

DOCUMENTS • REPORTS

COUNCIL OF EUROPE – PARLIAMENTARY ASSEMBLY

Living together in 21st century Europe

Strasbourg, 6 June 2011 – The present report suggests that the Parliamentary Assembly is ready and willing to contribute to the changes which are needed to ensure greater cohesion in European societies, so that everyone may fully benefit from living together. It therefore proposes that, inter alia, the Assembly reflect on ways to overcome the current 'crisis of leadership' in Europe; encourage politicians and elected representatives at all levels to speak out on the challenges currently raised by the threats to the European project; reflect on the proposal for an annual Forum against extremism, address the demographic crisis as well as continue to address the challenges raised by extremism and the rise of xenophobic or racist parties.

Art.16.10, for ex: *"The Assembly recommends that the Committee of Ministers, give priority to the following issues: (...) call on representatives of religions to contribute, when appropriate, to the debates on common values, common heritage, protection of religious freedom, respect for human rights and democratic citizenship, the fight against terrorism, xenophobia and intolerance"*

<http://assembly.coe.int/>

COMECE

La diversité d'approche concernant les symboles religieux dans l'espace public européen est finalement reconnue

Bruxelles, 25 Juillet 2011 – La COMECE « partage le point de vue de la Cour européenne des droits de l'homme dans l'affaire Lautsi : le niveau le plus approprié pour juger de façon éclairée ces affaires, qui sont profondément enracinées dans la tradition particulière d'un pays, est le niveau national. [...] La présence du crucifix dans les écoles n'empêche pas de prodiguer un enseignement objectif, critique et dans un esprit pluraliste. La présence de ce symbole religieux particulier vise plutôt à transmettre des valeurs morales de base dans les écoles publiques ». La COMECE voit dans cette décision « une reconnaissance de la place légitime du Christianisme dans l'espace public et de la diversité des traditions culturelles en Europe » (d'après un Communiqué de presse du 25/07/2011).

www.comece.org/

COMMISSAIRE AUX DROITS DE L'HOMME

«Les écoles doivent cesser de diffuser des messages homophobes et transphobes»

Strasbourg, 27 Septembre 2011 – Dans les établissements scolaires à travers toute l'Europe, des jeunes sont victimes de harcèlement en raison de leur orientation sexuelle ou de leur identité de genre. Pour bon nombre d'entre eux, les brimades homophobes et transphobes sont une réalité de la vie quotidienne. « Il est temps de réagir à ces situations, surtout au vu des mises en garde formulées par plusieurs études et rapports nationaux au sujet d'un certain nombre de suicides commis par des jeunes personnes lesbiennes, gays, bissexuelles et transgenres (LGBT), qui se sentent rejetées par leurs pairs et leur famille » – a déclaré le Commissaire européen Thomas Hammarberg dans l'article publié dans son *Carnet des droits de l'homme*.

<http://commissioner.cws.coe.int/>

SCHOLA EUROPAEA / ECOLES EUROPEENNES

Les nouveaux programmes de religion catholique pour le Cycle Primaire et le Cycle Secondaire

Luxembourg, septembre 2011 – Le Comité Pédagogique Mixte du Bureau du Secrétariat général des « Ecoles Européennes » vient de lancer la nouvelle rédaction approuvée des Programmes pour l'enseignement de la religion catholique, tant pour le cycle primaire que pour le secondaire. Ce cours, d'après les statuts, est proposé en option parallèle avec d'autres cours confessionnels élaborés par les autorités religieuses compétentes, ainsi qu'en option avec un cours d'éthique non-confessionnelle.

« *L'enseignement de la religion est donné dans le respect des consciences et des convictions individuelles* » (art. 4 & 6). L'entrée en vigueur de ces programmes s'est réalisée depuis ce début d'année scolaire 2011-12, et leur évaluation, après application continue et complète de 5 ans, est prévue en 2016.

http://www.eursec.eu/fichiers/contenu_fichiers1/1679/2011-02-D-3-fr-2.pdf (Programme du Cycle Primaire)

http://www.eursec.eu/fichiers/contenu_fichiers1/1710/2011-02-D-4-fr-2.pdf (Programme du Cycle Secondaire)

CANADA – PARLEMENT (Division des Affaires juridiques et législatives)

Liberté de religion et signes religieux dans l'espace public – une analyse comparée

Ottawa, 25 juillet 2011 – La Bibliothèque du Parlement canadien vient de publier une dense étude juridique sur le sujet, *Liberté de religion et signes religieux dans l'espace public*, rédigée par Laura Barnett et adressée aux responsables des centres scolaires et aux corps enseignants du Pays (membre du Conseil de l'Europe et de l'OSCE). Outre l'analyse du contexte canadien et des USA, un vaste panorama international des pratiques y est brossé et comparé. Les pays européens pris en compte sont l'Allemagne, l'Angleterre, la Belgique, la France, l'Italie, les Pays-Bas. Le document (22 pages, disponible online dans les versions en français et en anglais) est fourni d'une bibliographie internationale d'appui, bien détaillée et mise à jour.

<http://www.parl.gc.ca/content/LOP/ResearchPublications/2011-60-f.htm>

ONU – ASSEMBLEE GENERALE

Une Déclaration sur l'éducation et la formation aux Droits de l'Homme

Genève, 23 mars 2011 – Le Conseil des droits de l'homme [Human Rights Council] a adopté, le 23 mars 2011, la *Déclaration sur l'éducation et la formation dans le domaine des droits de l'homme*. Il invite les gouvernements et les organismes des Nations Unies à intensifier leurs efforts en vue de la diffuser et d'en promouvoir le respect et la compréhension sur une base universelle. Parmi les droits fondamentaux trouve sa place la liberté de religion. En particulier l'art. 5,3 déclare : « *L'éducation et la formation aux droits de l'homme doivent englober la diversité des civilisations, des religions, des cultures et des traditions d' différents pays, telle qu'elle s'exprime dans l'universalité des droits de l'homme, s'en enrichir et s'en inspirer* ».

http://www.aidh.org/ONU_GE/conseilddh/11/1b_decla_educ.htm

THE PONTIFICAL ACADEMY OF SOCIAL SCIENCES

Universal rights in a world of diversity - the case of religious freedom

Vatican City, 29 April-3 May 2011. The seventeenth plenary session of the pontifical Academy of social sciences is the first of two plenaries to be dedicated to the analysis of developments affecting areas of Catholic social teaching that are likely to come under review as the Church prepares for the 50th anniversary of *Pacem in terris* (1963-2013). "*Religious freedom claims the Academy's attention not only because it is central Catholic thought, but because the dilemmas and controversies in that area are illustrative of the current crisis of the entire human rights project*". See some "closing observations" by Mary Ann Glendon about: *Religious freedom in the 21st century – Old biases, fresh challenges, new frontiers*.

www.vatican.va/roman_curia/pontifical_academies/acdsoc/2011/passtatement2011.pdf

WORLD COUNCIL OF CHURCHES

Christian witness in a multi-religious world – Recommendations for conduct

Geneva (CH), June 2011 – On 28 June 2011, a coalition of the Vatican and major Protestant and Evangelical Churches announced in Geneva new ethical standards for Christian missionary and educational activities. *Christian witness in a multi-religious world – Recommendations for conduct* is the product of five years of consultations among the Pontifical Council for interreligious Dialogue, the World Council of Churches, and the World Evangelical Association. "*The purpose of this document is to encourage churches, church councils and mission agencies to reflect on their current practices and to use the Recommendations in this document to prepare, where, appropriate, their own guidelines for their witness and mission among those of different religions and among those who do not profess any particular religion. It is hoped that Christians across the world will study this document in the light of their own practices in witnessing to their faith in Christ, both by word and deed*" (from Preamble).

http://www.worldevangelicals.org/pdf/1106Christian_Witness_in_a_Multi-Religious_World.pdf

USA GOVERNMENT

The annual Report on International Religious Freedom

Washington, D.C., 13 September 2011 - The last Report (July-December 2010) contains an introduction, an executive summary and a chapter describing the status of religious freedom in each of 195 Countries

throughout the world. Each national report informs also about RE status in public schools. The Report is available online and in book form from the US Government Printing Office.

<http://www.state.gov/g/drl/irf/index.htm>

THE PEW FORUM

Religious restrictions around the world – A new Report

Washington, D.C., 9 August 2011 – More than 2.2 billion people, nearly a third (32%) of the world's total population of 6.9 billion, live in countries where either government restrictions on religion or social hostilities involving religion rose substantially between mid-2006 and mid-2009, according to a new study on global restrictions on religion released today by the Pew Research Centre's Forum on Religion & Public Life. Only about 1% of the world's population lives in countries where government restrictions or social hostilities declined. The full Report – including a summary of results, index scores by region, results by country, the methodology and an interactive graphic showing the levels of restrictions in the world's 25 most populous countries - is available on the Pew Forum's website.

