del terrore. Con il fallito golpe in Turchia è la fine di ogni laicità nella prospettiva visionaria di rifare l'Impero ottomano. In poche settimane sono state messe in ginocchio due delle istituzioni che reggono l'equilibrio mondiale: l'UE e la Nato. Tra i compiti più urgenti (...) rimane quello di rilanciare e difendere una Carta dei principi comuni della nostra civiltà. Non più esclusi quelli religiosi.

Gianfranco Brunelli, *il Regno-attualità*, 2016, n. 12, p.321.

Un appel fort actuel qui vient de loin (1908) – Pour l'éducation d'un enfant qui doit devenir un homme, il est bon qu'il ait été tour à tour mis en contact avec les strophes enflammées des prophètes d'Israël, avec les philosophes et les poètes grecs... Il serait bon qu'on lui fasse connaître les plus belles pages de l'Évangile, comme celle de Marc-Aurèle, qu'il ait feuilleté, comme Michelet, toutes les bibles de l'humanité.

Ferdinand Buisson, dans *La Foi laïque*, Hachette, Paris 1908.

Quale eredità alle future generazioni? - Tutte le religioni, ognuna con i suoi tempi, devono uscire dalla loro forma di "cristianità", devono allontanarsi da quel sogno di vittoria, spogliarsi delle maschere regali. L'Islam dovrà ritrovare nel Corano il pluralismo, uscire dall'ideologia della *sharia* realizzata contro la società degli infedeli. Israele deve separarsi dall'ideologia di Sion e dello Stato degli Ebrei concepito come lo "Stato della redenzione". L'induismo "convertito", come dice Panikkar, tornerà a bagnarsi nel Gange alle sue sorgenti, incontaminato dal potere. Le culture laiche rinunceranno ai loro assoluti di riserva, a cominciare da quello del denaro e del mercato. Così le religioni si salveranno, e saranno davvero vie di salvezza. E questa è l'eredità che come cristiani, nella continuità di una tradizione sia degli apostoli che dei discepoli, vorremmo che fosse trasmessa nel succedersi delle generazioni.

Raniero La Valle, giornalista cattolico,

Il domani della fede: dalla cristianità al cristianesimo, discorso a Ponte di Legno, Brescia, il 6 agosto 2016.

What defense against extremism? Every government has an obligation to protect its citizens, and in responding to the threat posed by terrorism, this can be an immensely challenging task. It requires sharing intelligence, identifying suspicious behavior, taking legitimate security precautions, countering efforts to radicalize young people. And since some violent extremist groups point to religious texts to encourage and justify horrendous crimes, we must partner with religious, civil society, and political leaders committed to defeat efforts to radicalize their communities and radicalize our youth. But security concerns are not a defensible reason to suppress peaceful religious activities, deny fair treatment to religious groups, apply collective punishments, or deny freedoms that are essential to religious practice, including those of association, assembly, and expression. We stress this point not solely to defend the principle of religious freedom, but also because terrorists are quick to exploit evidence of discrimination in trying to rationalize their actions and attract new members. Whatever the intent, repression tends to fuel terrorism, not stop it, which means that the denial of religious liberty is not only wrong but profoundly misguided and self-defeating.

Antony J. Blinken, Usa Deputy Secretary of State,

Release of the *2015 Annual Report on International Freedom*, 10 August 2016.

Ripartire dal 'Grande Codice' – La tradizione biblica ha invaso tutte le arti in una forma potente e ramificata per cui diventa del tutto impossibile comprendere secoli e secoli di storia della cultura occidentale senza tenere tra le mani il testo biblico come vera e propria guida interpretativa. La Scrittura sono "lampada per i miei passi" anche per quanti vogliono conoscere la storia e l'identità di base comune a tutti noi. In questa luce si comprende quanto sia grave la 'smemoratezza' che ha infettato l'epoca contemporanea e come sia da ricostruire il connubio tra la cultura e la Bibbia e, più in generale, la tradizione religiosa, un incontro che risulterebbe fecondo sia per l'arte, sia per l'etica generale, sia per la stessa spiritualità.

Gianfranco Ravasi, cardinale, presidente del Pontificio Consiglio per la Cultura, in *Jesus*, settembre 2016, p.85

FORTHCOMING EVENTS – CALL FOR PAPERS

KLINGENTHAL- STRASBOURG (Alsace), 10-14 October 2016: Colloquy ICCS & CoGREE (only by invitation). The thematic focus will be on questions of **Migration and Education**. So there will also be cooperation with the thematic reference group of CEC that is concerned with Education for democratic citizenship. The General Secretary of CEC, Heikki Huttunen, will contribute an input to the meeting.

