

## CONTENTS

**Events • Documents • Reports**

- EUROPEAN UNION* / **EU Human Rights Guidelines on the protection of religious freedom** [▶](#)  
*EUROPEAN COMMISSION* / **Perception of discrimination based on religion & belief** [▶](#)  
*OSCE* / **The right to religious freedom in the OSCE area** [▶](#)  
*COGREE & ICCS* / **Social cohesion, religion and education in the context of Europe** [▶](#)  
*SCHOLA EUROPAEA* / **Les programmes de religion protestante - cycle primaire et secondaire**  
**Les programmes de religion islamique - cycle primaire et secondaire** [▶](#)  
*EUROPEAN UNION* / **Muslims pressing for blasphemy law in Europe** [▶](#)  
*VATICAN* / **«Éduquer les jeunes au patrimoine anthropologique et spirituel»** [▶](#)

**European Countries**

- BELGIQUE* / **Cours de religion musulmane à l'école catholique** [▶](#)  
*FRANCE* / **Faire place aux religions et au religieux dans l'Université – Les Français et l'introduction du cours de morale laïque – Un observatoire sur les libertés de religion** [▶](#)  
*GERMANY* / **Islamic Religious Education – Cours de Théologie islamique dans cinq Universités – En Allemagne, une école des « trois religions »** [▶](#)  
*GB-UK* / **Paganism has been included in an official school religious education syllabus – Selection by religion “should be banned in State school” – “Father has no ‘sacred right’ over education of children” – Catholic Schools more ethnically diverse and higher performing than National Averages** [▶](#)  
*ITALIE* / *see newsletter IRInews*  
*LIECHTENSTEIN* / **L'Eglise catholique et l'Etat vers la séparation** [▶](#)  
*LUSEMBOURG* / **Évolutions des relations entre Pouvoirs publics et Communautés religieuses** [▶](#)  
*NETHERLAND* / **The Anti-Racisme Commission will prepare a monitoring Report** [▶](#)  
*PORTUGAL* / **The Anti-Racisme Commission will prepare a monitoring Report** [▶](#)  
*RUSSIA* / **Islam comes to the classrooms in Russia's Chechnya – The fundamentals of religion in all schools** [▶](#)  
*SWEDEN* / **When ‘non-confessional school’ means ‘anti-confessional education’** [▶](#)  
 \* *QUEBEC* / **Éthique et Culture religieuse : la Cour d'appel donne raison au Ministère** [▶](#)

**Books – Journals – e-Journals** [▶](#)**En bref – Brevi** [▶](#)

Australia – Azerbaijan – Belgium – España – Germania – Italia – Lituania – Russia – Suède – Turkey – UK

**Forthcoming Events** [▶](#)

## EUROPEAN UNION / **EU Human Rights Guidelines on the protection of religious freedom**

Brussels, December 2012 - In today's world, peoples and nations are mainly composed of religious believers. The expected future world trends show that both in relative and absolute terms, the numbers of religious believers will increase their proportion with respect to the world population from 84.8% (in 2000) to 86.8% (in 2025) and 88.1% (in 2050). It means that in absolute numbers religious believers worldwide will become 6.8 billion (in 2025) and 7.8 billion (in 2050). Christian denominations will remain the majority worldwide (33.4% of global population in 2025, and 34.3% in 2050), followed by Muslims (22.8% in 2025 and 25% in 2050), and Hindus (13.4% in 2025 and 13.2% in 2050). The particularities of social evolution in Europe with an increasing and worrying hostility towards religions in many European countries and societies, might distort the understanding of the role of religions outside Europe. As rightly stated by Professor José Casanova, "*Religions are here to stay... and are likely to continue playing important roles in the ongoing construction of the modern world.*" While taking into consideration the geopolitical scope of action of the European Union's external policies, it is in the interest of the EU external policies to avoid misunderstandings with most of third countries whose societies are highly religious and sensitive to what they might consider as foreign political interference in their internal affairs.(...)

■ A recent document compiled by the Secretariat of COMECE entitled [Compilation Report on Religious Freedom at the European Parliament and the European External Action Service \(January 2010 – September 2012\)](http://www.comece.eu/europeinfos/en/archive/issue155/article/5348.html?SWs=a5e6eda695a111a075481ea6f4e2a632), shows the commitment by the European Parliament and the EEAS to promote and defend religious freedom in the international arena, as a universal and non-negotiable value. The document – 30 pages – lists 49 resolutions and recommendations on Religious Freedom adopted by the EU Parliament ; 47 Statements, speeches, remarks and declarations of the EEAS on this issue. Finally, the document presents a chronological table comparing the activities of the afore mentioned institutions on Religious Freedom. Now it is high time for action and for going beyond well-intentioned statements and declarations, concrete actions should be taken in the EU, and particularly in the EEAS, in order to reinforce freedom of religion in its external policies. As stated by Catherine Ashton when speaking at the European Parliament on the report on human rights in the world and the EU's policy on the matter, "*the EU needs to strengthen its policy on the Freedom of Religion or Belief, which is so fundamental to a free society.*" <http://www.comece.eu/europeinfos/en/archive/issue155/article/5348.html?SWs=a5e6eda695a111a075481ea6f4e2a632> - Download the [Document](#) in pdf (available only in English).

## EUROPEAN COMMISSION / **Perception of discrimination based on religion & belief**

Brussels - Strasbourg, 27.11.2012 - "Discrimination on grounds of religion or beliefs is more commonly perceived as rare or non-existent than widespread: 56% of Europeans think it is rare or non-existent (5% non-existent, 51% rare) and 39% that it is widespread. Five per cent "don't know". However, as in 2009, there are very wide differences between countries.

Discrimination based on religion or beliefs is seen as most widespread in France (66%), followed by Belgium (60%), Sweden (58%), Denmark (54%), the Netherlands (51%) and the UK (50%). The survey shows that belonging to a religious minority is an important factor here, with 54% of these Europeans indicating that discrimination on the grounds of religion/beliefs is widespread in their country.

At the other extreme of the scale, less than 15% of respondents in the Czech Republic and Latvia (both 10%), Slovakia (12%), Ireland and Bulgaria (both 13%) and Lithuania and Estonia (both 14%) say that discrimination on the basis of religion/belief is widespread in their countries. Again, a comparison of the 2012 results with those obtained in 2009 shows that views have not evolved in the same direction throughout Europe.

In some countries, perceptions are more positive (more people now say discrimination is non-existent or rare), whereas in others the opposite trend is noted (fewer people now hold this opinion). Focusing firstly on the countries where the trend is positive, double-digit improvements can be found in Slovenia and Greece (both +13 percentage points), and in Malta and Austria (both +12). In five further countries improvements of at least 5 points are recorded: the Netherlands (+8), Bulgaria (+6), and Estonia, Romania and Finland (all +5). The most negative development has been recorded in France. Here only 28% now say that discrimination on the grounds of religion or beliefs is non-existent or rare (-9). There have also been large falls in Cyprus (-6) and Belgium (-5). The socio-demographic and cultural factors that influence perceptions of discrimination on the grounds of religion/beliefs include: - Belonging to a minority (self-defined); - Having personally experienced or witnessed discrimination; - Having a diverse social circle; - Being young; - Being to the left of the spectrum politically."

[http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_393\\_en.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_393_en.pdf),

## OSCE / **The right to religious freedom in the OSCE area**

Dublin, Ireland, 6 and 7 December 2012 - Archbishop Dominique Mamberti, secretary for Relations with States, spoke at the twenty-ninth meeting of the Council of Ministers of the Organisation for Security and Cooperation in Europe (OSCE), which took place in Dublin. The archbishop mentioned that "among the fundamental freedoms, the right to freedom of religion figures prominently for the Holy See. The OSCE has always emphasised the positive contributions of religious communities to society. In this sense, the activity of the OSCE has ensured that public debate gives space to viewpoints inspired by a religious vision in all its dimensions, including ritual worship, education ("At times educational programmes are deficient in duly respecting the identity and principles of Christians and of members of other religions, and there are clear signs of resistance against the recognition of religion's public role"), dissemination of information and the freedom to profess and choose one's religion". "In fact, the rights associated with religion are all the more in need of protection if they are considered to clash with a prevailing secular ideology or with majority religious positions of an exclusive nature", he continued. "The full guarantee of religious freedom cannot be limited only to the free exercise of worship, but has to give due consideration to the public dimension of religion, and hence to the possibility of believers playing their part in building the social order". "With the increase of religious intolerance throughout the world, it is well documented that Christians are among those most discriminated against, even within the OSCE region. In spite of the commitments undertaken by participating States in the area of religious freedom, in some countries intolerant and even discriminatory laws, decisions and behaviour, either by action or omission ... deny this freedom". (see complete text, in Italian version, in *L'Oss.Rom.* 8 dic. 2012, 2). <http://www.news.va/en/news/the-right-to-religious-freedom-in-the-osce-area>

## COGREE & ICCS / **Social cohesion, religion and education in the context of Europe**

Klingenthal, October 2012 - The colloquium held at the Chateau de Klingenthal, Alsace (8-12 October 2012) brought together key members of the Coordinating group for religion in education in Europe (CoGREE) and the inter European commission on church and school (ICCS). The theme of the colloquy was 'Social Cohesion, Religion and Education in the context of Europe'. Presentations, including that by Robert Jackson representing the European Wergeland Centre, enabled participants to discuss current developments in educational policy at the Council of Europe together with the Council of Europe's approach to questions related to religion and education.

Topics under discussion included: ICCS at the Council of Europe and G3i activities (=Groupe International Interculturel et Interconvictionnel) on education and culture (*James Barnett*); Dissemination of the Council of Europe's Ministerial policy on teaching about religions and beliefs, and the move towards a 'roadmap' for this (*Robert Jackson*); Similarities and differences between Eastern and Western RE (*Valentin Kozhuharov*); learning in difference (*Bert Roebben*); RE in the context of the Europeanisation of education (*Peter Schreiner*); the EU in dialogue with religious communities (*Katharina von Schnurbein, Mohammed Amin al.Midani, Birgit Sandler-Koschel*); Schools with a religious character and preparation for life in a religiously diverse society (*Leslie Francis*); the new working structure of education and current projects by the Council of Europe (*Villano Qiriazzi*); Education for democratic citizenship and human rights education (*Yulia Pererva*). <http://www.theewc.org/news/view/social-cohesion-religion-and-education-in-the-context-of-europe/> See also: [www.cogree.com/download/Kling\\_2012/Kling\\_2012\\_Int.pdf](http://www.cogree.com/download/Kling_2012/Kling_2012_Int.pdf) ; <http://www.cingo-strasbourg.eu/coe.html> .

## SCHOLA EUROPAEA / **Programme de religion protestante – Cycles primaire et secondaire**

Bruxelles, septembre 2012 – Dans le réseau des Ecoles Européennes, la rentrée scolaire 2012 a été marquée par l'entrée en vigueur du nouveau Programme de Religion protestante. Le Programme couvre l'ensemble des classes des cycles primaire et secondaire. Préparé par un Groupe de travail de religion protestante (V.Brandt, B. Day, I. Jero, J. Peryer, V. Strauß), ce programme avait été approuvé par le Comité Pédagogique mixte dans sa réunion des 9 et 10 février 2012. Une première révision, après expérimentation, est prévue en 2016. Composé de 26 pages, ce Programme s'articule selon la structure formelle de tout programme scolaire : Objectifs généraux des Ecoles européennes – Objectifs spécifiques de l'ER protestant – Compétences, contenus, méthodes, repartis selon les deux cycles – Évaluation (types et critères). Le texte intégral est disponible en français, anglais et allemand sur le site officiel des Ecoles européennes : [http://www.eursc.eu/fichiers/contenu\\_fichiers1/1810/2012-01-D-41-fr-2.pdf](http://www.eursc.eu/fichiers/contenu_fichiers1/1810/2012-01-D-41-fr-2.pdf)

### ■ **Programme de religion islamique - Cycles primaire et secondaire**

En même temps que le Programme de religion protestante (voir ci-dessus), est entré en vigueur, à partir de Septembre 2012, le Programme de religion islamique, approuvé par le même Comité Pédagogique mixte, et qui sera soumis à une évaluation-révision en 2016. Articulé selon la même structure formelle, ce Programme précise, à chaque année scolaire (5 années du cycle primaire et 5 du cycle secondaire), les orientations pédagogiques de contenus à faire apprendre et de compétences à faire acquérir. Le texte intégral français : [http://www.eursc.eu/fichiers/contenu\\_fichiers1/1807/2012-01-D-38-fr-2.pdf](http://www.eursc.eu/fichiers/contenu_fichiers1/1807/2012-01-D-38-fr-2.pdf)

## EUROPEAN UNION / Muslims pressing for blasphemy laws in Europe

Amsterdam, Gatestone Institute – International Policy Council, November 30, 2012 – By Soeren Kern: "The Organization of Islamic Cooperation, a bloc of 57 Muslim countries, is pressuring Western countries into making it an international crime to criticize Islam or Mohammed – all on the name of "religious tolerance."