<http://pewforum.org/Press-Room/Press-Release/New-Pew-Forum/>

RASSEGNA STAMPA

BOSNIA ERZEGOVINA BULGARIA - Studiare religione nel laboratorio europeo della diversità religiosa

[...] Dopo la marginalizzazione pubblica della religione negli anni della secolarizzazione comunista, la «religione è riemersa, in forma vendicativa, come fattore primario di identità nazionali in conflitto fra loro tra musulmani bosniaci, cattolici e ortodossi. Il revival pubblico della religione all'interno di un nuovo regime democratico è stato fortemente supportato da ideologie etno-nazionaliste che hanno promosso un nazionalismo religioso, una religione politicizzata e politiche sacralizzate. La collaborazione sul campo fra l'accademia e le organizzazioni non governative in Bosnia Erzegovina continua tuttora in questo ambito delicatissimo per gli equilibri politico-culturali della vita del paese. La consapevolezza dei soggetti all'opera è che la religione non possa essere espunta dai luoghi della vita pubblica, ma che si debba dare forma a un sapere e a un'istruzione su di essa in grado di farla funzionare come elemento virtuoso per la convivenza pacifica delle differenze che abitano la socialità comune. Si è giunti così alla formulazione di **un progetto di insegnamento non confessionale della religione nelle scuole** che ha incontrato forti opposizioni da parte dei tre gruppi religiosi presenti in Bosnia Erzegovina (musulmani, cattolici e ortodossi): «L'insegnamento confessionale della religione, garantito dalla legge del nostro paese, insegna però anche ai bambini che la religione è il momento in cui si frattura la composizione comune della loro esperienza di socializzazione. Guardando alla nostra storia recente e all'attuale situazione politica in Bosnia Erzegovina questo è qualcosa che non può non preoccupare. Le tre comunità religiose del paese si oppongono alla nostra proposta, anche perché temono di perdere i privilegi che si vedono ora riconosciuti. Io sono musulmana, legata alla mia comunità, ma non posso permettere che i suoi interessi rischino di minare il futuro del mio paese e la prospettiva di una convivenza pacifica e riconciliata».

In materia di **scienze della religione** i paesi dell'ex blocco comunista rappresentano un'opportunità per dare forma, attraverso passaggi graduali, a una nuova configurazione dello studio delle religioni in Europa. Da un lato, infatti, data la condizione particolare in cui essi si vengono a trovare dopo l'ideologia di prosciugamento di ogni referenza religiosa dalla sfera pubblica (se non quella della critica annichilente), la disciplina è tutta da inventare; così che, non senza resistenze, si offre lo spazio culturale per un approccio alla religione che non sia semplicemente importato dal modello statunitense o dagli equilibri raggiunti nei paesi dell'Europa occidentale. D'altro lato, la condizione di questi paesi, in cui i residui del secolarismo indotto dall'ideologia comunista si mischiano alle forme di una secolarizzazione europea e ai tentativi delle religioni presenti di ridurre il sapere sulla religione alla specificità della sua confessione, apre un campo conflittuale che richiede un approccio accademico che sia non solo ad ampio respiro, ma anche aderente a quanto effettivamente avviene sul territorio.

«**L'istruzione religiosa in Bulgaria** ha preso piede lentamente nelle scuole primarie e secondarie; essa è regolata da una legge sull'educazione nazionale secondo la quale la religione può essere insegnata per un'ora alla settimana come corso opzionale (...). Lo stato paga gli insegnanti ma non provvede alla stesura e pubblicazione dei libri di testo (...). Finora i libri di testo e manuali sul cristianesimo e l'islam sono stati scritti prevalentemente ad hoc, per larga parte a opera di docenti delle facoltà teologiche ortodosse o dell'Istituto superiore islamico; essi mancano però di una visione chiara su come la religione debba essere insegnata

nelle scuole pubbliche (...). In linea generale esiste un enorme divario tra le due prospettive: una insiste su un insegnamento della religione in forma più oggettiva, accademica e comparata; l'altra enfatizza un approccio limitato e confessionale (...). La contesa fra questi due approcci riflette e incarna la più ampia dialettica per il controllo delle istituzioni religiose e del discorso sulla religione — ossia chi parla in nome della religione e chi sono gli interpreti e custodi legittimi delle rispettive tradizioni religiose» (I. Merdjanova, ex direttrice del Centro per il dialogo interreligioso e la prevenzione dei conflitti dell'Università di Sofia). Il riemergere della religione, non solo come questione della vita individuale ma anche nella forma della presenza pubblica (con i suoi inevitabili intrecci con le sfere del politico), dal sommerso cui l'aveva relegata l'ideologia comunista chiede oggi dunque forme adeguate di un sapere accademico in grado di esplorare e interpretare i fenomeni cui dà origine nella sua ricerca di rappresentanze.

Tre sono quindi gli **scopi principali che dovrebbero guidare i *religious studies*** nei paesi dell'ex blocco comunista: 1. «Lo studio universitario della religione dovrebbe rispondere alla necessità urgente di ripensare creativamente la religione stessa nel suo rapporto con l'epocale transizione sociale, politica e culturale che stiamo vivendo dopo più di quattro decenni di ateismo imposto e di interdizione di ogni aspetto religioso dalla vita pubblica (...). 2. Inoltre, lo studio universitario della religione può contribuire ad andare oltre la strettoia della prospettiva teologica (o storico-ecclesiale), offrendo così una nuova comprensione dell'ortodossia e delle altre fedi (...). Esplorare la religione attraverso un'analisi critica, anziché mediante approcci angusti di carattere confessionale e particolarista, può certamente creare spazio per una prospettiva più auto-riflessiva e impedire, con ciò, lo sviluppo di differenti forme di fondamentalismo religioso (...). 3. Infine, il prospettarsi di studiosi con competenze adeguate nell'ambito dei *religious studies* creerà le condizioni necessarie, oltre che le categorie di comprensione, per superare la frattura fra l'egemonia del discorso teologico ortodosso, da un lato, e il paradigma secolarista radicale che presenta alla società bulgara la religione come qualcosa di assolutamente irrilevante, dall'altro».

In materia di «religione», dunque, i paesi dell'Europa orientale rappresentano uno spazio che non deve essere culturalmente colonizzato attraverso categorie interpretative e forme di analisi sviluppate a occidente dei loro confini; ed è un'opportunità, certo da sostenere, affinché possano sviluppare un proprio modo di comprendere i fenomeni religiosi, con tutte le interconnessioni sul piano dei costumi, della storia e della politica, che potrebbe avere ricadute positive anche per i paesi europei dell'ex blocco occidentale [...].
Marcello Neri, *L'Europa delle religioni*, "Il Regno-attualità" 10, 2011, pp.312-314.

● **BULGARIA - Inability of the state to properly deal with the issue of RE at the public schools.** "[...] In **1999**, the government decided that it is able to initiate the development of its own RE curricula and syllabuses, and appointed an RE Commission to the Ministry of education to work on this. The Commission however could only agree on textbooks written by representative of the three main religions in the country: Christianity, Islam and Judaism. **Between 2000 and 2007** neither the religions nor the state were able to bring anything positive in further developing the issue of introduction of RE at the public schools. **In 2007**, a new Commission was appointed, and it developed a document which proposed basic principles of teaching RE at the state schools. The members of the Commission proposed the so called non-confessional type of RE where the facts of the three religions found their place in the syllabuses proposed for each school grade - from the first to the last, which is grade 12. Every child in the country was supposed to study the subject without any exception. Soon it became evident that the content of the proposed textbooks was compiled in such an unprofessional way that it could not be practically applied at school. Members of another Commission - that of the Bulgarian Orthodox Church (BOC) - proposed to the government their own principles of RE teaching at the public schools where the children were given choice between studying religion and ethics, according to their religious affiliation and their parents (legal guardians) wish. This approach to RE teaching was considered the only appropriate for the multicultural and still widely secular society of Bulgaria. The two opposing groups wanted to prove their relevance to the Bulgarian schools and the society, and the government decided to organise public debate on the Bulgarian TV on the issue of introducing RE at the public schools. In early **2008** the debate took place and showed the Bulgarian society the inappropriate approach to RE teaching, as proposed by the governmental Commission, and the positive effect which the BOC's approach could have on the children at the state schools if RE were organised according to its vision. The minister of education was embarrassed and stopped any further discussions on introducing RE at the state schools. No matter how strongly the religions protested (especially in the spring of **2010**), the government was overruling any plea and suggestion. In this way, the government's inability to initiate appropriate processes to introduce RE at the public schools prevented Bulgaria from having RE at all. Currently RE is being taught as an optional subject to less than 1% of the children at the state schools, grades 2 to 8 (age 8 to 15), which practically means that there is no RE in the country. The state is unable to successfully develop any type of RE at the public schools, and the religions are capable of developing good approaches to RE teaching but the state opposes any initiative coming from them" [...]

Dr. Valentin Kozhuharov, from contribution at the IV ICCS Conference in Prague 30 June 2011: see www.iccsweb.org/english/praha_2011.html

● **Conferenza internazionale "Religioni a favore dei diritti umani"** - Il 3-4 agosto a Sofia si è tenuta una conferenza internazionale su *Religioni a favore dei diritti umani*. L'evento è il primo di questo genere nella storia contemporanea della Bulgaria ed è stato organizzato dal Bulgarian Final Touch Consulting con la collaborazione della Chiesa ortodossa bulgara e di altre chiese e organizzazioni religiose bulgare: la Chiesa cattolica, la Chiesa apostolica armena, il Gran Mufti e l'Organizzazione degli ebrei in Bulgaria (Chalom). Alla conferenza hanno partecipato i leader religiosi e alti ecclesiastici, rappresentanti delle tre principali religioni abramitiche - cristianesimo, islam e ebraismo - fra cui rappresentanti del patriarcato ecumenico di Costantinopoli, di Mosca, di Romania, degli arcivescovati di Atene e di Cipro, dei gran Mufti di Russia e Istanbul, il gran rabbino di Tel Aviv e altri. Il forum ha voluto essere una risposta alle nuove sfide lanciate dalla diversità religiosa in tempo di crescente globalizzazione, di diffusa crisi globale nella sfera spirituale, di terrorismo internazionale e di settarismi. Secondo gli organizzatori, lo scopo della conferenza era quello di "riconciliare le religioni" e di "reagire al fondamentalismo", riconoscendo che la Bulgaria ha portato e porta l'esempio del suo modello di pace etnica e religiosa, di libertà spirituale (attualmente nel paese sono registrati e vivono 106 diverse fedi). Allo stesso tempo sta diventando sempre più importante il ruolo delle Chiese e delle diverse religioni per il bene del popolo, per l'educazione dei giovani e la tolleranza tra le persone. Alla fine del Colloquio è stata adottata una dichiarazione comune, contenente un messaggio per la pace mondiale e la tolleranza. È stato deciso che il II incontro internazionale delle religioni si terrà a Varna nell'ottobre 2012.

