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COUNCIL OF EUROPE, Commissioner for Human Rights

Safeguarding human rights in the era of artificial intelligence

Strasbourg, July 03, 2018 - The use of artificial intelligence (AI) in our everyday lives is on the increase, and it now covers many fields of activity. Something as seemingly banal as avoiding a traffic jam through the use of a smart navigation system or receiving targeted offers from a trusted retailer is the result of big data analysis that AI systems may use. While these particular examples have obvious benefits, the ethical and legal implications of the data science behind them often go unnoticed by the public at large. [Continue reading](#) →

ACADEMY OF EUROPEAN LAW **Freedom of Religion: Recent ECtHR and CJEU Case Law**

Seminar for legal practitioners, Strasbourg 18-19 October 2018 - This seminar will provide participants with an update on the case law on freedom of religion as developed by the European Court of Human Rights (ECtHR) and the Court of Justice of the European Union (CJEU), focusing on judgments since 2015. Key topics: Freedom of religion at national and international levels - The State's duty of neutrality Places of worship and religious practice - Conscientious objectors - **Religious education - Religious symbols and clothing - Relationship between the State and religious communities.** Who should attend? Lawyers in private practice, judges, prosecutors and other members of the judiciary, legal aid services and equality bodies litigating cases involving human rights, and government agents.
■ https://www.era.int/cgi-bin/cms?_SID=NEW&_sprache=en&_bereich=artikel&_aktion=detail&idartikel=127479

FoRB **IV annual Report: Freedom of Religion and Belief in countries with severe violations**

The European Parliament Intergroup on Freedom of Religion or Belief and Religious Tolerance (FoRB & RT) is a group of like-minded Members of European Parliament dedicated to ensure that the European Union, in its external actions, promotes and protects the right to freedom of religion or belief as well as religious and belief tolerance.

"This is the fourth annual report produced by the Intergroup on Freedom of Religion or Belief and Religious Tolerance. The first and second editions focused on the state of freedom of religion or belief (FoRB) in the world, according to research and reported violations. The third was an interim report which determined what progress had been made by the European Union (EU) in addressing these violations through its external policies. This year, for the fourth edition, we have worked with a commissioned, expert research consortium, in the preparatory phase, to develop a specific set of indicators and criteria demonstrating in which countries severe violations of FoRB occur and where the EU's activities for the promotion and protection of FoRB can produce most effective outcomes. The core process involved calculating the sensitivity of the EU's influence in each country and the relevance of that country for the EU. This allowed us to attribute a specific focalness score per country in the report. The shortlisted countries were then assessed by a set of legal standards that calculated a score out of 10 on the state of FoRB violations" (Introduction, p.8). *More:*

■ http://www.religiousfreedom.eu/wp-content/uploads/2018/09/RS_report_v6_digital.pdf?mc_cid=5ea23cf5c7&mc_eid=c95d5e8ac9

A TRAVERS LES PAYS ▪ COUNTRY BY COUNTRY

BELGIQUE **Cours CPC : du changement en septembre 2019**

Des avantages accordés à l'officiel devront disparaître. C'est une victoire concrète qu'a obtenu l'enseignement catholique et son Secrétariat général, le Segec. Il y a deux ans, en juillet 2016, un décret de la Fédération Wallonie-Bruxelles (ex-Communauté française) organisait la mise en œuvre d'un cours de philosophie et de citoyenneté (CPC) dans l'enseignement primaire. Dans les écoles officielles, les cours de religion et de morale passaient de deux heures à une heure par semaine, pour qu'un cours de philosophie et de citoyenneté puisse être organisé à raison d'une heure par semaine. Dans l'enseignement libre catholique, la réforme ne prévoyait pas les mêmes modifications : le cours de religion continuait d'être enseigné à raison de deux heures par semaine, alors que la citoyenneté était enseignée à travers l'ensemble des cours.

Du changement en septembre 2019. Tout allait bien jusque-là. Chaque partie y trouvait (plus ou moins) son compte. C'est au moment de calculer les subventions que les affaires se sont corsées. Pour éviter

toute casse sociale, le gouvernement de la Fédération avait décidé que les professeurs de morale ou religion qui perdraient des heures en raison de la réforme pourraient les conserver, en faisant au besoin de la coordination, de la remédiation et du soutien pédagogique. Ces mesures, qui représentent entre 100 et 160 équivalents temps plein d'après le Segec, ne pouvaient toutefois pas être sollicitées par les écoles catholiques, celles-ci ne proposant qu'un cours de religion catholique, et pas le CPC. Cette situation a été jugée injuste par le Segec, qui a donc initié un recours introduit auprès de la Cour constitutionnelle. Pour le Secrétariat de l'enseignement catholique, ce décret introduisait une discrimination entre les réseaux d'enseignement, alors que la constitution stipule qu'ils doivent être traités sur un même pied. De plus, cette différence de traitement avait une incidence sur la remédiation et le soutien pédagogique, qui concernent sans distinction l'ensemble des élèves. Ce recours, la Cour l'a considéré comme recevable. Elle a jugé que cette différence de traitement n'est pas justifiée. Dès le 1er septembre 2019, cette différence devra disparaître. <http://www.dhnet.be/actu/belgique/cours-de-citoyennete-une-victoire-pour-l-enseignement-catholique-5b50bff555324d3f13741da6>

DEUTSCHLAND **Die Kampagne < #daRUm! > für den Religionsunterricht**

Von den zwölf Millionen Schülerinnen und Schülern in Deutschland besuchen schätzungsweise drei bis vier Millionen den katholischen Religionsunterricht. 70.000 Lehrerinnen und Lehrer unterrichten dieses Fach Woche für Woche. Die Abmeldezahlen für den RU sind marginal, sie gehen in der Grundschule gegen null und liegen auch in den weiterführenden Schulen bundesweit bei nicht einmal fünf Prozent. In der öffentlichen Diskussion und im gesellschaftlichen Diskurs aber wird Religion als ordentliches Lehrfach an staatlichen Schulen immer wieder in Frage gestellt. Das verwundert, denn dem Religionsunterricht geht es um nichts weniger als Kindern und Jugendlichen die Möglichkeit zu geben, Sinnfragen zu stellen, sich in der Welt zurechtzufinden und nicht zuletzt einen eigenen religiösen Standpunkt zu entwickeln, der sie zu Toleranz und Dialog befähigt. Nicht umsonst ist er ein im Grundgesetz Artikel 7 Abs. 3 verankertes ordentliches Schulfach (Siehe Art. 7 Abs. 3). Religionsunterricht ist wesentlich mehr als das Auswendiglernen von Glaubenssätzen. Er trägt zur Allgemeinbildung bei und fördert Kompetenzen, die auch der Gesellschaft zu Gute kommen: Persönlichkeitkompetenz, Toleranz, Dialogfähigkeit, kritisches Denken, verantwortungsvolles, nachhaltiges Handeln und vieles mehr. Doch warum fällt es so schwer, Sinn und Bedeutung dieses Faches zu plausibilisieren? Es erscheint uns notwendig, auch in dieser Hinsicht neue Wege zu gehen. Die Kampagne des dkV mit dem Namen **#daRUm!**, die ab Februar 2018 startet, setzt genau hier an: Innovativ, frech und verständlich will sie den Wert und die Bedeutung des Religionsunterrichts für die Gesellschaft herausstellen. More: ■ <http://www.darum.info/die-kampagne/>

ENGLAND /1 **A 2018 Report: A new settlement revised: Religion and Belief in schools**

This pamphlet (July 2018, 60 pages), like its predecessor in 2015, arises from the research and debate carried out by the Westminster Faith Debates and the AHRC/ESRC Religion and Society Research program. Both were supported by the Arts and Humanities Research Council and the Economic and Social Research Council. Lancaster University has supported and helped to fund the work throughout, especially in its latest phase. Although this revised version is the result of three years of consultation with many interested and expert parties, the views expressed are our own.

■ <http://faithdebates.org.uk/wp-content/uploads/2018/07/Clarke-Woodhead-A-New-Settlement-Revised.pdf>

2. **Religious education needs overhaul to reflect UK, says report**

The Guardian: RE in schools is outdated and should be replaced with a new subject: religion, belief and values, and the right of parents to withdraw their children from classes should be scrapped, according to the former Labour education secretary Charles Clarke. Significant shifts in the UK since the Education Act 1944 mean changes to the way religion and belief is taught in schools to reflect modern Britain are long overdue, Clarke and his co-author Linda Woodhead, a professor in the department of politics, philosophy and religion at Lancaster University, say in a pamphlet published on this July. In the 1940s, Britain was a predominantly Christian country. Now a majority of people say they have no religion, and there are parts of the country where people of other religions form a significant proportion of the population. A new nationally determined syllabus called religion, belief and values should replace religious education and be obligatory in all state-funded schools. At the moment, each education authority sets its own RE syllabus.

[Faith schools](#) could provide additional teaching if desired. Parents should no longer have the right to withdraw children from the syllabus. "Religion, belief and values should be a proper educational subject like any other," Clarke told the Guardian. Daily collective worship of "a broadly Christian character", which is a legal requirement under the 1944 act, should be replaced with a requirement for all state-funded schools to hold a "regular assembly or act of collective worship in keeping with the values and ethos of the school and reflecting the diversity and character of the school community", the pamphlet says.

■ <https://www.theguardian.com/politics/2018/jul/17/religious-education-needs-overhaul-to-reflect-uk-says-report>

The Economist: Focusing mainly on England (which stands out from other parts of the United Kingdom because it has an established church that oversees thousands of schools), the authors propose that there should be a nationally agreed curriculum of teaching on "religion, beliefs and values". This would be compulsory for all pupils in state-funded schools. At this moment, religious education is largely determined by local authorities, and parents have the right to withdraw their offspring from religious-education classes. However, the report suggests that schools with a religious character could supplement this core curriculum in line with their own beliefs. The minimum teaching program would be determined by an advisory council representing a range of religions and belief systems, including humanism.

■ <https://www.economist.com/erasmus/2018/07/20/a-cacophony-of-views-on-what-to-teach-children-about-god>

The Tablet: The Catholic Education Service (CES) and the Bishop with special responsibility for religious education have reacted with outrage at a new pamphlet calling for urgent reform of religion in schools in England and Wales, written by former Home Secretary Charles Clarke and Professor Linda Woodhead and launched at the House of Commons on 17 July. Entitled 'A New Settlement Revised: Religion and Belief in Schools' the booklet of recommendations is a bid to update the laws governing religion in schools from the Education Act of 1944 and bring them into line with Britain's current religious and cultural landscape in which a majority of people say they have no religion.

■ <http://www.thetablet.co.uk/news/9414/report-on-religion-in-schools-an-attack-on-catholicism->

ESPAÑA /1 **La asignatura de religión sin valor académico?**

"La Religión no puede tener valor académico y contar para la nota media". La ministra de Educación, Isabel Celáa, subraya en una entrevista en *El País*, 29 de junio, que esta materia no ha de contar con alternativa y, al tiempo, anuncia una asignatura "de valores cívicos y éticos", que "no será optativa".

■ https://politica.elpais.com/politica/2018/06/29/actualidad/1530267338_908393.html

■ <http://www.periodistadigital.com/religion/educacion/2018/07/01/isabel-celaa-la-religion-no-puede-tener-valor-academico-y-contar-para-la-nota-media-religion-iglesia-educacion-concertada-valores-civicos.shtml>

Según el último barómetro de La Sexta, dos de cada tres españoles rechazan que la Religión sea computable. El 68,5%, a favor de una asignatura de Valores Cívicos y Éticos. El anuncio fue formulado por la ministra de Educación, Isabel Celáa.

■ <http://www.periodistadigital.com/religion/educacion/2018/07/23/dos-de-cada-tres-espanoles-rechazan-que-la-religion-sea-computable-religion-iglesia-educacion-celaa.shtml>

Madrid plans to remove religious studies from the national curriculum and slash funding for Catholic schools but local bishops have blasted the proposals as unconstitutional and a threat to religious tolerance. "It is necessary to remember the rights to religious freedom and education – these inalienable rights ... are reflected in our constitution," the executive committee of the Catholic bishops' conference said in a statement released in July, Catholic News Service reports.

■ <https://internacional.la-croix.com/news/bishops-criticize-madrid-s-plan-to-axe-religious-education/8103>

2 **La Rioja contrata a profesores de Religión islámica y evangélica**

La Consejería de Educación ha regulado la gestión para la contratación de profesores de religión islámica y religión evangélica, así como el procedimiento para la adjudicar destinos de cara a la implantación durante el nuevo curso escolar de estas asignaturas en el sistema educativo riojano. El Boletín Oficial de La Rioja publica hoy ambas órdenes, análogas a la que regula estas cuestiones en la impartición de la religión católica, según ha informado el Gobierno regional, en una nota.

En el caso de la religión islámica, será la Comisión Islámica Española la responsable de seleccionar a estos profesionales que, de acuerdo a la normativa vigente, deben ser graduados en Magisterio, para la impartición de la asignatura en Educación Primaria, o contar con el título Grado o licenciatura y Certificado de Aptitud Pedagógica o Máster Universitario en Formación del Profesorado de Educación Secundaria Obligatoria y Bachillerato, Formación Profesional y Enseñanza de Idiomas, para el resto de niveles. En el caso de la religión evangélica, la Federación de Entidades Religiosas Evangélicas será la encargada de la selección a los docentes de acuerdo a los criterios ya mencionados. La religión islámica se impartirá por primera vez en las aulas riojanas durante el próximo curso en cumplimiento de las diversas sentencias emitidas por el Tribunal Superior de Justicia de La Rioja. *Religion Digital*, 01/09/2018

FRANCE /1 **Les chiffres de l'enseignement libre**

□ L'Eglise catholique gère en France 8 719 écoles, soit près de deux millions d'élèves ; 1 984 729 élèves (837 505 dans le primaire, 1 096 650 dans le secondaire et 50 574 dans l'enseignement agricole) étaient scolarisés dans des établissements catholiques en métropole. Pour ce qui est de l'enseignement supérieur, 35 000 étudiants fréquentent les universités et instituts supérieurs gérés par l'Eglise catholique.

□ Pour ce qui est du protestantisme, il existe six établissements protestants sous contrat : école et collège Lucie Berger (850 élèves), collège et lycée Jean Sturm (1 050 élèves) à Strasbourg ; Collège cévenol au Chambon-sur-Lignon (270 élèves), collège Bernard Palissy à Boissy Saint Léger (300 élèves), école primaire Marie Durand à Nîmes (200 élèves) et école primaire protestante d'Endoume à Marseille (90 élèves). 18 établissements privés évangéliques hors contrat regroupent 800 élèves en tout. (Source : *Réforme* n° 3256, 24-30 janvier 2018).

□ Il y a environ 40 écoles primaires musulmanes en France, la plupart étant des établissements privés ne bénéficiant pas d'un soutien financier de l'Etat. Elles rassemblent environ 2 000 élèves. 80% de ces élèves sont en région parisienne région de Versailles (1 443 élèves) et de Créteil (611), ou à Lyon (802) ou Lille (727). 5 établissements d'enseignement secondaire ont signé un contrat avec l'Etat (Collège Averroès à Lille, Al-Kindi près de Lyon, Ibn Khaldun à Marseille, Education et savoir à Vitry-sur-Seine près de Paris). 4 autres établissements secondaires existent, mais sans contrat. En tout, entre 4 et 5 000 élèves sont scolarisés dans des établissements musulmans. (Source : A.-L. Zwillig, "France", in O. Scharbrodt, S. Akgönül, A. Alibašić, J. S. Nielsen et E. Račius (dir.), *Yearbook of Muslims in Europe*, vol. 10, Leiden : Brill, 2018 à paraître).

□ Il existe environ une centaine d'établissements scolaires de tailles variables rattachés au judaïsme, une partie d'entre eux sont des jardins d'enfants (écoles maternelles). Le plus ancien, et le plus grand (1200 élèves) est Lucien-de-Hirsch, ouvert à Paris en 1901. 76 % des établissements d'enseignement juif ont signé un contrat avec l'Etat ; ils rassemblent environ 32 000 élèves. (Source : *Annuaire de la communauté juive*, 2018).

□ L'enseignement privé hors contrat regroupait 74 000 élèves à la rentrée 2017, ce qui ne représente qu'une part très limitée des 12 millions d'élèves du pays. Cette part est en forte progression, qu'il s'agisse du nombre d'élèves ou du nombre d'établissements : 150 ouvertures en 2017, contre une trentaine par an il y a encore 5 ans. En savoir plus : ■ <http://www.eurel.info/spip.php?article1009&lang=fr>

2 **Face à l'UE en crise, l'indispensable combat culturel sur les valeurs**

[...] Il est urgent que les systèmes d'éducation européens réalisent que, face à la superficialité toujours croissante véhiculée par les médias et les réseaux sociaux, la réponse n'est pas de courir après cette tendance, mais au contraire de jouer le contrepoids, en visant la profondeur, le long terme, l'exigence et la qualité. Deux champs sont à investir sans tarder. D'une part, **l'introduction d'une véritable dimension européenne dans l'éducation primaire et secondaire**, avec un accent mis sur l'histoire et la culture, sur la diversité et la richesse des réalités locales et nationales, mais aussi sur leurs racines et dénominateurs communs, ainsi que sur les influences croisées entre elles. D'autre part, **une éducation à la « consommation » des médias** [40], plaçant au cœur de cette démarche éducative la notion d'esprit critique – à ne pas confondre avec la suspicion généralisée, paranoïaque, épidermique et permanente qui ouvre la porte au nihilisme cynique. L'Union européenne ne peut pas et ne doit pas être le porteur principal de ce renouveau éducatif : c'est aux Etats d'en assumer la responsabilité. Mais l'Union peut aider, inciter, favoriser, en s'attendant d'abord à ce qu'elle sait faire – notamment à encourager la mobilité (des élèves et étudiants, comme celle des professeurs), à fournir des supports de qualité et à porter un discours qui rompt

avec la langue de bois technocratique. La parole européenne ne doit pas se limiter à des histoires de quotas et de règlements, mais doit davantage se faire entendre sur les valeurs, la culture, l'histoire ou l'éducation. **Imaginons un véritable Erasmus des professeurs d'Histoire** : si demain, dans les collèges et les lycées de l'Union, il devenait habituel qu'une partie des cours d'Histoire soient enseignés par un professeur venu d'un autre Etat membre, ne serait-ce pas une contribution formidable à exercer l'esprit critique des élèves, à les obliger à questionner leurs certitudes, à apprendre à mieux comprendre l'Autre, à décentrer leur regard sur les réalités européennes ? [...].

(Texte extrait d'un document de la Fondation Robert Schumann, Question d'Europe n. 479, 02 Juillet 2018 : *Face à la crise politique de l'UE, l'indispensable combat culturel sur les valeurs*, par Thierry Chopin et Lukás Macek, p.7-8 ■ <https://www.robert-schuman.eu/fr/doc/questions-d-europe/qe-479-fr.pdf>

GRECIA **L'ora di religione, pomo della discordia tra Stato e Chiesa ortodossa**

«Non si appiana in Grecia l'attrito relativo alla natura e al contenuto dell'ora di religione nelle scuole: se deve essere più o meno confessionale o incentrarsi sulla storia delle religioni e sul sentire religioso in genere, ma anche se esso deve essere materia obbligatoria o facoltativa. Nel caso che l'ora di religione debba avere un contenuto "di scienze religiose" e non essere più un catechismo confessionale cristiano ortodosso, così come è adesso, anche i relativi libri di religione dovrebbero essere cambiati secondo il nuovo orientamento. Da notare che in Grecia vige il libro unico per ogni materia. Lo Stato non solo prescrive cosa deve essere insegnato nella scuola per ogni materia, ma ne redige anche il programma e, inoltre, predispone la compilazione degli appositi libri, dopo aver indetto un concorso. Prevede pure la stampa dei testi e la loro distribuzione gratuita nelle scuole pubbliche, mentre li offre ai privati a un prezzo modico. Scuola pubblica e privata seguono lo stesso programma e usufruiscono degli stessi libri. Le due Facoltà teologiche esistenti sono rette in tutto e per tutto dallo Stato, così pure i licei ecclesiastici, come anche alcune accademie ecclesiastiche. Oltre che sui libri, si discute sul fatto se si debba continuare la pratica vigente della preghiera mattutina prima di entrare nelle aule.