► The **Dutch parliament** has approved a motion to revoke a law that makes it a crime to insult God. Free speech activists say the move represents a significant victory at a time when Muslim groups are stepping up pressure on European governments to make it a crime to criticize of Islam or the prophet Mohammed. Article 147 of the *Dutch Penal Code* was drafted in the 1930s and had not been used for half a century; leading legislators said there was no longer a need for it. The decision to abolish the law follows national elections in September 2012, in which two liberal parties (the People's Party for Freedom and Democracy (VVD) and the Labour Party (PvdA) emerged victorious. The issue was brought to the attention of the Dutch parliament in June 2011, when Geert Wilders, a MP who crusades for free-speech, was acquitted after facing trial on charges of inciting hatred and discrimination against Muslims. The judge ruled that Wilders had the right to criticize Islam, even though his opinions may have insulted many Muslims. Wilders, who leads the Freedom Party, had described Islam as "fascist," and compared Islam's holy book, the Koran, to Adolf Hitler's political manifesto *Mein Kampf*. Amsterdam judge Marcel van Oosten said Wilders's statements were directed at Islam, not at Muslims, and ruled that the statements were "acceptable within the context of public debate." Wilders said at the time that the verdict was "not only an acquittal for me, but a victory for freedom of expression in the Netherlands." But many European countries still have blasphemy laws which restrict freedom of expression, and in some cases, such laws have been replaced with more general legislation that criminalizes religious hatred. The decision to scrap the country's blasphemy law has been hailed internationally by activists, who have long called it outdated and a threat to free speech.

► The **Venice Commission**, the Council of Europe's advisory body on constitutional matters, issued a report about *The Issue of Regulation and Prosecution of Blasphemy, Religious Insult, and Incitement to Religious Hatred*. The report noted that, in Europe, blasphemy is an offense in Austria, Denmark, Finland, Greece, Italy, Liechtenstein, the Netherlands and San Marino. In addition, "Religious Insult" is a criminal offense in Andorra, Cyprus, Croatia, the Czech Republic, Denmark, Finland, Germany, Greece, Iceland, Italy, Lithuania Norway, the Netherlands, Poland, Portugal, Slovakia, Spain and Switzerland.

► **Britain**, for example, abolished the common law offences of blasphemy and blasphemous libel in England and Wales in 2008. But in 2006 the British government enacted the *Racial and Religious Hatred Act*, which created a new crime of intentionally stirring up religious hatred against people on religious grounds. The new law has led to zealotry bordering on the irrational.

- In Nottingham, for example, the Greenwood Primary School cancelled a Christmas nativity play because it interfered with the Muslim festival of Eid al-Adha.
- In Scarborough, the Yorkshire Coast College removed the words Christmas and Easter from their calendar not to offend Muslims.
- In Scotland, the Tayside Police Department apologized for featuring a German shepherd puppy as part of a campaign to publicize its new non-emergency telephone number. As Islamic legal tradition holds that dogs are impure, the postcards used in the campaign were potentially offensive to the city's 3,000-strong Muslim community.
- In Glasgow, a Christian radio talk show host was fired after a debate between a Muslim and a Christian on whether Jesus is "the way, the truth and the life."
- In Birmingham, two Christians were told by police "you cannot preach here, this is a Muslim area."
- In Cheshire, two students at the Alsager High School were punished by their teacher for refusing to pray to Allah as part of their religious education class. Also in Cheshire, a 14-year-old Roman Catholic girl who attends Ellesmere Port Catholic High School was branded a truant by teachers for refusing to dress like a Muslim and visit a mosque.
- In Liverpool, a Christian couple was forced to sell their hotel after a female Muslim guest accused the pair of insulting her during a debate about Islam.
- In London, Rory Bremner, a political comedian, said that every time he writes a sketch about Islam, he fears that he is signing his own death warrant. At the same time, Scotland Yard says that Muslims who launch a shoe at another person are not committing a crime because the practice is Islamic symbolism.

In recent months, however, Muslims have been lobbying to reinstate blasphemy laws in Britain. A petition reportedly sent to British Prime Minister David Cameron reads: "It is axiomatic that Great Britain is a key player in global harmony. British parliamentarians have made outstanding progress in eradicating racism, anti-Semitism, discrimination, inequalities and other factors causing hurt to all citizens. The trust and hope of millions of British Muslims is placed in yourselves as representatives and Members of Parliament to call for changes in the law to protect the honor of Faith Symbols of Islam and other faiths." In February 2012, it emerged that a Muslim activist group with links to the Muslim Brotherhood had asked the British government to restrict the way the British media reports about Muslims and Islam. More recently, a Muslim lobbying group called ENGAGE launched an exhibition and a month-long campaign "Islamophobia Awareness Month," highlighting the spread of "Islamophobia" in Britain. The exhibition was held in the British Parliament and ENGAGE activists pressed Members of Parliament to strengthen the existing religious hatred law to provide more protections for Muslims.



► In **Ireland**, a new blasphemy law went into effect in January 2010. The *Irish Defamation Act*, which created the crime of blasphemous libel, makes "publication or utterance of blasphemous matter" punishable by a fine of up to €25,000 (\$32,500). According to the *Irish Times*, Ireland's blasphemy law is being cited by Islamic states "as justification" for persecuting religious dissidents. Pakistan, for example, has cited the Irish statute at the United Nations to support its own blasphemy laws.

► In **Denmark**, blasphemy is outlawed by paragraph 140 of the penal code, which states: "Anyone who publicly mocks or insults the tenets of faith or worship of any religious community existing in this country legally will be punished by fine or imprisonment for up to four months." The law has not been used since 1938. Measures were proposed in 2004 to abolish the blasphemy article, but the proposals were not adopted and the law remains on the books. The rules against hate speech and racism are set down in the infamous paragraph 266b of the Danish penal code, which states: "Whoever publicly, or with intention to disseminating in a larger circle makes statements or other pronouncements, by which a group of persons is threatened, derided or degraded because of their race, color of skin, national or ethnic background, faith or sexual orientation, will be punished by fine or imprisonment for up to two years." Free speech advocate Lars Hedegaard was prosecuted under this statute for remarks made to a blogger in December 2009 criticizing Islam. He was finally acquitted by the Danish Supreme Court in April 2012, which ruled that it could not be proven that he intended the statements to be published. Also in Denmark, Jesper Langballe, a Danish politician and Member of Parliament, was found guilty of hate speech in December 2010 for saying that honor killings and sexual abuse take place in Muslim families. Langballe was denied the opportunity to prove his assertions: under Danish law, it is immaterial whether a statement is true or false. All that is needed for a conviction is for someone to feel offended. Langballe was summarily sentenced to pay a fine of 5,000 Danish Kroner (\$850) or spend ten days in jail.

► In **Finland**, blasphemy is covered by Section 10 of Chapter 17 of the Criminal Code. In March 2009 a politician and well-known political commentator, was taken to court on charges of "incitement against an ethnic group" and "breach of the sanctity of religion" for saying that Islam is a religion of pedophilia. A Helsinki court later dropped the charges of blasphemy but ordered Halla-aho to pay a fine of €330 (\$450) for disturbing religious worship. The Finnish public prosecutor, incensed at the court's dismissal of the blasphemy charges, appealed the case to the Finnish Supreme Court. In June 2012 the Supreme Court found Halla-aho guilty of both disturbing religious worship and ethnic agitation.

► In **Germany**, blasphemy is covered by chapter 11, article 166 of the *German Criminal Code* (Strafgesetzbuch), which states: "Whoever publicly or by dissemination of writings defames, in a manner suitable to disturb the public peace, the substance of the religious or world view conviction of others, shall be fined or imprisoned for up to three years." In February 2006, a German political activist received a one year suspended jail sentence and 300 hours of community service for breaching article 166. He had had rolls of toilet paper with the words "Koran, the Holy Koran" printed on them and distributed to mosques and media outlets. This followed the London bombings in July 2005 and Manfred claimed his motives were "to find out who is on whose side in today's Germany."

► In **Austria**, where the government of Saudi Arabia has officially opened the King Abdullah International Center for Inter-Religious and Inter-Cultural Dialogue (KAICIID) to "foster dialogue" between the world's major religions in order to "prevent conflict," critics say that KAICIID's work will parallel long-standing efforts by the Organization of Islamic Cooperation (OIC), a bloc of 57 Muslim countries, to pressure Western countries into making it an international crime to criticize Islam or Mohammed -- all in the name of "religious tolerance." This was effectively confirmed by the Secretary General of the Organization of Islamic Cooperation (OIC), Ekmeleddin Ihsanoglu, who spoke at the inauguration ceremony of KAICIID in downtown Vienna on November 26. Ihsanoglu declared: "Islamophobia leads to hate crimes and as such, it generates fear, feelings of stigmatization, marginalization, alienation and rejection. The West must define hate crimes broadly and address the information deficit as well as enact adequate legislation and implement this legislation effectively. In conjunction with national legislation, they should also implement international commitments and agreed norms." By Soeren Kern [*S. Kern is a Senior Fellow at the New York-based Gatestone Institute. He is also Senior Fellow for European Politics at the Madrid-based Grupo de Estudios Estratégicos*]. <http://www.gatestoneinstitute.org/3474/blasphemy-laws-europe>

#### VATICAN - «Éduquer les jeunes au patrimoine anthropologique et spirituel»

*Le 13 décembre 2012, le pape Benoit XVI a adressé un discours aux six nouveaux ambassadeurs près le Saint-Siège (Guinée, Grenadines, Niger, Zambie, Thaïlande, Sri Lanka), sollicitant les gouvernements à un engagement plus poussé dans le domaine de l'éducation intégrale de la personne. En voici des extraits (L'Osservatore romano, 14 décembre 2012) :*

(...) L'éducation se fait aujourd'hui dans des contextes où l'évolution des modes de vie et de connaissance crée des ruptures humaine, culturelle, sociale et spirituelle inédites dans l'histoire de l'humanité. Les réseaux sociaux ont tendance à substituer les espaces naturels de société et de communication en devenant souvent l'unique référence de l'information et de la connaissance. La famille et l'école ne semblent plus être le terreau fertile premier et naturel où les jeunes générations puisent la sève nourricière de leur existence. Par ailleurs, dans les domaines scolaire et académique, l'autorité des enseignants et des professeurs est remise en cause et, malheureusement, la compétence de certains d'entre eux n'est pas exempte de partialité cognitive et de carence anthropologique, excluant ou diminuant ainsi la vérité sur la personne humaine. Celle-ci est un être intégral, et non pas une somme d'éléments qu'on peut isoler et manipuler selon son goût. L'école et l'université semblent être devenues incapables de projets créateurs portant en eux une téléologie transcendantale apte à séduire les jeunes dans leur être profond, si bien que ceux-ci, néanmoins inquiets pour leur avenir, sont tentés par le moindre effort, le minimum suffisant et le succès facile utilisant parfois de manière inappropriée les possibilités offertes par la technologie contemporaine.(...)