Dr. Milka Terziyska, corrispondente per *EREnews* dall'Università di Sofia.

http://bnr.bg/sites/radiobulgaria/Lifestyle/BulgariaAndWorld/Paees/0B0811_religia.aspx

<http://www.dveri.bg/content/view/13668/29/> <http://bg-patriarshia.bg/news.php?id=49649>

<http://bgfinaltouchconsulting.com/event/>

CONFEDERATION HELVETIQUE – L'enseignement du fait religieux à l'école publique genevoise. La question de l'enseignement du fait religieux a été discutée au sein des Commissions 1 et 5 de l'Assemblée constituante genevoise. Il est ressorti des débats que cette question n'a pas de pertinence constitutionnelle *per se*, raison pour laquelle aucune inscription y relative ne figure dans l'Avant-projet. Cet enseignement devrait toutefois être encouragé, voire planifié dans le cadre de l'enseignement obligatoire et post-obligatoire, mais il appartient à la Loi sur l'instruction publique d'en dessiner les contours. La volonté exprimée par la Constituante est conforme aux derniers développements sur la question de l'enseignement du fait religieux. Celle-ci a été à nouveau abordée au Grand Conseil en 2004. Toutefois, le Conseil d'Etat « n'a pas jugé opportun d'introduire un cours spécifique sur l'histoire des religions ». En ce sens, le Département de l'instruction publique a instauré à l'automne 2009 un groupe interdisciplinaire. Celui-ci prend son temps, d'ici la rentrée scolaire 2012, pour mener à bien le débat avec des membres de la société civile sur la place du fait religieux à l'école laïque en tant que réalité historique et culturelle.

L'enseignement du fait religieux est un enseignement *sur* la religion et non *dans* la religion. Il faut bien distinguer le croire du savoir. Nous parlons d'un enseignement de transmission des connaissances et non de nature catéchétique. « L'instruction religieuse appartient aux familles et à l'Eglise ». A cet égard, « le Grand Conseil supprima du budget de l'Etat les lignes consacrées au financement de l'instruction religieuse à l'école [...] en 1911 », bien que l'école genevoise n'ait plus eu à son programme d'enseignement religieux depuis 1849. Par conséquent, il n'est nullement question d'éducation religieuse, mais bien d'un enseignement qui permette d'offrir à l'élève une meilleure compréhension du monde qui l'entoure. En ce sens, il demeure possible d'étudier des textes religieux mais il convient alors d'en faire une étude anthropologique et non littéraliste qui perçoit le texte comme infaillible. Régis Debray résume cette approche en prônant le passage d'une laïcité d'ignorance ou d'incompétence à une laïcité d'intelligence. Pour distinguer les différentes options spirituelles à disposition, il convient de les connaître, puisque « n'en connaître qu'une, c'est n'en connaître aucune ». (*Tristan Zimmermann*)

www.ge.ch/grandconseil/data/texte/ - <http://www.geneve.ch>

DEUTSCHLAND – Kompetenzen und Standards für den Evangelischen Religionsunterricht. Hannover, 28 März 2011. EKD veröffentlicht Orientierungsrahmen für den Religionsunterricht in der Sekundarstufe I. Die Evangelische Kirche in Deutschland (EKD) sieht im Religionsunterricht ein unverzichtbares Element ihrer Bildungsverantwortung, Leitziel des Evangelischen Religionsunterrichts ist eine differenzierte religiöse Bildung. Vor diesem Hintergrund legt die EKD am heutigen Montag einen Orientierungsrahmen zu Kompetenzen und Standards für den Evangelischen Religionsunterricht in der Sekundarstufe I vor. Sie hilft damit eine Lücke zu schließen, denn auf der Ebene der Kultusministerkonferenz (KMK) gibt es Bildungsstandards bisher nur für Deutsch, Mathematik, Fremdsprachen und naturwissenschaftliche Fächer. „Der vorliegende Text macht deutlich, dass der Religionsunterricht den Ansprüchen der aktuellen Schulentwicklung genügt. Parallel zu den Bemühungen auf KMK-Ebene, die Qualität des Schulwesens zu

verbessern und Anforderungen zu vereinheitlichen, haben auch die Kirchen ein Interesse daran, im Blick auf den Religionsunterricht zu größerer Gemeinsamkeit zu kommen, weil die notwendige inhaltliche Füllung und-Professionalisierung des Faches selbst von größeren Landeskirchen zunehmend nicht mehr allein geleistet werden kann", erläutert der Vorsitzende des Rates der EKD, Präses Nikolaus Schneider, im Vorwort des Textes und fährt fort: „Auf diese Weise unterstützt der Orientierungsrahmen die entsprechende Arbeit in den Landeskirchen und Bundesländern. Er zielt dabei nicht auf eine allgemeine Normierung, sondern ermöglicht ein flexibles Eingehen auf die Erfordernisse in einem föderalistisch verfassten Bildungssystem.“ Der Orientierungsrahmen wurde von namhaften Bildungs- und Lehrplanexperten erarbeitet. Neben grundlegenden Ausführungen zur Funktion des Orientierungsrahmens benennt der Text acht grundlegende Kompetenzen für den Evangelischen Religionsunterricht in der Sekundarstufe I, die jeweils in einzelnen Bildungsstandards entfaltet werden. Bezugspunkt sind dabei die Erwartungen und Bedürfnisse von Jugendlichen, die christliche Überlieferung und Lehre, andere Religionen und Weltanschauungen sowie religiöse, kulturelle und gesellschaftliche Zusammenhänge im globalen Horizont. *Kompetenzen und Standards für den Evangelischen RU in der Sekundarstufe I. Ein Orientierungsrahmen* erscheint als „EKD-Texte 111“. Er hat 27 Seiten. (Pressestelle der EKD: Reinhard Mawick)
Der Text ist abrufbar: <http://www.ekd.de/EKD-Texte/2059.html> - Internet: <http://www.ekd.de>

● **I libri di testo, veicolo di stereotipi sull'Islam: una ricerca europea.** I libri scolastici nell'Unione europea trasmettono stereotipi e pregiudizi nei confronti della religione e della cultura musulmana: è quanto emerge da una ricerca promossa dal ministero federale degli Affari Esteri della Germania e realizzata dai ricercatori del Georg Eckert-Institut. In particolare, sono stati visionati 150 testi scolastici di cinque Paesi: **Germania, Austria, Francia, Spagna e Inghilterra**. La conclusione di quello che viene presentato come un monitoraggio piuttosto che un'analisi scientifica è che troppo spesso il mondo musulmano viene banalizzato e ridotto ai soli elementi religiosi, nei testi destinati agli studenti europei, mentre pochissimo spazio viene riservato alle peculiarità di una cultura diffusa in tutto il mondo.

Nello studio, intitolato *"Europa moderna" contro "islam antiquato": rappresentazione dell'islam e dei musulmani nei libri di testo europei*, si sottolinea che i libri scolastici danno, per esempio, ampio spazio alle sanguinose guerre del medioevo, per poi saltare direttamente alla realtà attuale, affrontando capitoli come l'immigrazione e il terrorismo. Secondo i ricercatori ci sarebbe, pertanto, una tendenza chiara e generalizzata a enfatizzare il confronto con la civiltà europea, piuttosto che gli aspetti che uniscono le culture europea e musulmana. In molti testi, inoltre, la religione musulmana viene rappresentata in modo semplicistico come un'espressione omogenea, senza considerare le differenze che caratterizzano le comunità nei vari Paesi. «Gli studenti — ha spiegato Simone Lässig, direttore del Georg Eckert-Institut — devono per forza confrontarsi, in una fase formativa molto importante della loro vita, con questi strumenti particolari quali sono i libri. Pur non volendo criticare globalmente i testi scolastici, riteniamo tuttavia importante sensibilizzare l'opinione pubblica riguardo a percezioni divenute oramai comuni. Esse vengono trasmesse anche attraverso i libri scolastici, spesso per generazioni, in maniera non ponderata».

L'analisi dei ricercatori indica ancora che le distinzioni tra l'islam come religione e la vita quotidiana culturale e politica che viene condotta nei Paesi musulmani sono nulle. I libri rendono omaggio al contributo dato alla civiltà europea dalla cultura araba nel medioevo, aggiungendo, tuttavia, che le società arabe dopo questo periodo «aureo» permangono in una sorta di «stallo culturale». Con riferimento ai rapporti tra l'Europa e il mondo musulmano, l'addetto al ministero federale degli Affari Esteri, Cornelia Pieper, ha osservato che «le rappresentazioni semplicistiche dell'islam che si riscontrano ancora oggi nei libri di testo europei moderni ostacolano un dialogo interculturale credibile con il mondo musulmano. Nella misura in cui sarà possibile aprire porte su culture e religioni diverse e costruire ponti verso altre persone, allora potremo contribuire insieme alla convivenza pacifica nel mondo». I ricercatori osservano anche che i testi scolastici non sono adatti, con i loro contenuti, a contrastare un populismo islamofobico, che in Europa rende le persone di religione musulmana emarginate e bersaglio di un sentimento di rifiuto più o meno aperto. A tale riguardo, una ricercatrice, Susanne Kröhnert-Othman, ha auspicato una revisione dei capitoli riguardanti l'immigrazione: «Occorre evitare di presentare i musulmani come gruppo particolare di migranti extraeuropei, le cui tradizioni impediscono di per sé l'integrazione nelle società europee». L'integrazione in Europa, si insiste nello studio, non deve essere intesa come isolamento dalla religione di appartenenza (da OR, 22/09/2011).

www.gei.de/nc/en/georg-eckert-institute-for-international-textbook-research.html

FRANCE – « Théorie du genre » au lycée: entre polémiques, crainte de dérives et recherches.