Comunque, il governo si ricorda del problema Chiesa-Stato quando è messo alle strette e lo utilizza come diversivo, per deviare l'attenzione dalle tensioni in atto. Qui, dunque, abbiamo un terreno fertile per avere diversi *round* di discussione. L'arcivescovo Jeronimos, in una riunione congiunta del Santo Sinodo con i docenti delle Facoltà teologiche, ha accusato il governo «di mostrare una fretta inspiegabile e ancora di ignorare la Chiesa e il Santo Sinodo per i nuovi libri di religione». Inoltre, ha ricordato e sottolineato alla direzione dell'Istituto di politica educativa e al ministero della Pubblica Istruzione, che la Carta costitutiva della Chiesa in Grecia, che è legge dello stato greco, prevede che sia responsabilità del Sinodo della Chiesa sorvegliare sul contenuto dottrinale e dogmatico dei libri di religione. «I testi di religione devono recare il sigillo della Chiesa», ha detto, per poi aggiungere: «Bisogna ammettere che lo Stato ci ignora. Noi stiamo discutendo tutto questo e devo dire che c'è volontà di dialogo». E ancora: «Noi come Chiesa, come Santo Sinodo, malgrado ci attacchino, ci feriscano e ci accusino di essere indifferenti, pazientiamo. E aspettiamo di vedere questi nuovi quaderni. E consulteremo i professori universitari, i teologi, affinché il nostro giudizio sia il più possibile obiettivo. E li vedremo se siamo d'accordo o in disaccordo sul da farsi. Ma mentre, come Sinodo, abbiamo pazienza, vediamo che lo Stato ha fretta. Perché i nuovi libri di religione sono già stati diffusi e la lezione nelle scuole viene fatta su questi. Questo devo dire che ci preoccupa». (da una testimonianza di Joannis Maragòs, in <http://www.settimananews.it/politica/grecia-nodo-sensibile-chiesa/> del 23 agosto 2018).

IRELAND **State-funded Catholic schools can no longer admit with religious preferences**

[Saturday, August 25, 2018] Today reports on the change in school admission policies in Ireland that take effect this school year. Some 90% of state-funded primary schools in Ireland are Catholic. In the past, they have given priority to children who have been baptized as Catholic. This has led some parents to have their children baptized only so they can be admitted into a high quality school. In July, the Irish parliament passed a law prohibiting this favoritism. *More:*

■ <http://www.religionclause.blogspot.com/2018/08/irish-state-funded-catholic-schools-can.html>

[September 05, 2018] Catholic schools warn Minister that religion opt-out may breach law. Until now, students who did not want to participate in religious instruction or worship were mostly required to sit at the back of the class. However, a circular issued this year by Mr Bruton and which has come into force for the new academic year requires that such students should be timetabled for alternative subjects. The rules

affect up to 150,000 pupils attending hundreds of State-run secondary schools and community schools. Voluntary secondary schools, typically run or owned by religious organisations, are not affected by the circular. The board of the Association of Trustees for Catholic Schools – which represents patrons and boards of management at Catholic schools – wrote to Mr Bruton earlier this year to express its “surprise and deep disappointment” that no consultation had taken place with the Catholic patrons of community schools.

<https://www.irishtimes.com/news/education/catholic-schools-warn-minister-that-religion-opt-out-may-breach-law-1.3618330>

ITALIA /1 **La vera sfida educativa è riscrivere una grammatica dei valori**

«L'ultima ricerca di *Community Media Research* - in collaborazione con Intesa Sanpaolo per *La Stampa* - ha cercato di esplorare la dimensione simbolica degli italiani: l'orizzonte dei valori di riferimento che ispirano la vita degli individui. Ne scaturisce una gerarchia che vede primeggiare tre dimensioni: la necessità di costruire una cultura propria (88,8%), la famiglia (87,7%) e la cura della salute (86,3%). Dunque, al di là della dimensione degli affetti familiari – che nonostante tutto rimane un valore di riferimento imprescindibile – la necessità di costruire nuove mappe per interpretare il mondo attorno a sé, da un lato; e, dall'altro, l'attenzione alla salubrità costituiscono oggi i pilastri di riferimento per la grande maggioranza degli italiani.

Valori che contano nella tua vita ... (in %)					
Farsi una cultura	88,8	Famiglia	87,7	Cura della salute	86,3
Tempo libero	77,2	Lavoro	73,4	Amici	67,8
Impegno sociale	50,9	Fare sport	36,5	Religione	29,4

Più staccati vengono altri aspetti come il tempo libero (77,2%) e il lavoro (73,4%), seguito dagli amici (67,8%). Un peso minore ha l'impegno sociale (50,9%) e il fare sport (36,5%). **La religione (29,4%) è collocata al fondo della classifica a segnalare come la dimensione del sacro non rappresenti più il filo rosso della vita degli individui.** Ovviamente, esistono differenze nella gerarchia dei valori sulla base delle età o della condizione professionale, ma non tali da sconvolgerla.

Piuttosto, è interessante considerare i legami esistenti fra i valori medesimi, così da definire le mappe cognitive. Emergono così due gruppi polari fra loro. Uno è definibile come gli “**edonisti**” (22,0%) che hanno nel tempo libero, nella cura della salute, negli amici e nello sport i riferimenti principali. È il piacere e il piacersi nella vita che ha nei ceti più benestanti e professionalmente più elevati, nelle fasce di età centrali (25-54 anni) i profili più esposti. All'opposto, e dallo stesso peso, incontriamo i “**radicati**” (21,5%) la cui mappa valoriale si fonda su dimensioni tradizionali: famiglia, lavoro, impegno sociale e religione. I ceti meno abbienti, le casalinghe, i più anziani (oltre 65 anni) ma anche i giovani-adulti (35-54 anni) si addensano in questo gruppo. Ma è la maggioranza della popolazione (56,5%) a denotare una difficoltà a prefigurare una gerarchia valoriale: i “**relativisti**”. In questo caso, l'orizzonte simbolico sembra essere sostanzialmente omogeneo: tutto è (relativamente) importante, tutto si pone sul medesimo piano. Si opta per una strategia adattiva e Taylor made, creando mappe valoriali adeguabili alle diverse situazioni. Tutti i comportamenti diventano, così, legittimati, plausibili.

Il venire meno delle grandi narrazioni (ideologie) ha lasciato un vuoto nei riferimenti condivisi, oggi sostituito da un bricolage valoriale. In cui tutte le tradizionali autorità normative (dai partiti, alle associazioni di rappresentanza, fino alle figure professionali) hanno perso di legittimazione, e molti si sentono autorizzati a sentenziare, accusare, ... Nel cambiamento d'epoca che stiamo vivendo **la vera sfida è quella educativa e interpella tutti i mondi associativi e formativi: riscrivere la grammatica dei valori.** Se con Mandela “io sono, perché noi siamo”, dopo aver liberato l'“io” dalle ideologie, va ricostruito un nuovo “noi”. [Daniele Marini, *La Stampa*, 6/8/2018; cf. www.communitymediaresearch.it]

2 **Il Sinodo valdese contro la presenza del docente di religione nelle commissioni d'esame**

Dal documento finale del Sinodo valdese (agosto 2018) stralciamo: “Il Sinodo, preso atto dell'articolo 8 del decreto legislativo 62/2017 con cui si introduce la presenza dell'insegnante di religione cattolica nelle commissioni di

esami finali delle scuole secondarie di primo grado, esprime il proprio dissenso, ravvisando in tale decreto l'ennesimo vulnus inferto al carattere laico e plurale della scuola pubblica, stante il carattere facoltativo dell' insegnamento di religione cattolica; dà quindi mandato alla Tavola Valdese e al comitato permanente OPCEMI di prendere tutte le iniziative possibili, anche in collaborazione con la Federazione delle chiese evangeliche in Italia, affinché questo provvedimento venga revocato”.

LATVIA **New Curriculum (Sept. 2018): RE is integrated as a part of social and civic education**

Latvia will implement the new national curriculum (NC) for primary and secondary education on 1 September 2018. NC is defined as competence based, but the term means learning by doing, but not to become a skilled professional, as in vocational education. The theoretical background of NC is constructivism and social constructivism. In the case of religious education, NC development provide a unique opportunity to integrate religious competence and religion/religions as content in all grades for the first time since 1991 when Latvia regained independence. A religious component will be integrated into NC as a part of social and civic education, among others. The main task of the religious component is to provide basis for understanding religious and cultural diversity and diversity of society in general. This will help pupils answers questions such as: why do I believe? In what do I believe? How do I believe? The challenge is to allow teachers to become accustomed to this idea during curriculum reform. Content must be precisely chosen and prepared. Teacher training programs must include content related to religion and religions. [Cf. Article by Laima Geikina, *Religious competence and the new curriculum of Latvia. Current developments*, in M. Ubani (ed.), *New international studies on religions and dialogue in education*, Waxmann Verlag 2018, pp. 189-200].

TURKEY **What are madrasa schools and what skills do they impart?**

[July 2018] - Turkey's recently reelected president, Recep Tayyip Erdogan, [has made expansion of Muslim schools](#) a top priority. Erdogan's government is reported to have approved a religious education budget of US\$1.5 billion this year, an increase of 68 percent. Whether or not they receive public funding like those in Turkey, religious schools are a common feature of Muslim life. The most common of these schools is known as a [madrasa](#). In general, madrasas focus on teaching the Qur'an, the recorded sayings of the Prophet Muhammad, sacred law and other Islamic subjects. The question is: How well do these schools prepare students for jobs in economies based on contemporary knowledge and technology?

Madrasas have a long and rich history. After the birth of Islam in the seventh century, Muslims who wanted a religious education joined [study circles](#) in mosques where teachers provided instruction. Over the next 400 years, additional centers of learning, founded and endowed by rulers, high officials and wealthy members of the community, met in public and private libraries. These were early forms of [madrasas](#). *Read more:*

■ <https://theconversation.com/what-are-madrasa-schools-and-what-skills-do-they-impart-99497>

QUEBEC **À la découverte du calendrier interculturel et citoyen 2018-2019**

Le Calendrier interculturel et citoyen de la Direction des services d'accueil et d'éducation interculturelle (DSAEI) présente un éventail de fêtes religieuses et de célébrations historiques et culturelles québécoises, canadiennes et internationales. Cahier de 30 pages, il couvre les 12 mois de l'année et il est mis à jour chaque année en raison des célébrations dont la date varie d'une année à l'autre. On y trouve quatre catégories d'entrées : □ des commémorations historiques et culturelles québécoises et canadiennes correspondant dans certains cas à des jours fériés; □ des fêtes religieuses (chrétiennes, juives, musulmanes, bouddhistes, hindoues, sikhes); □ des manifestations culturelles (fête chinoise et vietnamienne de la mi-automne, Halloween, Saint-Valentin, Saint-Patrick, Nouvel An perse, etc.); □ des journées internationales qui appellent à une prise de conscience quant à certains défis planétaires d'ordre humain et écologique.

Cet outil peut être consulté régulièrement par les intervenants des milieux scolaires et il peut être utilisé en lien avec toutes les disciplines d'enseignement. Il peut servir : □ à faire découvrir aux élèves les réalités culturelles d'ici et d'ailleurs; □ à favoriser une réflexion sur les grandes valeurs universelles qui se sont affirmées au fil du temps et sur les défis d'aujourd'hui et de demain, tels que l'égalité des sexes, le racisme, la discrimination, la tolérance, la guerre, la dégradation écologique de la planète; □ à organiser des projets de classe ou d'école destinés à promouvoir l'ouverture à la diversité de même que l'éducation à la

citoyenneté et aux droits. http://www.education.gouv.qc.ca/fileadmin/site_web/documents/education/diversite/CalendrierInterculturel-Descriptions-2018-2019.PDF

AUSTRALIA **Religion in decline in Australian schools**

Australian school students are becoming more likely to identify with “no religion” even in religious schools, including a 68 per cent increase in Catholic schools. The trend, which mirrors changes in the wider population, has led the peak independent Schools body to warn religious schools to rethink their marketing. Across all schools, 37 per cent of students identify with “no religion”, according to an [analysis of 2016 census data](#) by the Independent Schools Council of Australia. That’s up from 30 per cent in 2011. At government schools, 45 per cent of students profess to no religion or did not specify a religion in the 2016 census, up from 38 per cent in 2011 and the highest proportion ever recorded. About 31 per cent of students at independent schools are categorized as having no religion, up from 24 per cent in 2011, and 14 per cent of students at Catholic schools did not have a religion, up from 10 per cent in 2011.

■ <https://www.smh.com.au/education/religion-in-decline-in-australian-schools-20180806-p4zvtb.html>

BREVI

LUGANO, CH. Il 29 maggio 2018 il Gran Consiglio del Canton Ticino ha approvato la modifica dell’art. 23 della Legge della scuola che introduce un **corso obbligatorio di Storia delle Religioni** nel quarto anno delle scuole medie. Il rapporto è stato approvato dalla maggioranza del Legislativo, fatta eccezione per Verdi e Partito comunista: la modifica è stata infatti accolta con 57 voti favorevoli, 6 no e 6 astensioni. Si è inoltre discusso della possibile introduzione di un’ora di studio assistito obbligatorio per quegli allievi che fino in III media decideranno di non frequentare l’ora confessionale facoltativa.

EUROPE. “We invite you to join us in declaring; “**Believe it or not, it’s my Right!**” The #FoRBDefender movement is an online initiative that aims to raise awareness of the right to freedom of religion or belief (“FoRB”). It stands in solidarity with people across the globe facing discrimination, oppression and violence because of their religion or belief (including non-belief) and calls on high-level decision-makers at national and international level to more robustly defend and protect this fundamental human right. <http://www.eprid.eu/new-forbdefender-movement-calls-on-people-of-all-faiths-and-none-to-declare-believe-it-or-not-its-my-right/>

IRELAND. **Hold referendum to end religious control of schools**, says Labour. The Citizen’s Assembly should be recalled to consider a constitutional referendum to end religious control of schools, according to the [Labour](#) Party. Labour senator Aodhán Ó Ríordáin began a petition to support this approach on Tuesday, saying a referendum could “end the influence of religion over education in [Ireland](#).” “We don’t believe that children should be separated on the basis of religion in education,” Mr Ó Ríordáin said, adding it was time to “break the link between religion and education in Ireland”. Read more: <https://www.irishtimes.com/news/politics/hold-referendum-to-end-religious-control-of-schools-says-labour-1.3567900>

POLONIA. Negli ultimi vent’anni le minoranze cristiane hanno ottenuto dallo stato polacco una serie di privilegi regolati da apposite intese. Queste leggi le hanno in pratica parificate alla chiesa cattolica. Le cappellanie militari, ortodossa e luterana, inserite nella struttura delle forze armate polacche e mantenute dallo stato ne sono la prova più tangibile. È inoltre previsto **l’insegnamento delle religioni non cattoliche nelle scuole statali**. Il panorama religioso polacco è oggi segnato da tre fattori diversi: la dominante posizione dell’istituzione cattolica tradizionale, la secolarizzazione, il costante aumento dell’interesse per altre forme di vita e di testimonianza cristiana. (Pawel Andrzej Gajewski, pastore valdese, in *il Mulino*, n. 497, luglio 2018, 403-404).

BRASIL. Il nostro corrispondente dal Brasile, prof. S. Junqueira dell’Università cattolica di Curitiba, ci segnala una serie di “Cursos de licenciatura para formar professores de Ensino Religioso no Brasil, 2018 (9 presencial e 2 a distância)”: <https://ipfer.com.br/gper/cedoc/formacaodeprofessores/>

DEUTSCHLAND. Universität Osnabrück: **Imam-Weiterbildung läuft aus, „Imam-Seminar“ gefordert** Die Weiterbildung von Imamen am Institut für Islamische Theologie der Universität Osnabrück läuft nach acht Jahren Ende September aus. Nach Ansicht des Direktors des Instituts, Bülent Ucar, hat das von Anfang an nur als Provisorium

geplante Projekt Pionierarbeit geleistet. Rund 150 Imame seien weitergebildet worden. Diese Arbeit müsse nun von anderen fortgesetzt werden.

Mehr: file:///C:/Users/fpajer/AppData/Local/Temp/Christen%20und%20Muslime%209,%202018_mobil-1.pd

ESPAÑA. La profesora de religión, despedida en 2001 por casarse con un divorciado, vuelve a su puesto 17 años después. Resurrección Galera vuelve a dar clases de Religión en Almería. El Obispado de Almería: "acatamos y respetamos" la decisión judicial, "como no podía ser de otra manera". (*Religion digital*, 2 de septiembre 2018). El Obispado "acata" la readmisión de Resurrección Galera pero sigue sin considerarla "idónea" para dar clases de Religión (ibid., 6 septiembre 2018).