«La vraie dignité de l'homme et son excellence résident dans ses mœurs, c'est-à-dire dans sa vertu; la vertu est le patrimoine commun des mortels, à la portée de tous, des petits et des grands, des pauvres et des riches» (*Rerum novarum*, 20). J'invite donc vos gouvernements à contribuer avec courage à l'avancée de notre humanité en favorisant l'éducation des nouvelles générations grâce à la **promotion d'une saine anthropologie**, base indispensable pour toute éducation authentique, et conforme au patrimoine naturel commun. Cette tâche pourrait passer d'abord par une réflexion sérieuse sur les différentes problématiques existant dans vos pays respectifs où certaines options politiques ou économiques peuvent éroder sournoisement vos propres **patrimoines anthropologiques et spirituels**. Ceux-ci ont passé au tamis des siècles et se sont constitués patiemment sur des bases qui respectent l'essence de la personne humaine dans sa réalité plurielle tout en demeurant en parfaite syntonie avec l'ensemble du cosmos. J'invite encore vos gouvernants à avoir le courage de travailler à la consolidation de l'autorité morale - comprise comme appel à une cohérence de vie - nécessaire pour une véritable et saine éducation des jeunes générations.

Le **droit à une éducation aux justes valeurs** ne doit jamais être nié ou oublié. Le devoir d'éduquer à ces valeurs ne doit jamais être tronqué ou affaibli par un quelconque intérêt politique national ou supranational. C'est pourquoi, il est nécessaire d' **éduquer dans la vérité et à la vérité**. De nos jours, dire le vrai est devenu suspect, vouloir vivre dans la vérité semble suranné, et la promouvoir semble être un effort vain. Et pourtant, l'avenir de l'humanité se trouve également dans la relation des enfants et des jeunes avec la vérité: la vérité sur l'homme, la vérité sur la création, la vérité sur les institutions, etc. Avec **l'éducation à la rectitude du cœur et de la pensée**, les jeunes ont aussi besoin, aujourd'hui plus que jamais, d'être éduqués au sens de l'effort et de la persévérance dans les difficultés. Il faut leur apprendre que tout acte que pose la personne humaine doit être responsable et cohérent avec son désir d'infini, et que cet acte accompagne sa croissance en vue de la formation à une humanité toujours plus fraternelle et libérée des tentations individualistes et matérialistes (...).

## The European Countries

### **BELGIQUE / Cours de religion musulmane à l'école catholique**

Bruxelles, novembre 2012 - L'enseignement catholique a demandé de pouvoir à nouveau dispenser des cours de religion islamique, dans une perspective de dialogue inter-convictionnel à l'école. "Est-il juste, lorsqu'une majorité des élèves qui fréquentent une école catholique est de confession musulmane, de ne pas offrir le choix de suivre un cours de cette confession", a demandé Etienne Michel, directeur du SeGEC (Secrétariat général de l'enseignement catholique), dans son discours de clôture d'un congrès de trois jours sur les perspectives de l'enseignement catholique pour les dix prochaines années, à Louvain-la-Neuve. "Comment construire un vrai dialogue inter-convictionnel dans les écoles, sachant que la relégation du religieux dans la sphère privée n'offre aucune solution à l'égard des risques de dérive fondamentaliste ? Plutôt un vrai cours de religion, donné par quelqu'un de formé, que des discours simplistes tenus dans des arrière-salles de café", a plaidé Etienne Michel. Nombre de familles musulmanes inscrivent leur(s) enfant(s) dans des écoles de l'enseignement officiel, où les cours de religion musulmane peuvent être dispensés. Le directeur du SeGEC a également insisté sur la nécessité d'une évaluation formelle des enseignants, pour faire face aux évaluations informelles, "diffuses, permanentes, par l'intermédiaire du regard des élèves, de la direction, des parents, des autres enseignants". Il a aussi défendu le développement d'une centrale d'achat de l'enseignement catholique. Une asbl se met sur pied pour aider les écoles, confrontées à la complexité d'un nombre croissant de marchés publics, et demandeuses d'économies d'échelle. L'enseignement catholique scolarise un élève sur deux en Fédération Wallonie-Bruxelles. (Bruno Fahy) <http://www.skynet.be/actu-sports/actu/politique/article/921588/enseignement-catholique-veut-nouveau-pouvoir-dispenser-des-cours-religion-islamique>

## FRANCE / Faire place aux religions et au religieux dans l'Université

Alors que « les élèves rencontrent (...) des questions d'histoire des religions dans les programmes d'histoire des classes de sixième (...) et de cinquième (...), voire de seconde générale », il est temps, réclame un groupe d'universitaires dans cette lettre ouverte aux ministres de l'enseignement supérieur et de l'Éducation, « que l'Université française donne enfin une place réelle aux religions et au religieux dans les départements d'histoire ».

« Madame la Ministre de l'enseignement supérieur et de la recherche, Monsieur le Ministre de l'éducation, nous voudrions vous faire part d'un manque intellectuel et scientifique dans l'enseignement supérieur, qui a des conséquences manifestes dans l'enseignement secondaire.

On assiste à une focalisation croissante sur les questions religieuses et culturelles dans notre société laïque. Or, tout ceci croît sur un terreau d'ignorance entretenu par un jardinier pourtant rigoureux et sourcilieux. Et ce jardinier, c'est l'enseignement public français, laïc et scientifique, du secondaire au supérieur. En effet, l'enseignement laïc en France est loin d'aborder historiquement les religions. La laïcité à la française serait bien étrange pour un voyageur persan qui tenterait de comprendre sa logique et ses enjeux. L'observateur de Montesquieu aurait quelque difficulté notamment à saisir le paradoxe existant dans l'enseignement laïc et qui consiste à lutter contre tout obscurantisme en détournant le regard. Car l'institution publique française a purement et simplement rejeté aux marges de l'enseignement l'histoire des religions.

Pourtant, les choses avaient plutôt bien commencé au début de la III<sup>e</sup> République lorsqu'en 1886 on créa la cinquième section de l'École pratique des hautes études (Paris, Sorbonne), section appelée des « Sciences religieuses », dévolue à l'histoire des religions, donc à une connaissance scientifique nettement distincte des études de théologie. Malheureusement, après plus d'un siècle, il n'existe toujours pas de départements consacrés à ce domaine dans les universités publiques. Le plus regrettable est qu'il n'y a pas même d'historiens des religions recrutés à ce titre dans les départements d'histoire de ces universités !

Lors de la toute récente publication des postes de maîtres de conférences pour l'année 2012 sur le site gouvernemental Galaxie, deux profils universitaires seulement spécifiaient une étude de l'histoire religieuse (en sus de l'histoire politique ou culturelle) : ils portaient sur l'époque moderne et la toute fin du Moyen Âge. Pour ce qui est de l'Antiquité, sans surprise, l'essentiel des postes concernait l'histoire grecque et l'histoire romaine en général, c'est-à-dire sans spécification, comme pour mieux induire qu'il s'agit bien des deux piliers idéologiques de la République, d'ailleurs enseignés dans le secondaire à deux niveaux : en classe de sixième et de seconde générale. Or, l'enseignement supérieur, à la différence de l'enseignement secondaire, ne peut se contenter de participer à la formation du citoyen, il doit aussi ouvrir l'étudiant au monde historique le plus vaste possible.

On a dit et répété que le cœur du problème se situait au niveau de l'enseignement secondaire, sans jamais réellement évoquer l'enseignement supérieur (de la licence aux concours d'enseignement). La carence dans l'enseignement secondaire est indiscutable, mais pas seulement de la manière qu'on l'a cru, qui ne voulait souligner que l'absence d'enseignement du « fait religieux » – notion d'ailleurs plus phénoménologique qu'historique et anthropologique – dans les collèges et les lycées. Les élèves rencontrent pourtant bien des questions d'histoire des religions dans les programmes d'histoire des classes de sixième (histoire du judaïsme et du christianisme antique) et de cinquième (histoire de l'islam), voire de seconde générale (chrétienté médiévale). Le problème repose surtout sur le fait que les professeurs certifiés et agrégés nouvellement nommés n'ont bien souvent jamais suivi de cours universitaire dans ces domaines complexes – l'origine antique de systèmes religieux – non dépourvus d'enjeux. Le plus regrettable donc – nous y revenons –, ce n'est pas tant le défaut d'histoire des religions dans les programmes du secondaire que l'absence presque totale de cours de cette sorte dans les universités pour former les futurs enseignants à ces questions (comme cela se fait par exemple à l'Université de Lausanne depuis désormais vingt ans) !

Dans le cadre général d'une refondation de l'enseignement en France, repenser l'enseignement secondaire ne servirait à rien si, en amont, l'enseignement universitaire n'était pas ouvert à des domaines de connaissance et de recherche incontournables comme l'est l'histoire des religions. Ce domaine est d'autant plus incontournable que les religions se déclinent aussi au présent et qu'il importe d'en connaître l'histoire en exerçant simultanément le « regard éloigné » de l'anthropologue : c'est ainsi qu'on saisira au mieux les traits culturels les plus saillants, comme certains « tabous » qui suscitent encore les incompréhensions culturelles d'aujourd'hui, génératrices de xénophobie.

Madame la Ministre, Monsieur le Ministre, nous voulons attirer votre attention sur ce manque, afin que l'Université française donne enfin une place réelle aux religions et au religieux dans les départements d'histoire. Il n'est pas digne d'un grand pays intellectuel et scientifique comme la France que cet aspect de l'histoire soit maintenu dans l'obscurité, alors qu'il est en pleine lumière chez nos voisins européens et en Amérique du Nord : il est temps de faire de notre concept de laïcité un atout scientifique. Il est par ailleurs injustifiable de ne pas former largement à ces questions complexes des étudiants qui, pour certains, auront à les aborder face à des élèves avides de connaissances historiques rigoureuses dans ce domaine. Là réside, nous semble-t-il, le véritable esprit laïc. [suivent vingt signatures] <http://blogs.mediapart.fr/edition/les-invites-de-mediapart/article/191212/lhistoire-des-religions-absente-de-luniversite>

## FRANCE / Les Français et l'introduction du cours de Morale laïque

*Sondage : échantillon de 1004 personnes, représentatif de la population française âgée de 18 ans et plus.*

L'introduction de cours de « morale laïque » serait littéralement plébiscitée : 91 % des Français seraient ainsi favorables (dont 48 % « très favorables ») à ce qu'on enseigne aux enfants les principes et comportements du « vivre ensemble » dans notre société. Cette adhésion massive transcende les clivages partisans et cette mesure annoncée par le Ministre de l'Education, Vincent Peillon, constitue un projet fédérateur et consensuel. 95 % des sympathisants du PS et 89 % de ceux de l'UMP y seraient favorables. De la même façon, 91 % des catholiques soutiendraient l'instauration de cours de morale « laïque » soit exactement la même proportion que parmi les personnes se revendiquant sans religion. Si cette mesure est donc bien accueillie dans l'ensemble, l'intensité du soutien varie très sensiblement selon l'âge des interviewés : la proportion de « très favorables » passe en effet de 30 % parmi les moins de 35 ans, à 44 % parmi les 35/49 ans, puis à 57 % parmi les 50/64 ans et enfin à 64 % auprès des 65 ans et plus, générations en âge d'avoir connu les cours de morale dispensés jusque dans les années 60. Ce clivage générationnel explique que les parents d'enfants soient un peu moins très favorables (39 %, mais néanmoins 89 % de « favorables ») que les personnes sans enfants scolarisés (52 % de très favorables), parmi lesquelles les seniors sont surreprésentés. On constate également que les cadres supérieurs, davantage adeptes du libéralisme culturel, se distinguent par un niveau d'adhésion inférieur à la moyenne. 81 % se disent favorables à l'introduction de cours de morale à l'école contre 93 % des employés et 90 % des ouvriers. On notera enfin que le soutien est particulièrement fort (57 % de « très favorables ») parmi les habitants de l'agglomération parisienne, où la question du vivre ensemble se pose avec davantage d'acuité qu'en province où « seuls » 46 % des habitants seraient très favorables à cette initiative.