L'introduction par l'éducation nationale d'un nouveau chapitre dans les manuels de biologie sur « l'influence de la société sur l'identité sexuelle » a provoqué un certain émoi dans l'enseignement catholique mais aussi auprès d'enseignants du public. Des théologiens et psychanalystes catholiques expliquent en quoi une telle introduction peut donner lieu à des dérives idéologiques de la théorie du genre.

Dans quelle mesure cette théorie s'intègre-t-elle aux programmes ? - À la rentrée de septembre, une partie des lycéens devra étudier en cours de biologie l'influence de la société sur l'identité sexuelle. Pour la

première fois, le ministère de l'éducation nationale a introduit un chapitre intitulé *Devenir homme et femme* dans le programme de sciences de la vie et de la terre (SVT) des classes de première ES et L pour l'année 2011-12. Certains y voient une référence à la « théorie du genre », qui n'est pas désignée explicitement comme telle. Le manuel édité par Hachette y consacre par exemple une page entière, sous l'intitulé *Le genre, une construction sociale*. Il est notamment précisé que « la société construit en nous, à notre naissance, une idée des caractéristiques de notre sexe », tandis qu'un texte des universités de Toulouse et de Lyon avance que si « la référence au sexe traduit une réalité universelle, la construction sociale du genre est variable dans le temps et l'espace ». En contrepoint, le manuel se réfère à un texte du site Internet de la Conférence des évêques de France sur la perception de l'homosexualité par l'Église. Dans le manuel publié par Belin, les auteurs soulignent l'existence de « deux aspects complémentaires de la sexualité : l'identité sexuelle qui correspond au genre masculin ou féminin et relève de l'espace social, et l'orientation sexuelle qui relève de l'intimité de la personne ». « Hommes et femmes peuvent aussi se distinguer par des caractéristiques comportementales. Notre société a aussi des codes dans ce domaine, et ils peuvent avoir une influence », peut-on aussi lire dans le livre publié par Hatier. « Ces manuels sont sans doute la réponse que l'éducation nationale a cru devoir donner à une inquiétude majeure : l'homophobie », suggère le dominicain Laurent Lemoine, spécialiste des questions d'éthique.

En quoi la polémique consiste-t-elle ? - Fin mai, bien avant que la polémique n'enfle dans les médias, la direction de l'enseignement catholique a adressé une lettre à tous les directeurs diocésains afin d'attirer leur attention sur « le discernement à apporter dans le choix des manuels pour cette discipline ». Son secrétaire, **Claude Berruer**, a dénoncé une théorie qui « se diffuse dans notre environnement : il est assurément indispensable d'ouvrir un débat avec les lycées sur cette question. » Selon lui, le chapitre incriminé « fait explicitement référence à la théorie du genre, qui privilégie le "genre", considéré comme une pure construction sociale, sur la différence sexuelle ». De leur côté, les associations familiales catholiques (AFC), relayées par le Parti chrétien-démocrate (PCD) se sont alarmées de « la nature des sujets abordés », en appelant à la « liberté de conscience à l'école ». Par ailleurs, un collectif d'enseignants du public *L'école déboussolée* a adressé au ministre de l'éducation **Luc Chatel**, une pétition qui a recueilli 33 000 signatures. Ce manifeste exige entre autres que le chapitre *Devenir homme ou femme* ne soit pas au programme des épreuves du bac en 2012, les filières L et ES passant l'épreuve de SVT dès la classe de première. Une dizaine de parlementaires ont également fait part au gouvernement de leurs inquiétudes au sujet de ces nouveaux programmes.

Ces critiques sont-elles fondées ? - Pour le théologien **Xavier Lacroix**, qui s'est livré à une étude minutieuse du manuel édité par Hachette, « le texte est foncièrement ambigu. D'un côté, ses affirmations prises à la lettre et une à une sont exactes ; de l'autre, ses silences et ses insistance orientent le texte dans une certaine direction. » D'autant qu'à la lecture de ces manuels, édités par Bordas, Hatier et Hachette, le terme de « théorie » n'apparaît pas explicitement. « Il ne faut pas faire passer pour vérité scientifique ce qui relève avant tout d'un débat anthropologique, souligne le psychanalyste **Jacques Arènes**. Le moins que l'on puisse dire, c'est que ces manuels manquent de précaution. » Ainsi, pour Xavier Lacroix, « le minimum serait que le professeur de biologie s'entende avec le professeur de philosophie, de lettres, d'éducation civique pour que soient abordées ces graves questions. Il serait bon, aussi, que le professeur ait présent à l'esprit l'arrière-fond global de ce discours ». S'il reconnaît une influence de la société sur l'identité sexuelle, mgr. **Bernard Ginoux**, évêque de Montauban, qui avait publié une tribune sur le sujet, se dit « gêné » que cette théorie « laisse penser que l'on peut se choisir en dehors de l'identité sexuelle ». Il est différent de distinguer identité et orientation sexuelles, et d'affirmer que l'on peut faire ce que l'on veut. « Ces discussions devraient nous aider davantage à préciser notre anthropologie chrétienne, fondée sur la personne humaine », conclut-il. « Il est un peu rapide de ramener l'identité sexuelle à une construction sociale, ajoute Jacques Arènes : se sentir homme ou femme est certes lié à la société, mais aussi à ce que nous vivons, personnellement, en famille. » Comme le relève le **P. Lemoine**, il y a en effet plusieurs courants chez les théoriciens du genre. Ce dominicain estime que, sans nier les données naturelles, l'environnement social peut influencer sur la construction de soi. « La nature humaine n'est pas une donnée à considérer de manière seulement figée et intangible. Elle s'articule avec la construction historique de soi », affirme-t-il, alors que certaines dérives du *gender* tendent à nier la composante biologique de l'identité sexuelle. C'est sans doute à cause de cette surenchère que le Vatican affiche la plus grande prudence vis-à-vis de cette théorie. Le *Lexique des termes ambigus et controversés sur la famille, la vie et les questions éthiques* (Téqui, 2005), édité par le Conseil pontifical pour la famille, consacre pas moins de trois articles au *gender*, considéré comme une « idéologie dangereuse ».

Quel sera le sort de ces manuels ? - Sollicités par *La Croix*, les éditeurs refusent de répondre. Auparavant, ils avaient formellement exclu toute réédition des manuels de biologie. L'utilisation de ces manuels controversés dépendra donc désormais de chaque enseignant. Très hostile à cette théorie, Damien, professeur dans le privé, affiche toutefois un certain pragmatisme. « À la rentrée prochaine, si j'ai des premières, je serai très franc avec eux. Je leur dirai : Je suis responsable de vous et de la note que vous

aurez au bac. Vous devez maîtriser cette théorie et ce que l'on veut entendre de vous. Mais en off, on discutera.» Professeur de biologie dans le public, Dominique, la quarantaine, qui se définit comme une « catholique pratiquante », juge pour sa part la polémique « très excessive ». « Étant donné le peu de temps imparti au sujet, dans un programme déjà chargé, il est peu probable que j'utilise ces manuels, qui sont des ressources documentaires. C'est tellement plus riche de discuter avec les élèves de ce qu'ils savent ou croient savoir. » L'enseignement catholique ne souhaite pas laisser les professeurs démunis face à la complexité de ce débat. En juin, à l'initiative de mgr. **Pierre d'Omellas**, archevêque de Rennes, s'est constitué un groupe de travail, réunissant des théologiens et des professeurs. Ils doivent mettre au point des fiches explicatives, destinées aux enseignants. Disponibles début 2012, elles comprendront des outils pour comprendre la théorie du genre, ainsi qu'une étude critique des manuels. (*La Croix*, 19 juillet 2011).

- **Le mot « Shoah » banni des manuels scolaires français (!?)** – Une circulaire de l'Éducation nationale (7 septembre 2010) – inspirée (ou imposée ?) par l'historien Dominique Borne – supprime le terme *Shoah* des manuels scolaires sous prétexte que le mot est ...étranger ! Et il le remplace par « anéantissement ». Des éditeurs de manuels ont vite satisfait aux consignes. Mais les réactions de l'opinion publique et des intellectuels de bon sens, et du corps enseignant même, n'ont pas tardé non plus. Voir par exemple :

<http://www.laconnectrice.wordpress.com/2011/09/01/le-mot-shoah-banni-des-manuels-scolaires>

- **« Quand les livres scolaires abordent les thèmes religieux: un panorama mortifiant »** -

<http://recolarel.over-blog.com/>

GREAT BRITAIN – Bradford: Agreed Syllabus for Religious Education 2011-2016. From the *Foreword* du document available online: "Consultation with teachers indicated that they wanted a syllabus which would give greater flexibility in the ways that RE can be taught but maintained the thematic approach valued by many schools. The syllabus offers both flexibility and structure skills and concepts are clearly defined in the context of two attainment targets enabling teachers to use their professional judgment to incorporate RE into a thematic curriculum or they may choose to utilise the non-statutory units which are available as support materials (...)" – The new Syllabus was revised by Bradford SACRE (Standing Advisory Council on Religious Education). An electronic publication, by Geraldine Cooper, on 13/09/2011.