OSLO, 26 - 27 October 2016, Conference **The politicisation of Freedom of Religion or Belief for better and worse**, organized by Norwegian Centre of Human Rights, at Lysebu Hotel and Conference Centre, Oslo. The purpose of the conference is: - to analyse the different approaches to the context, scope and content of FoRB as revealed by a variety of international

declarations; - to examine the international instruments and tools available for the monitoring and protection of FoRB, and - to discuss how both the challenges and possibilities arising from the politicisation of FoRB can be handled in order to strengthen the international legal framework on human rights. The preliminary programme for the conference can be downloaded [here](http://www.jus.uio.no/smr/english/about/programmes/oslocoalition/politicisation.html).

STRASBOURG, 9-10 November 2016: Council of Europe: Exchange with Religious Communities. It is standing in the light of the Action Plan for the “fight against violent extremism”. The chosen topic is: **The role of Education in the prevention of radicalisation leading to terrorism and violent extremism**. The topic will be divided and discussed in two sub-themes: Sub-theme 1: *Education for democratic citizenship in the context of cultural and religious diversity*; Sub-theme 2: *Empowering women and the role of the family in countering radicalisation and violent extremism*. Since 2008, this regular exchange underlines the importance of the contribution of religious communities to the work of the Council of Europe. This can be found in the shared roots of democracy, human rights and the rule of law.

OXFORD, 5-7 December 2016: **Oxford Symposium on Religious Studies** . Location: The Old Library in the Oxford University Church of St Mary. Échéance pour la soumission de propositions: 14 novembre 2016. Pour plus d'information, [cliquer ici](#).

NOTTINGHAM, December 12, 2016 (9:30 am to 4 pm): Law, **Human Rights and Religion – Flashpoints**, Chaucer Courtrooms, Chaucer Building, Nottingham Trent University, NG1 5LT. The Centre for Conflict, Rights and Justice, at Nottingham Law School, Nottingham Trent University, will host a one-day conference exploring current issues concerning law, religion and human rights. The organisers invite proposals for presentations at the conference on the broad themes of:
• **religion, family law and the rights of children**; • religion, human rights, and constitutional issues.
Submissions must be received by 5 pm on Friday September 30, 2016. For additional information, please click here.

GLASGOW University, 14-16 December 2016: **Mysticism in comparative perspective**. At the start of the 20th century, it was widely believed that there was some unitary ‘mystical experience’ underlying the varieties of religious and doctrinal expression. On this view, a Christian, a Buddhist, a Hindu, or a Sufi all had the ‘same’ experience and only differed in their manner of expressing it. By the end of the century this kind of comparativism had fallen into disrepute. Nevertheless, dialogue between faiths would seem to be significantly imperilled if no shared experiential or practical points of unity can be identified. Drawing on recent research, the conference seeks to renew the project of a comparative study of mysticism and in doing so to offer resources for both teaching and research in theology and religious studies. Proposals under the following headings are especially welcome: Methodology, Annihilation, Love/Union, Material Culture, and Syncretism. Proposals for Papers must be sent by September 15th to arts-comparativemysticism@glasgow.ac.uk (Acceptances will be notified by end-September.)

ROMA, marzo-novembre 2017: **Master di II livello in Scienze della cultura e della religione**, organizzato dal Dipartimento di Scienze della formazione dell'Università Roma Tre, Piazza Repubblica 10, 00185 Roma. Destinato a titolari di laurea magistrale in materie umanistiche interessati ad approfondire tematiche connesse al fenomeno religioso, a insegnanti di materie umanistiche, a insegnanti di religione. Iscrizioni entro 5/1/ 2017. <http://www.uniroma3.it/schedaPostLauream15.php?pl=613&facolta=009440>

JOENSUU campus, University of Eastern Finland, June 12-15 2017: 14th Nordic Conference on Religious Education on **Dialogue, cultures and religion in learning environments and beyond**, by School of Theology & School of Applied Sciences of Education and Teacher Education, University of Eastern Finland. For more information, please [click here](#).