[http://www.ifop.fr/?option=com\\_publication&type=poll&id=1970](http://www.ifop.fr/?option=com_publication&type=poll&id=1970)

### ■ Un observatoire sur les libertés de religion

Un observatoire sur le pluralisme dans le monde a été lancé à Paris pour participer à la lutte contre l'intolérance avec des évaluations scientifiques par pays diffusées sur un site internet trilingue. L'Observatoire Pharos, en partie financé par le ministère français des Affaires étrangères, a mis en ligne ses conclusions concernant 12 pays et doit rendre public une quarantaine d'autres évaluations (sur la France et les Etats-Unis notamment) d'ici la fin de l'année 2012. Pour chaque pays, le site [www.observatoirepharos.com](http://www.observatoirepharos.com) dresse un "état des lieux" du pluralisme, donne les dernières actualités sur le sujet et fournit des informations générales en français, arabe et anglais en s'appuyant sur les travaux de diplomates, de juristes, d'universitaires. L'observatoire a pour objectif d'évaluer si les droits des citoyens sont respectés quelle que soit leur appartenance culturelle ou religieuse et de diffuser cette évaluation. "Il y a toujours eu besoin d'être vigilant sur la question de l'intolérance", a déclaré l'académicienne et juriste Mireille Delmas-Marty qui préside l'Observatoire. "Mais il y a peut-être une urgence particulière à cause de l'effet paradoxal de la mondialisation qui favorise à la fois une tendance à l'uniformisation du monde, notamment marchand, et une crispation identitaire en retour", a-t-elle ajouté. "Le but n'est ni de dénoncer ni de donner des leçons, mais d'essayer d'éclairer la situation et de montrer sa complexité", a expliqué Mme Delmas-Marty.

[http://www.atlasinfo.fr/Un-observatoire-pour-defendre-la-liberte-religieuse\\_a34310.html](http://www.atlasinfo.fr/Un-observatoire-pour-defendre-la-liberte-religieuse_a34310.html)

## GERMANY / Islamic Religious Education

A few weeks ago, a new school subject was introduced in the German state of North Rhine-Westphalia: Islamic religious education. The new subject is a provisional arrangement and is not uncontroversial. Since the beginning of this school year, 2,500 of the 320,000 Muslim school pupils in the German state of North Rhine-Westphalia have been receiving faith-based "Islamic religious education" for the first time in the history of education in Germany. The Am Domhof Catholic primary school in Bad Godesberg, a suburb of Bonn, at which Bauknecht teaches, is one of the first 33 schools to offer the new subject. The law introducing the subject was passed in December 2011 by the Social Democrat–Green coalition in the state, with the support of the opposition Christian Democrats. The move has widespread support, although there's annoyance over the organisational model that the government has introduced. This model features an advisory council, and that has been criticised above all by those who have been campaigning for Islamic religious education for years. (by Ellen Hoffers)

Read more: [http://www.euro-islam.info/category/news-by-issue/education\\_and\\_schooling/](http://www.euro-islam.info/category/news-by-issue/education_and_schooling/)

### ■ Cours de Théologie islamique dans cinq Universités

Avec l'objectif de former des théologiens capables d'élaborer une théologie musulmane « allemande » ou « européenne », cinq universités – Francfort-Giessen, Erlangen-Nuremberg, Tübingen, Osnabrück et Münster –, en partenariat, viennent d'ouvrir les premiers cursus de théologie islamique sur le modèle de ceux existant de longue date pour les théologies catholique et protestante. L'initiative vise à traduire dans les faits les



recommandations du Conseil scientifique allemand, qui s'est prononcé en janvier 2010 pour le «développement de la théologie et des sciences liées aux religions à l'université» (cf. *EREnews*, 2010/1, 6). L'objectif est double : fournir les 4000 à 5000 professeurs de religion musulmane dont vont avoir besoin dans les années qui viennent les établissements scolaires publics, mais aussi développer une théologie musulmane allemande capables un jour de «rivaliser» avec les cheikhs qatariens, saoudiens ou égyptiens en vogue sur le Web musulman. Une gageure : à la faculté de théologie islamique à l'université d'Erlangen il manque toujours un professeur capable d'enseigner le Coran et les hadiths «dans une lecture contextualisée», non exclusivement littérale... La première difficulté pratique est l'éclatement de la communauté musulmane et l'absence d'autorité religieuse en son sein. Les cursus se mettent en place dans un contexte de méfiance entre universités soucieuses de garder un haut niveau d'exigences académiques et associations musulmanes désireuses d'un droit de regard sur le contenu des enseignements, et surtout sur le choix de ceux qui les délivreront. «Dans la phase de transition actuelle, les universités recrutent des personnes insuffisamment qualifiées», regrette Selçuk Dogruer, responsable du dialogue interreligieux au Ditib (association communautaire turque en lien étroit avec le ministère de la religion à Ankara) dans le Land de Hesse. Les universités allemandes pensent jouer le rôle de «pilotes», estime Mathias Rohe, professeur de droit, très impliqué dans la création de la faculté de théologie islamique à l'université d'Erlangen : «Si nous montrons que nous n'éduquons pas des terroristes mais des théologiens musulmans, d'autres se diront : pourquoi pas nous?» (par Anne-Bénédicte Hoffner, dans *La Croix*, 14/11/12, pp.17-18).

### ■ En Allemagne, une école des « trois religions »

Le diocèse d'Osnabrück (Land de Basse-Saxe) annonce sur son site Internet l'ouverture d'une école unique en son genre: baptisée « École primaire Trois religions », elle accueille en cette rentrée 22 élèves (35 sont inscrits pour l'année prochaine) sur le site de l'ancienne école Saint-Jean. «Chaque lundi, durant une heure et demie, les enfants sont séparés. Les huit petits musulmans se rendent au cours de religion islamique, les deux élèves juifs au cours de judaïsme. Pour les autres, un enseignement de religion chrétienne est dispensé par une enseignante catholique », rapporte l'AFP. «L'objectif n'est pas de niveler les différences religieuses », assure Winfried Verburg, le responsable du service éducation du diocèse, à l'origine du projet. «Nous voulons que les enfants apprennent à vivre ensemble et à cohabiter en paix malgré leurs différences religieuses». L'idée a vu le jour il y a trois ans alors que la survie de l'école catholique était menacée en raison du trop faible nombre d'enfants catholiques inscrits. Le diocèse a alors décidé de monter un nouveau projet, rapporte l'AFP.

### GB-UK / Paganism has been included in an official school religious education syllabus

Cornwall Council has told its schools that pagan beliefs, which include witchcraft, druidism and the worship of ancient gods such as Thor, should be taught alongside Christianity, Islam and Judaism. The requirements are spelled out in an agreed syllabus drawn up by Cornwall's RE advisory group. It says that from the age of five, children should begin learning about standing stones, such as Stonehenge. At the age of 11, pupils can begin exploring 'modern paganism and its importance for many in Cornwall'. The syllabus adds that areas of study should include 'the importance of pre-Christian sites for modern pagans'. And an accompanying guide says that pupils should 'understand the basic beliefs' of paganism and suggests children could discuss the difficulties a practising pagan pupil might face in school.

But the council's initiative has dismayed some Christian campaigners, who are alarmed that a religion once regarded as a fringe eccentricity is increasingly gaining official recognition. Critics point out that according to the council's own estimates there are only between 600 and 750 pagans in Cornwall out of a total population of 537,400. Mike Judge, Christian Institute spokesman, said: 'Religious education is squeezed already – there's barely enough time to cover Christianity and the other major religions. 'Introducing paganism is just faddish and has more to do with the political correctness of teachers than the educational needs of children.' However, Neil Burden, the council's cabinet member for children's services, said that the move would give children 'access to the broad spectrum of religious beliefs'.

The council said the teaching of Christianity still accounted for nearly two-thirds of religious education in its schools. Paganism encompasses numerous strands, from druids, who believe themselves to be practitioners of the ancient faith of pre-Christian Britain, to wiccans – modern witches who gather in covens – and shamans, who engage with the spirit of the land. Cornwall Council's initiative follows the 2010 decision by the Charity Commission to recognise druidism as a religion. Jailed druids and pagans are also now allowed to take twigs or 'magic wands' into their cells, although they are barred from wearing a hooded robe. According to the 2001 national census, there are about 40,000 pagans in England and Wales, though some estimate that the true figure is now far higher. <http://www.dailymail.co.uk/news/article-2129821/And-double-maths--paganism-Schools-told-witchcraft-druids-RE-syllabus.html#ixzz2Cqee4IRK>

### ■ Selection by religion «should be banned in State schools»

Faith schools should be banned from selecting pupils on Religious grounds because current admissions rules create community segregation, it is claimed today. State-funded Christian, Jewish, Muslim and Sikh

schools should be required to treat applications from non-religious families the same as those from believers, according to campaigners. The comments came as a national survey found that almost three-quarters of adults were in favour of an overhaul of rules on faith school admissions. Some 73 per cent of adults polled by ComRes said that primaries and secondaries should be banned from discriminating "against prospective pupils on religious grounds". Fewer than a fifth of the 2,000 people surveyed agreed with current rules. The survey – commissioned by the Accord Coalition – comes just days before parents in Richmond, west London, are due to make appeals to the High Court as part of a long-running fight against the opening of a new Roman Catholic school in the borough. But any changes to faith school admissions rules are likely to be strongly resisted by religious leaders. <http://www.telegraph.co.uk/education/educationnews/> (by G. Paton, *The Telegraph*, 12 November 2012)

#### ■ «Father has no 'sacred right' over education of children»

"The days are gone when fathers held exclusive power over their children's education, a judge ruled yesterday in rejecting the objections of an ultra-orthodox Jewish father to his ex-wife's choice of schools for their children". Lord Justice Munby said the father's religious beliefs could not prevail over the right of his children to be educated to the point where they could decide on their own futures. Both parents are part of the Chareidi community, the most conservative form of orthodox Judaism, in north London, but the mother wants the children to go to orthodox, not ultra-orthodox, schools. She said it would give them "infinitely superior opportunities". Giving reasons for rejecting the father's appeal, Lord Justice Munby, sitting with Lord Justice Maurice Kay and Sir Stephen Sedley at the Civil Court of Appeal, said the dispute came down to whether the mother's views on education should prevail over the father's arguments based on his way of life. He said the historic view that fathers had a "sacred right" over a child's education and upbringing did not reflect the modern world. He acknowledged that the education issue was of "transcendental importance" to the Chareidi community but said it was a fundamental value of modern English society that every child should have equality of opportunity. Lord Justice Munby added that it was society's objective to ensure that every child grows into adulthood equipped to decide what kind of life they want to lead. (Graeme Paton, *The Telegraph*, 5 October 2012 - <http://www.telegraph.co.uk/education/educationnews/9588231/Father-has-no-sacred-right-over-education-of-children-rules-judge.html>).

#### ■ Catholic Schools more ethnically diverse and higher performing than National Averages

"Today, 26 November, the Catholic Education Service launched its Digest of 2012 Census Data for Schools and Colleges. The data shows the prominent role of Catholic education in England and Wales with 2257 Catholic schools and colleges educating 838,756 pupils and employing 52,436 Teachers and 39,102 support staff. The finding builds upon previous years' censuses which ask all Catholic schools and colleges in England and Wales to provide data on the number, Catholicity and social background of their pupils and teachers. The data shows a number of positives:

20% of pupils at Catholic secondary schools live in the most deprived areas (17% nationally)

Catholic schools are more ethnically diverse than national averages (33.5% of Catholic primary school pupils are from ethnic minority backgrounds compared with 27.6% nationally)

The Catholicity of both the pupil and teacher population has risen slightly from previous years with 71% of pupils and 55.6% of teachers at Catholic schools stated as Catholic. Additional research into school performance continues to show that Catholic schools and colleges are outperforming national averages:

74.7% of Catholic primary schools have Ofsted grades of good or outstanding (64% nationally)

At age 11, Catholic schools outperform national average English and Maths SATs scores by 6%

At GCSE, Catholic schools outperform the national average by 4.9%.