<https://schools.educationbradford.com/schools/CMSPage.aspx?mid=2039>

- **Archbishop addresses Anglican Academy and Secondary School Heads.** Thursday 22nd September 2011. The Archbishop of Canterbury, Dr Rowan Williams, welcomed the Conference of Anglican Academy and Secondary School Heads (AASSH) to Lambeth Palace. Dr Williams, Patron of AASSH, delivered the keynote address at the conference which had as its theme *Church Schools and Academies: the next 200 years - a Christian response to the world our children will lead*. Speaking in the Great Hall of the Lambeth Palace Library, Dr Williams identified two striking needs in the world of education today, which offered particular opportunities for church schools. The first was the need for the intelligent sharing of resources including spiritual and moral resources; and the second was the need for schools to see themselves as resources for the entire community. The Archbishop spoke of the importance of setting out a vision of what good religious education can offer society:

"To keep the vision strong, we do need highly professional, imaginative religious education in our schools and in others. As the Archbishop of York remarked in the House of Lords debate after the riots this summer, this is a very odd moment for us to think about thinning-out or dumbing-down the religious and ethical content of school curricula. To defend the position of religious studies and religious education in this context is not to ask for privileges, it's simply to ask that we do not have unfair disadvantages landed on us in this respect. The case needs to be made, and needs to be made forcefully. If it's true, as I thoroughly believe, that the understanding of a past we inherit and the world we inhabit is served by Religious Studies, we have to keep arguing that with energy, with imagination. I believe it can be done."

Dr Williams also underlined the value of collective worship. "If a school is to be an intelligent community it will always need space to reflect, time to stop, to consider its priorities, to extend its horizons. That is what collective worship is about." You perform best within an institution, he said, when you realise that the institution exists within a wider world. "A good politician is somebody who knows there is more to life than politics... a good school is a place that acknowledges that school is not everything. You are forming people for a human and civic future. You are helping them to be citizens, to be adults, to be choice-makers, to use their imaginations and their intelligence. When that broad context is clear, then the institution works most creatively - you know the world you're in." The work of church schools is a contribution to the good of society as well as to the pupils themselves, said Dr Williams. "Our committed belief [is] that religious education, in the widest possible sense, is the most deeply humanising enterprise we can be involved in. ...We want to ensure that the education our young people receive is as comprehensive as possible, taking in the widest

range of enriching human experiences. That is something we can't let slip." Without us, the Archbishop concluded, the world of education would be a lot smaller and a lot duller, as would the human world itself.

<http://www.archbishopofcanterbury.org/articles.php/2183/archbishop...>

- **Sur les facultés anglaises de théologie : des précisions.** À propos d'une nouvelle – trop rapide et donc incomplète - parue dans notre dernier numéro (EREnews 2011-2, p.4), le rév. dr. James Barnett, représentant de l'Intereuropean Commission on Church and School au Conseil de l'Europe, nous fait part d'un précieux supplément d'information, dont nous le remercions.

«A' vrai dire, l'histoire des facultés théologiques en Angleterre ne remonte pas au Moyen-Âge. La première faculté de théologie dans une université anglaise était celle de l' université de Durham qui était fondée en 1832. En tous cas le fondateur de l'université de Durham ainsi que de sa faculté de théologie était l'évêque Van Mildert. Il y avait un embarras de richesse car les terrains qui appartenait au diocèse se situaient en dessus des mines de charbon, donc les revenus diocésains étaient importants. En revanche les facultés des universités d'Oxford et de Cambridge étaient fondées plus tard (pendant le dix-neuvième siècle), celle d'Oxford en 1869. Curieusement il y avait déjà des Professeurs de théologie, et Pusey, du mouvement d'Oxford, avec son surnom éponyme "Puséyite", était "Regius Professeur of Hebrew". Les "ordinands" assistaient à des classes de théologie, qui n'étaient pas très intéressantes, mais ils savaient lire la Bible, en particulier le Nouveau Testament en grec, ou l'Ancien Testament en hébreu. En revanche la faculté avec le "honour school of Theology" n'était fondée qu'en 1869. Paradoxalement tu as raison en disant que l'étude des religions n'a jamais été possible à Oxford en tant qu'étude théologique. Les Professeurs étaient traditionnellement chanoines de la Cathédrale, qui est également la Chapelle de Christchurch College qu'on appelle "the House" car le nom Latin est *Aedes Christi*. Le nom original était « Cardinal College » car le fondateur d'origine était le card. Wolsey... Ce dernier est mort à Leicester. Il avait été arrêté par les agents de Henri VIII et il était en voyage à Londres quand il est tombé malade ...En plus la théologie était circonscrite par la tradition anglicane, donc les études théologiques à Oxford, comme à Cambridge se focalisaient sur l' AT, le NT, la théologie patristique jusqu'à 451 après J-C etc. Donc la révolution actuelle est l'étude d'autres traditions. The tuteur du Père (sic) Fennell Fitzpatrick lui a dit qu'il fallait étudier les classiques (*greats*) car la théologie n'était pertinente que pour les fossoyeurs et les agents des ...Pompes Funèbres. On se rompt à la tradition en étudiant les religions bien que l'existence de la faculté ne remonte qu'à 1869. Ils sont curieux ces Anglais, n'est-ce pas ? Encore paradoxalement la première faculté de théologie en Pays de Galles était celle de l'université de Lampeter. Parmi les fondateurs on trouve Alfred Ollivant qui était l'arrière-arrière grand-père d'Elisabeth. Il était Patricien britannique et il était nommé Regius Professor à Cambridge après avoir été à Lampeter. En Ecosse, en revanche, il y avait des facultés universitaires de théologie dans le Moyen-Âge. Elles étaient catholiques bien entendu, mais à partir de la Réformation les facultés protestantes formaient les Ministres de la Kirk (un mot écossais qui se dit église). Traditionnellement la théologie anglaise était une formation anglicane "non-confessionnelle", car on ne devait pas s'intéresser aux croyances des étudiants. Voilà ! Une curiosité britannique. Je pourrais continuer jusqu'à ce que les vaches reviennent chez elles (expression anglaise !). James Barnett, e-mail du 6/07/2011.

GRECE – La charia sera abolie pour les musulmans grecs. Selon le journal grec *Eleftherotypia*, la charia va être abolie dans le cadre de la réforme du droit grec de la famille. La loi islamique, permettant la polygamie et le droit de divorcer réservé aux seuls hommes, constitue un problème majeur pour les femmes de la minorité musulmane de la Thrace, région du nord de la Grèce, peuplée par une forte minorité musulmane. Cette loi avait été abolie, en Turquie même, dès 1926. De plus, cette loi n'est pas conforme à la constitution démocratique grecque : la charia ne protège pas les minorités, mais porte atteinte aux droits des musulmans grecs (140.000 résidents). Il est également annoncé que les domaines de la famille et de la succession seront régis selon la loi grecque pour tous les Grecs. Le mufti se sera plus ainsi que le dirigeant religieux des musulmans grecs, il n'aura plus de pouvoirs juridiques.

<http://www.bivouac-id.com/billets/la-charia-va-etre-abolie-en-grece/>

HONGRIE – Des écoles publiques cédées aux Eglises. Budapest, 12 septembre 2011. Une soixantaine d'écoles publiques hongroises ont été cédées à des communautés religieuses depuis plusieurs mois. Des municipalités ont été forcées d'abandonner la gestion de ces écoles, écrasées par de très lourdes dettes et par la hausse du nombre d'élèves. Avant l'arrivée du communisme au pouvoir, les Eglises catholique, luthérienne et réformée dirigeaient un total de 3750 écoles en Hongrie, dans lesquelles travaillaient plus de 4500 professeurs (Ag.).

KOSOVO – Vietato l'insegnamento religioso nelle scuole. Pristina, 1 settembre 2011. Il Parlamento kosovaro - riferisce l'Ansa - ha approvato a fine agosto un provvedimento che vieta l'insegnamento della religione nelle scuole del suo territorio e proibisce agli allievi di mostrare segni religiosi. Si tratta in realtà di

una conferma. Il Parlamento non ha fatto altro che sancire, con apposita legge, una consuetudine in vigore da tempo in Kosovo sull'esclusione della religione dagli istituti di istruzione. Coerentemente, i deputati - 64 dei 120 che siedono nell'aula - hanno inoltre respinto una proposta tesa a revocare il divieto di indossare il velo islamico (specificatamente l'*hijab*) nelle scuole. La stragrande maggioranza - più del 90 per cento - degli oltre due milioni di kosovari è di religione musulmana. I cristiani costituiscono circa l'8,5 per cento del totale, con una comunità ortodossa quasi doppia rispetto a quella cattolica. La Costituzione afferma che il Paese è laico e vieta alle scuole pubbliche l'inserimento nei programmi di corsi di religione. Tuttavia, una minoranza di musulmani, più fervidi e praticanti, si batte per l'introduzione dell'insegnamento dell'islam nelle scuole. Più precisamente, le proposte tese a emendare la legge sull'educazione (e respinte dai deputati) erano state fatte da due piccoli partiti religiosi. (OR, 1° settembre 2011).