EUROPE. Controverse à propos de la **Maison-Musée de l'histoire européenne**, inaugurée à Bruxelles depuis l'an dernier. Des articles parus ces derniers mois dans de grands journaux nationaux (en Allemagne, en Pologne...) critiquent les présupposés mêmes de l'organisation de cette Maison. Question, par ex., des 'racines européennes' qui seraient plutôt effacées aux jeux d'historiens sérieux du christianisme européen. Voir les polémiques en cours, citées par le site d'Europe-Infos, septembre 2018 : <http://europe-infos.eu/controverse-a-propos-de-la-maison-de-l-histoire-europeenne?ts=1536125093>

EUROPE. Europe's march towards a **post-Christian society** has been starkly illustrated by research showing a majority of young people in a dozen countries do not follow a religion. The survey of 16- to 29-year-olds found the Czech Republic is the least religious country in **Europe**, with 91% of that age group saying they have no religious affiliation. Between 70% and 80% of young adults in Estonia, Sweden and the Netherlands also categorise themselves as non-religious. The most religious country is Poland, where 17% of young adults define themselves as non-religious, followed by Lithuania with 25%. <https://www.theguardian.com/world/2018/mar/21/christianity-non-christian-europe-young-people-survey-religion>

ITALY. Religious and cultural diversity are today more than ever a critical challenge. European countries are concerned by a big immigration flow and recent terrorist attacks, that increase intolerance and fear. The project "**Study of Religions Against Prejudices & Stereotypes**" wants to be a part of the long-term educational efforts needed to engage these issues and foster mutual understanding and integration, as well as to contrast conflicts and radicalization. <https://soraps.unive.it/>

EUROPE. Religiosity reigns in US, on the wane in Western Europe. A new data analysis shows US adults are more religious than those in Western Europe. Even those who have no religious affiliation are more likely to believe there is a God, and to pray. <https://www.dw.com/en/religiosity-reigns-in-us-on-the-wane-in-western-europe/a-45391838>

UK. Religious education in schools needs a major overhaul to reflect an increasingly diverse world and should include the study of atheism, agnosticism and secularism, a two-year investigation has concluded. The subject should be renamed **Religion and Worldviews** to equip young people with respect and empathy for different faiths and viewpoints, says the Commission on Religious Education in a report published on Sunday. <https://www.theguardian.com/education/2018/sep/09/religious-education-schools-overhaul-reflect-diverse-world>

Religious Education should be re-branded as "**Religion and Worldviews**" in schools to ensure its survival as a subject, a new report has said. The syllabus should be updated to reflect Britain's "wonderfully diverse" society, according to a two-year study carried out by the Commission on Religious Education. <https://www.telegraph.co.uk/education/2018/09/08/religious-education-should-re-branded-religion-andworldviews/>

ESPAÑA. La Comunidad Valenciana abre la puerta de la **enseñanza del islam en las escuelas**. Dos centros de la provincia de Castellón acogerán de manera experimental una asignatura de religión islámica opcional. La Federación de Asociaciones de Madres y Padres de Alumnos asegura sentirse defraudada. Leer más: http://protestantedigital.com/espana/45162/La_Comunidad_Valenciana_abre_la_puerta_de_la_ensenanza_del_islam_en_las_escuelas ; http://protestantedigital.com/espana/45463/La_asignatura_de_religion_evangelica_tambien_se_impartira_en_la_Comunidad_Valenciana

GB. The Church of England is facing a generational catastrophe with **only 2% of young adults identifying with it**, while seven out of 10 under-24s say they have no religion, research reveals. C of E affiliation is at a record low among all age groups, and has halved since 2002, according to the **British Social Attitudes survey**. Far fewer actually attend

church services on a regular basis. <https://www.theguardian.com/world/2018/sep/07/church-in-crisis-as-only-2-of-young-adults-identify-as-c-of-e> ;

BELGIQUE. L'Université Saint-Louis de Bruxelles décerne un Certificat universitaire en Didactique de la philosophie et de la citoyenneté - édition 2018-2019 (formation obligatoire, préalable à l'enseignement cours de Philosophie et citoyenneté dans le secondaire supérieur). Ce certificat universitaire est organisé aussi par chacune des six universités de la Fédération Wallonie-Bruxelles. <http://www.usaintlouis.be/sl/3112.html>

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REFERENCE BOOKS ▪ HANDBOOKS ▪ REPORTS ▪ YEARBOOKS

01. *International Encyclopedia of Comparative Law Online*, Brill 2018. <https://brill.com/view/db/ieco> - Available online for the first time, the *International Encyclopedia of Comparative Law Online* offers full-text searching across all archival content published in this renowned reference work over the last three decades. The *Encyclopedia* is the first broad, systematic and international compendium of comparative law. This massive work represents the labour of hundreds of lawyers and scholars throughout the world. It is undoubtedly the most extensive and thorough examination of comparative law on the international level ever published. It incorporates not only detailed descriptions of the legal systems of more than 150 countries but, above all, thoroughly documented comparative analyses of the main issues in civil and commercial law and related issues world-wide. The original print edition consists of 17 volumes, each divided into 6-20 chapters and written by relevant specialists following intensive research and preparation.

02. **Educational Research eBooks online, Collection 2018**. Series: *Educational Research eBooks online - Humanities and Social Sciences e-Books online*, Volume: 2018. <https://brill.com/view/package/9789004375666?rsk=r5shL8&result=1> - Brill's Educational Research eBooks online is the electronic version of the book publishing program of Brill in the field of Educational Research. Coverage: General Education, Learning, Art Education, Language Education, Mathematics Education, Science Education, Youth Education, Higher Education, Adult Education, Educational Technology, Educational Theory, Educational Philosophy, Research Methodology, Comparative Education, Teacher Education, Professional Development, Education Policy & Politics, Educational Leadership, Culture and Education, Gender and Education, Inclusive Education. This e-Book Collection is part of Brill's Educational Research eBooks Online.

03. Jay DRYDYK, Lori KELEHER (eds), **Routledge Handbook on development Ethics**, Routledge 2018, 440 p. - https://books.google.it/books?id=zwFIDwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - This *Handbook* provides readers with insight into the central questions of development ethics, the main approaches to answering them, and areas for future research. Over the past seventy years, it has been argued and increasingly accepted that worthwhile development cannot be reduced to economic growth. Rather, a number of other goals must be realized: - Enhancement of people's well-being - Equitable sharing in benefits of development - Empowerment to participate freely in development - Environmental sustainability - Promotion of human rights - Promotion of cultural freedom, consistent with human rights - Responsible conduct, including integrity over. Corruption Agreement that these are essential goals has also been accompanied by disagreements about how to conceptualize or apply them in different cases or contexts. Using these seven goals as an organizing principle, this handbook presents different approaches to achieving each one, drawing on academic literature, policy documents and practitioner experience. This international and multi-disciplinary handbook will be of great interest to development policy makers and program workers, students and scholars in development studies, public policy, international studies, applied ethics and other related disciplines.

04. **Yearbook of International Religious Demography 2018**, Volume 5, by Brian GRIM, Todd M. JOHNSON, Vegard SKIRBEKK and Gina ZURLO eds., Brill 2018 - <https://brill.com/view/title/37947?format=PBK> - The *Yearbook of International Religious Demography* presents an annual snapshot of the state of religious statistics around the world. Every year large amounts of data are collected through censuses, surveys, polls, religious communities, scholars, and a host of other sources. These data are collated and analyzed by research centers and scholars around the world. Large amounts of data appear in analyzed form in the World Religion Database (Brill), aiming at a researcher's audience. The Yearbook presents data in sets of tables and scholarly articles spanning social science, demography, history, and geography. Each issue offers findings, sources, methods, and implications surrounding international religious demography. Each year an assessment is made of new data made available since the previous issue of the yearbook. The 2018 volume features a wide range of subjects, including approaches to measuring religious violence, religious changes in the Indian Subcontinent, religious demography in Lebanon, Baptism and God-parenthood in Catholic Europe, the relevance of social media data for religious demographic research, and the methodological and practical challenges of measuring religiosity in Turkey.

05. **Brill's Companions to Religious Studies, Theology and Philosophy Online I** - Series: Brill's Companions to Religious Studies, Theology and Philosophy Online; Brill Companions Online - <https://brill.com/abstract/package/9789004389434> - A collection of 20 specially commissioned research companions covering contemporary religion, theology and philosophy. Peer reviewed and written by experts, these handbooks offer balanced accounts at an advanced level, along with an overview of the state of scholarship and a synthesis of debate, pointing the way for future research. Designed for students and scholars, the books explain what sources there are, what methodologies and approaches are appropriate in dealing with them, what issues arise and how they have been treated, and what room there is for disagreement. All volumes are in English. *Features & Benefits*: Access to 474 essays written by leading experts - More than ten years of content - Sophisticated tools allow for exporting citations, save searches and sharing content • Easy navigation through full-text search and metadata search • Students and faculty will have the option to order their own \$25 paperback copy of each title in the collection through Brill's MyBook program. *Collection Highlights*: Handbook of Contemporary Japanese Religions - Handbook of Scientology - Handbook of New Age - A Companion to Public Theology - 2017 Choice Outstanding Academic Title - Brill's Companion to Anarchism and Philosophy - Please note that titles published since 2007 have also been included in other Brill E-Book collections.

ESSAYS, MONOGRAPHS, THESES

06. Dario ANTISERI, *L'invenzione cristiana della laicità*, Rubbettino 2017, pp. 120 - La Grecia ha passato all'Europa l'idea di razionalità come discussione critica – e di conseguenza, per dirla con P.S. Shelley “noi tutti siamo Greci”. Ma non fu la Grecia a passare all'Europa i suoi dei. Il dio delle popolazioni europee è il Dio della Bibbia e del Vangelo, è il Dio che relativizza il potere politico e, insieme, desacralizza, “mortifica” la natura rendendola disponibile – non essendo più sacra e quindi intoccabile – alla manipolazione e all'indagine scientifica in una misura prima impensabile. La laicità dello Stato, laico perché non più assoluto; e la secolarizzazione, con una natura non più sacra e una Terra abitata da uomini fallibili: sono due realtà strettamente connesse al messaggio della Bibbia e del Vangelo. Per questo non si può dare torto a Th. S. Eliot quando afferma che “se il Cristianesimo se ne va, se ne va tutta la nostra cultura. E allora si dovranno attraversare molti secoli di barbarie”.

07. Dominique AVON, Isabelle SAINT-MARTIN et John TOLAN (eds.), *Faits religieux et manuels d'histoire. Contenus – Institutions – Pratiques. Approches comparées à l'échelle internationale*, Arbre Bleu Editions 2018, 440 pp. - <http://arbre-bleu-editions.com/faits-religieux-et-manuels-d-histoire.html> - Peut-on et doit-on enseigner les faits religieux à l'école ? À quelles conditions un savoir rigoureux et scientifique sur cette question peut-il être dispensé ? Au moment où, plus que jamais, le religieux est l'objet de multiples projections, qu'il est invoqué, voire instrumentalisé, par des acteurs du champ politique et souvent réduit à la violence qu'il génère, il est important que tous ceux qui ont pour mission de produire et de transmettre la connaissance afin de former les futurs citoyens puissent accéder à des outils de réflexion adaptés. Face à des phénomènes religieux, souvent considérés comme excessivement porteurs de charge émotionnelle, il est tentant, pour les autorités politiques comme pour les enseignants, d'éviter de les prendre en considération. Le parti pris de ce livre, fruit du travail de nombreux spécialistes, est d'aller à l'encontre de ce point trop souvent aveugle de l'enseignement. Instruments par excellence de médiation entre les élèves et les professeurs, les manuels scolaires qui traitent des faits religieux sont ici analysés avec le souci de les objectiver au moyen de la méthode historique et de la comparaison non seulement entre des pays de cultures très différentes, mais aussi entre des conceptions idéologiques hétérogènes, voire concurrentes, au sein d'un même pays. À la hauteur des défis éducatifs actuels, l'intention de cet ouvrage est de mettre en perspective les institutions scolaires, les contenus enseignés et les pratiques pédagogiques afin que le religieux soit apprécié de la manière la plus juste et qu'il participe à la compréhension d'un monde complexe.

08. Ursula BAATZ. *Spiritualität, Religion, Weltanschauung. Landkarten für systematisches Arbeiten*, Vandenhoeck & Ruprecht 2017, 219 - www.kirchliche-dienste.de/islam - Spiritualität und Religion sind heute in Europa nicht mehr Schicksal, sondern jede/r einzelne muss zwischen einer Vielzahl von divergierenden Sinn Deutungen wählen. Zwischen den Vertretern der verschiedenen Weltanschauungsoptionen kommt es dabei immer wieder zu Konflikten über die Deutungshoheit von Wirklichkeit. Was ist wirklich, wer äußert sich dazu wie und wird wie von wem gehört? Es sind existenzielle Fragen, wobei die Verquickung von institutionellen Systemen, Familiensystemen und persönlichen Glaubenssätzen eine oft verwirrende Situation schaffen.

09. Christopher BAKER, Beth R. CRISP (eds.), *Re-imagining religion and belief: 21st century policy and practice*, Policy Press, 29 ago 2018 - 152 pp - <https://bristoluniversitypress.co.uk/> - The need to reimagine religion and belief is precipitated by their greater visibility in public life. Meanwhile, social policy responses often see them from a problem-based, rather than an asset-based, approach. However, with growing diversity of religion and belief in every sector comes the potential for new dialogues across previously impermeable policy and disciplinary silos. This volume brings together leading international authors to critically consider these challenges within legal and policy frameworks, including security and cohesion, welfare, law, health and social care, inequality, cohesion, extremism, migration and abuse. It challenges policy makers to re-imagine religion and belief as an integral part of public life that contains resources, practices, forms of knowledge and experience that are essential to a coherent policy approach to diversity, enhanced democracy and participation.

10. Frédéric BEGHIN, *Une prière pour l'école. Les profs face au casse-tête de la laïcité*, Plon 2018, 168pp – Dès la maternelle, la religion infiltre la vie scolaire et défie l'application de la laïcité. C'est le résultat alarmant de cette enquête de terrain menée partout en France auprès des enseignants et personnels de l'Education nationale. Avec les élèves de toutes confessions, les micro-conflits sont quotidiens : salles de prière clandestines, livres retirés des bibliothèques, contournements de la loi sur les signes religieux, absences liées aux cultes, conflits à la cantine, dispenses de sport... Les contenus des enseignements – comme la Shoah ou la théorie de l'évolution – sont contestés. Les textes de musiques d'inspiration religieuse deviennent délicats à étudier, tout comme la représentation des corps en art. Chaque jour des profs argumentent face à ces mises en cause. D'autres préfèrent renoncer. Après avoir

longtemps fait l'autruche, l'institution réagit enfin : recensement plus systématique des incidents, soutien aux profs, meilleure formation des futurs enseignants. De même, elle encourage de multiples initiatives avec l'aide du milieu associatif. Cette mobilisation sera-t-elle efficace ?

11. Sigurd BERGMANN and Forrest J. CLINGERMAN (eds.), *Arts, religion and the environment. Exploring nature's texture*, Brill 2018 - <https://brill.com/abstract/title/35833?format=HC> - Humans have been described as “meaning-making animals.” At the threshold of the Anthropocene, how might humans artistically envision their place in the world? Do humans possess cultural tools, which will allow us to imagine new possibilities and relationships with the natural environment at a time when our material surroundings are under siege? *Exploring Nature's Texture* looks at the imaginative possibilities of using the visual arts to address the breakdown of the human relationship with the environment. Bringing together contributions from artists, theologians, anthropologists and philosophers, it investigates the arts as a bridge between culture and nature, as well as between the human and more-than-human world.

12. Medhi BOZORGMEHR, Philip KASINITZ (eds), *Growing up Muslim in Europe and the United States*, Routledge 2018, 250pp - <https://www.taylorfrancis.com/books/e/9781315279084> - This volume brings together scholarship from two different, and until now, largely separate literatures—the study of the children of immigrants and the study of Muslim minority communities—in order to explore the changing nature of ethnic identity, religious practice, and citizenship in the contemporary western world. With attention to the similarities and differences between the European and American experiences of growing up Muslim, the contributing authors ask what it means for young people to be *both* Muslim and American or European, how they reconcile these, at times, conflicting identities, how they reconcile the religious and gendered cultural norms of their immigrant families with the more liberal ideals of the western societies that they live in, and how they deal with these issues through mobilization and political incorporation. A transatlantic research effort that brings together work from the tradition in diaspora studies with research on the second generation, to examine social, cultural, and political dimensions of the second-generation Muslim experience in Europe and the United States, this book will appeal to scholars across the social sciences with interests in migration, diaspora, race and ethnicity, religion and integration.

13. Hans DE WIT, Andrés BERNASCONI, Visnja CAR, Fiona HUNTER, Michael JAMES and Daniela VÉLIZ (eds.), *Identity and Internationalization in Catholic Universities. Exploring Institutional Pathways in Context*, Brill 2018, <https://brill.com/view/title/39121> - This book explores the relationship between Catholic identity, mission, and internationalization in Catholic universities of different types and located in different contexts. Internationalization is a key concern for universities working to achieve their goals in different regions of the world but without neglecting their identity. There are many universities that consider themselves related to the Roman Catholic faith and many other universities with Christian affiliations. It is well known that Catholic universities have unique missions, such as the formation of individuals inspired by a religious conviction to serve society and the church. That is why it is imperative to have empirical knowledge to help develop practical and effective policies on central themes such as internationalization, a fundamental part of many universities' developmental strategies, while paying special attention to each university's specific context. This book includes sixteen case studies from Latin America, the United States, the Asia Pacific, and Europe, and also includes chapters on regional perspectives on Catholic higher education as well as more specifically Jesuit higher education, the **global network of La Salle universities**, and internationalization in the United States, Latin America, the Asia Pacific region, and Europe.

14. Fabio DOVIGO (ed.), *Challenges and opportunities in education for refugees in Europe. From research to good practices*, Online publication date: 5 July 2018 - <https://brill.com/view/title/39212?format=PBK> - The wave of migrants arriving in Europe fleeing from war or hard living conditions represents both a challenge and a great educational opportunity for the European school systems. Currently, research and good practice in this field have been mainly developed within the boundaries of national educational politics and policies, addressing distinct populations. This fragmentation has stood in the way of a systematic analysis of the question at the European level, which is a necessary condition for the advancement of successful educational interventions. The book aims to offer substantive insights for researchers, policy makers, and teachers concerned with the effective inclusion of refugees within education by collecting and comparing the growing body of knowledge that is emerging from eight European countries. Contributors are: Fabio Dovigo (university of Padoua), Oula Abu-Amsha, Miki Aristorenas, Tatjana Atanasoska, Benjamin Brass, Henrik Bruns, Heike de Boer, Sanja Grbić, Hermina Gunnþórsdóttir, Laure Kloetzer, Tünde Kovacs Cerović, Louise Pagden, Michelle Proyer, Wayne Veck, Dragan Vesić, and Julie Wharton.

15. Xavier DUFOUR, *Dieu à l'école. Plaidoyer pour un enseignement des religions*, Ed. Cerf 2018, 176 pp. - <https://www.editionsducerf.fr/librairie/livre/18447/dieu-a-l-ecole> - Comment l'Éducation nationale peut-elle répondre aux dérives fondamentalistes qui la menacent ? La référence incantatoire aux grands principes d'hier résonne désormais dans le vide. Ne faut-il pas revenir à la vocation première de l'école en abordant la question religieuse comme un objet de connaissance à part entière ? Dans une approche raisonnée et respectueuse, l'enseignement disciplinaire des religions doit permettre à tous les élèves d'accéder à une part essentielle du patrimoine culturel, de mieux comprendre les traditions spirituelles de chacun et de s'ouvrir au questionnement métaphysique. S'appuyant sur sa propre expérience, Xavier Dufour analyse les enjeux de la culture religieuse à l'école et propose des repères pédagogiques au service d'une authentique « laïcité d'intelligence » (Régis Debray). Il ouvre une ligne de crête entre d'un côté le déni laïciste des héritages spirituels et de l'autre le refus fondamentaliste de la raison en matière religieuse. Docteur en philosophie et professeur agrégé de mathématiques, Xavier Dufour enseigne la culture religieuse en lycée à Lyon.

16. Jeffery W. DUNN, *Democratic education and the teacher-as-prophet. Exploring the religious work of schools*, Routledge 2018, 180pp. - <https://www.taylorfrancis.com/books/9781351011723> - This volume aims to reveal how Dewey's notion of the religious – understood as faith in the human relational condition - offers a way to think differently about the aims and purposes of education. After exploring the effects of neoliberal conceptions of schooling against broader democratic forms of education, this book suggests that Dewey's vision of the "teacher-as-prophet" is a useful model for positioning teachers as agents of social change. By catalyzing the religious work of schools - understood not as teaching religion, but as a process of social unification – the Dewey an teacher-as-prophet can stimulate experimentation towards a democratic ideal of schooling.