LEUVEN, University, 18-21 September 2017, EASR Annual Conference **Communicating Religion**. Subject of the Conference : “Communication plays a crucial role in religion and religious praxis. Religions claim to be able to create links with the divine and the transcendent, between humans and superhuman agents. But equally important, both for defining religion and for its subsistence, is the communication that takes place between humans. The conference will focus above all on this second aspect and study how a religion is communicated within the own tradition and towards outsiders. The first area deals with how religious traditions have been presented or present themselves to their members. It offers opportunities for studying a wide range of topics, including ways of creating “ideal” types or images of a tradition, handling moments of crisis, establishing and questioning forms of authority and structure, coping with dissidence, or balancing between preservation and renewal, and how all of these are communicated to the faithful. The second area deals with how a religious tradition positions itself towards outsiders. This includes such topics as reflecting on identity, coming to terms with the constant tension between intra- and extravert orientations, or developing modes for reaching out to others” (Joseph Verheyden, University of Leuven). <http://kuleuvencongres.be/easr2017/>

CALL FOR PAPERS

TROMSØ, UiT-The Arctic University of Norway, 13-14. December 2016, UiT – **Workshop on the representation of religion(s) and the “World Religions Paradigm”**, organised by the EASR Working Group on Religion in Public Education - In contrast to other existing networks and organizations dealing with religious education (RE) in Europe at various levels and in various ways, the EASR Working Group on Religion in Public Education intends to establish a firm basis for and further develop study-of-religions research on RE as well as a basis for specific “RS-based RE didactics and school subjects”. That means a form of RE based on the academic study of religions, independent from any kind of promotion of religion, interreligious dialogue, or

support of religious institutions or communities. The EASR working group invites to a workshop on the representation on religion(s) and the “World Religions Paradigm”. **We invite researchers to present papers** on the complexities involved in dealing with representation of religion(s) in teaching contexts. Papers are invited to discuss how recent criticisms of “The World Religions Paradigm” is relevant for teaching about religion(s) in RE. In addition to theoretical reflections, presentations that focus on ‘dead religions’, new religious movements, popular culture or indigenous religions in RE are particularly welcome. The first day (13. December) of the workshop will take place at Tromsø Villmarkssenter (Tromsø Wild Life center, <http://www.villmarkssenter.no>), a 25 minute drive outside Tromsø city center. Transportation from the hotels to the Wild Life center will be organized (free of charge) for all participants. UiT will also cover coffee, lunch and dinner at the Wild Life Center. On December 14 the workshop will take place at the university campus. Participants will have to find their own funding for travel and accommodation. Deadline for abstracts: October 15. Notification about the acceptance of papers: November 1. The abstracts will be read and evaluated by several referees. Info: <http://easr.org/index.php?id=1470>

Call for papers - *Open Theology journal* (<http://www.degruyter.com/view/j/opth>) invites submissions for the topical issue **Alternative Religiosities in the Soviet Union and the Communist East-Central Europe: Formations, resistances and manifestations**. “We invite religious scholars, historians, anthropologists, as well as authors representing other disciplines, to submit both empirical and theoretical papers including, but not limited to the following topics: • Networks and inter-community connections • Flows of ideas within the Soviet Union and communist East-Central Europe and from the outside • Centers and peripheries of the milieu of alternative religiosity in the region • Politics and actions of the regime towards alternative religiosity • Restrictions, repressions and survival strategies of practitioners of alternative religiosity • Milieu of alternative religiosity as a space of resistance • Relationships of communities of alternative religiosity with dominant religious traditions • Theoretical frameworks and methodological problems in research on alternative religiosities within the Soviet Union and the communist East-Central European region. - Submissions are due November 30, 2016. To submit an article for the special issue of *Open Theology*, authors are asked to access the on-line submission system at: <http://www.editorialmanager.com/openeth/>

Call for panels and papers: **Fourth Annual Conference of the British Association for Islamic Studies**, 11 -13 April 2017, by [Chester Centre for Islamic Studies](http://www.chester.ac.uk/centres/chester-centre-for-islamic-studies/), University of Chester - Following BRAIS’s successful conferences in Edinburgh (April 2014) and London (April 2015 and April 2016), the organisers invite proposals for whole panels or individual papers on any aspect or sub-discipline of Islamic Studies, for the Fourth Annual Conference of BRAIS. Islamic Studies is broadly understood to include both Muslim-majority and Muslim-minority contexts as well as historical, textual, and contemporary anthropological and sociological approaches. brais@ed.ac.uk .

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