ITALIA – [Vedere il notiziario trimestrale *IRInews*. Per iscriversi contattare IRInews2010@gmail.com]

ROMANIA – RE between ecclesiastical, educational and theological restrictions. “[...] Religious education in Romania is confronted with additional challenges. Churches were able to organise religious education in public schools only after 1990, therefore after 45 years of communism when religion was absent from the school curriculum. However, 22 years after the political turn, both the majority Orthodox Church and the smaller Christian denominations - despite their longer tradition in religious education in the ecclesiastical space - have difficulties in reaching the youth with their Christian message. This is due both to the deficient training of religion teachers and to the weak communication between teachers and priests, or the NGOs working in adjacent fields. Since there is not a specific curriculum for future teachers of religion, but they are recruited from the graduates of Pastoral Theology, their training lacks modern methods and practical experience. Only recently has the Faculty for Orthodox Theology in Sibiu developed a Master course of studies dedicated to future religion teachers. The link between school and parish, between the theoretical knowledge delivered in the class and the living experience in the parish is almost inexistent. Only poor practical and infrastructural support is given to religion teachers. Some national projects initiated by the Romanian Patriarchate, like the one called „Christ shared to the children”, need thorough development and better adaptability to the spiritual and social needs of the pupils. RE in school is restricted often to catechetical information. Not enough attention is paid to spiritual formation and values or to social commitment. For instance, teachers are hardly prepared for living and working in a multi-cultural and multi-religious society. The fact that the available positions in schools are outnumbered by the large number of graduates is another burning point of the Romanian education system. Even the best graduates rarely find a position in a school, so most of them look for a job in other fields or abroad, because the Churches have not yet and will hardly develop their structures in the next years in order to absorb all the graduates from their Theological Faculties. Theological education is too general and does not consider the specialisation in certain fields of great relevance for the requirements of the modern society. Therefore the preparation of Theology graduates is rather inappropriate for a flexible adjustment to the labour market and the Church remains the only institution that could offer them the possibility to work as qualified employees [...].

Dr. Ovidiu Ioan, from contribution at the IV ICCS Conference in Prague, 1 July 2011; see: www.iccsweb.org/english/praha_2011/index.html

SCOTLAND – New guidance to teachers in the RE curriculum. “*This Is Our Faith. Guidance on the teaching of RE in Catholic schools in Scotland*”, published by Bishops' Conference of Scotland, March 2011, pp. 190 - provides guidance to teachers on the religious education curriculum which has been developed for children and young people in Catholic schools in Scotland. In publishing this document, the Church is exercising its rights and duty to determine the content of the religious education curriculum in Catholic schools. The Church expects teachers in Catholic schools to use this guidance to shape the learning of children and young people in this key area of the curriculum at all stages of primary education and up to Fourth level in secondary school. It encourages teachers to acquaint themselves thoroughly with this guidance so as to enhance their own understanding of the key aspects of Catholic Christianity which they are expected to teach through the 'experiences and outcomes' for Catholic religious education (RERC), published as part of the Scottish Government's *Curriculum for excellence* framework (see: www.curriculumforexcellencescotland.gov.uk : *Curriculum for excellence: religious education in Roman Catholic schools. Principles and practice* (8 pages). The key sources on which *This is Our Faith* is based are Sacred Scripture and Tradition (expressed in the teaching document of the Church), the Catechism of the Catholic Church (CCC) and the General Directory for Catechesis (GDC) which are referenced throughout the document (*Introduction*). <http://www.sces.uk.com/this-is-our-faith-2.html>

TURKEY – Changes in school Religious Education fail to resolve fundamental problems. Children across Turkey are preparing to return to school on 19 September. For the first time, the official textbooks for use in all but the few ethnic minority schools for non-Muslims will include not only teaching of Sunni Islam,

but also on Alevi and Caferi traditions, both widely shared movements within Islam in Turkey. The Education Ministry's General Directorate of Religious Education confirmed that the textbooks for the compulsory **Religious Culture and Knowledge of Ethics (RCKE)** lessons have been amended to include additions agreed with representatives of these two communities, though the textbooks are not yet publicly available to verify this. The inclusion of Alevi and Caferi teachings is a result of the government's "Alevi Opening" and dialogue between Alevi and Caferi organisations and the state. While improvements in the curriculum to include more on Alevi and Caferi traditions is welcome, these fail to address more fundamental religious freedom issues raised in relation to the RCKE lessons. Their compulsory nature, their content lacking objectivity and pluralism, and finally the lack of an adequate framework for exemptions continue to pose problems to the enjoyment of freedom of religion or belief in the educational setting in Turkey.

Compulsory lessons - Religious Culture and Knowledge of Ethics classes, for between one and two hours a week, are compulsory in almost all primary and secondary schools. Lessons have up till now been heavily based on the Sunni branch of Islam, and the textbooks are prepared and published by the Education Ministry. The few Greek Orthodox, Armenian Apostolic and Jewish schools must also hold RCKE classes but -because of these communities' rights under the 1923 Lausanne Treaty- such classes are based on Christianity and Judaism respectively. (*Mine Yildirim*, researcher, Institute for Human Rights at Abo Akademi)
http://www.forum18.org/Archive.php?article_id=1526
http://www.forum18.org/Archive.php?article_id=1526

UKRAINE – Religious Education : legal foundation and current debate “[...] The Constitution of Ukraine and Law on Education reject the possibility of integration of religious and secular state compulsory education. The Law of Ukraine "On Education" was adopted almost at the same time (May 1991) as the Law of Ukraine "On Freedom of Conscience and Religious Organizations" (April 1991), in the year of proclaiming Ukraine as an independent state. Due to it, educational process must be free from the influence of any religious organizations; the pupils or students must not be drawn in any religious activities during the educational process. Due to the current legislation, religious organizations can only teach religion in Sunday schools. The system of non-state confessional RE is also in the process of its formation, at present there are about 180 religious educational institutions, 12000 Sunday schools, representing different churches and religious organizations. As for the state schools, the process is only in its beginning.

In modern-day Ukraine the urgent duty of state is to organize RE in various forms and ways not only due to the realization of common European standards of human rights but to the interests of stability and progress of the independent country. These arguments made the Ministry of Education and Science undertake some steps towards RE beginning from 2002 (Decision 8/7/2002). Special Commission which included educational theorists, teachers, and representatives of different religions began its work in order to develop new sets of educational courses aimed at moral and RE. The work of the Commission resulted in conceptual foundations of moral and religious education in general compulsory education. This document defined aims and objectives of new subjects, principles of their organization and providing the teacher training.

The so-called subjects of moral and religious orientation are already being implemented in general compulsory education system as experimental programs in some of Western regions (Lvov, Ternopol, Ivano-Frankovsk, Rovno and others). Such subjects as "**Christian Ethics**", "**Christian Culture**", "**Ethics: moral foundations**", "**Foundations of the Orthodox Culture**", "**Foundations of the Muslim Culture**" are taught in one quarter of all public schools. One of experimental programmes, *Christian Ethics*, developed by Lvov Regional educational authorities and Ostrozhskaya Academy, is strongly criticized in mass media and by many academic researches for its low scientific level and lack of adequate methods and techniques.

According to the Framework Curricula approved by the Ministry of Education (September 2005) the pupils of 5-6 grades (years of education) began learning "Ethics" and/or other subjects of moral and religious orientation, up to his/her parents' choice. But it should be noted that the programme of the subject Foundations of Christian Ethics for years 5-6 of secondary school is in fact teaching catechism, it is not really ethics, but learning and promoting the foundations of religion. Analysis of the first results of teaching Christian ethics in Western regions confirms the fact that this process not only contradicts the current legislation, but provokes negative reaction of parents, belonging to other religious preferences, representatives of other confessions.

The **sociological research** of Razumkov centre shows that public opinion concerning teaching religious ethics at state secondary schools strongly correlates to general religious situation in different regions. In western regions 60% of respondents approve compulsory learning of Christian ethics, however the other regions support optional, voluntary learning of Christian ethics (central regions - 47%, southern - 53 %, eastern - 43 %). So we can say that teaching of Christian ethics demands additional consulting and agreeing with normative documents, concerning compulsory secondary education. Because National Curriculum (state standards) already includes such subjects as ethics (5-6 year), Man and environment, Man and society for 10-11 years, foundations of philosophy.

The subjects of moral and religious orientation on the whole correspond to the **basic documents of European Council**, OSCE and other intergovernmental organizations. However, we should admit that

Ukrainian educational policy-makers, not to mention school teachers, who implement state policy in the field of religious education, are not able in full measure to use European documents, achievements and experience in the field of religious education. To implement the cooperation of secular and religious education declared by the state in public schools, it is necessary to: - develop curricula for religious education; based on the ground of religious tolerance and not obligatory (optional); with their subsequent implementation in the system of secondary and higher education; -join and coordinate efforts of educators and representatives of religious organizations within the research field; - develop the system of teacher training for religious education through organization of seminars, conferences and publishing of educational materials, promote the study of European experience in religious education.

Dr. Iana Polykova, abstract from contribution at the round table IV ICCS Conference, Prague June/July 2011: www.icssweb.org/english/praha_2011/index.html

LIBRI & RIVISTE

BARRY, Vincent, *Bioethics in a cultural context. Philosophy, Religion, History, Politics*, Wadsworth, Boston MA, 2012, pp. 425. – “The conclusion gives unity to the text as a whole by re-viewing its key concepts and controlling idea in the context of the divide between secular and religious perspectives in modern bioethics”.
www.cengage.com/permissions

CALHOUM, Craig – JUERGENSMEYER, Mark – VANANTWERPEN, Jonathan (eds.), *Rethinking Secularism*, Oxford University Press, Oxford 2011, pp.328 - The "resurgence" of religion in the public sphere has elicited a wide array of responses, including vehement opposition to the very idea that religious reasons should ever have a right to expression in public political debate. The current global landscape forces scholars to reconsider not only once predominant understandings of secularization, but also the definition and implications of secular assumptions and secularist positions. The notion that there is no singular secularism, but rather a range of multiple secularisms, is one of many emerging efforts to reconceptualize the meanings of religion and the secular. *Rethinking Secularism* surveys these efforts and helps to reframe discussions of religion in the social sciences by drawing attention to the central issue of how "the secular" is constituted and understood. It provides valuable insight into how new understandings of secularism and religion shape analytic perspectives in the social sciences, politics, and international affairs (by the Publisher).