17. Hakim EL KAROUI, *Islam, religion française*, Gallimard 2018, 304pp. - <http://www.gallimard.fr/Catalogue/GALLIMARD/Le-Debat/L-islam-une-religion-francaise> - L'islam est devenu une religion française. Parce que c'est la première religion pratiquée de France. Parce que les musulmans de France sont français pour les trois quarts d'entre eux. Parce que la France peut être une terre fertile pour le renouveau théologique et intellectuel dont l'islam a tant besoin. La religion musulmane enfin est un problème français parce que c'est au nom d'Allah que le terrorisme frappe la France ou que certains tentent d'imposer une vision du monde alternative au projet républicain. Le livre d'Hakim El Karoui explore les pratiques, les croyances et les comportements des musulmans de France, grâce à l'exploitation minutieuse de la grande enquête réalisée en 2016 par l'Institut Montaigne. Il décortique la stratégie de diffusion de l'islamisme et les ressorts de son succès. Il analyse enfin les mécanismes qui conduisent petit à petit intellectuels et commentateurs à tomber dans les pièges des islamistes : réduire l'islam à l'islamisme pour encore et toujours imposer une seule et unique vision de l'islam. Il y a pourtant une voie, explorée dans ce livre, qui doit permettre à l'islam de trouver sa place sereinement dans la République grâce à une nouvelle génération qui émerge peu à peu, fruit de l'assimilation à la française, ici réhabilitée. C'est cette nouvelle génération qui doit mener la contre-insurrection culturelle dont l'islam a besoin, en France bien sûr, mais aussi dans le monde musulman.

18. Angela KAUPP (Hg.), *Pluralitätssensible Schulpastoral. Chancen und Herausforderungen angesichts religiöser und kultureller Diversität*, Grünewald Verlag 2018, 224 Seiten – www.gruenewaldverlag.de - Gesellschaftliche und religiöse Pluralität, Ganztagschulen und der pädagogische Anspruch der Inklusion sowohl von Kindern mit Migrationshintergrund als auch von Kindern mit besonderem Förderbedarf erfordern ein Umdenken auch in der Schulpastoral. Nur mit Pluralitäts- und Differenzsensibilität kann sie zu einer humanen Schulkultur beitragen. Im vorliegenden Band begeben sich Autorinnen und Autoren aus Wissenschaft und Praxis auf die Suche nach neuen Wegen: Aktuelle gesellschaftliche Umwälzungen und ihre Auswirkungen auf die Schulsituation werden soziologisch und schulpädagogisch analysiert. Praktisch-theologische Reflexionen, Impulse für die Aus- und Fortbildung sowie Beispiele gelungener Praxis machen das Buch zu einem unverzichtbaren Standardwerk für eine zukunftsweisende Schulpastoral.

19. Hyun-Sook KIM, Richard R. OSMER, Friedrich SCHWEITZER, *The future of Protestant Religious Education in an age of globalization*, Waxmann 2018, 170 Seiten - <https://www.waxmann.com/waxmann-buecher/> - Global developments have come to shape our lives, economically, culturally, and even religiously. Young people growing up in a global age have to be prepared for living in this age. Economic and technological demands are important, but there also is a need for personal and social orientations that go beyond them. This book provides both insights into the Protestant tradition in education as well as its meaning for the future of the church, for society and for individual persons. It follows an innovative approach by combining perspectives from three different contexts – Germany with its important Protestant starting points in the Reformation, the United States as a country which has been strongly influenced by Protestantism, and South Korea with its comparatively young Protestant tradition. The book is based on a combination of international points of view, on transnational cooperation, on comparative insights, and on making constant reference to a global horizon. Its presentations and ideas not only address globalization as a driving force behind many future developments, but also demonstrate an exercise of global educational thinking.
20. Lene KÜHLE, William HOVERD, Jørn BORUP (eds), *The critical analysis of religious diversity*, Brill 2018, 312p - <https://brill.com/view/title/36090> - Drawing on international and thematic case studies, *The Critical Analysis of Religious Diversity* asks its readers to pay attention to the assumptions and processes by which scholars, religious practitioners and states construct religious diversity. The study has three foci: theoretical and methodological issues; religious diversity in non-Western contexts; and religious diversity in social contexts. Together, these trans-contextual studies are utilized to develop a critical analysis exploring how agency, power and language construct understandings of religious diversity. As a result, the book argues that reflexive scholarship needs to consider that the dynamics of diversification and homogenization are fundamental to understanding social and religious life, that religious diversity is a Western concept, and that definitions of ‘religious diversity’ are often entangled by and within dynamic empirical realities.
21. Olivier GALLAND, Anne MUXEL (eds.), *La tentation radicale. Enquête auprès des lycéens*, PUF, 2018, 460 pp. - https://www.puf.com/content/La_tentation_radicale_Enqu%C3%AAt_e_aupr%C3%A8s_des_lyc%C3%A9ens - L’idée d’une montée de la radicalité au sein de la jeunesse française, avec pour corollaire une certaine banalisation de la violence, mérite d’être examinée, même si les passages à l’acte violent ne concernent qu’une petite minorité assez bien étudiée et identifiée. On ne sait en revanche que peu de choses sur le degré d’acceptabilité de la violence aux yeux du plus grand nombre. Quels sont les segments de la jeunesse les plus concernés par la radicalité ? Peut-on observer un lien entre la radicalité politique et la radicalité religieuse ? Comment les jeunes réagissent-ils aux attentats et au terrorisme ? Pour répondre à ces questions, les contributeurs de cet ouvrage, tous spécialistes reconnus dans le champ de la sociologie de la jeunesse, analysent les résultats d’une enquête inédite menée auprès de 7 000 lycéens de toutes origines sociales et culturelles, et de toutes confessions religieuses.
22. Paul L. GAREAU, Spencer CULHAM BULLIVANT and Peter BEYER, *Youth, religion, and identity in a globalizing context*, *International perspectives*, Brill, data public. December 2018, <https://brill.com/abstract/title/36205?rskey=Q77PiN&result=10> - *Youth, religion, and identity in a globalizing context: International perspectives* investigates the ways that young people navigate the intersections of religion and identity. As part of the Youth in a globalizing World series, this book provides a broad discussion on the various social, cultural, and political forces affecting youth and their identities from an international comparative perspective. Contributors to this volume situate the experiences of young people in Canada, the United States, Germany, and Australia within a globalized context. This volume explores the different experiences of youth, the impact of community and processes of recognition, and the reality of ambivalence as agency.
23. Faïza GUELAMINE, Daniel VERBA et al., *Faits religieux et laïcité dans le secteur socio-éducatif*, Dunod 2018, 224 pp. - <https://www.dunod.com/sciences-humaines-et-sociales/faits-religieux-et-laicite-dans-secteur-socio-educatif> - Qu’en est-il de la gestion des faits religieux, et par extension de l’application de la laïcité, dans les institutions socio-éducatives ? Telle est la question que pose cet ouvrage qui montre, à partir des situations auxquelles sont confrontées les équipes de direction, comment celles-ci abordent la question religieuse et la laïcité dans leurs établissements et services. Chercheurs en sciences humaines, formateurs et praticiens ayant une bonne connaissance du secteur social et éducatif, se sont associés pour aborder les faits religieux et la laïcité sous l’angle de leurs usages et non des idéologies, pour que ces questions ne restent pas l’objet d’un impensé ou de polémiques stériles. Il s’agit aussi de permettre aux responsables d’institutions de disposer d’éclairages, qui orientent leurs pratiques de direction et

d'encadrement d'équipes dans le respect de la loi et des personnes accompagnées, afin que chacune d'entre elles puisse être considérée comme citoyenne à part entière, et en capacité d'agir comme telle.

24. Isanović HADŽIOMEROVIĆ A., *Islamic education in the Balkans*. In: Daun H., Arjmand R. (eds.) *Handbook of Islamic Education. International Handbooks of Religion and Education*, vol 7. Springer 2018, pp. 809-824 https://doi.org/10.1007/978-3-319-64683-1_47 - The main purpose of this chapter is to present a comparative overview of the Islamic education in Balkan countries (Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Greece, Kosovo, Macedonia, Montenegro, Romania, Serbia, and Slovenia). Muslim population of these countries is around nine million and is characterized by cultural, ethnical, and linguistic heterogeneity. The Muslim presence in these countries is evident since the fifteenth century, when also the first centers of learning can be traced. Over the centuries, those centers have gone through changes and transformations trying to preserve the Islamic character of its purpose while adopting traditional forms of its being to contemporaneous streams in the society. The chapter focuses on the status of Islamic education in Balkan countries, forms of its organization, curricular paradigms, content structuring, and teaching staff. The discourse is contextualized in the sociopolitical circumstances identified as relevant for molding the Islamic education arrangements in these countries, which are more or less common to all of them. These are (a) Ottoman cultural influences, (b) establishment of local national regimes at the beginning of the twentieth century and the rule of Austro-Hungarian Monarchy in certain parts of the region, (c) establishment of Communist regime in the aftermath of WWII (except for Greece), and (d) liberalization of state-religion relations encouraged by democratic processes. The analyses indicate existence of quite similar organizational forms of Islamic education across the selected countries, although with different levels of diversification and institutionalization. However, the main differences are noticed in terms of curricular paradigm and the status of Islamic education within the frame of the official state system.

25. Bjørn HALLSTEIN HOLTE, *Religion and social cohesion: Youth exclusion and religious organizations in a super-diverse city district of Oslo, Norway*, Thesis submitted for the degree of Philosophiae Doctor, 2018, p. 190. www.vid.no/site/assets/files/14230/religion-and-social-cohesion-youth-exclusion-and-religious-organisations-in-a-super-diverse-city-district-of-oslo-norway-bjo.pdf - This thesis is a contribution to the research on youth exclusion, religious organizations, and religious diversity in Norway. It asks how religious organizations' activities and engagements for youth in Søndre Nordstrand, a super-diverse city district of Oslo, contribute to social cohesion. The thesis approaches the research question on two levels: a theoretical discussion of social cohesion and qualitative research on youth exclusion and on religious organizations' activities and engagements for youth in Søndre Nordstrand. The analysis and discussion in this thesis focus particularly on their communication with secular organizations in the city district. Based on this and as a contribution to the research on religious diversity and religious organizations, I suggest that the religious organizations in Søndre Nordstrand can be understood as public space, which is a contribution to recent discussions on religion in the public sphere. For youth research, this thesis contributes a critical analysis of the exclusion concept and a discussion of how religious organizations can contribute to alleviating youth exclusion. Of relevance to the ongoing debates on integration and social cohesion in Norway and elsewhere, the thesis shows how applying Luhmann's theory and focussing on the interrelations between social systems and on the inclusion and exclusion of people in them can provide a viable framework for future research.

26. Christopher HITCHENS, *Dieu n'est pas grand. Comment la religion empoisonne tout*, Belfond 2018, pp. 336 – Eradiquer la religion : c'est le but assumé de cette 'bible des athées militants' publiée en 2007 aux Usa par la star de la presse anglo-saxonne Ch. Hitchens. Sur plus de 300 pages, ce pamphlet incisif, traduit en français en 2009 et réédité cette année cherche à démontrer l'impact dévastateur de la religion, en particulier le christianisme et l'islam, tant sur l'histoire de l'humanité que sur la vie quotidienne. Liberticide, violente, coercitive, intolérante, obscurantiste, la religion apparait sous la plume acérée de Hitchens comme le plus grand fléau que la terre ait connu. Et l'auteur veut en apporter la preuve : les horreurs de l'Inquisition et des croisades se mêlent aux charniers du fanatisme contemporain pour appuyer une étude méthodique et minutieuse des textes sacrés des grands monothéismes. Le journaliste polémique va jusqu'à s'en prendre à des figures telles que Gandhi, Martin Luther King, Mère Thérèse ou le Dalai-lama. Qu'il partage ou non les thèses de Hitchens, le lecteur se laissera certainement séduire par la grande érudition et l'ironie mordante du journaliste. D'autant qu'au grand dam de l'auteur lui-même, décédé en 2011, le best seller n'est pas parvenu à ébranler la foi des milliards de personnes qui continuent de croire à travers le monde (M. Chabbert, *Le Monde des religions*, n. 90, 2018, p. 76).

27. Catherine HOLTSMANN (ed.), *Exploring religion and diversity in Canada. People, practice and possibility*, Springer 2018, 266pp - <https://link.springer.com/book/10.1007/978-3-319-78232-4#about> - This book is intended for

advanced undergraduate and graduate students interested in learning about the many ways in which religious diversity is manifest in day-to-day life Canada. Each chapter addresses the challenges and opportunities associated with religious diversity in a different realm of social life from families to churches, from education to health care, and from Muslims to atheists. The contributors present key concepts, relevant statistical data and real-life stories from qualitative data. The content of the book is supplemented by links to online learning resources including videos, websites and photo essays.

28. Alberto MELLONI, Francesca CADEDDU (eds.), *Religious Literacy, Law and History. Perspectives on European pluralist societies*, Routledge 2018, pp.264 - <https://www.routledge.com/Religious-Literacy-Law-and-History-Perspectives-on-European-Pluralist/Melloni-Cadeddu/p/book/9781138303645> - This book examines religious illiteracy in Europe. It seeks to understand religious illiteracy and its effects on the social and political milieu through the framing of the historical, institutional, religious, social, juridical and educational conditions within which it arises. Divided into four parts, the first looks at 'Context' defining the basic concepts underpinning the question of religious illiteracy in Europe. Part 2, 'Fields', highlights the theological, philosophical, historical and political roots of the phenomenon, looking at the main nodes that are both the reasons why religious illiteracy is widespread and the starting points for literacy strategies. Part 3, 'Education', examines the mix of knowledge and competences acquired about religion and from religion at school as well as through the media, with a critical perspective on what could be done both in the schools and for the improvement of journalists' religious literacy. Part 4, 'Views and experiences' presents the reader with the opportunity to learn from three different case studies: religious literacy in the media; religious illiteracy and European Islam; and a Jewish approach to religious literacy. Building on existing literature, the volume takes a scientific approach which is enriched by interdisciplinary and transnational perspectives and deep entrenchment in historical methodology. From the table of contents (part I): 1. European Religious Illiteracy: The Historical Framework of a Removed Agenda (Alberto Melloni) 2. Religious Literacy in Modern Europe (Grace Davie and Adam Dinham) 3. Different Illiteracies for Different Countries: Are There No Data for Religious Illiteracy? (Maria Chiara Giorda) 4. Religious Rights, Educational Duties? (Flavio Pajer).

29. Ziya MERAL, *How violence shapes Religion. Belief and conflict in the Middle East and Africa*, Cambridge University Press 2018, 272pp - <http://www.cambridge.org/it/academic/subjects/sociology/sociology-religion/how-violence-shapes-religion-belief-and-conflict-middle-east-and-africa?format=HB&isbn=9781108429009> Is there an inevitable global violent clash unfolding between the world's largest religions: Islam and Christianity? Do religions cause violent conflicts, or are there other factors at play? How can we make sense of increasing reports of violence between Christian and Muslim ethnic communities across the world? By seeking to answer such questions about the relationship between religion and violence in today's world, Ziya Meral challenges popular theories and offers an alternative explanation, grounded on insights inferred from real cases of ethno-religious violence in Africa and the Middle East. The relationship between religion and violence runs deep and both are intrinsic to the human story. Violence leads to and shapes religion, while religion acts to enable violence as well as providing responses that contain and prevent it. However, with religious violence being one of the most serious challenges facing the modern world, Meral shows that we need to de-globalize our analysis and focus on individual conflicts, instead of attempting to provide single answers to complex questions.

30. Abdel-Hakim OURGHI, *Einführung in die Islamische Religionspädagogik*, Grünewald 2017, 272 Seiten - https://www.gruenewaldverlag.de/einfuehrung-in-die-islamische-religionspaedagogik-p-1358.html?cPath=68_71 - Es reicht nicht, muslimische Kinder, die in Mitteleuropa aufwachsen, traditionelle Glaubenssätze und Koranverse auswendig lernen zu lassen. In der Islamischen Religionspädagogik muss es – bei den Lehrkräften ebenso wie bei den Kindern – um den mündigen Umgang mit der eigenen religiösen Identität gehen, um kritische Reflexion, um Dialog mit Andersgläubigen, um Vermittlung zwischen der Welt des Korans und der westlichen Lebenswelt. Dazu sichtet und bewertet Abdel-Hakim Ourghi die Grundlagen islamischer religiöser Erziehung und bringt sie in einen fruchtbaren Dialog mit humanistischen und aufklärerischen Ansätzen. Sein reformpädagogischer Entwurf lebt von Erfahrungen aus der Praxis; er schafft die Basis für ein zukunftsfähiges Miteinander von Muslimen und westlicher Mehrheitsgesellschaft. Ourghis Modell ist deshalb nicht nur religionspädagogisch weiterführend, sondern zudem unverzichtbar für alle, denen am Dialog der Religionen liegt.

31. Jung E. Sophia PARK, Emily S. WU (eds), *Interreligious pedagogy. Reflections and applications in honor of Judith A. Berling*, Springer 2018, 134pp - <https://link.springer.com/book/10.1007/978-3-319-91506-7#about> - This volume is a collection of essays by former students of Judith Berling based on her revolutionary interreligious pedagogy. Her pedagogy can be summarized as a student centered, collaborative, and engaging teaching and learning

process sparked by various ways of *boundary-crossing*. In this enterprise, each chapter explores the importance of understanding and negotiating “differences” through dialogue. The authors provide theoretical frameworks for engagements across conventional borders and explore how the collaborative teaching model can be utilized in various teaching settings. As an example of her dialogical approach, Judith Berling herself provides a response to the chapters.

32. Mihaela ROBILA, Alan C. TAYLOR (eds), *Global perspectives on family life education*, Springer 2018, 418 pp. <https://link.springer.com/book/10.1007/978-3-319-77589-0#about> - This expansive reference examines the many types of Family Life Education (FLE) programs being offered around the world, reflecting a myriad of cultures and contexts. Coverage identifies core FLE content areas including parenting education, human sexuality, and interpersonal relationships, and details their programming in various countries over six continents, the Caribbean, and the Middle East. Presents in-depth information on Family Life Education programs from different countries around the world. Four chapters on European cases: Ireland, Norway, Turkey, Ukraine. Contributors discuss complex challenges of program design, implementation, and evaluation, as well as connections between FLE and family prevention and intervention services. This knowledge is of great theoretical and practical utility across various fields and is of particular interest to those developing programs for diverse populations.

33. Julian STERN, *Teaching Religious Education. Researchers in the classroom*, Bloomsbury 2018, 208pp – www.bloomsbury.com - An updated, expanded, edition of the popular textbook for student and practicing teachers of religious education. It is a book for and about teaching and learning religious education in schools, which is a lively and open-ended subject, ideal for those wanting to explore how people understand the world, and how they live their lives. A wide range of religious and non-religious ways of life are explored. New to this edition are descriptions of more recent research on teaching and learning religious education from the UK, Europe, America, Asia, Africa and Australia. Also included are personal accounts written by pupils, teachers and researchers, giving voice to those learning and researching religious education in practice. As well as revising and extending every chapter of the first edition, there are brand-new chapters on: - the real lives of teachers and pupils in religious education - religious education around the world – spirituality - thinking about philosophy, truth, and religious education - ethics, rights, values and virtues - creativity and religious education. A key feature of the book is the 33 classroom activities for learners aged 7 to 18, which are also designed for use by student and practicing teachers. These activities enable those studying and teaching religious education to be active researchers.

34. Jacob STRATMAN, *Teens and the new religious landscape: Essays on Contemporary Young Adult Fiction*, McFarland 2018, pp. 242 – www.mcfarlandpub.com - How are teenagers' religious experiences shown in today's young adult literature? How do authors use religious texts and beliefs to add depth to characters, settings and plots? How does YA fiction place itself in the larger conversation regarding religion? Modern YA fiction does not shy away from the dilemmas and anxieties teenagers face today. While many stories end with the protagonist in a state of flux if not despair, some authors choose redemption or reconciliation. This collection of new essays explores these issues and more, with a focus on stories in which characters respond to a new (often shifting) religious landscape, in both realistic and fantastic worlds.