Bishop Malcolm McMahon OP, Chairman of the Catholic Education Service said: "We are very pleased to welcome these figures which show the enormous and important contribution that Catholic education makes to the common good of our society. The strength of our Catholic sector is based upon the respect for the individual, as a Child of God. Our Catholic schools continue to be a reflection of the diverse communities which we serve." The Census return rate from Catholic schools and colleges was 98%.

<http://www.catholic-ew.org.uk/Home/News-Releases/Education-Census>

#### LIECHTENSTEIN / L'Eglise catholique et l'Etat vers la séparation

La principauté du Liechtenstein et le Saint-Siège ont achevé les négociations en vue d'un nouveau concordat sur les relations Eglise-Etat. La signature de l'accord devrait intervenir au début décembre, communique le gouvernement du Liechtenstein. Le parlement de la Principauté débat de cet accord lors d'une séance extraordinaire convoquée le 15 novembre 2012. Le point principal de ce nouvel accord est que *la religion catholique n'est plus définie comme Eglise nationale*. Cette modification constitutionnelle ouvre la voie à l'égalité des religions. Elle signifie aussi que l'Eglise catholique abandonne les privilèges liés à son statut de religion d'Etat.

La nouvelle réglementation doit codifier notamment **la question de l'enseignement de la religion** dans les écoles ainsi que celle du financement des communautés reconnues. Le gouvernement de la principauté propose l'introduction d'un impôt ecclésiastique pour les religions reconnues. <http://info.catho.be/2012/11/15/>

#### LUXEMBOURG / **Evolutions des relations entre Pouvoirs publics et Communautés religieuses**

Daté Octobre 2012, a paru le *Rapport du Groupe d'Experts chargé de réfléchir sur l'évolution future des relations entre les Pouvoirs publics et les Communautés religieuses ou philosophiques au Grand-Duché de Luxembourg*, édité par le Ministère d'Etat – Département des Cultes, pages 132. Après avoir fait état des différents statuts des cultes en Europe, de leur financement, le Rapport analyse, dans le cadre du Droit européen, la question de l'enseignement de la religion (pp. 113ss). Parmi les « propositions » avancées pour faire évoluer le système, le Rapport souligne (pp.117-118) :

- *Les programmes des cours de religion dans un souci de prise en compte du pluralisme religieux ont un **caractère interconfessionnel**. Leur contenu est fixé dans le cadre d'une négociation impliquant les parents d'élèves, les cultes concernés et les représentants de l'administration. Les enseignants actuels seraient maintenus dans leurs fonctions. Les nouveaux enseignants pourraient être proposés par une commission formée par des membres représentant l'administration, les associations de parents d'élèves et les religions. Cet enseignement religieux interconfessionnel se ferait dans le respect des diverses traditions religieuses présentes dans les établissements concernés en prenant en compte la diversité des convictions (humanisme, christianisme, judaïsme, islam).*
- *Les cours de religions sont remplacés par des **cours de culture religieuse** présentant de manière distanciée et non confessionnelle les doctrines, les croyances et les expressions religieuses.*
- *Les cours de religion confessionnels sont remplacés par des **cours d'éveil culturel et religieux**. Les élèves s'y inscrivent en dehors de toute affiliation religieuse. L'objectif serait de permettre aux élèves de s'interroger sur le sens de leur existence, de formuler leurs propres opinions et de vivre dans la société dans le respect des autres. Le cours d'éducation aux valeurs, organisé au Neie Lycée depuis 2005, constituerait un modèle à cet égard. Le rapport concernant cette expérience publié en février 2011 fait état d'un bilan globalement positif, tant en matière de connaissances acquises par les élèves que de satisfaction des différents acteurs impliqués Il recommande de développer la réflexion autour de l'évolution des cours de religion et de formation morale dans l'enseignement luxembourgeois.*

[Voir le texte intégral du Rapport : [http://www.cathol.lu/IMG/pdf/rapport\\_groupe\\_experts.pdf](http://www.cathol.lu/IMG/pdf/rapport_groupe_experts.pdf)]

#### NETHERLAND / **The Anti-Racism Commission will prepare a monitoring Report**

Strasbourg, 09.10.2012 - A delegation of the European Commission against Racism and Intolerance (ECRI) visited the Netherlands from 24 to 28 September 2012 as the first step in the preparation of a monitoring report. During its visit, ECRI's delegation gathered information on the implementation of the recommendations it made to the authorities in its 2008 report and discussed new issues that have emerged since. The delegation held meetings in The Hague, Rotterdam and Utrecht with representatives of all relevant ministries and other competent authorities, independent experts and NGOs. Following this visit, ECRI will adopt a report to be published in 2013 in which it will make a fresh set of recommendations on measures to be taken by the authorities to address racism, racial discrimination, xenophobia, antisemitism and intolerance in the country. Among these, three will be revisited in two years' time as part of an interim follow-up procedure. <http://www.coe.int/t/dghl/monitoring/ecri/Library/PressReleases/>

#### PORTUGAL / **The Anti-Racism Commission will prepare a monitoring Report**

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#### RUSSIA / **Islam comes to the classroom in Russia's Chechnya**

This year, Russian schools started offering courses in the history of world religions, like Orthodox Christianity and Buddhism; a course on secularism is also offered, reflecting attitudes fostered during the era of the

communist Soviet Union. In Chechnya the lines between history of religion and religious education are being blurred. Dzhabrailov, who says he is deputy director of his school's spiritual-moral department, says the programme is implemented in Chechnya with materials prepared by local religious leaders. Although officially not mandatory, students and teachers say all pupils are obliged to take the course on Islam, which focuses on the history of Islam and how to behave as a Muslim. Russian media reported that between 99 percent and 100 percent of Chechen students are taking the class. [<http://www.reuters.com/article/2012/10/22/us-russia-chechnya-islam-idUSBRE89L0BQ20121022>] (25/10/12)

**The fundamentals of religion in all schools.** President Vladimir Putin on Monday [Dec. 31, 2012] signed new legislation prescribing norms for all levels of education and setting new rules for teachers' salaries and school fees, a statement on the Kremlin's website said. The law will come into effect Sept. 1, 2013. It was approved by the State Duma on Dec. 21, and by the Federation Council on Dec. 26. The new legislation brings about a number of changes for teachers, stipulating that the minimum salary for teachers will now be directly tied to the economy of the region where they work, with the salary required to be at least the average for that region, RIA-Novosti reported. (...) Apart from changes for teachers, the law makes a course on the fundamentals of religion mandatory in all schools. (*The Moscow Times*, December 31, 2012) <http://www.themoscowtimes.com/news/article/putin-approves-new-education-law/473783.html>

#### SWEDEN / **When 'non-confessional school' means 'anti-confessional education'**

Stockholm, 27 November 2012 - Two Government ministers in Sweden have criticised the decision of the National Agency for Education (NEA) to ban all references to 'God' and 'Jesus' during school Advent services. The NEA issued new guidelines stating that whilst it is possible for schools to have a Christmas service in church, religious content could not be included since Sweden's schools were "non-confessional". The agency's Anna Ekström and Claes-Göran Aggebo wrote in the Dagens Nyheter daily on Sunday: "That schools are non-confessional means that there can't be any religious elements such as prayer, blessings or declarations of faith in education. Students should not have to be subjected to religious influence in school." "The agency has decided that it is possible to have an end of term service in church and that a pastor can be in attendance. The demand is that there should be no confessional element." But Social Minister and Christian Democrat leader Göran Hägglund disagreed stating that pupils should not be forbidden from singing hymns at advent services or graduation ceremonies. He added: "There's no reason to protect our children from our traditions and our cultural heritage. 'I'm tired of having this discussion two times a year. It has to be okay to sing a hymn in connection with something as solemn as a graduation ceremony.'" <http://www.christianconcern.com/our-concerns/social/ministers-criticise-agency%E2%80%99s-decision-to-exclude-god-from-school-advent-services>

#### Dans le monde

#### QUEBEC / **Éthique et culture religieuse : la Cour d'appel donne raison au Ministère**

Montréal, 4 décembre 2012 - La Cour d'appel donne raison au ministère de l'Éducation en ce qui concerne le programme Éthique et culture religieuse, dans une autre cause qui l'opposait cette fois à une école secondaire privée catholique, Loyola High School. Dans cette autre cause portant sur le programme Éthique et culture religieuse, sur lequel la Cour suprême s'est déjà prononcée plus tôt cette année, la Loyola High School demandait d'être exemptée d'enseigner le programme établi par le ministère pour pouvoir y substituer son propre programme.

**Refus d'exemption** - En 2008, la ministre de l'Éducation de l'époque, Michelle Courchesne, avait refusé la requête d'exemption de cette école privée catholique, arguant notamment que le programme proposé par l'école Loyola n'était pas équivalent. Après avoir analysé le programme de rechange proposé par Loyola, le ministère avait estimé que son volet éthique était axé sur l'enseignement de la morale catholique et que l'étude des religions annoncée semblait en fait se réaliser dans une perspective catholique. Devant le refus de la ministre de lui accorder une exemption, l'école s'était adressée à la Cour supérieure. En juin 2010, la Cour supérieure avait annulé la décision de la ministre et avait autorisé l'école Loyola à y substituer son propre programme. La Cour d'appel a finalement infirmé, mardi, la décision de la Cour supérieure et a confirmé la décision initiale de la ministre de l'Éducation.

« Le programme proposé par Loyola semble viser l'enseignement d'un contenu similaire à celui de la ministre, mais la perspective d'enseignement est sans contredit confessionnelle », écrit le juge Jacques R. Fournier, au nom des deux autres juges Allan R. Hilton et Richard Wagner. « Je suis d'avis que la décision de la ministre de refuser la demande d'exemption fait partie des issues possibles acceptables pouvant se justifier au regard des faits et du droit. Les motifs donnés ne sont pas de « simples prétextes ». Ils sont transparents et intelligibles et ne sont pas étrangers aux objectifs poursuivis par le législateur », écrit encore le juge Fournier. « En somme, la ministre refuse l'exemption, car l'approche du programme Loyola est



confessionnelle. Or le programme ECR remplace l'enseignement religieux, passant d'un enseignement essentiellement confessionnel à un enseignement laïque », conclut-il dans un jugement d'une quarantaine de pages. Il se dit donc d'avis que la décision de la ministre « est de nature discrétionnaire, qu'elle est raisonnable » et n'avait pas à être infirmée par le tribunal de première instance.

**Une autre cause** - En février dernier, la Cour suprême du Canada s'était penchée sur le programme Éthique et culture religieuse, dans une autre cause opposant des parents à la Commission scolaire Deschênes de Drummondville. La Cour suprême avait estimé que le programme ne contrevenait pas à la Charte canadienne des droits et libertés et que le fait d'enseigner aux enfants les préceptes des grandes religions du monde ne porte pas atteinte à leur propre liberté de religion ni à celle de leurs parents. *La Presse canadienne*, 5 décembre 2012.