CAMPICHE, Roland J., *La religion visible. Pratiques et croyances en Suisse*, Presses polytechniques et universitaires romandes, Genève 2010, pp.141 – « La Suisse peut être étudiée comme modèle de changement religieux en Europe ». « En laissant souvent ses enfants choisir d'être ou non socialisés sur le plan religieux, la génération du baby boom a ouvert la voie à une incapacité de choisir par ignorance », « L'absence de culture religieuse des enfants et surtout la rupture du fil rouge qu'est la transmission linéaire d'une tradition religieuse, a modifié durablement la scène religieuse ».

CERVÁN, Daniel, *Religion in Education and Conflict : Lebanon and Northern Ireland Compared*, a thesis directed by prof. Jean-Guy A. Goulet, Université de Ottawa, Canada, 2011, pp. 164. See:
http://www.ruor.uottawa.ca/fr/bitstream/handle/10393/20006/Cervan_Daniel_2011_thesis.pdf

DOE, Norman, *Law and religion in Europe. A comparative Introduction*, Oxford University Press, Oxford 2011, pp. 336 – The book examines the constitutional postures of states towards religion, religious freedom, discrimination, the legal position, autonomy, ministers of religious organisations. It also examines the protection of doctrine and worship, the property and finances of religion, Education and public institutions (ch.8), the role of religion in Europe today...

FILIPOVIC, Ana Thea, *U sluzbi zrelosti vjere i rasta osoba. Katehetska i religijskopedagoska promisljanja u suvremenom kontekstu*, Glas Koncila, Zagreb 2011, pp. 286; kn 140,00; ISBN 978- 953-241-297-0. - The book „In the service of maturity of the faith and of growth of the persons - Reflections on RE and catechetical issues in contemporary context" deals with contemporary understanding of catechesis in the Church and theology, and shows different areas of catechetical reflection and action that characterize the current moment of the Church and society. The book consists of five chapters. The first deals with basic concepts and starting points of catechetical discourse. The second presents a contemporary focus and the most discussed catechetical themes and religious-educational thinking in Europe and Croatia, at the same time it indicates the basic coordinates of catechesis and RE in our time. The third chapter examines the state of catechesis in Croatia, based on empirical tests and insights obtained. The fourth chapter connects the catechesis of the Church and school RE as a special place of the pedagogical service of the Church to young generations and society as a whole, focusing attention on the relationship between RE in schools, the teachers of religion and parish communities. The last chapter shows the relevance and contemporary models of RE in schools in a European context. It also illuminates those questions that all the new development in modern society, in education and in science ask the Church and its theology through the prism of RE in schools.

GROUPE DE RECHERCHE EN EDUCATION ET RELIGION (GRER), *Religion et éducation citoyenne*, Lumen Vitae, Bruxelles 2011, pp. 272. – « S'il est une problématique récurrente, c'est bien celle des rapports entre cours de religion et éducation citoyenne. Mais quel citoyen former ? Le décret définissant les missions de l'école en Communauté française de Belgique est clair. L'école doit contribuer à une citoyenneté qui favorise le 'développement d'une société démocratique, solidaire, pluraliste et ouverte aux autres cultures'. S'il y a un lieu où se rencontrent l'école, la religion et

une volonté politique, c'est bien le cours de religion. Mais n'est-ce pas l'instrumentaliser au service d'une finalité qui n'est pas la sienne ? N'est-ce pas faire retour à une conception de la religion comme soutien de l'ordre social ? Vaste problème dont quatre approches sont présentées : le vécu de la diversité religieuse et culturelle; les liens entre citoyenneté et enseignement religieux ; deux questions techniques : pédagogie et programme du cours de religion catholique ; et enfin, la confessionnalité du cours de religion en Belgique comme contribution à la citoyenneté (l'Editeur).

HAINES, Jeff – HENNIG, Anja (Eds.), **Religious Actors in the public sphere : means, objectives, and effects**, Routledge, London-N.Y. 2011, pp. 236. - Analysing empirical examples from both Europe and beyond (Egypt, Turkey, Usa), and including a variety of religions, including multi-faith platforms, the volume examines selected religious actors' objectives, means and strategies and effects in order to address the following questions: -What are selected religious actors' public and/or political activities and objectives? - In what ways and with what results do selected religious actors operate in various public spheres? - What are the consequences of religious actors' political involvement, and which factors condition the degree to which they are successful? The contributors demonstrate that various religious actors, whether functioning as interest groups or social movements, and almost irrespective of the religious tradition to which they belong and the culture from which they emanate, do not necessarily differ markedly in terms of strategies. This study will be of great interest to all scholars of International Politics, Religion, and public Policy (by the Publisher).

HUNTER-HENIN, Myriam (ed.), **Law, Religious Freedom and Education in Europe**, Ashgate, London 2011 (this book will be available Autumn 2011). – “This important book recognises that issues of religion and education in Europe need to be addressed in an interdisciplinary way. Not only do research methods from the social sciences and humanities need to be applied, but insights from a range of disciplines are also necessary for a broad understanding of the issues, especially those resulting from the pluralisation of societies in consequence of migration, globalisation and issues concerned with human rights. The inclusion of law as an academic field is vital, and the conference on which this book is based was a landmark in bringing together legal specialists with others from education, the social sciences and the humanities” (from the *Foreword* by Robert Jackson, univ of Warwick).

KERR, David – LOSITO, Bruno, **Un soutien stratégique pour les décideurs. Instrument d'action pour l'éducation à la citoyenneté démocratique et aux droits de l'homme**, Editions du Conseil de l'Europe, Strasbourg 2011, pp. 85. -

SPINTOURAKIS, Julia Athena . LALOR, John – BERG, Wolfgang (eds.), **Cultural Diversity in the classroom. A European comparison**, Springerlink, London 2011, pp. 227. – Contents: Multicultural Education in Germany, in Hungary, Greece, Portugal, Catalonia, Ireland, Finland, Spain, Slovenia, UK, Latvia. www.springerlink.com/content

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Articles

- ALLEN, Chris, 'We don't do God': a critical retrospective of New Labour's approaches to 'religion or belief' and 'faith', "Culture and Religion, 12 (2011) 3, 259-275.
- BADANELLI, Ana Maria, *Representing two worlds: illustrations in Spanish textbooks for the teaching of religion and object lesson (1900-1970)*, "History of Education" (see: www.istitutodati.it/biblio/riviste/g-k/hi-educ.htm).
- CONWAY, Eamonn, *The future of Catholic higher education in Ireland*, "International Studies in Catholic Education", 3 (2011) 2, 158-169.
- ENGLER, Steven & STAUSBERG, Michael, *Introductory essay. Crisis and creativity: Opportunities and threats in the global study of religions*, "Religion" 41 (2011) 2, 127-143.
- GARCIA AHUMADA, Enrique, *Educación religiosa escolar no confessional: el caso de Brasil*, "Revista de Ciencias Religiosas" 19 (2011) 1, 93-119.
- GARNER, Stephen, *Sacred Texts in a secular world: teaching sacred texts in a pluralistic, multifaith, modern university campus*, "Annual Theology Lecture 2011. Flinders University Dep. of Theology and Adelaide Theological Centre, online.
- HESS, Mary E., *2010 Presidential Address: Learning religion and religiously learning amid global cultural flows*, "Religious Education" 106 (2011) 4, 360-377.
- HOWARD ECKLUND, Elaine & PARK, Jerry Z., *Scientists Negotiate Boundaries between Religion and Science*, "Journal for the Scientific Study of Religion" 50 (2011) 3, 552-569.
- HYDE, Brendan, *Montessori and Jerome W. Berryman: work, play, religious education and the art of using the Christian language system*, "British Journal of Religious education" 33 (2011) 3, 341-353.
- KAY, William K., *Liberal education: a renewed role within religious education*, "Journal of Beliefs & Values 32 (2011) 2, 185-193.
- Mc GOLDRICK, Dominic, *Religion in the European public square and in European public life – crucifixes in the classroom?*, "Human Rights Law Review 11 (2011) 3, 451-502.
- MEMON, Nadeem, *What Islamic school teachers want: towards developing an Islamic teacher education programme*, "British Journal of Religious Education" 33 (2011) 3, 285-298.
- MIEDMA, Siebren & AVEST, Ina, *In the Flow to maximal Interreligious Citizenship Education*, "Religious Education" 106 (2011) 4, 410-424.
- PARKER, Stephen – FREATHY, Rob J.K., *Context, complexity and contestation: Birmingham's Agreed Syllabuses for Religious Education since the 1970s*, "Journal of Beliefs & Values" 32 (2011) 2, 247-263.
 - *Religion, Education, Dialogue and Conflict: the REDCo Project*, special issue of "British Journal of Religious Education", 33 (2011) 2, 105-283, with the contributors R. Jackson (UK), W. Weiss (D), M. von der Lippe (NO), A. Alvarez Veinguer (E), B. Massignon (F), J. Miller Mckenna (UK), F. Kozyrev (Ru), et alii.
- SCHMIEDER, Felicitas, *The Mediterranean as a space of Latin Christian Religious Learning*, "Al-Masaq" 23 (2011) 2, 125-133 (publ. by University of Exeter, UK)..
- STAUSBERG, Michael, *The Bologna process and the study of religions in (Western)Europe*, "Religion" 41 (2011) 2, 187-207.

- THURFJELL, David, *Religionswissenschaft and the challenge of multi-religious student groups*, "Religion" 41 (2011) 2, 209-216.
- WILLIAMS, Kevin, *Faith and the French: Catholicism and education in France*, "International Studies in Catholic Education" 3 (2011) 2, 184-197.