35. Ros STUART-BUTTLE, John SHORTT (eds.), *Christian faith, formation and education*, Palgrave Macmillan 2018, <https://www.palgrave.com/gp/book/9783319628028> - This book discusses the relationship between faith, formation and education. Rooted in a variety of discourses, the book offers original insights into the education and formation of the human person, both theoretical and practical. Issues are considered within a context of contemporary tensions generated by an increasingly pluralist society with antipathy to religious faith and debated from interdenominational Christian perspectives. Including chapters by an international team of experts, the volume demonstrates how Christian faith holds significance for educational practice and human development. It argues against the common assumption that there can be a neutral approach to education, whilst at the same time advocating a critical dimension to faith education. It brings fresh thinking about faith and formation, which demands attention given the fast-changing political, educational and socio-cultural forces of today. It will appeal to students and researchers involved in Christian educational practice.

36. Maurice TARDIF, *Habermas et la question de l'éducation*, Presses Universitaires Laval, Québec 2018, pp. 228 - https://www.pulaval.com/produit/habermas-et-la-question-de-l-education?utm_source=Infolettres - La pensée du

théoricien allemand Jürgen Habermas figure parmi les plus importantes théories sociales issues du xx siècle : toutefois, à ce jour, elle n'a inspiré qu'un nombre restreint d'études portant spécifiquement sur leur articulation à l'éducation moderne et contemporaine. Cet ouvrage présente ainsi une analyse critique de la façon dont la théorie de l'agir communicationnel développée par Habermas s'arrime à une étude macro et microsociologique de l'éducation, soit une analyse de l'organisation politique, économique et idéologique des systèmes éducatifs occidentaux depuis la modernité, puis une analyse intime et située des rouages de l'activité éducative entre l'enseignant et l'élève. Dès lors, comment réfléchir l'éducation passée et actuelle à l'aune de la pensée habermassienne, en profitant de ses apports tout en mettant en lumière les impasses qu'elle représente, notamment pour le développement du potentiel critique et communicationnel de l'enfant ? Autrement dit, comment penser l'éducation contemporaine avec et contre Habermas ?

37. Martin UBANI (ed.), *New international studies on religions and dialogue in education*, Waxmann Verlag 2018, 238pp – www.waxmann.com - What are the key questions highlighted in religious and spiritual education today? Many global processes such as migration, pluralism and the redefinition of citizenship challenge the traditional notions of borders concerning cultures, states and nationalities, ethnicities and even religions. Consequently, in societies today, the distinction in religions or identities between global and local or inside and outside no longer functions well. As the many borders in our world are becoming again more transparent and cultures blended, there is an increasing and constant need to re-examine the conceptions and theories concerning religion, dialogue and education. This volume brings together 14 new international studies based on selected presentations from the 14th Nordic Conference on Religious Education. The topics of the articles include studies on religion, dialogue and education in different contexts ranging from policy studies and higher education to home education, and research on education about religions to confessional education. The volume serves the interests of researchers, policymakers, practitioners and students of religious and spiritual education.

38. Hans VAN EYGHEN, Rik PEELS, Gijsbert VAN DEN BRINK (eds.), *New developments in the cognitive Science of Religion. The Rationality of Religious Belief*, Springer 2018, <https://link.springer.com/book/10.1007/978-3-319-90239-5#about> - It is widely thought that the cognitive science of religion (CSR) may have a bearing on the epistemic status of religious beliefs and on other topics in philosophy of religion. Epistemologists have used theories from CSR to argue both for and against the rationality of religious beliefs, or they have claimed that CSR is neutral *vis-à-vis* the epistemic status of religious belief. However, since CSR is a rapidly evolving discipline, a great deal of earlier research on the topic has become dated. Furthermore, most of the debate on the epistemic consequences of CSR has not taken into account insights from the philosophy of science, such as explanatory pluralism and explanatory levels. This volume overcomes these deficiencies. This volume brings together new philosophical reflection on CSR. It examines the influence of CSR theories on the epistemic status of religious beliefs; it discusses its impact on philosophy of religion; and it offers new insights for CSR. The book addresses the question of whether or not the plurality of theories in CSR makes epistemic conclusions about religious belief unwarranted. It also explores the impact of CSR on other topics in philosophy of religion like the cognitive consequences of sin and naturalism. Finally, the book investigates what the main theories in CSR aim to explain and addresses the strengths and weaknesses of CSR.

39. Michael D. WAGGONER, Nathan C. WALKER (eds), *The Oxford Handbook of Religion and American Education*, Oxford University Press, 1 ago 2018, 640 pp.- <https://global.oup.com/academic/?cc=it&lang=en&> - From the founding of Harvard College in 1636 as a mission for training young clergy to the landmark 1968 Supreme Court decision in *Epperson v. Arkansas*, which struck down the state's ban on teaching evolution in schools, religion and education in the United States have been inextricably linked. Still today new fights emerge over the rights and limitations of religion in the classroom. The Oxford Handbook of Religion and American Education brings together preeminent scholars from the fields of religion, education, law, and political science to craft a comprehensive survey and assessment of the study of religion and education in the United States. The essays in the first part develop six distinct conceptual lenses through which to view American education, including Privatism, Secularism, Pluralism, Religious Literacy, Religious Liberty, and Democracy. The following four parts expand on these concepts in a diverse range of educational frames: public schools, faith-based K-12 education, higher education, and lifespan faith development. Designed for a diverse and interdisciplinary audience, this addition to the Oxford Handbook series sets for itself a broad goal of understanding the place of religion and education in a modern democracy.

40. James WALTERS, Esther KERSLEY, *Religion and the public sphere. New conversations*, Routledge 2018, pp.120. <https://www.taylorfrancis.com/books/e/9781351609296> - This book explores the changing contribution of religion to public life today. Bringing together a diverse group of preeminent scholars on religion, each chapter

explores an aspect of religion in the public realm, from law, liberalism, the environment and security to the public participation of religious minorities and immigration. This book engages with religion in new ways, going beyond religious literacy or debates around radicalization, to look at how religion can contribute to public discourse. Religion, this book will show, can help inform the most important debates of our time.

JOURNALS, e-JOURNALS : ARTICLES

41. David ALDRIDGE, *Religious education's double hermeneutic*, British Journal of Religious Education, 40 (2018) 3, 245-256 - Published online 17 Jul 2018 - <https://www.tandfonline.com/doi/abs/10.1080/01416200.2018.1493267> - This modest work of disambiguation begins with the simple recognition that there are 'hermeneutics' and 'hermeneutics', and argues that not all senses of the term have been given sufficient attention in the discussion of what religious education is and could be. I hope to do some important definitional work around the different senses that hermeneutics might have in religious education, and thereby to think through what it might mean to say that a concern in religious education is a 'hermeneutical' one. Finally, I hope to address the 'so what' question and make a case for the vital importance of hermeneutics for understanding religious education, as well as for understanding religion. This case lies not primarily in the association of religious education with the interpretation of scripture or more generally with questions of text or interpretation, but in the close association of education in its broadest sense with hermeneutical concerns. I sketch out the implications of a hermeneutical approach for teachers and curriculum planners faced with the tasks (which cannot be interpreted away) of selecting curriculum content and making decisions about pedagogical approach.

42. Veikko ANTONEN, *The impact of the Reformation on the formation of mentality and the moral landscape in the Nordic countries*, Temenos vol. 54 (2018) 1, 29-4 - Along with the Lutheran world the Nordic countries celebrated the five hundredth anniversary of the Reformation on 31st October 2017. In this article I shall examine the impact of Luther's reform on the formation of mentality and the moral landscape in the Nordic countries. Special reference is made to the impact of Lutheranism on the indigenous Sámi culture, a topic which has been explored extensively by Håkan Rydving, the expert in Sámi language and religion.

43. Ben CLEMENTS, *Attitudes towards faith-based schooling amongst Roman Catholics in Britain*, British Journal of Religious Education, vol.40 (2018)1,44-54 - <https://eric.ed.gov/?id=EJ1162693> - Separate Catholic schooling in Britain has historically been a key mechanism for the religious socialization of children within the denomination and for the transmission of communal identity and heritage. Catholic schools currently comprise around a tenth of all state schools in England and nearly all 'denominational' schools in Scotland. This study analyses Catholics' attitudes towards publicly funded faith schools for different religious groups using a nationally representative survey of adult Catholics in Britain. It assesses the impact of social characteristics, religious behaving and believing, and moral attitudes. Catholics' religious orthodoxy is consistently related to support for state-funding of faith schools, irrespective of the religious group in question, providing some support for the 'solidarity of the religious' perspective. The effects for moral attitudes are less consistent, with socially conservative views associated with support for faith schools for Catholics and Anglicans but associated with opposition to faith schools in general and for non-Christian religions.

44. Alexandra BLINKOVA, Paul VERMEER, *Religious Education in Russia: A comparative and critical analysis*, British Journal of Religious Education, vol. 40 (2018) 2,194-206 - <https://eric.ed.gov/?id=EJ1167467> - 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.

45. Robert A. BOWIE, Richard COLES, *We reap what we sow: perpetuating biblical illiteracy in new English Religious Studies exams and the proof text binary question*, British Journal of Religious Education, 40 (2018) 3, 277-287 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2018.1493270> - This article draws on three sources of evidence that together indicate hermeneutical weaknesses in exam courses on Christianity in English Religious Education (RE). It scrutinizes a single exam paper and an associated text book from a recent authorized course. It conceptually explores features of a new style of long Religious Studies (RS) exam question that is commonly set for the majority of students studying for a RS qualification at 15-16 years old. It combines these documentary

sources with a focus group interview of teachers in the first year of teaching the new GCSE Religious Studies. The findings from the document analysis, conceptual analysis and focus group interview, together concur that there is a problem related to the use of fragmentary texts and the promotion of a particularly propositional conception of religion. These features are structured in by systemic elements. A small proportion of students follow text-based GCSE routes include a more detailed study of Biblical texts but the majority of 15–16-year-old students do not and so are exposed to this problem. These weaknesses could be ‘designed out’ of exams with smarter questions and mitigated against by curriculum content that specified the study of how texts are interpreted, as well as teacher expertise in the teaching and practice of hermeneutics.

46. M. Nasir BUDIMAN, Idris SAIFULLAH, *Between religion and education in Freud perspective*, *Advanced Science Letters*, vol. 24 (2018) 10, 7090-7094 - <https://www.ingentaconnect.com/contentone/asp/asl/2018/0000024/0000010/art00018> - This study focuses on religion and Education process of the internalization of democratic values, which are universal in nature and on ways to look at the nature of this process in detail. In addition, this study also focuses on the relevance of the internalization of the values to the Islamic education development. Researchers used a rationalistic approach (that is the opposite of the philosophy of rationalism thinking and not simply think using the ratio), which is a qualitative research approach that emphasizes the rationalistic thinking patterns. The results showed that Freud apply ideas in family and social life. His idea also offers guidance for explanations of myths, fairy tales, and history. Then interpret the drama, literature, and art. He is always looking for new dimensions and wider application of the ideas anyway, i.e., unconscious, Oedipus complex, a mental disorder (neurosis) and three basic framework of human personality. Towards the end of life, he thought of the themes of death, human limitations and the boundaries of civilization. Although he lived in difficult times which lie between the two world wars, his commitment to psychology remains high, this proves his confidence over the progress of science.

47. Santiago CAÑAMARES and Silvia ANGELETTI, *Legal regulation of the full-face veil in public spaces in Spain and Italy: Some critical reflections on the applicability of the ECtHR doctrine in S.A.S. v. France*, *Religion & Human Rights*, vol.13 (2018) 2 - DOI: <https://doi.org/10.1163/18710328-13021141> - This paper focuses on the use of the full-face veil in the public sphere, discussing the standpoint adopted by some local authorities in Spain and Italy and the content of different proposals that have been submitted to Parliament in both countries, aimed at restricting the use of this garment in public places. The doctrine of the ECtHR in *S.A.S. v. France* will be taken as a benchmark for a comparative study of this issue in both Mediterranean countries. It is assumed that from a legal approach the wearing of burqa is a very complex question that requires a detailed analysis of the different elements involved, including its social implications before giving it an enduring solution. A general ban can be detrimental for the goal of integration and give way to new forms of discrimination. Therefore, prior to enacting any legislation that could affect fundamental rights, it should be considered what public interests are in real need of protection.

48. Belén CHARRO BAENA, Carmen MENESES, José M. CAPEROS, María PRIETO, Jorge UROZ, *The role of religion and religiosity in alcohol consumption in adolescents in Spain*, *Journal of Religion and Health*, online 01 September 2018, pp. 11 - <https://doi.org/10.1007/s10943-018-0694-z> - This study explored the relationship between religion, religiosity and alcohol consumption in a sample of 2.890 adolescents (ages 12–18) in Madrid, Spain. Results showed that non-believers were the group that consume and abuse alcohol the most, as opposed to Catholics. Besides, religiosity was related to a lower alcohol use. Therefore, religion and religiosity in Spanish adolescents appear to be related to a low alcohol use. This contribution may help to clarify the risk and protection factors for alcohol consumption by adolescents and contribute to strengthening the preventive actions.

49. Susan DOCHERTY, *A new dialogue between biblical scholarship and religious education*, *British Journal of Religious Education*, 40 (2018) 3, 298-307, Published online, 11 Jul 2018 - <https://www.tandfonline.com/toc/cbre20/current> - Religious Education naturally draws on various aspects of the academic study of religions to ensure the accuracy and currency of its content and pedagogy. This paper sets out the case for a more intense dialogue between RE and the field of biblical studies, in order to address perceived weaknesses in the teaching of Christianity in UK schools, specifically in the use of biblical material in the classroom. Two recent major shifts within biblical scholarship are highlighted here: (1) a transformation in the understanding of the first century Jewish context within which Christianity was formed and (2) the emergence of new forms of biblical interpretation which draw on the perspectives of previously marginalised groups. These developments potentially have important and positive implications for RE, because they demonstrate the breadth and variety of the religions of early Judaism and Christianity; offer new information about central topics on current RE syllabi; raise questions about the plurality and ‘ownership’ of the interpretation of sacred texts; encourage greater nuance in applying biblical texts to contemporary theological and

ethical debates; and provide space for people from varied backgrounds to engage directly with the biblical texts in informed and innovative ways.

50. Effie FOKAS, *Religion and Education in the shadow of the European Court of Human Rights*, Politics and Religion, <https://doi.org/10.1017/S1755048318000457> Published online: 20 September 2018 - This article presents a symposium on the “indirect effects” of the European Court of Human Rights jurisprudence on the place of religion in the educational sphere. The symposium showcases empirical research providing critical insight into how the Court's decisions may influence related domestic debates, raise public consciousness, and change how social actors perceive their rights and articulate their right claims in the area of religion and education. The research underpinning this symposium represents a clear departure from existing scholarship in this domain: it examines the impact of the Court not from the top-down (Court impact on states and their legislative frameworks) but from grassroots level upwards, in seeking to understand whether, how and to what extent Court decisions influence grassroots level actors' conceptions of their rights in the domain of religion and education and their efforts to secure new rights vis-à-vis their states.

51. Leni FRANKEN, *Religious Studies and non-confessional RE: Countering the debates*, Religion & Education, 45 (2018) 2, 155-172. <https://www.tandfonline.com/doi/abs/10.1080/15507394.2018.1452519> - Since the late 1960s, several nations adapted their religious education (RE) system, thereby moving from a confessional, theology-based, to a nonconfessional, religious studies-based approach. However, this shift has been criticized frequently, the main criticisms being nonconfessional RE cannot be neutral, that it leads to relativism, and that it fosters a reductionist view on religion. The author shows that these criticisms are not new but are like the criticisms at the address of the study of religion and the phenomenology of religion. To counter these criticisms in the context of RE, Robert Jackson's interpretive approach is put forward as a considerable way out.

52. John FREATHY, *Religious Education, big ideas and the study of religion(s) and worldview(s)*, British Journal of Religious Education, 40 (2018) 4 - <https://ore.exeter.ac.uk/repository/handle/10871/33428> - This article outlines the ‘Big Ideas’ approach to curriculum reform, as applied in the ‘Principles and Big Ideas of Science Education’ project. A critical analysis follows of the outcomes of the University of Exeter’s ‘Identifying Principles and Big Ideas for RE’ project, which sought to apply the same approach to RE in English schools. This project made great headway in generating ‘Big Ideas’ to inform and improve the selection and sequencing of RE curriculum content. However, its primary focus on subject content knowledge mean that ‘Big Ideas’ about epistemology and methodology are lacking. The article recommends an additional focus on multi-disciplinary, multi-methodological, inquiry-based, reflexive learning, which would ask why, how, where and by whom our ‘knowledge’ of religion(s) and worldview(s) is generated. The article posits four ‘Big Ideas about the study of religion(s) and worldview(s)’ to highlight the symbiotic relationship between knowledge and knower, and to reject the false dichotomy between the object of study and method of study. In so doing, it draws upon the theoretical framework underpinning the ‘RE-searchers approach’ to primary school RE, which correspondingly exemplifies how such ideas can be taught in practice.

53. Mar GRIERA, Alexander-Kenneth NAGEL, *Interreligious relations and governance of religion in Europe: Introduction*, Social Compass, first published 13 August 2018 - <http://journals.sagepub.com/doi/abs/10.1177/0037768618788274#abstract> In recent years, the growth and expansion of interreligious initiatives have received increasing scholarly attention worldwide, and interreligious actors and repertoires are gaining relevance within emerging governance regimes of religious diversity in Europe and beyond. However, empirical research in this field is still very limited. With the aim to fill this gap, this special issue gathers four original contributions aimed at critically describing, understanding and reflecting upon the rise of the ‘interreligious sector’ and its growing relevance to the governance of religious diversity in contemporary Europe.

54. Turgay GÜNDÜZ *“Religious Education” or “Teaching about Religion”? A review of compulsory Religious Culture and Ethics lessons in Turkish primary and secondary schools*, *Religion & Human Rights*, vol 13 (2018) 2 - <https://doi.org/10.1163/18710328-13021140> - Religious Culture and Ethics (RCE), a compulsory course in Turkish primary and secondary schools, is a highly debated issue with respect to education on religion. Discussions focus on whether the class is “religious education” with a *confessional approach* or “religious culture and ethics teaching” that adopts a *non-confessional* view. Following a short history of religious education courses in Turkish primary and secondary education, this study analyses the curriculum and the content of the RCE course from the perspective of two Islamic sects (*madhhab*) and religious education approaches to discuss the principal educational approach applied in the country. The study also analyses the argument that holds that RCE is a *non-confessional* lesson in terms of both content and application; and that, accordingly, there is no problem with its presence among compulsory courses in primary education. It is rather concluded that, since its inclusion within the primary and secondary education curricula as a compulsory lesson, RCE has never been *non-confessional* in terms of including other religions and beliefs as well as other sects within Islam. An examination of the sectarian sources of information on worship provided in these courses reveals that the current textbooks are explicitly grounded in the Hanafi School with regard to issues of Muslim obligations.