### En bref - Flash

AUSTRALIA – “**Faith in schools: the dismantling of Australia’s secular public education system**”. The separation of Church and State Schools was the theme of a conference hosted in Brisbane by the Humanist Society of Queensland on the weekend of 13-14 October 2012. With conference speakers including academics and representatives of teacher and parent groups, the conference focused on four key areas of concern: 1. Religious instruction classes conducted during school hours – 2. Chaplains in state schools – 3. State funding for religious schools – 4. The teaching of creationism and/or intelligent design as “science” in the science classroom. [An opinion by Chris Stevenson, in “ABC Religion and Ethics”, 22 Oct 2012]. *Read more:* <http://www.abc.net.au/religion/articles/2012/10/22/3615647.htm>

AZERBAIJAN – “As the best interests of the child shall be a primary consideration, as stipulated in Article 3 of the UN Convention on the Rights of the Child, the balanced approach in stipulating the religious education of children is to secure a broad and objective religious education in public schools in accordance with the underlying principles of the right to education and the right to freedom of expression and respect for family and private life. These requirements shall be taken into account when drafting provisions related to religious education of the child” (No.60). [from *Joint Opinion on the Law on Freedom of religious Belief of the Republic of Azerbaijan*, by **The Venice Commission and The OSCE/ODIHR**, adopted at his 92<sup>nd</sup> Plenary Session, 12-13 October 2012]. [www.venice.coe.int/](http://www.venice.coe.int/)

BELGIUM - **A Belgian court in the city of Antwerp** has forced a Jewish Orthodox school for girls, affiliated with the Belz Hasidic dynasty, to admit the two sons of a radical anti-Zionist haredi man, local and Jewish media worldwide report. The ruling ends a long saga in which the city's different Jewish schools refused to accept the sons of Moshe Aryeh Friedman, although most educational institutions in Belgium – including the Jewish Orthodox ones – are subsidized by the Flemish Ministry of Education and therefore subjected to the laws of the state. <http://www.ynetnews.com/articles/0,7340,L-4327683,00.html>

ENGLAND and WALES - Senior officials in the Catholic Education Service, responsible for the schooling of more than 800,000 children in England and Wales, issued a public snub to the Government's favoured schools programme, effectively ruling out future involvement in the scheme. Greg Pope, deputy director of the service, said that the cap would force schools to turn pupils away because they were Catholics – while admitting others because they were not. He said he was “intrigued” by the idea of free schools and would be interested in pursuing it were it not for the “barriers” to the Church's involvement. He was speaking as the service published its annual “census”, showing that number are up on last year, particularly in primary schools. There are 838,756 children being taught in 2,257 Catholic schools in England and Wales – one in 10 of all schools. (by John Bingham, *The Telegraph*, 28 Nov 2012). <http://www.telegraph.co.uk/news/religion/9704078/Catholic-Church-snub-to-Michael-Goves-flagship-free-schools-plans.html>

ESPAÑA - Texto del Manifiesto de la Campaña 2012 **Por una Escuela Pública Laica**. «Religión fuera de la Escuela y Orientaciones a la Comunidad Educativa». Documento con fecha domingo, 30 de septiembre de 2012. Publicado el domingo, 02 de diciembre de 2012. Autor: Autores varios (¿!). Fuente: <http://www.laicismo.org/detalle.php?pk=17058#cabecera>

FRANCE - **Un observatoire de la laïcité** Paris 10 déc.2012 - C'est ce qu'annonce un communiqué de l'Elysée, selon lequel le président "a saisi l'occasion [de la remise de la légion d'honneur au sociologue des religions Emile Poulat ] pour rappeler que la loi de 1905 permet de répondre aux enjeux du temps présent et il a annoncé la mise en place en 2013 de l'Observatoire national de la laïcité, dont le principe est acquis depuis huit ans sans avoir jamais été traduit. L'observatoire aura aussi la charge de formuler des propositions sur la transmission de «la morale publique » pour lui donner une place digne d'elle au sein de l'école".

GERMANIA – **Diritti alle minoranze Sinti e Rom**. Il Land tedesco dello Schleswig-Holstein, con un voto unanime, è diventato il primo stato federale in Germania ad aggiungere i Sinti e i Rom al suo elenco di gruppi minoritari protetti dalla costituzione. I Sinti e i Rom erano stati riconosciuti minoranze nel 1995 dal Governo federale ma era indispensabile che ogni singolo stato introducesse il riconoscimento nella sua costituzione. Da una settimana in Schleswig-Holstein i Sinti ed i Rom godono degli stessi diritti delle altre due minoranze riconosciute, la danese e la frisone. In concreto il governo dello Schleswig - Holstein provvederà a creare una piattaforma per rispondere alle preoccupazioni espresse dai sinti e dai rom e sarà predisposto un progetto specifico con l'obiettivo di migliorare le opportunità dei giovani di questa minoranza etnica. [Fonte: UNAR / Ufficio Nazionale Antidiscriminazioni Razziali, Newsletter n. 21, 28 Novembre 2012] - [inforom.unar@istisss.it](mailto:inforom.unar@istisss.it) ; <http://sucardrom.blogspot.com>

ITALIA – **Didattica della Shoah.** Un Protocollo d'Intesa è stato sottoscritto, il 25 gennaio 2012, tra il Ministero della Istruzione e l'Unione delle Comunità Ebraiche Italiane per promuovere nelle scuole una conoscenza critica della Shoah. Premesso che le parti "(...) ritengono che la Scuola abbia un ruolo fondamentale nell'educazione dei giovani e che per questo debba proporre, attraverso la conoscenza della storia e della storia della Shoah in particolare, di promuovere la consapevolezza degli effetti abnormi che tale odio dell'uomo contro l'uomo ha determinato e può determinare", il Ministero e l'UCEI "si impegnano a promuovere un programma pluriennale di attività in merito alla Memoria dei tragici avvenimenti legati alla Shoah, alle sue vittime e al ricordo di coloro che si opposero, anche a costo della vita, al progetto di sterminio nazista". [http://www.ucei.it/files/Pagine/32/protocollo\\_miur\\_ucei\\_del\\_25\\_01\\_2012.pdf](http://www.ucei.it/files/Pagine/32/protocollo_miur_ucei_del_25_01_2012.pdf)

LITUANIA – **Accordo per l'insegnamento universitario.** La Santa Sede e la Repubblica di Lituania hanno sottoscritto, l'8 giugno scorso, nel Palazzo del Governo a Vilnius, un Accordo relativo al riconoscimento reciproco delle qualifiche riguardanti l'insegnamento superiore (*Agreement on the Recognition of Qualifications Concerning Higher Education*). La stipulazione dell'Accordo è in sintonia con la Convenzione di Lisbona sull'omonimo tema (1997) che, tra i vari obiettivi, contempla quello di favorire il mutuo riconoscimento dei periodi e dei titoli di studio dell'insegnamento superiore. Detto riconoscimento serve, fra l'altro, per facilitare la mobilità degli studenti e la libera circolazione, nell'ambito dell'educazione superiore, nella regione europea. [www.vatican.va/](http://www.vatican.va/)

RUSSIA, Mosca– **Studi teologici all'università.** Una delle più prestigiose scuole scientifiche in Russia, l'Università nazionale per gli studi nucleari, anche conosciuta come "Mefi" sta per aprire un nuovo dipartimento dedicato agli studi teologici. Diffusa dal sito della rivista Forbes, la notizia ha fatto presto il giro della Rete suscitando non poche polemiche. L'iniziativa arriverebbe dalla stessa università, ma non manca chi vi vede l'ennesima "invasione di campo" della Chiesa russo-ortodossa nella società, in un clima di forte tensioni nei rapporti tra Patriarcato di Mosca e società civile, dopo il caso Pussy Riot. (dalla agenzia *Asianews*, 19/10/2012: <http://www.asianews.it/notizie-it/Mosca> )

SUEDE – **Lent déclin de l'Eglise luthérienne.** « Séparée de l'Etat depuis 2000, l'Eglise suédoise a fortement privilégié la dimension sociale et caritative. Une orientation qui se serait faite au détriment de l'enseignement de la foi. L' Eglise de Suède s'est vidée d'une partie de son contenu théologique et spirituel – estiment un bon nombre d'observateurs. D'ailleurs, depuis les années 1960, les facultés de théologie sont devenues des facultés de religions comparées. Quant au paroisse luthériennes elles continuent de se vider : 90% des Suédois payaient l'impôt ecclésial en 1990 ; ils sont moins de 70% à le faire en 2012 » (*La Croix*, 28 Nov. 2012)..

SWEDEN - A Swedish appellate court has upheld the right for Chabad-Lubavitch representatives to homeschool their children in accordance with their religious faith, overturning a previous **Swedish law that prohibits religion as a motive for homeschooling**. The case originated with last year when Gothenburg city authorities began fining the Namdar family until they enrolled their children in Swedish public schools. Read more: <http://www.algemeiner.com/2012/10/22/swedish-court-upholds-religious-freedom-in-chabad-case/>

TURKEY – **Turkey has lifted a ban on female students wearing headscarves in schools providing religious education**, in a move drawing criticism from secularists who see it as fresh evidence of the government pushing an Islamic agenda. Education has been one of the main battlegrounds between religious conservatives, who form the bedrock of support for Prime Minister Tayyip Erdogan's AK Party, and secular opponents who accuse him of imposing Islamic values by stealth. <http://www.reuters.com/article/2012/11/28/>

UK – **“Free schools must teach evolution”** - All free schools will be forced to present evolution as a comprehensive and central tenet of scientific theory, ministers have announced, following lobbying by senior scientists concerned that Christian-run institutions could exploit loopholes in the rules to present creationism as a credible theory. The tightening of the funding rules for free schools comes after representations to the Department for Education by the Royal Society and its president, the Nobel-prizewinning geneticist Sir Paul Nurse, as well as by secular and humanist groups. *Read more:* <http://www.guardian.co.uk/education/2012/nov/30/free-schools-teach-evolution-ministers>

## BOOKS • THESIS • JOURNALS • e-JOURNALS

*The Abstracts are generally by the Publishers or by the Authors*

### INDEX

► **Bible** 01, 17, 54, 78 • **Ethics** 17, 27, 42, 53, 59, 62, 68, 70, 72, 74 • **Laïcités** 02, 18, 22, 26, 28, 33, 36, 38, 55, 56, 83 • **Law** 04, 09, 18, 24, 30, 33, 36, 41, 57, 82, 83, 84 • **Religious Education** 05, 12, 15, 20, 24, 27, 31, 32, 34, 37, 39, 40, 47, 52, 54, 55, 59, 63, 82 • **Religious Freedom** 03, 04, 08, 09, 14, 30, 41, 76, 83, 84 • **Religious Studies/Sciences** 11, 13, 15, 16, 17, 21, 22, 29, 34, 36, 58, 69, 80, 81, 86 • **School** 06, 12, 19, 36, 46, 48, 64 • **Spirituality** 07, 20, 32, 66, 71, 72 • **University** 13, 40, 45, 69, 78, 86 • **Young People (Students)** 17, 20, 32, 34, 37, 39, 42, 47, 48, 53, 58, 65, 66, 67, 71, 72, 78.

► **Christianity** 10, 17, 21, 30, 43, 49, 60 • **Hebraism** 29, 32, 77, 78 • **Islam** 23, 25, 37, 44, 45, 48, 52, 61, 75 • **Religion(s)** 10, 12, 13, 15, 21, 22, 26, 34, 38, 42, 51, 60, 68.

► **Europe** 01, 02, 08, 09, 14, 15, 18, 22, 24, 26, 28, 31, 33, 36, 41, 43, 50, 57, 79, 82, 86 • **Belgium** 55, 74 • **France** 19, 48, 56, 70, 85 • **Germany** 37 • **Hungary** 30 • **Italy** 03, 10, 12, 18, 44, 51, 57, 76 • **Ireland (Northern)** 67 • **Poland** 85 • **Romania** 82 • **Spain** 23, 54 • **Switzerland** 13 • **Turkey** 52 • **Ukraine** 24, 62 • **United Kingdom** 14, 16, 27, 46, 47, 49, 63, 64, 65.

► Other Countries: **Australia** 34, 39, 40, 42, 53, 71, 72 • **Brasil** 11 • **Canada** 45 • **Israel** 29 • **Québec** 07, 72 • **USA** 04, 45, 58, 59, 78.