Next issues

- "Journal of Religion and Violence" : this academic periodical (ISSN:2159-6808) will begin publication in 2012. Contact: james.lewis@uit.no
- "Secularism and Nonreligion": the world's first journal dedicated to the exploration of secularism and nonreligion will begin publication in January 2012, edited by I SSC at Trinity College, Hartford, CT. Contact: barry.kosmin@trincoll.edu or: ryantcragun@gmail.com
- "Relegere – Studies in Religion and Reception" vol 1, number 1 is now available online: www.relegere.org

Call for Papers

- "Annual Review of the Sociology of Religion", edited by Giuseppe Giordan (University of Padua) & Linda Woodhead (University of Lancaster), call for papers on *Prayer in Religion and Spirituality*, number 4, 2013. Submission of proposals: November 15, 2011. Contact: Giuseppe.giordan@unipd.it

NEXT EVENTS

LAUSANNE, 13-15 October 2011: **Religions as Brands: the Marketisation of Religion and Spirituality**, international Conference by University of Lausanne.
<http://www3.unil.ch/wpmu/rab2011/>

COPENHAGEN, Aarhus Universitet, 18-19 October 2011: **Researching Religion: Methodological Debates in Anthropology and the Study of Religion**.
<http://aal.au.dk/antro/conference-2011-researching-religion/>

LYON, 20-21 octobre 2011: **Les sciences humaines et sociales au service de l'homme. Comment et pourquoi les enseigner ?** Journées d'étude nationales, par le Secrétariat général de l'Enseignement Catholique.
s-lepleux@enseignement-catholique.fr

GAZZADA (Italie), 20-22 ottobre 2011: **La catechesi e le sfide della evangelizzazione oggi**, colloquio internazionale organizzato dalla Fondazione Paolo VI e dalla Conferenza episcopale italiana
faggazzada@tin.it

STRASBOURG, 24-25 novembre 2011: **Les droits de l'Homme dans l'éducation. Thèmes : 1/Liberté d'expression en classe. 2/Droits et devoirs dans l'exercice de la liberté d'expression. 3/Droits des parents, droits des élèves et intérêt public**, colloque organisé par le Conseil de l'Europe à la Cour européenne des DH.
villano.qiriaz@coe.int; ou marquerite.sibert@coe.int

PARIS, 29-30 novembre 2011: **Religion et sacralités en révolution de 1789 à nos jours**, par l'IESR (Institut européen en sciences des religions).
<http://www.iesr.ephe.sorbonne.fr/index6624.html>

ERZINCAN, Turkey, 11-13 May 2012 : **Reconciliation Culture and Religion**, international Symposium , a joint Conference with the Foundation for researches in Islamic sciences (ISAV)
<http://ilahiyatfak.erzincan.edu.tr/gundem.php?al=50>

MADRID, 8-12 July 2012: Panel on **Religiously-oriented Parties and Democratization** (Session "Religion and Politics"). Convenors: Luca Ozzano (University of Turin) & Francesco Cavatorta (Dublin City Univ.).
<http://www.ipsa.org/events/congress/madrid2012/submit-abstractpaper-proposal>

Call for papers

- **Teaching and Studying Religion: choices and challenges:** London, BSA Meeting Room, Imperial Wharf, on 15 December 2011, 10 a.m. – 5 p.m. Contact: a.day@sussex.ac.uk, or: as702@kent.ac.uk
- **Islam and Democracy: potential and possibilities:** University of Western Ontario, Canada. Final papers will be due on January 31, 2012, to: islam-democracyhist@uwo.ca
- **From religious diversity to religious pluralism, what is at stake?** University of Padua (profs. E.Pace & G.Giordan). Please submit a 250 words abstract of your presentation to: Giuseppe.giordan@unipd.it by November 20, 2011.

- **Migration as a Sign of the Times: Perspectives from social Sciences and Theology:** interdisciplinary conference by University of Salzburg, Austria, April 12-14, 2012. Proposals before January 31, 2012 to: Judith.Gruber@sbg.ac.at
- **Religion and Power Relations in Central and Eastern Europe:** 10th ISORECEA conference, Iasi, Romania, April 19-21, 2012. Please submit a 250-300 words abstract to: isorecea2012@gmail.com ; <http://www.isorecea.net/>
- **Living together in diversity. National societies in the multicultural age:** Central European University, Budapest 21.22 May 2012. Your abstract by December 31st, 2011, to: AntonsichM@ceu.hu
- **Religion in a globalized context: the Mediterranean and the World:** University Doukkali, El Jadida, Morocco, September 20-22, 2012. Proposals for papers before April 30, 2012, to: cesnur_to@virgilio.it

Past Events

● **Enseigner le dialogue interculturel et la diversité religieuse autour de la Méditerranée**, atelier d'exploration des possibilités de coopération, au Centre Ismaili, Lisbonne, Portugal. Les 16 -17 mai 2011, le Centre Nord-Sud a tenu cet atelier organisé en coopération avec l'Institut de recherche Georg-Eckert/GEI (Allemagne) et l'Institut suédois (Alexandrie, Egypte), en partenariat avec la Fondation Anna Lindh, l'Association européenne des professeurs d'histoire (EUROCLIO), le Centre européen Wergeland (CEE), l'Institut pour l'étude des cultures et des civilisations musulmanes (ISMC), le Réseau pour le développement Aga Khan, l'Université Euro-méditerranéenne et l'Alliance des civilisations. Le but de cette réunion était de rassembler des experts et institutions actives dans ce domaine pour partager leurs expériences, établir la carte des initiatives euro-méditerranéenne et développer des stratégies pour de futures actions communes et des directives éducatives. http://www.coe.int/t/dg4/nscentre/ge/eploratoryworkshopicd_2011..

● **XVII Incontro italo-tedesco di Pedagogisti della religione.** - Dal 18 al 22 settembre 2011 a Roma si è tenuto il convegno scientifico dei pedagogisti della religione e dei catecheti sul tema *Problematiche etiche e l'apprendimento etico nell'insegnamento della religione e nella catechesi*. L'incontro tra una quarantina di presenti si è svolto in forma di relazioni, discussioni plenarie e lavoro di gruppi. Le relazioni hanno trattato "La dimensione morale nei testi più recenti di istruzione religiosa - Lo stato del dibattito in Italia", rilevandone l'aspetto pedagogico (Zelindo Trenti) e l'aspetto didattico (Roberto Romio), Gli insegnanti Roberto Astuto, Cristina Carnevale e Giuseppe Cursio hanno presentato alcune innovazioni didattiche sul tema dell'educazione morale nell'insegnamento scolastico della religione. Da parte tedesca è stato presentato il progetto "Compassione" ed i suoi effetti nelle scuole (Lothar Kuld), è stato sottolineato il "contributo della fede cristiana all'educazione etica e l'apprendimento etico" (Ulrich Kropac). Sono stati esplorati temi come l'apprendimento etico nelle ricerche pedagogico-religiose attuali in Germania (Konstantin Lindner) e i concetti dell'apprendimento etico nella catechesi parrocchiale (Angela Kaupp). I prof. Paolo Carlotti e Carlo Nanni hanno parlato di "educare alla virtù" e "educare ai valori". Le relazioni, le discussioni plenarie e i lavori di gruppo hanno portato alla luce la diversità dei contesti socio-culturali e dei diversi modelli ecclesiali e teologici, in cui si realizzano l'insegnamento della religione e la catechesi nei rispettivi paesi, diversità che si riverbera nei modi in cui viene concepito, pensato, realizzato ed esplorato l'apprendimento etico. (*Ana Thea Filipovic*)

● **Insegnare a credere. Costruzione degli stati nazionali e il ruolo dell' insegnamento della religione nell'Europa contemporanea.** Intorno a questo tema si è svolto a Brescia (23-24 settembre 2011) il convegno scientifico di "Rivista di Storia del Cristianesimo" (Università di Roma Tre). "Con la dissoluzione dell'Ancien Régime, nell'età contemporanea il profilarsi nello stesso tempo di una secolarizzazione della società e della laicizzazione dei poteri ha posto in maniera del tutto diversa rispetto al passato il ruolo della religione - in Europa il cristianesimo, nelle diverse confessioni preponderanti in singoli paesi ovvero territori. Nell'arco di due secoli il processo di costituzione degli stati nazionali, con la relativa dissoluzione degli imperi multinazionali, sia pure con scansioni temporali assai differenziate ha accentuato, e in molte circostanze anche esacerbato, il ruolo delle identità nelle popolazioni del continente europeo, dall'Atlantico agli Urali. In tale processo le istituzioni ecclesiastiche e le appartenenze religiose hanno trovato una loro collocazione, secondo svariate declinazioni, con profondi intrecci con i processi identitari, a volte con esiti ambigui se non addirittura perniciosi. Scopo del convegno è stato di affrontare, sul piano storico e nella prospettiva dei due ultimi secoli, le modalità e gli esiti di un "insegnare a credere", che non si è limitato all'insegnamento della religione nelle sue forme scolastiche o parascolastiche, ma ha influito in profondità nella formazione dei cittadini". (*Roberto Rusconi*).

●●● EREnews

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www.olir.it Osservatorio delle libertà e istituzioni religiose, Facoltà Giurisprudenza, Milano-Piacenza
<http://www.katechetyka.eu/european-religious-education.nowy-numer.131.html>, Catholic University, Lublin
www.aica.it Associazione Italiana dei Catecheti, Italy
www.eufres.org/news European Forum for Religious Education in School, Wien
<http://idr.seieditrice.com/orizzonti?p=500> Società Editrice Internazionale, Torino
<http://www.rivistadireligione.org/rivista/> Facoltà di Scienze dell'educazione, UPS, Roma

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