55. Tiziana GUZZO, Alessia D'ANDREA, Fernando FERRI, Patrizia GRIFONI, *European citizenship, identity and rights. A survey on Italian young students*, *European Scientific Journal*, vol. 14 (2018) n. 20 - IRPPS-CNR, Italy Doi:10.19044/esj.2018.v14n20p240-URL:<http://dx.doi.org/10.19044/esj.2018.v14n20p240>- Developing Europe means, first of all, creating a pervasive feeling of European citizenship, and creating a sense of belonging to a community in all countries of the European Union. This paper focuses on extracting Italian students’ socio-psychological dimension with respect to their perception and feelings regarding European citizenship, and their knowledge of the most relevant rights. The study involves Italian students aged between 18 and 25. A hybrid methodology has been adopted, combining: data extracted from a questionnaire; text from the photo-stories; images of the photo-stories and interviews. The results underline that young people have a sense of belonging to the European community, with the same rights and benefits. Moreover, there is the need to have the same feeling of European citizenship everywhere in Europe. The request for a stronger and more active citizens’ involvement also emerged from the study.

56. Morten HOLMQUIST, *Negotiating the Material Logics of Religious Learning*, Source title: Analytical Frameworks, Applications, and Impacts of ICT and Actor-Network Theory, 2019, pp. 20 - DOI: 10.4018/978-1-5225-7027-1.ch012 - The chapter explores the material spaces and logics of religious learning processes. A discrepancy between religious educators and the 14-year-old confirmands was evident during a year of ethnographic fieldwork. A material semiotic approach provides important perspectives on the dynamics between material and human actors in religious learning context. The findings suggest that different notions of space with different logics of religious learning were established during the confirmation program. The spaces and logics were constituted by the interplay with material objects, pastors, catechists, and confirmands. The chapter points to how materiality is part of religious learning and how materiality can open up different ways of practicing and conceptualizing religion.

57. Paul John ISAAK, *Education and religion in secular age from an African perspective*, *Education Sciences* vol. 8 (2018) 4, 155; <https://doi.org/10.3390/educsci8040155> - In this article the author shall argue that before Namibian independence in 1990, Christianity was used by some as a weapon of breaking down, or as a tool of, colonialism, racism, and apartheid. In the name of a religious god unashamed acts of violence and wars were committed and resulted in genocide of 1904 to 1908. However, such brutalities did not conquer the African spirit of what is identified in this article as the *Ubuntu* (humaneness). Inspired by their sense of *Ubuntu* the Africans, in the face of German colonialism and the South African imposed Apartheid system, finally emerged victorious and accepted the model of religious pluralism, diversity, and the principle of African *Ubuntu*. We shall, furthermore, argue that the Namibian educational system and the Namibian Constitution, Articles 1 and 21, the Republic of Namibia is established as a secular state wherein all persons shall have the right to freedom to practise any religion and to manifest such practice. It means religious diversity and pluralism is a value, a cultural or religious or political ideology, which positively welcomes the encounter of religions. It is often characterized as an attitude of openness in a secular state towards different religions and interreligious dialogue and interfaith programs. As an example, we shall focus on the subject of Religious and Moral Education where such religious diversity and pluralism are directly linked to political, social, and economic issues, as well as moral values.

58. Sérgio Rogério Azevedo JUNQUEIRA, Claudia Regina KLUCK, *Dissertações e teses: exercício para uma identidade da pesquisa sobre o ensino religioso* [Dissertations and theses: exercise for a research identity on Religious Education], in: Estudos Teológicos, 2018, licenciado com uma Licença Creative Commons-Atribuição-NãoComercial-SemDerivados 3.0 Não adaptada <http://dx.doi.org/10.22351/et.v58i1.3179> - It is through the research that occurs with method and reliable sources that an object can be dimensioned effectively, in such a way that researchers in different regions are able to discuss the results of these works. Specifically, in the case of RE, the academic research through dissertations and theses in the Brazilian scenario is recent, an approximate course of forty years in fields such as education, religious studies, theology, law, anthropology and sociology. Seeking to establish how this course was built, the Education and Religion Research Group (GPER) has established a program called Conceptions and Resources of RE, with the project Conceptions and scientific production of RE, whose objective is to analyze the continuous process of construction of the identity of RE, as a curricular component, from the scientific production on this theme. This article is the result of such a project, aiming to establish the understanding of the methodological choices made to favor the identification of the works on the object. Organized in three nuclei, the research presuppositions, the context and, specifically, the dissertations and theses on religious teaching, aims to establish a course to understand the profile, by the methodological bias, even if its verification is absent or incomplete, according to verified by the authors.

59. Andi Anto Patak KAMARUDDIN, *The role of Islamic education teachers in instilling student discipline*, Education is an effort to develop the potential that exists in humans. Teachers are an integral part of educational resources that explore the educational success. A teacher who plays a role in the intellectual and mental coaching of students is expected to instill discipline and attitude towards students. This study aims to explore the role of Islamic education teachers in instilling student discipline. The method of this study is qualitative to explore the state of the object of the study. Five of the Islamic education teachers participated in this study. The instrument used in this study is interview protocols. The results of this study showed that Islamic education teachers are competent in carrying out their roles. Likewise in their role in instilling students' discipline, Islamic education teachers are informers, organizers, motivators, initiators, and evaluators.

60. Kamil KARDIS, Michal VALČO, *Future of religious faith the case of present-day Slovakia*, European Journal of Science and Theology, vol. 14 (2018) 4, 95-107 - https://www.researchgate.net/profile/Michal_Valco2/publication/326178286_Future_of_religious_faith_the_case_of_present-day_Slovakia/links/5b48b301a6fdccadaec7a758/Future-of-religious-faith-the-case-of-present-day-Slovakia.pdf - This article wishes to analyse current trends in the religious landscape of Slovakia, using the tools of conceptualization and diagnostics. It then has the ambition to attempt to delineate a competent response from the side of public theology. The primary question is „To what extent has the religiosity's importance on subsystems of the society declined or increased? “with relation to the phenomena of (1) the second demographic transition (2) and post-communist transformation, both of which have brought profound changes in value orientations and moral attitudes of today's society. Instead of individual's identity being formed in the process of primary and secondary socialization, it is often deformed, having been influenced by de-socialization of family, school or peer environment. The mesospace of a community life has also suffered consequences caused by the loss of community (a closely-knit interpersonal fellowship) and the causally connected modernization processes of the industrial and post-industrial society

61. Matthias KORTMANN, *Debating the 'integration of Islam': the discourse between governmental actors and Islamic representatives in Germany and the Netherlands*, Comparative Migration Studies 6 (2018), 24 - <https://doi.org/10.1186/s40878-018-0086-2> - This paper examines what influences the views of governmental and Islamic actors in consultations on the integration of Islam in Germany and the Netherlands. Disentangling institutionalist and constructivist assumptions within the concept of political opportunity structures and employing a content analysis of primary documents and interviews, the paper shows that expectations of both approaches apply: On the one hand, Islamic organizations (as challengers) and governmental representatives (as defenders of the status quo) each problematize the issue differently. Yet, their views also depend on specific national contextual factors (i.e. regimes of immigrant integration and religious governance) and, therefore, differ cross-nationally, too. The paper argues that it is fruitful to uncover the ways participants in the discourses define and conceive of central terms and concepts prevalent in order to disclose their fundamental motivations, interests, and strategies.

62. Mercedes LORENT-VAQUERO, *Religious Education in public schools in Western Europe*, International Education Studies. Archives, Vol. 11 (2018) 1 - <http://ccsenet.org/journal/index.php/ies/article/view/70296> - Christianity is one of the cultural and ethical cornerstones of Europe. In the European Union there is no overarching policy on religious education in the school system. The authors use a comparative methodology to analyze the constitutions of Western European countries in relation to different aspects of RE. Specifically, it is focused in Germany, Austria, Belgium, France, Ireland, Luxembourg and the Netherlands. Whereas the right to religious freedom for all is clearly established in these constitutions, obvious differences are revealed in the legal provisions for and attitudes towards religious education. For example, the legal framework of this education has been included in the constitutions of all the analyzed countries, except in the case of France. Also, optional subjects are on offer in Germany, Belgium, the Netherlands, and Luxembourg, however no alternative subjects to RE are on offer in Austria. In this sense, the authors defend that it is essential to open up the academic dialogue about religious and spiritual issues.

63. Marco MAGNANO, *Qual è il problema con la religione in Europa?* Intervista con Olivier Roy, “Riforma” 5 sett. 2018 - La riflessione su un’Europa sempre più secolarizzata, in realtà, ha radici profonde: già alla fine del Settecento il poeta tedesco Novalis rimpiangeva «i bei tempi in cui l’Europa fu terra cristiana». Anche in tempi più recenti, l’Unione europea si è interrogata sull’opportunità di inserire nella Costituzione europea un riferimento alle proprie radici giudaico-cristiane. Nel 2000 l’allora cardinale Joseph Ratzinger sottolineò che la dimensione culturale e storica dell’Europa era prevalente sulla connotazione geografica e che era basata su una comune radice religiosa. A marzo del 2018 il quotidiano britannico *The Guardian* è arrivato addirittura a parlare della «nascita di un’Europa non cristiana», un’Europa che si muove verso una dimensione post-cristiana. Eppure, di religione si discute eccome: la presenza dei leader religiosi nel discorso pubblico, soprattutto in Italia, è costante, le riflessioni sul ruolo dell’Islam politico sono proposte con grande frequenza.

64. Imran MOGRA, *Trainee Teachers’ Learning about Collective Worship in Primary Schools*, Australian Journal of Teacher Education, Vol. 43, 7, July 2018 - <http://ro.ecu.edu.au/cgi/viewcontent.cgi?article=3581&context=ajte> - This article gives an account of a qualitative research project which investigated acts of collective worship (hereafter CW) in primary schools through non-participant observations undertaken by second year trainee teachers during one of their placements. The data were gathered from a range of schools across the West Midlands. The findings illustrate structural elements which show a lack of uniformity in terms of the venue and time. Religious leaders, classroom assistants and staff at all levels of responsibility deliver assemblies and CW. The focus of the content is diverse and includes religious and ‘secular’ material and events. Trainees learnt about the organization, purpose, content and the involvement of children. Based on the findings, it is proposed that observations of acts of CW should be considered as part of their professional learning during their training.

65. Francesco MOLTENI, Ferruccio BIOLCATI, *Shifts in religiosity across cohorts in Europe: A multilevel and multidimensional analysis based on the European Values Study*, Social Compass, First Published July 26, 2018. <https://doi.org/10.1177/0037768618772969> - Religious change continues to be a controversial topic that involves both theoretical and methodological issues. As to the European context, the main dispute is between secularization and individualization theory, especially considering the ‘believing without belonging’ thesis. This article will tackle this dispute given these three choices: firstly, we assume that cohort replacement is the main driver of religious change; secondly, religious tradition has to be taken fully into account to explain religious change; thirdly, we consider religiosity as a complex phenomenon that requires a multidimensional approach. Results from a multilevel multiple responses model based on EVS data show that practice is declining across cohorts in all the countries whereas trends for belief and self-definition diverge only for Eastern Orthodox countries. Depending on the interpretation, such exception seems supporting rather than undermining the ‘believing without belonging’ theory.

66. Audrey OSLER, Trond SOLHAUG, *Children’s human rights and diversity in schools: Framing and measuring*, Research in Comparative and International Education, vol. 13 (2018) 2 - <http://journals.sagepub.com/doi/abs/10.1177/1745499918777289> - We report on the development of an instrument to measure attitudes to children’s human rights and diversity in schools. It was developed to investigate perceptions of human rights and diversity among students and then teachers in two contrasting areas of Norway. The instrument draws on human rights standards articulated in the United Nations Convention on the Rights of the Child. It is intended for use in future baseline studies, allowing for transnational and comparative analysis of child rights in education. The near-universal ratification of the United Nations Convention on the Rights of the Child provides an agreed international framework for evaluating rights implementation strategies over time. We contextualise the measurement instrument, focusing on

rights provision, child protection, and participation in schools. We consider its strengths and possible limitations and discuss the need for a sound human rights conceptual model through which child rights in school settings can be interpreted. [Norway]

67. Vanessa PATIGNY, *Un cours de religion, pour quoi?*, Lumen Vitae, n.2, 2018, 221-226 – While the religion course often makes the news in Walloon Belgium, today's youth wish it to be open to diversity and plurality, with a structured and unbiased presentation of the world's religions, including Christianity: The result of a survey of 1644 secondary school students (15-18 aged) will help teachers become aware of the real questions posed by their students about the meaning of life. These findings also provide insight into the students' religious representations, with a view to designing a religion course that will help them grow in humanity.

68. Inkeri RISSANEN, Youcef SAI, *A comparative study of how social cohesion is taught in Islamic religious education in Finland and Ireland*, British Journal of Religious Education, 40 (2018) 3, 337-347 - <https://www.tandfonline.com/doi/full/10.1080/01416200.2017.1352487> - Based on classroom observations and semi-structured interviews with teachers, parents and students, this comparative study looks at how social cohesion is promoted in Islamic Religious Education (IRE) lessons in Muslim schools in Ireland and non-faith schools in Finland. The study analyses teaching in the following areas: intra-religious cohesion; inter-religious cohesion and commitment to society. The findings reveal that despite differences in the governance of IRE as a subject taught in both types of schools, the IRE classroom emerges as a space, whereby teachers use power as agents for internal governance of religion. The authors conclude with some implications and offer some considerations for future research and practice.

69. Martin SEAN, *Between Church and State: Jewish Religious Instruction in public schools in the Second Polish Republic*, Polish Studies in Polish Jewry 30 (2018) pp. 265-282. <https://muse.jhu.edu/> (accessed August 9, 2018). After the First World War, when Poland regained her independence from the partitioning powers of Prussia, Russia, and Austria, the new Polish government needed to integrate the school systems left behind by the fallen empires. Students in independent Poland's public schools received two hours of religious instruction a week. This chapter explores the role of Jewish religious instruction in these schools and how the new government's requirements affected Jewish children and the Jewish community. Efforts to ensure that Jewish children grew up within the Jewish tradition were certainly not limited to the public schools, but it was in the public schools that the conflict between the religious faith of a national minority and public institutions that were meant to support that faith but, in the eyes of many Jewish observers, often failed in their task can be most clearly seen. A survey of the role of religion in public schools and the related legislation reveals the value placed on religious education by most citizens in the Second Polish Republic. Many Poles and Jews expected religious instruction to be part of the curriculum, but for many within the Jewish community the subject was never accorded the treatment or consideration it deserved. Nonetheless, the effort to provide Jewish religious instruction in public schools is a further example of the complex relations between Jews and Poles. While private Jewish educational networks developed and flourished, the remaking of public schools in Poland and the inclusion of Jewish religious education compelled Jews to define and defend their religious practices in public and to confront their relationship to both their religion and the Polish state. At the same time, the Polish government, on both a national and local level, was forced to consider the needs of a religious and national minority. Examination of religious instruction in the public schools of the Second Polish Republic offers insights into the role of religion in multi-ethnic democracies.

70. Irina SIKORSKAYA, *Development of intercultural education in Europe. Analysis of documents of the International Institutions*, Paradigm of Knowledge 2018, n.3/29, 17pp - http://ec.europa.eu/dgs/education_culture/repository/ - DOI 10.26886/2520-7474.3(29)2018.4 UDC 378.091 - The purpose of this study is to trace the dynamics of development of intercultural education within the framework of education policy in Europe. A brief description of the development of intercultural education during the previous four decades has been presented. The main part of the article is devoted to the analysis of documents of the international institutions concerning the development of intercultural education during the last decade. The conclusions emphasize that the rhetoric of the European educational policy of the last decade undoubtedly covers intercultural education, while it is too early to talk about intercultural education as a separate field. Key words: multicultural pedagogy, intercultural education, education policy, national level, international institutions.

71. Antonio SPADARO, *Sette pilastri dell'educazione secondo J.M. Bergoglio*, La Civiltà Cattolica, q.4037, 15 sett. 2018, 343-357. La sfida educativa è al centro della visione di papa Bergoglio, da sempre. Per lui "educare è una delle arti più appassionanti dell'esistenza". L'articolo presenta sette colonne del suo pensiero educativo così come si è

formato durante il suo ministero episcopale a Buenos Aires fino all'elezione al pontificato. Esse sono: l'educazione come fatto popolare che aiuta a costruire il futuro di una nazione; la necessità di accogliere e integrare le diversità come ricchezza; la lungimiranza e il coraggio di affrontare le nuove sfide antropologiche, anche quelle che facciamo fatica a comprendere; l'inquietudine come motore educativo; la domanda e la ricerca come metodo; la consapevolezza e l'accoglienza dei limiti; la dimensione familiare e generativa del rapporto educativo.

72. Abdulkader TAYOB, *The representation of Religion in Religion Education: Notes from the South African periphery*, Education Sciences, 2018, 8, 146, pp. 12; doi:10.3390/educsci8030146 - Scholars of Religion Education (RE) have promoted a non-confessional approach to the teaching of religions that explores and examines the religious history of humankind, with due attention paid to its complexity and plurality. In this promotion, the public representation of religion and its impact on RE has not received sufficient attention. An often hegemonic representation of religion constitutes an important part of religion in public life. Moreover, this article argues that this representation is a phenomenon shared by secular, secularizing, and deeply religious societies. It shows that a Western understanding of secularization has guided dominant RE visions and practices, informed by a particular mode of representation. As an illustration of how education in and representation of religion merges in RE, the article analyses the South African policy document for religion education. While the policy promotes RE as an educational practice, it also makes room for a representation of religion. This article urges that various forms of the representation of religion should be more carefully examined in other contexts, particularly by those who want to promote a non-confessional and pluralistic approach to RE.

73. Yunping TONG, Fenggang YANG, *Internal diversity among “Spiritual But Not Religious” adolescents in the United States: A person-centered examination using latent class analysis*, Review of Religious Research (2018) p. 1-19. <https://doi.org/10.1007/s13644-018-0350-9> - Americans who self-identify as spiritual but not religious (SBNR) have increased in recent years. Existing studies of American religion often assume the SBNR as a homogeneous group. Recently some scholars suggest they are not all the same. Instead, SBNR people may differ in the pattern of religious practice, attitude, and affection. This study examines the heterogeneity of the SBNR using a person-centered approach of latent class analysis. We first identified four distinct types of SBNR adolescents in the Wave 2 data of the National Survey of Youth and Religion. Then, we explored how subgroups changed their religious identity over time by tracking them in Wave 3 data.

74. Kyriaki TOPIDI, *Faith-based education and equality: Towards an education of prejudice? - The example of faith schools in England*, Available at SSRN: <https://ssrn.com/abstract=3241652> or <http://dx.doi.org/10.2139/ssrn.3241652> - 31 pages posted: 31 Aug 2018 - While education remains strictly speaking within the realm of the state's duty, the analysis begins by challenging the assumption that autonomy is primarily perceived as personal autonomy. It then explains how normative pluralism may operate on the level of a functional normative system (creating self-governing institutions within education) in the case of Britain, increasingly combined with a background of religious normativity. Through the use of recent cases on segregation of boys and girls at faith schools, discrimination on admission criteria on the basis on faith to many of these schools as well as the growing discussion of British values taught at those same schools, the analysis will engage with the development of the debate in its broader socio-legal dimensions. Questioning the decline of religiosity in this field, the paper will set out the major challenges for the liberal state that this new 'arrangement' creates. Ultimately, it will also 're-read' state-funded religious education as the next phase in the development of normative pluralism towards the protection of specific ethno-cultural groups in super-diverse contexts.