01. Antonio AUTIERO, Marinella PERRONI (eds.), *La Bibbia nella storia d'Europa. Dalle divisioni all'incontro*, EDB, Bologna 2012, pp. 240 – [www.dehoniane.it](http://www.dehoniane.it) - Il tracciato del volume ha una duplice ottica. Da una parte guarda al processo storico in cui la Bibbia è stata assunta come elemento dapprima di divisione, poi di incontro, in quel crogiuolo che ha considerato le Sacre Scritture come elemento costitutivo dell'identità culturale, politica e sociale dell'Europa. Ne ha trovato giovamento l'espressione linguistica, la prassi di alfabetizzazione, così come la definizione di appartenenza religiosa e civile e, non ultimo, lo sviluppo della mentalità scientifica e critica, tipica della maturazione culturale di un popolo. Agli albori della modernità e nella temperie specifica del concilio di Trento, tutto ciò assume un significato particolare, di cui il testo, con esplicita sensibilità ecumenica, vuole rendere ragione. D'altro canto si apre anche la domanda sul se e come la Bibbia possa essere ancora oggi fonte di ispirazione per comprendere la vita individuale e collettiva, per tracciare disegni di una società in affannata evoluzione, per mettere a frutto una riserva di senso che dia vigore e forza alla speranza, dalla quale dipende il futuro di tutti.

02. Jean BAUBEROT, Micheline MILOT, *Laïcités sans frontières*, Seuil, Paris 2011, pp. 346. La laïcité est ici abordée « en tant que mode d'organisation politique visant la protection de la liberté de conscience et l'égalité entre les citoyens. Une telle perspective s'affranchit de la définition la plus couramment avalisée, qui la réduit à un seul paramètre : un régime de séparation de l'Etat et des religions » (p.7). Dans bien des régions du monde, les Etats prennent des mesures constitutionnelles pour mettre fin au poids d'une religion officielle et permettre le pluralisme des convictions religieuses et philosophiques, ainsi que la liberté de conscience : ils refusent les véto religieux qui voudraient brider les libertés collectives et individuelles. Ils favorisent divers accommodements. D'autres Etats s'efforcent d'entretenir de bonnes relations avec certaines religions, en leur accordant des avantages matériels et parfois des droits nouveaux. Cet ouvrage de référence offre une compréhension sociologique de ces mutations religieuses et laïques en cours dans nombre de sociétés : il propose également une approche critique des théorisations qui ont souvent vite fait l'impasse sur le processus de laïcisation.

03. Luigi BERZANO (ed.), *Credere è reato? Libertà religiosa nello Stato laico e nella società aperta*, Edizioni Messaggero, Padova 2012, pp. 312 – [www.messaggero.it](http://www.messaggero.it) – Il confronto di giuristi, sociologi e semiologi sul tema della libertà religiosa in Italia: riflessioni sullo stato laico, eppur “concordatario”, e su una società italiana, oggi multi-etnica e pluralista, e impregnata tuttavia di una “singolare laicità” (E. Pace), disincantata e atipica, che non trova facili paralleli in Europa. I saggi dei diversi autori delineano il modello costituzionale, etico e sociale della libertà di religione e un modello di società civile.

04. I.M. BRIONES MARTINEZ, *La libertad religiosa en los Estados Unidos de America. Un estudio a través del sistema educativo y de la educación en familia*, Ed. Atelier, Barcelona 2012, pp. 308 - <http://www.atelierlibros.es/ficha.asp? producto=60304 & submateria> - La educación es uno de los factores más importantes en la vida de niño, y en el que confluyen 3 intereses: el derecho de libertad de los padres a educar a sus hijos, el deber del Estado de procurar que todos los niños sean educados obligatoriamente, y el interés del propio menor. En esta tesitura, de lo que se conoce como “clashingrights”, se enclava la educación en familia o homeschooling. Debido a que los Estados Unidos constituyen un ejemplo de práctica de este fenómeno y de creación de cauces jurídicos al servicio de la educación sin escolarización, este libro tiene como objeto de investigación, el estudio de la libertad religiosa en USA, a través de su sistema educativo y de la educación en familia. En poco más de trescientas páginas, se explica el proceso de recuperación del control de la educación de los hijos por las familias, los diversos matices e influjo de las cláusulas religiosas de la Primera Enmienda de la constitución de los USA con un análisis doctrinal y jurisprudencial, para terminar con dos capítulos que estudian los estados con estatuto de home school y aquellos que no lo tienen, ofreciendo un amplio panorama de sistema educativo público, privado y de la educación en familia (home education – homeschooling).

05. Mark CHATER, Clive ERRICHER, *Does Religious Education have a future? Pedagogical and Policy Prospects*, Routledge, September 2012, pp. 176 - <http://www.routledge.com/books/details/9780415681704/> The place of religion in the modern world has changed significantly over the past two decades. This has been partially reflected in the academic study of religion, but little, if at all, in religious education. In addition, the place of RE in schools has been the subject of intense debate due to changes to the curriculum and school structure, as well as being part of wider debates on religion in the public sphere. Written by two highly experienced leading practitioners of RE, *Does Religious Education have a Future?* argues for a radical reform of the subject based on principles of pedagogy set free from religious concerns. It challenges teachers, researchers and educators to rethink their approaches to, and assumptions about, religious education, and enables them to see their work in a larger context that includes pedagogical ideas and political forces. The book offers readers fresh, provocative and expertly informed critical perspectives on: the global context of RE, debates about religion in public places, religion's response to modernity, violent extremism, science and secularism; the evolving educational rationale for RE in schools; the legal arrangements for RE and their impact on the teaching of the subject; the pedagogy of teaching approaches in RE and their effect on standards and perceptions of the subject; the educational commitment of faith/belief communities, and how this influences the performance of RE. This book proposes a new attitude to the subject of religious education, and a new configuration of both its role and content. This book is essential reading for academics, advisers and policy makers, as well as teachers of RE at primary and secondary levels and trainee and newly qualified teachers.

06. CHURCH OF ENGLAND – Archbishops' Council Education Division, *The Church School of the Future Review*, March 2012, pp. 44 - The Church of England is the largest single provider of schools in England with more than 4,800 schools. It plays a key role in shaping change in the education system. The structure and nature of state-funded education in England have changed dramatically in the past few years. Changes, driven by central government's commitment to raising standards, are based around a free market principle of competition, diversity of provision and the development of a significant role for commercial providers of education through sponsorship of academies. This is set against a diminishing role for local authorities and financial restrictions in the provision of support services. Therefore opportunities exist for Church schools to develop partnerships and collaborate with other providers while preserving their distinctive character.  
<http://www.churchofengland.org/media/1418393/the%20church%20school%20of%20the%20future%20review%20-%20march%202012%5B1%5D.pdf>

07. Robert CLAVET, *Pour une philosophie spirituelle occidentale*, Presses de l'Université Laval, Québec oct. 2012, pp.152. <https://www.pulaval.com/catalogue/pour-une-philosophie-spirituelle-occidentale-9819.html> - À la suite de la désaffection envers les religions et dans un contexte où la liberté créatrice assume la tradition en n'entrant jamais en contradiction avec la science, cet ouvrage présente une philosophie spirituelle pouvant répondre au désir profond de transcendance, toujours très présent en Occident. Le propos interpelle tous ceux qui, insatisfaits de la seule quotidienneté, espèrent en un sens de la vie et, tout en étant conscients des limites du savoir, éprouvent une soif d'infini. Cette philosophie possède certains traits communs avec le spiritualisme français, mais elle s'en distingue par son rejet plus catégorique d'une vérité se limitant aux possibilités du jugement humain et par son lien explicite avec la spiritualité de l'Orient chrétien, qui est pour ainsi dire l'Orient de l'Occident. L'expression « philosophie spirituelle » ayant été utilisée surtout pour désigner des philosophies d'inspiration bouddhiste, nous parlerons alors d'une « philosophie spirituelle occidentale ».
08. Achilles EMILIANIDES (ed.), *Religious Freedom in the European Union*, Peters, Leuven 2011, pp. 418 - « L'ouvrage rassemble les communications de la Conférence que le Consortium européen pour l'étude des relations Églises-État a organisée à Nicosie (Chypre) du 15 au 18 novembre 2007 et qui était consacrée à la question de la liberté religieuse dans les pays de l'Union européenne. Il s'agissait de présenter la législation de chacun des 25 pays sur cette question et la manière dont l'article 9 de la Convention européenne (droit à la liberté de pensée, de conscience et de religion) est interprété par les tribunaux de chacun de ces pays et les aménagements apportés par les législations nationales pour se conformer au respect de l'article (...) » - par JL Ornières, in ASSR 160, oct-déc 2012 – <http://assr.revues.org/23946>
09. Silvio FERRARI, Sabrina PASTORELLI (Eds.), *Religion in Public Spaces. A European Perspective*, Ashgate Publishing, Surrey 2012, pp. 384 – [www.ashgate.com](http://www.ashgate.com) - With contributions from some of the leading experts in the area of law and religion and covering a range of very different European countries including Turkey, the UK, Italy and Bulgaria, this book uses comparative case studies to illustrate how practice varies significantly even within Europe. It reveals how familiarization with religious and philosophical diversity in Europe should lead to the modification of legal frameworks historically designed to accommodate majority religions. This in turn should give rise to recognition of new groups and communities and eventually, a more adequate response to the plurality of religions and beliefs in European society.
10. Franco GARELLI (ed.), *Religione all'italiana. L'anima del Paese messa a nudo*, Il Mulino, Bologna 2011, pp. 256 - « (...) L'enquête réalisée auprès d'un échantillon représentatif de la société italienne ne concerne pas uniquement le monde catholique ni chrétien, mais intègre aussi les opinions de personnes sans religion ou membres d'autres confessions religieuses. Pourtant, certains résultats, comme la question du crucifix ou des cours de religions catholiques, mettent en avant que la société italienne ne se trouve pas dans une situation de réel pluralisme religieux, tant le catholicisme reste prégnant, ne serait-ce qu'au niveau culturel ou identitaire. L'étude de ces deux questions montre aussi que les médias ne représentent pas toujours l'opinion publique puisque les statistiques confirment que les Italiens sont en majorité favorables au maintien des crucifix dans les lieux publics, des cours de religions et de l'impôt 8x1000 qui permet notamment de financer l'Église catholique (mais pas seulement). [...] On saluera cependant la finesse remarquable de cette enquête qui tend vers l'exhaustivité tant aucune facette du paysage religieux italien ne semble échapper au regard acéré de ces sociologues. On aimerait trouver un recensement aussi précis de la religion pour d'autres pays, comme la France par exemple ». (par Isabelle Jonveaux, in *Archives de sciences sociales des religions* [en ligne], 160 | octobre-décembre 2012, mis en ligne le 19 septembre 2012, consulté le 18 octobre 2012. - <http://assr.revues.org/23963> ]
11. Eulálio FIGUEIRA, Sérgio JUNQUEIRA (eds.), *Teologia e Educação. Educar para a caridade e a solidariedade*, Paulinas, São Paulo (Brasil) 2012, pp.344. – “Esta obra pretende refletir o contexto da educação no diálogo com a teologia. Para tal, foi organizada em três partes: inicia-se com a leitura de uma História da educação cristã, sua concepções e práticas; em seguida, a segunda parte explicita os Fundamentos teológicos; finalizando, a terceira parte apresenta os aspectos práticos (...). Este volume, mais do que navegar por algumas das inquietações sobre a teologia e a educação, pretende ser uma obra aberta para desencadear nos seus leitores o processo da provocação pedagógica, tal como diz Rorty, adotando a atitude do ironista, conjugada com a postura da caridade tratada na 1Cor, 13. E educação se equipara a Encarnação como um processo de kénosis, o ato em que Deus trocou tudo com os seres humanos” (Introdução).
12. Nicola FIORITA, *Scuola pubblica e religioni* - Nuovi Studi di Diritto ecclesiastico e canonico, Libellula edizioni, Tricase (Le), 2012, pp. 196 - Il volume prende in considerazione tutte le principali manifestazioni della presenza della religione nella scuola: l'istruzione religiosa nei curricoli, l'esposizione del crocifisso, la questione del velo, lo svolgimento di cerimonie e visite pastorali, le pratiche alimentari, la condizione giuridica dei docenti. Di volta in volta, l'a. valuta la compatibilità della disciplina vigente (a base concordataria) con le nuove esigenze della società e con il rispetto pieno dei principi costituzionali. Non senza incappare in operazioni del tipo quadratura del cerchio ...
13. Pierre GISEL, *Traiter du religieux à l'université. Une dispute socialement révélatrice*, Antipodes, Lausanne 2011, pp. 174. - « Il arrive encore dans la vieille Europe sécularisée que la grande presse s'intéresse à ce qui reste de l'ancien conflit des facultés entre théologie et philosophie. Ce fut le cas en Suisse romande dans les années 2007-2008 quand un projet de réorganisation de l'enseignement conjoint de la théologie dans les facultés de Lausanne, de Genève et de Neuchâtel suscita une dispute universitaire mémorable. Pierre Gisel, professeur de théologie protestante connu pour ses thèses libérales et principal acteur des événements, nous livre ici une chronique de cet épisode mouvementé. Un témoignage de première main à la fois documenté, réflexif et engagé sur un conflit académique local dont les lignes de force et de fuite dépassent le seul cas suisse (...) », par P. Lassava, in ASSR 160, oct-dé 2012. <http://assr.revues.org/23980>.
14. Allen D. HERTZKE (ed.), *The Future of Religious Freedom: Global Challenges*, Oxford University Press 2012 (forthcoming) - <http://www.strasbourgconsortium.org/index.php?pageId=9&linkId=169&contentId=471&blurId=1667> - What is the status of