75. Martin UBANI, *Evolving cultures of religious education: new perspectives on research, policies and practices*, Journal of Beliefs & Values, vol. 39 (2018) 2, 127-132. <https://www.tandfonline.com/doi/full/10.1080/13617672.2018.1472894> - The articles in this special issue touch on many issues concerning the research, policy and practice that contribute in the cultures of religious education. It can be argued that today there are increasingly shared elements in the cultures of religious education in different countries. There can be identified several reasons for this. In the 21st century, there have been numerous policy initiatives towards standardising religious education in European public education (Everington, J. 2007. "Freedom and Direction in Religious Education. In *Researching RE teachers. RE Teachers as Researchers*, edited by C. Bakker and H.-G. Heimbrock. 111-124. Münster: Waxmann. In the research, there have also been several activities that have brought together researchers on religion and education in different countries (S. Miedema, W. Weisse, and J. P. Willaime. 2007. *Religion and Education in Europe: Developments, Contexts and Debates*. Münster, New York, München, Berlin: Waxmann; Ziebertz, H-G. and U. Riegel, eds. 2009. *How Teachers in Europe Teach Religion: An International Empirical Study in 16 countries (Vol.*

12). LIT Verlag Münster; Rothgangel, Skeie, and Jäggle 2015; Kuyk, E., R. Jensen, D. Lankshear, E. L. Manna, and P. Schreiner, eds. 2007. *Religious Education in Europe. Situation and Current Trends in Europe*. Oslo: IKO; Schreiner, P. 2011. *Situation and Current Developments of Religious Education in Europe*, 17. A Paradigm Shift: Religious Education in a Plural, Secularised Society. These arguably affect the practical level of religious education as the outcome of the studies among other textbooks (Jackson, R. 1997. *Religious Education: An Interpretive Approach*. London: Hodder and Stoughton, which are studied in academic institutions and teacher education in various countries. This kind of research-based knowledge has been used in its turn in giving guidelines to the policymakers in Europe concerning the handling of religion in public education (Jackson, R. 2014. *'Signposts': Policy and Practice for Teaching about Religions and Non-Religious Worldviews in Intercultural Education*. Strasbourg: Council of Europe Publishing; OSCE/ODIHR 2007. *The Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools*: <http://www.osce.org/item/28314.html> .

76. Zhenzhou ZHAO, Gregory P. FAIRBROTHER, *Religiosity and citizenship values in Chinese language textbooks*, Citizenship Teaching & Learning, 13 (2018) 2, 227.239 <https://www.ingentaconnect.com/search;jsessionid=4ri4hn8qnlidg.x-ic-live-03?option2=author&value2=Fairbrother,+Gregory+P.> - Recent years have seen an increase in the number of studies of the impact of religious faiths on citizens' values in several Chinese societies, but little is known about the position and role schooling has had in relation to the rise of religious activity, especially in Mainland China. Drawing on data from Chinese language textbooks at both the primary and secondary level, this study examines the intersection of religiosities and state-prescribed values in the national curriculum in the People's Republic of China (PRC). The wide coverage of different themes related to social life in the Chinese language curriculum may present different understandings of religiosities than the Marxist interpretation of religious phenomenon in other social studies subjects in China. This study's research findings suggest that representations of religious traditions are integral to depictions of the Chinese nation, including interpretations of the nation's cultural traditions, architecture, history and literature. Moreover, the religious narratives identified in the textbooks tend to be more associated with the transmission of positive values, for example dedication, love, caring for nature, and a respect for diversity.

EDUCATIONAL TOOLS

77. Conseil de l'Europe (ed.), *Alternatives - Les contre-récits pour combattre le discours de haine*, par Agata de LATOUR, Nina PERGER, Ron SALAJ, Claudio TOCCHI et Paloma VIEJO OTERO, Ed. Conseil de l'Europe 2018, pp. 176 - *Combattre le discours de haine hors ligne et en ligne: un nouvel outil pour aider les jeunes et les éducateurs à affronter, à démonter et à remplacer les récits haineux*. Le discours de haine en ligne est aujourd'hui une forme majeure de violation des droits de l'homme. Ses conséquences sont graves, parfois même tragiques, y compris « dans la vie réelle ». Nous ne pouvons laisser le discours de haine proliférer sans dénoncer sa vraie nature : il relaie des récits fondés sur les préjugés envers certains groupes sociaux, les associe à de fausses informations et alimente ainsi les phobies et les peurs. Ces récits séduisent parce qu'ils jouent sur ce que les gens croient, ou ont envie de croire, et donnent du sens aux informations présentées. Et ils sont si répandus en ligne qu'ils finissent par avoir l'air légitimes. Cependant, les récits ne disent pas « rien que la vérité », et jamais « toute la vérité ». Lorsqu'ils sont utilisés pour opprimer, comme ceux qui sous-tendent le discours de haine, ils sapent les bases des sociétés pluralistes et démocratiques et mettent en danger la vie et la dignité des personnes. Pour discréditer et déconstruire les récits sur lesquels se fonde le discours de haine, des contre-récits sont donc nécessaires, ainsi que des récits alternatifs, pour défendre des valeurs et des perspectives positives favorisant les droits de l'homme et la démocratie (solidarité, respect de la diversité, liberté, égalité). Les jeunes citoyens doivent s'emparer de l'espace public virtuel en y diffusant des récits positifs fondés sur l'espoir et sur l'amour. Ce manuel présente des stratégies et des outils d'éducation et de communication destinés aux défenseurs des droits de l'homme qui souhaitent élaborer leurs propres contre-récits et récits alternatifs au discours de haine. Conçu pour un travail auprès de jeunes à partir de 13 ans, il repose sur les principes de l'éducation aux droits de l'homme et de la participation des jeunes. Chacun peut agir contre le discours de haine. En apportant des informations sur le discours de haine et les droits de l'homme ainsi qu'une méthode pour élaborer des contre-récits, *Alternatives* rend cette action plus simple, efficace et positive. Le Conseil de l'Europe a lancé le Mouvement contre le discours de haine pour mobiliser les jeunes en faveur des droits de l'homme sur internet et pour combattre le discours de haine. L'éducation est au cœur de cette campagne. Le présent manuel complète [Connexions – Manuel pour la lutte contre le discours de haine en ligne par l'éducation aux droits de l'homme](#), également paru aux éditions du Conseil de l'Europe.

78. Rasmieyh ABDELNABI, *Using novels as a tool to teach about different cultures*, <https://journals.gmu.edu/ITLCP/article/view/2249> - DOI: <http://dx.doi.org/10.13021/G8itlep.10.2018.2249> - Novels provide us with lush spaces full of rich sociological details about people, cultures, social structures, and social networks. I use novels in my Sociology 120 class to help students see the human face of the social and global processes we learn about. We cover topics related to colonialism and its legacy on race, gender, and class in today's world; visual culture and its impact on how we see the world; environmental issues; feminism and women's rights globally; and inequality in global migration. These topics can be both abstract and heavy for undergraduate students to comprehend. Therefore, as part of the course, students choose a novel from a list of carefully selected books that directly connect to many of the topics and themes covered in class. Novels cover countries like Iran, Afghanistan, Palestine, Mexico, Papua New Guinea, Nigeria, and Ghana and topics such as war, colonialism, military occupation, forced migration, dispossession, nationalism, life under authoritarian regimes, patriarchy, women's issues, and religion. The students are required to meet with other students (I put them in groups at the beginning of the semester) three times a semester for 45-60 minutes to discuss the novel, their thoughts about the novel, and the connections between the novel and the course materials. In my experience, students are initially apprehensive about this project because they do not like to read or need guidance in how to develop their critical thinking skills. However, by the end of the semester I am able to observe through the production of their papers that students are able to generate more consequential understandings of the social and global processes they learn about throughout the semester. Students are able to learn about other cultures and countries in a fun way and take a break from sometimes heavy academic readings. They are able to more easily connect the events occurring in the novels with their course readings.

79. *History of Global Christianity Online* || *Geschichte des globalen Christentums online*, Brill 2018. This product gives access to both *History of Global Christianity* and *Geschichte des globalen Christentums* online. Also available in [print](#). *History of Global Christianity* deals with the history of Christianity and its global development over the past five centuries. Going above and beyond the subject of church history, it deals with the cultural role of Christianity in its widest sense: from the many interactions of Christianity within society, politics, economics, philosophy and the arts, to the myriad of ventures that form civilizations, nations, and communities. How did Christianity involve itself in these overarching structures of human life? The reference work aims to trace the history of the global shift experienced by Christianity between the sixteenth century and the present day. Starting as a localized religion in Europe and Russia with small outposts in other parts of the world, that shift proceeded via missionary efforts that were accompanied by economic forces, movements of conquest, and trends of migration in its evolution toward the current stage: its demographic centers no longer only in the Northern Hemisphere, but most assuredly in the South as well. Features and benefits of the electronic version: full-text searchable; contains all articles from the three print volumes; bundle contains English and German versions. <https://brill.com/view/package/hgcb>

80. *A faith-sensitive approach in humanitarian response: Guidance on mental health and psychosocial programming*, by The Lutheran World Federation and Islamic Relief Worldwide 2018, pp. 88 - https://interagencystandingcommittee.org/system/files/faith-sensitive_humanitarian_response_2018.pdf - Humanitarian agencies have become increasingly aware of the importance of religion in the lives of those they seek to assist and of the potential value of more effective engagement with local faith actors in humanitarian settings. Equally, however, there is concern about how to address these issues in a way that does not threaten humanitarian principles of impartiality and neutrality, nor risk heightening any existing religious tensions. This guidance has been developed to provide practical support to those involved in planning humanitarian programming who seek to be more sensitive to the faith perspectives and resources of the communities within which they are working. It focuses particularly on the programming area of mental health and psychosocial support, but in a manner that seeks to provide pointers for more faith-sensitive humanitarian programming overall.

81. Catherine BAILLIE ABIDI, *Pedagogies for building cultures of peace. Challenging constructions of an enemy*, Series: *International issues in Adult Education*, Volume: 25, Brill 2018, pp. 140 - *Pedagogies for Building Cultures of Peace* explores how normalizations of violence are constructed from the perspective of young adults and how pedagogies can be created toward building cultures of peace. Findings show the diverse ways in which enmity (or the dehumanized other) is constructed, including through socialization processes, associating difference as deficient, systems of exclusion, disengaged citizenship, and cultures of competition and rivalry. Results also show how critical adult education can reveal hidden forms of power embedded within normalizations of violence, creating opportunities for peacebuilding education. By collaboratively engaging in peace research with youth, and by explicitly exploring power as a central component of violence, violence transformation and peacebuilding education led by youth become imaginable.

82. Monika MAROSE (Hrsg.) „**Sterben, Tod und Trauer**“ *im Religionsunterricht an berufsbildenden Schulen (BRU). Kompetenzen für Beruf und Leben*, Waxmann 2018, 212 Seiten - <https://www.waxmann.com/waxmann-buecher/> - Die Unverzichtbarkeit des Berufsschul-religionsunterrichts (BRU) wird selten so deutlich wie angesichts des Themenfelds „Sterben, Tod und Trauer“. Viele Fächer des berufsbildenden Kanons vermitteln hier elementare Kenntnisse, allein der Religionsunterricht jedoch bietet eine durch „Heilige Schriften“ verbürgte eschatologische Perspektive. Der Erwerb von Kompetenzen in diesem Feld bereichert nicht nur das Individuum, sondern auch die Unternehmen und Betriebe, denn Erfahrungen von Tod und Trauer bestimmen den beruflichen Alltag in weitaus höherem Maße, als gemeinhin bewusst ist. In diesem Band reflektieren Vertreter von Handwerkskammern, Soziologinnen, professionelle Kinder- und Jugendtrauerbegleiterinnen und katholische, evangelische und muslimische Religionspädagoginnen und -pädagogen Konzepte, die beitragen, die Situation Trauernder in den Lebenswelten Schule und Arbeit zu verbessern. Die Verfasserinnen und Verfasser konnotieren die Bedeutung der Prophylaxe durch einen möglichst frühzeitigen Erwerb von Kompetenzen zum Themenfeld, denn Prophylaxe im Trauerfall ist möglich. Schmerz und Verzweiflung können durch dieses Wissen gemindert werden. Aus eben diesem Grunde wurde in den Handlungsempfehlungen im Rahmen einer Nationalen Strategie zur Umsetzung der „Charta zur Betreuung schwerstkranker und sterbender Menschen in Deutschland“, neben der Forderung nach strukturellen Verbesserungen im Bereich der Versorgung, explizit ein umfassender Bildungsauftrag formuliert

83. Clara RAMÍREZ-BARAT, Martina SCHULZ, *Transitional justice and education: Engaging young people in peacebuilding and reconciliation*, V&R Unipress GmbH 2018, 252p - This volume addresses the role and importance of education for processes of transitional justice. In the aftermath of conflict and mass violence, education has been one of the tools with which societies have sought to achieve positive transformation. While education has the potential to trigger, maintain, and exacerbate conflict, it has also been designed to promote a deeper, more nuanced understanding of the past and to advance reconciliation, peacebuilding, and prevention. The original contributions in the book reflect on lessons learned from education policies of the past in post-conflict societies and seek innovative, sustainable, and context-sensitive grassroots approaches, designed to advocate critical thinking, values of inclusion and tolerance, and ultimately a culture of peace.

84. DVD on *Religious Education in Sweden: “Religion for you and in your neighbourhood”*. In Sweden, religion is a compulsory subject for all pupils. As an integrated subject, all pupils study the same subject, in the same classroom. Teachers would not know the religious affiliation of pupils. Depending on the area of the school, the class might be very diverse, or less so. The discourse of religion in Swedish society in general could be described as sceptical towards at least religious institutions, as well as, arguably, religion itself. The teacher thus needs to both introduce religion as a phenomenon as such to the students, as well as introduce “the five world religions”, as the curriculum puts it. We have tried to illustrate how actual lessons might look on the DVD. Student teachers, participating in the READY project, prepared lessons which subsequently were taught in schools, in Karlstad. Two clips, of two different lectures, by two different pairs of student teachers are included. The lesson “My Identity”, is based on one goal of the RE curriculum; that students should be able to give examples of how identity is shaped and connected in relation to religion and conceptions of life, as well as a developed analysis of religion related to ethnicity, gender, sexuality and socioeconomic background is also part of the qualities of knowledge. The student teachers have open discussions about identity with a small group of pupils. In the other lesson, “Where can you find religion”, the student teachers explore the concept of religion together with the pupils. They discuss different kinds of definition of religion and ask them to reflect on where they can see religion. They discuss religion within the private sphere and official religion, as well as expressions of religion found publicly. An exercise, included on the DVD, is the pupils locating where religion can be found in the local area, using the tool Google Earth (from READY newsletter 8/2018: <http://www.readyproject.eu/>)

85. Andrew STEANE, *It keeps me seeking: The invitation from Science, Philosophy and Religion*, Oxford University Press 2018, pp. 368 - Here is a fresh look at how science contributes to the bigger picture of human flourishing, through a collage of science and philosophy, richly illustrated by the authors' own experience and personal reflection. They survey the territory of fundamental physics, machine learning, philosophy of human identity, evolutionary biology, miracles, arguments from design, naturalism, the history of ideas, and more. The natural world can be appreciated not only for itself, but also as an eloquent gesture, a narrative and a pointer beyond itself. Our human journey is not to a theorem or a treatise, but to a meeting which encompasses all our capacities. In this meeting, science is the way to find out about the structure of the physical world of which we are a part, not a means to reduce ourselves and our fellow human beings to mere objects of scrutiny, and still less to attempt the utterly futile exercise of trying to do that to God. We have intellectual permission to be open to the notion that God can be trusted and known. The

material world encourages an open-hearted reaching out to something more, with a freedom to seek and to be received by what lies beyond the scope of purely impersonal descriptions and attitudes.

OPINIONI

Fulvio Ferrario, teologo valdese, riflette sulla norma che in Baviera stabilisce l'obbligatorietà dell'esposizione del crocifisso in scuole e uffici pubblici, discutendo le posizioni di esponenti cattolici ed evangelici bavaresi. https://riforma.it/it/articolo/2018/06/28/le-strumentalizzazioni-della-croce?utm_source=newsletter&utm_medium=email

Lorenzo Baldisseri, *cardinale segretario del Sinodo dei giovani 2018*: “La mia esperienza di musicista in mezzo ai giovani è stata di grande importanza nella mia attività parrocchiale e diplomatica al servizio della s. Sede in diversi continenti e anche a Roma. Mi ha permesso di percepire direttamente il valore dell’arte in genere e della musica, come linguaggio universale, che attrae, unisce, supera barriere, sensibilizza, innalza al trascendente. La musica, come lo sport, riempie stadi, piazze, auditorium, ed è diventata oggi un “luogo” dove la presenza degli operatori pastorali non può limitarsi al solito ‘cappellano’ di turno. I giovani sono lì, e soprattutto lì dove si incontrano, si divertono e imparano”. <http://www.settimananews.it/pastorale/card-baldisseri-sinodo-dei-nativi/> 28/06/2018.

Jean-Louis Tauran (+ juillet 2018), *cardinal président du Conseil pour le dialogue interreligieux, à la rencontre de Riad, 20 avril 2018* : « Nous ne disons pas que toutes les religions se valent mais que tous les croyants, tous les chercheurs de Dieu et toutes les personnes de bonne volonté qui n’ont pas d’affiliation religieuse sont d’égale dignité. Chacun doit être libre d’embrasser la religion qu’il souhaite. Ce qui nous menace tous, ce n’est pas le choc des civilisations, mais plutôt le choc des ignorances et des radicalismes. Ce qui menace le vivre-ensemble c’est avant tout l’ignorance ; c’est pourquoi se rencontrer, se parler, se connaître, construire quelque chose ensemble sont autant d’invitations à rencontrer l’autre, et c’est aussi une invitation à nous découvrir nous-mêmes ».

Raniero La Valle: L'Europa ha consumato il suo proprio rinnegamento, ha proclamato a gran voce ciò che già era senza confessarlo: *un tempio di cambiavalute chiuso alle genti e presidato alle porte da guardiani armati e buttafuori governativi*. L'Europa, chiamata a pronunziarsi sulla rivoluzione migratoria, ha scelto, senza se e senza ma, la controrivoluzione, da Macron a Seehofer a Salvini ai Paesi di Visegrad. Frontiere chiuse e avviso ai naviganti di lasciar perdere in mare i naufraghi o di destinarli alle motovedette penitenziarie libiche. In quell'istante nel vertice di Bruxelles finiva l'Unione Europea e restava un'unione intergovernativa europea, singoli Stati sovrani correlati tra loro da intese e trattati. Finisce l'Europa ma resta l'euro: lui, l'unico sovrano. Da questo momento in poi il problema non è più quello di uscire dall'euro, ma di farvi entrare l'Europa. [da@chiesaditutrichiesadeipoveri.it tramite mail114.atl231.mcsv.net]

Marcello Neri coglie, dai recenti discorsi di Macron, un nuovo orizzonte della laicità della scuola francese. “Il ruolo della scuola e dell’educazione pubblica è pensato come luogo di formazione alla cittadinanza condivisa e ad una coesistenza fraterna fra visioni plurali del vivere umano. La scuola deve veicolare una conoscenza e un sapere (non confessionale) del fatto religioso nella sua interezza, senza che esso sia pregiudicato in partenza come irrilevante o dannoso rispetto all’insieme della socialità francese. Se, quindi, l’insegnamento scolare deve iniziare a un’obiettivo grammatica minima del religioso e delle religioni, le diverse teologie si devono corrispondentemente attrezzare di una parola che sia spendibile oltre i meri limiti confessionali del loro esercizio”. (Da *SettimanaNews*,26/06/18)

Thierry Chopin, de la Fondation Robert Schuman : C'est à une refondation de la pensée théologique islamique qu'il faut en appeler (...). En finir avec la "raison religieuse" et la "pensée magique", se soustraire à l'argument d'autorité, déplacer les préoccupations de l'assise de la croyance vers des problématiques de l'objectivité de la connaissance, relèvent d'une nécessité impérieuse et d'un besoin vital. L'on n'aura plus à infantiliser des esprits ni à culpabiliser des consciences. Les chantiers sont titanesques et il faut les entreprendre d'urgence ; le pluralisme, la laïcité, la désintronisation de la politique d'avec la religion, l'égalité foncière entre les êtres, la liberté d'expression et de croyance, la garantie de pouvoir changer de croyance, la désacralisation de la violence, l'Etat de droit sont des réponses essentielles et des antidotes primordiaux exigés.

<https://www.robert-schuman.eu/fr/questions-d-europe/0470-democratie-laicite-et-liberte-religieuse-quels-equilibres>

Kelsey Dallas: “Why teaching kids to respect religious differences can change the world”

<https://www.deseretnews.com/article/900025204/why-teaching-kids-to-respect-religious-differences-can-change-the-world.html>

The Guardian view on religious education: bring it up to date (Editorial)“In a world where religion seems more alien to many and different belief systems are in closer proximity, we need a new way to teach children about it”.
<https://www.theguardian.com/commentisfree/2018/jul/19/the-guardian-view-on-religious-education-bring-it-up-to-date>

Antonio Salas Ximelis: Los padres tenemos derecho a demandar la ERE no como catequesis, que para eso están las parroquias, sino como materia curricular integrada dentro de la relación de asignaturas del sistema educativo, con valor académico, como lo tienen todas las asignaturas y su evaluación computable, como todas y como derecho de los alumnos que la cursan. La clase de Religión no es ideología, sino un saber.
<http://www.periodistadigital.com/religion/opinion/2018/07/21/eliminar-el-valor-academico-de-la-religion-solucion-iglesia-religion-dios-jesus-papa-clase-religion.shtml>

Alberto Lepori: Storia delle religioni? Il Gran consiglio ticinese ha votato una modificazione legislativa per introdurre nella IV classe media una nuova materia obbligatoria definita “*storia delle religioni*”. Rimane ora da attenderne la realizzazione, con adeguati programmi e docenti. Ma non potrà essere semplicemente una “*storia delle religioni*”, perché la storia delle principali religioni (quelle antiche, il cristianesimo, l’islam, la riforma protestante) già fanno parte di un serio insegnamento di storia, mentre il ‘fenomeno religioso’ o l’‘insegnamento in materia di religione’ non può essere un insegnamento di sola istruzione civica né di sola storia. Deve anzitutto aiutare gli studenti a rendersi conto che la religione ha dimensioni e identità sue proprie. Dopo l’etichetta, inadatta per la nuova materia scolastica, occorre definirne il vero contenuto. E bisogna cambiare subito l’etichetta, per non fuorviare allievi, docenti e opinione pubblica. (da *Dialoghi*, bimestrale del Canton Ticino, n. 252, giugno 2018, p. 24).

READY newsletter n. 8/2018: Religious traditions arise out of and continue to be shaped by particular social, historical and cultural contexts. Lacking this insight can produce the potential for misunderstanding, stereotyping and oversimplification - based on ignorance. RE is considered an essential means of cultivating religious literacy through reflection of basic texts, symbols or rituals in order to discern and analyse the fundamental intersections of religion and social/political/ cultural life. RE as a school subject Despite the overall view that a deeper understanding of religion, world view, belief, spirituality and ethic is comfortable to comprehend the variety of any kind of belief systems, however, the role of religion and RE in school is disputed at the same time. The debate is not so much about respecting the faiths and world views of those present, but to what extent schools should and can contribute to religious education and literacy at all. Furthermore, the point has been raised about whether certain forms of RE (e.g. denominational RE) promote segregation processes and thus hinder a better mutual understanding.

Silvana Ronco: Noi parliamo a una nazione dove l’analfabetismo religioso è profondo e utilizzare in modo strumentale la simbologia [= il crocifisso] è innanzitutto una mancanza di rispetto, quindi utilizzarla in senso escludente va al di là di qualsiasi valore religioso, perché a parte le appartenenze dei singoli poi ci sono valori universalmente condivisi da tutte le religioni e non devono essere quelli del mettersi su piani diversi a seconda delle appartenenze, tanto più in uno Stato che non è uno Stato confessionale. L’uso strumentale da parte politica è sempre da condannare, perché la religione non si presta a questo, tant’è che anche la confessione cattolica nelle sue alte sfere si sta esprimendo contro questo messaggio. (*Riforma.it*, 27/07/2018).

Jorge Costadoat sj: Me pregunto qué estará ocurriendo en las facultades católicas de teología en diversas partes del mundo. ¿Tienen estatutos que hacen posible que la jerarquía eclesiástica intervenga en ellas con menoscabo de la autonomía universitaria? Si no son facultades universitarias, ¿pueden ser facultades propiamente teológicas? *Sin libertad de investigación y sin libertad de cátedra, no puede haber teología cristiana.*
<http://www.periodistadigital.com/religion/opinion/2018/08/16/religion-iglesia-opinion-america-jesuita-costadoat-facultad-teologia-universidad-pontificia-catolica-chile-graves-problemas.shtml>

Emanuele Curzel: Gli Europei, che nel 1950 erano più di un quinto dell’umanità, nel 2007 sono diventati un decimo e nel 2050 non saranno più del 5-6% di un mondo di dieci miliardi di persone. Nel giro un secolo o due l’italianità, la portoghesità, la polacchicità e chissà quante altre identità che si pretendono eterne diventeranno poco più di reperti archeologici, da mettere in vetrina accanto a quelle degli ititi e dei sarmati. Quali che siano i motivi sociali, economici (o medico-biologici) che lo stanno determinando, questo è il fatto. (*Il Margine* 37, 2017,8).

Giuseppe Savagnone: Ma cosa è stato fatto in questi anni per formare una coscienza critica nella maggior parte delle persone e fornire loro una seria educazione alla cittadinanza? Cosa ha fatto la televisione purtroppo lo so fin troppo bene: ereditiamo i frutti di vent'anni di Grande Fratello, di Isola dei famosi, di programmi della De Filippi. Ma possibile che in questa società non ci sia stata un'alternativa efficace a questo deserto culturale? Cosa ha fatto la scuola per queste persone? Come è possibile che dopo anni e anni di studio della letteratura, della storia, delle materie scientifiche, manchino gli strumenti logici e culturali indispensabili per una seria discussione? Cos'ha fatto la Chiesa? Come è possibile che dopo anni di omelie domenicali ci sia gente che dà per scontato che Salvini sia un vero cristiano perché agita il rosario e giura sul Vangelo? *Da:* www.tuttavia.eu/2018/08/03/chiaroscuri-fra-democrazia-totalitarismo-social-nel-dibattito-politico-attuale/

Roger Trigg, filosofo: Per uno stato 'neutrale' trattare tutte le credenze religiose come una preferenza soggettiva è già decidersi contro le istanze della religione. Prenderle sul serio significherebbe riconoscere che esse sono potenzialmente più che impegni personali. L'idea della libertà religiosa riconosce questo potenziale e, anche se essa viene allargata fino a includere quelli che negano la religione, il renderla una pura questione di coscienza finisce inevitabilmente per degradarla. In *Diversità religiosa. Dimensioni filosofiche e politiche*, Queriniana 2018, p.279.

Xavier Dufour, auteur, prof de lycée : « *Préconisez-vous d'aller au-delà de la seule histoire des religions à l'école ?* » - Il y a, à mon avis, trois niveaux. Le premier, sociologique, étudie ce qu'une religion a imprimé dans le paysage : organisation du temps et de l'espace, fêtes, rites... Mais cela n'a guère de sens si l'on n'explique pas ce qu'une religion dit du monde, de la vie, du divin, etc. Le troisième consiste à suggérer l'expérience religieuse du croyant à travers des textes spirituels ». (interviewé par *Ouest France*, 18/07/2018).

Bruno Forte, arcivescovo di Chieti-Vasto: "Non vogliamo un'Europa prigioniera dei poteri forti, assillata dalle esigenze di una stabilità inseguita a volte perfino a scapito delle esigenze dello stato sociale e dello sviluppo, ma vogliamo l'Europa dei popoli e delle coscienze, nutrita dalle grandi anime che hanno fatto e fanno l'unicità europea, la civiltà greco-latina, la tradizione ebraico-cristiana e la cultura germanica. A questa Europa e alla coscienza morale che ne è a fondamento dovrebbero ispirarsi i nostri politici, quali che siano le loro appartenenze partitiche e le loro convinzioni morali e religiose". (Dal quotidiano *Il Sole24ore*, 16 settembre 2018).

Christelle Bouley, prof de lycée : « Pour sortir de l'ignorance et parvenir à lutter contre le fanatisme il n'y a qu'à proposer une vraie éducation à toutes les religions. Qui peut nourrir la soif d'absolu et de transcendance quand ni l'école, ni la famille ne jouent ce rôle ? Des gens dangereux qui veulent prendre le contrôle des consciences pour les dominer... La répression n'est pas d'une grande utilité face à ce besoin de transcendance des jeunes qu'on doit écouter, sauf en dernier recours quand le mal s'est enraciné. Mais que fait-on pour éviter le pire ? » (*Le Monde des religions*, sept.-oct. 2018, p.6).

Giannino Piana, teologo: Per ricostituire un tessuto valoriale condiviso, la via da percorrere è quella del recupero di un'etica 'laica' fondata su argomentazioni razionali, e dunque non dipendente da radici religiose e non dettata da motivazioni unicamente utilitariste. Si tratta di fare spazio – cominciando dallo spazio pubblico della scuola - a una dottrina morale autonoma, i cui valori siano assimilati per se stessi, al di fuori di qualsiasi condizionamento esterno, il quale finisce per impedire che affondino le proprie radici nelle profondità dell'io. (*Rocca*, 15 settembre 2018, p.36)

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<https://www.theguardian.com/education/2018/jun/26/jewish-school-uk-redacting-books-ofsted-yesodey-hatorah>

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<https://www.jta.org/2018/06/27/news-opinion/berlin-international-school-acknowledges-underestimated-bullying-jewish-student>

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<https://www.theguardian.com/commentisfree/2018/jul/01/ofsted-faith-schools-jewish-girls-censorship>

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<https://www.jta.org/2018/07/06/news-opinion/britain-lead-review-incitement-palestinian-textbooks>

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UK. The Guardian, 12/07/18: Lancashire bans non-stunned halal meat from council-supplied school meals
<https://www.theguardian.com/world/2018/jul/12/lancashire-council-bans-non-stunned-halal-meat-from-schools>

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<http://www.periodistadigital.com/religion/educacion/2018/07/16/cardenal-canizares-los-poderes-publicos-ignoran-los-beneficios-de-la-ensenanza-religiosa-en-la-educacion-religion-iglesia-valencia.shtml>

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<https://cruxnow.com/global-church/2018/07/18/spanish-church-leaders-criticize-government-plans-on-religion-in-schools/>

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<http://www.catholicherald.co.uk/news/2018/07/18/religious-education-report-is-an-attack-on-catholic-schools/>

ESPANA. Periodistadigital, 24/07/18: La Ministra: “Las escuelas concertadas no tienen nada que temer...”
<http://www.periodistadigital.com/religion/educacion/2018/07/24/la-ministra-de-educacion-asegura-ahora-que-las-escuelas-concertadas-no-tienen-nada-que-temer-religion-iglesia-celaa-valores-civicos-igualdad-genero.shtml>

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<https://www.irishtimes.com/news/education/catholic-schools-warn-minister-that-religion-opt-out-may-breach-law-1.3618330>

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<https://www.ouest-france.fr/societe/religions/l-enseignement-des-religions-l-ecole-est-une-urgence-5885667>

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<https://www.theguardian.com/education/2018/sep/09/religious-education-schools-overhaul-reflect-diverse-world>

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<http://theconversation.com/teaching-worldviews-could-enhance-religious-education-in-schools-102917>

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<https://www.theguardian.com/commentisfree/2018/sep/12/desperate-parents-are-bribing-priests-with-muffins-our-faith-school-system-must-end>

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FORTHCOMING EVENTS – CALLS FOR PAPER

■ **Corso di Alta Formazione in Dialogo interreligioso e Relazioni internazionali**, organizzato dalla Università della Repubblica di San Marino e dall'Issr A. Marvelli. Durata biennale per complessivi 60 ECTS - rilascia un Diploma universitario – iscrizioni aperte fino al 15 ottobre 2018. www.issrmarvelli.it; tel.0039.0541.751367.

■ La revue québécoise *Religiologiques* lance un appel à contribution sur le thème **Religiosités, sexualités et identités LGBTQI**. Parmi les pistes possibles (non exhaustives) on signale : - *La construction des rapports entre religion (traditions religieuses occidentales et orientales ; nouveaux mouvements religieux, etc.) et identités sexuelles et de genre* - *Le rapport entre la pratique rituelle et la performance identitaire* - *Le rapport entre les multiples dimensions du religieux et les expériences queer* - *Le rapport entre pratiques religieuses et identité LGBTQI* - *L'apport des sciences des religions à l'étude de l'agentivité et des rapports de pouvoir en société et leur contribution à la théorie queer*. Les articles doivent être de 6,000 à 8,000 mots, en format Word (.doc) et conforme aux Consignes de présentation disponibles sous l'onglet « Soumission d'articles » du site de *Religiologiques* (<http://www.religiologiques.uqam.ca>). Les textes sont à soumettre à l'adresse courriel religiologiques@uqam.ca, avant la fin du mois de février 2019. Avant de soumettre un texte pour évaluation, il est possible d'acheminer un abstract de 300 à 400 mots. Pour plus d'informations, prendre contact avec le prof. Martin Lepage, directeur de ce numéro thématique, Dép. de sciences des religions, Université du Québec à Montréal : martinlepage26@me.com

■ Seminar **Freedom of Religion: Recent ECtHR and CJEU Case Law**, organized by ECA/European Academy of Law - Strasbourg, 18 – 19 October 2018. This seminar will provide participants with an update on the case law on freedom of religion as developed by the European Court of Human Rights (ECtHR) and the Court of Justice of the European Union, focusing on judgments since 2015. Key topics: Freedom of religion at national international levels - The State's duty of neutrality - Places of worship and religious practice - Conscientious objectors - **Religious education - Religious symbols and clothing** - Relationship between the State and religious communities. Infos: https://www.era.int/cgi-bin/cms?_SID=NEW&_sprache=en&_bereich=artikel&_aktion=detail&idartikel=127479

■ Wien: **Lehrgang über Religionskompetenz in Migrationsgesellschaft** Eine einjährige Fortbildung im Kardinal-König-Haus soll Wissen und Reflexion über Religion und Religionen sowie auch Kommunikations- und Konfliktfähigkeit vermitteln. Unter dem Titel "Religionskompetenz in der Migrationsgesellschaft" wird an 14 Lehrgangstagen und Exkursionen sowie Praxiseinheiten Wissen und Reflexion über Religion/en vermittelt. Referenten des Lehrgangs sind u.a. die Theologen Georg Nuhsbaumer, Regina Polak und Wolfram Reiss, Religionswissenschaftler, und Experten. Die Kosten belaufen sich auf 1.390 €; Anmeldungen sind ab sofort möglich. Beginn: Februar 2019 - www.kardinal-koenig-haus.at

■ Lausanne : **Face à la diversité religieuse en institution**. Une formation courte organisée par : Institut de sciences sociales des religions contemporaines, Faculté de théologie et de sciences des religions (FTSR), Université de Lausanne (UNIL), Haute école pédagogique du canton de Vaud (HEP Vaud), Haute école de travail social et de la santé. Au sein des hôpitaux, écoles, institutions sociales et prisons, il est souvent question de liberté religieuse ou de multiculturalisme, mais dans sa pratique professionnelle, que signifient réellement ces notions ? Dans son quotidien professionnel, comment distinguer et articuler culturel, religieux, spirituel et éthique ? Comment prendre conscience des a priori en lien avec la religion et la spiritualité ? Comment acquérir les compétences-clés pour aborder et gérer de manière informée les dynamiques, tensions et conflits liés à la diversité religieuse et spirituelle ? Les objectifs de cette formation: • Disposer de données empiriques quant à la diversité religieuse en Suisse • Fixer le cadre légal suisse relatif à la gestion de la diversité religieuse • En institution, mieux comprendre et reconnaître les attentes, demandes ou revendications relatives au domaine religieux et spirituel des usagers et des collaborateurs/trice/s • Appréhender de manière efficace et respectueuse les situations conflictuelles en lien avec la diversité religieuse • Etudier l'influence des médias sur la construction de l'altérité religieuse – Les 5 oct., 2 nov. et 7 déc. 2018, de 8h00 à 17h00. www.formation-continue-unil-epfl.ch

■ Roma: 19-21 dicembre 2018 - **Scuola di Alta Formazione** in Sociologia della Religione (Roma, 19-21 dicembre 2018). Chiedere bando e programma della SAFSOR al +39 3475160442. La partecipazione è gratuita. ICSOR, viale delle Milizie 108, scala A, interno 1 – 00192 ROMA (metro A: Ottaviano).

■ **Religion and education** are a dynamic and increasingly important area of work, intersecting the fields of theology and religious studies, and drawing upon the foundation disciplines and methodologies of philosophy, sociology, psychology and history of education. It is particularly focused upon religious education as variously conceived in different domestic, religious, educational, social and national contexts. *Brill Research Perspectives in Religion and Education* provides researchers with the opportunity to give an account of the most recent scholarship and to define and direct the agenda for future research. Written as single or co-authored monographs with an accompanying bibliography, each specially commissioned issue contains a 50 to 100-page article on a given theme, offering a critical and up-to-date summary of research, commentary and analysis. As ‘religion and education’ grows in importance, this series will contribute to making knowledge accessible and debate internationally informed. Forthcoming 2019 - Volume 1, Issue 1: *Religion and Education: Critically Mapping the Field*, by Stephen G. Parker, Jenny Berglund, Leslie J. Francis, David Lewin, and Deirdre Raftery - Volume 1, Issue 2: *The British Ragged School Movement in the Nineteenth Century: Religious Division and Christian Teaching*, by Laura Mair.

■ 17th Annual Conference of the European Association for the Study of Religions (EASR) **’Religion - continuations and disruptions’**, 25-29 June 2019 in Tartu, Estonia - <https://easr2019.org/> - Religions are works in progress. New ideas, doctrines and practices have appeared time and again and often spread across cultural and confessional boundaries. Some of the changes have been intentional, introduced by powerful individuals and institutions, others have emerged more spontaneously as vernacular reactions to innovations imposed from? above? At the same time studying change (or the lack thereof) arises several conceptual and methodological problems. First of all, how does one conceptualize change without implying a static research object? This is also a problem of evaluation and rhetorical power? who has the authority to claim that something is extinct or that a new tradition has been established? What is the scholar’s responsibility for the field of studies? When and to what extent do scholars have to take into account the views of insiders in reflecting upon religious traditions or in drawing boundaries between them? Papers may include following topics: - conceptual and theoretical reflections on terms and models - methodological challenges in the study of invisible? religion and nonreligion - **transformation and persistence in and of religious education – etc.** Call for session proposals: 15th of September 2018 - 31st of October 2018. Notification of acceptance of panels on the 10th of November 2018.

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