religious freedom in the world today? What barriers does it face? What are the realistic prospects for improvement, and why does this matter? The Future of Religious Freedom addresses these critical questions by assembling in one volume some of the best forward-thinking and empirical research on religious liberty, international legal trends, and societal dynamics. Top scholars from law, political science, diplomacy, sociology, and religion explore the status, value, and challenges of religious liberty around the world - with illustrations from a wide range of historical situations, contemporary contexts, and constitutional regimes. With a thematic focus on the nature of religious markets and statecraft, the book surveys conditions in different regions, from the Muslim arc to Asia to Eastern Europe. It probes dynamics in both established and emerging democracies. It features up-to-date treatments of such pivotal nations as China, Russia, and Turkey, as well as illuminating new threats to conscience and religious autonomy in the United States and in kin countries of the English speaking world. Finally, it demonstrates the vital contribution of religious freedom to inter-religious harmony, thriving societies, and global security, and applies these findings to the momentous issue of advancing freedom and democracy in Islamic cultures.

15. Robert JACKSON (Ed.), *Religion, education, dialogue and conflict. Perspectives on RE Research*, London, Routledge 2012, pp. 192 - <http://www.routledge.com/books/details/9780415604314/> This book analyses the European Commission-funded REDCo project, which addressed the question of how religions might contribute to dialogue or conflict in Europe. Researchers in education from eight countries - the UK, Estonia, France, Germany, the Netherlands, the Russian Federation, Norway and Spain - studied how young Europeans of different religious, cultural and political backgrounds could engage in dialogue in the context of the school. Empirical studies conducted with 14-16 year old students included them offering their own perspectives and analyses of teaching and learning in both dialogue and conflict situations. Although there were some different national patterns and trends, most students wished for peaceful coexistence across differences, and believed this to be possible. The majority agreed that peaceful coexistence depended on knowledge about each other's religions and worldviews, sharing common interests and doing things together. The project found that students who learn about religious diversity in school are more willing to discuss religions and beliefs with students of other backgrounds than those who do not. The international range of expert contributors to this book evaluate the results of the REDCo project, providing examples of its qualitative and quantitative studies and reflecting on the methods and theory used in the project as a whole. This book was originally published as a special issue of the *British Journal of Religious Education*.

16. Donna JAMES, Clare LAMBLEY and Kay TURNER, *Religion and Belief in Adult Learning: Learner Views*, Undertaken by Babcock Research on behalf of *The Skills Funding Agency*, October 2012, pp. 86 - [http://dera.ioe.ac.uk/16143/1/religion\\_and\\_belief\\_report.pdf](http://dera.ioe.ac.uk/16143/1/religion_and_belief_report.pdf) - The Skills Funding Agency is committed to equal opportunities for all as set out in its Single Equality Scheme. There is currently limited evidence on the needs and experiences of learners who have a religion or belief that guides their lives (or for that matter, of learners who do not have any such belief). Therefore the Skills Funding Agency commissioned Babcock Research in December 2011 to explore the impact of learners' religion and/or belief on their experiences of adult learning. Research was undertaken with adult learners through an online survey, promoted through FE providers (1139 eligible responses from 19+ age group); 40 qualitative interviews and 5 focus groups. Just over half (52.8%) of respondents consider themselves to have a religion and a further one in ten (10.0%) consider themselves to have a non-religious belief.

17. Martta LAAKSONEN, *Ten Commandments in a Child's everyday Life. A tool for an Educator to support a Child's Moral Development*, Bachelor's Thesis, Helsinki Metropolia University of Applied Sciences, Autumn 2012, pp. 78 (35 + 5 appendices). <http://publications.theseus.fi/bitstream/handle/10024/51335/Ten%20Commandments%20in%20a%20Child%20s%20Everyday%20Life.pdf?sequence=1> The theoretical framework of this thesis is the moral development of children. The different parts of the curriculum have been planned to teach the Ten Commandments through methods that are suitable for children under seven years old. The aim of keeping the full Lutheran Catechismal form of the Commandments set a real challenge for the curriculum targeting children of a wide age range. Therefore, the curriculum was developed even further during the process of the thesis to better meet the developmental needs of different age groups.

18. Angelo LICASTRO, *Il diritto statale delle religioni nei paesi dell'Unione europea. Linee di comparazione*, Giuffrè, Milano 2012, pp. 218. - I temi legati ai rapporti tra il diritto statale e la religione, con tutti i risvolti inerenti alla presenza delle confessioni nello spazio pubblico e ai numerosissimi profili di tutela della libertà di religione quale diritto umano fondamentale, vivono attualmente - non solo in Italia, ma anche in Europa e nel resto del mondo - una stagione di grande vitalità e di rinnovato interesse. Questo volume presenta i lineamenti di base dei diritti ecclesiastici nazionali dei paesi membri dell'Unione europea, cercando di agevolare, attraverso la ricerca delle «concordanze» e delle «divergenze» riscontrabili nei diversi sistemi, l'individuazione dei possibili equilibri tra le esigenze di uniforme tutela dei diritti dell'uomo e il rispetto per le identità e specificità nazionali in materia di rilevanza del fenomeno religioso.

19. François MOOG, *A' quoi sert l'école catholique ?* Bayard, Paris 2012, pp. 160 - <http://www.bayard-editions.com/> - F. Moog a rencontré de nombreux acteurs de l'Enseignement catholique en France. Il travaille depuis de longues années à la formation pastorale et catéchétique du monde enseignant. Dans cet essai, il présente les termes nouveaux d'un débat récurrent dans la société française : à quoi sert l'enseignement catholique ? François Moog analyse le caractère propre d'un enseignement catholique ; propose un diagnostic précis des difficultés actuelles de l'Ecole catholique ; propose des pistes de travail pour la communauté éducative ; et tente de dépasser les vieilles querelles en énonçant des pratiques concrètes d'évangélisation que devrait, selon lui, mettre en oeuvre l'Ecole catholique. Ce livre répond aux questions importantes comme : quelle est encore la pertinence d'un enseignement proprement catholique ? Quelles sont les relations entre l'Eglise, l'Ecole et la société ? Quelle ouverture possible à la société ?

20. Robert J. NASH, Vanessa SANTOS EUGENIO, *Teaching about Religious and Spiritual Difference in a Global Society*, in: Fayneese S. MILLER (ed.) *Transforming Learning Environments: Strategies to Shape the Next Generation*, Emerald Group Publishing Limited, 2012, pp. 47-64 - <http://www.emeraldinsight.com/books.htm?chapterid=17058401> - In this chapter on "Teaching About Religious and Spiritual Difference in a Global Society," Robert J. Nash and Vanessa Santos Eugenio present a broad religio-spiritual overview of the world, complete with current statistics of religious affiliation across all

countries, ethnicities, cultures, and races. The authors' claim is that a well-developed religio-spiritual literacy in each person is necessary in order to be a productive, pluralistic member of an interdependent global community. In order to become increasingly pluralistic in our worldviews, we must look at how educators at all levels of schooling facilitate conversations about religion. We must learn how to become "cosmopolites" – citizens of the world who are not only genuine sociocultural pluralists, but who are also literate, and understanding, regarding the core religio-spiritual differences that often divide, rather than unite, people. In their concluding section, the authors summarize their personal educational beliefs through two letters written to teachers. These letters provide a number of practical tips and tools for teaching about religion and spirituality in classrooms at all levels of education.

21. Pietro POLIERI, *Dio è tollerante? Il cristianesimo di fronte alla pluralità delle religioni e alla sfida etica globale*, Stilo editrice, Bari 2011, pp. 395. – [http://www.saenotizie.it/sae/attachments/article/429/Libri\\_Regno\\_novembre12.pdf](http://www.saenotizie.it/sae/attachments/article/429/Libri_Regno_novembre12.pdf) - L'autore critica i modelli teorici dominanti del cristianesimo occidentale, incapace – a suo dire – di riconoscere "in termini di parità l'esistenza e il valore dell'alterità", e dunque di farsi realmente carico della sfida del pluralismo religioso. La globalità della sfida del dolore e del male ha invece offerto a P. Knitter l'elaborazione di un pensiero dell'alterità innovativo, che l'a. analizza e assume come proposta per ridefinire le coordinate e i riferimenti tradizionali dell'identità cattolica davanti alle istanze del pluralismo (segnalato da "Il Regno", 15 novembre 2012, 690).

22. Detlef POLLACK, Olaf MUELLER, Gert PICKEL, *The Social Significance of Religion in the Enlarged Europe. Secularization, individualization and pluralization*, Ashgate, Sept. 2012, pp. 278 - <http://www.ashgate.com/isbn/9781409426219> - Engaging with some of the central issues in the sociology of religion, this volume investigates the role and significance of churches and religion in contemporary Western and Eastern Europe. Based on an extensive international research project, it offers case studies of various countries (including Finland, Ireland, Portugal, Germany, Poland, Russia, Estonia, Hungary and Croatia), as well as cross-country comparisons. Researching more precisely the present social relevance of church and religion at different levels, *The Social Significance of Religion in the Enlarged Europe* raises and responds to both descriptive and explanatory questions: Can we observe tendencies of religious decline in the various Western and Eastern European countries? Are we witnessing trends of religious individualization? To what extent has there been a religious upswing in the last few years? And what are the factors causing the observed processes of religious change? Marked by its broad range of data and a coherent conceptual framework, in accordance with which each chapter assesses the extent to which three important theoretical approaches in the sociology of religion - secularization theory, the market model of religion, and the individualization thesis - are applicable to the data, this book will be of interest to scholars of sociology, politics and religion exploring religious trends and attitudes in contemporary Europe.

23. Isabelle POUTRIN, *Convertir les musulmans. Espagne, 1491-1609*, PUF, Paris 2012 - Présentation de l'éditeur: « La conversion sous la contrainte des musulmans d'Espagne au christianisme s'étend sur un siècle, de la fin de la *Reconquista* à l'expulsion de quelque 300.000 morisques, descendants des convertis. Forcée sur le modèle médiéval de persécution des juifs, elle est perçue comme un échec par les contemporains. Pourquoi avoir forcé les musulmans à recevoir le baptême alors qu'il était évident qu'ils n'avaient pas la foi dans le Christ ? Pourquoi avoir expulsé leurs descendants après tant d'efforts pour les faire rompre avec l'islam ? En donnant la parole aux différents acteurs de cette histoire, morisques, grands seigneurs, inquisiteurs, théologiens et conseillers du roi, un éclairage neuf est porté sur un épisode douloureux pour les musulmans, tragique pour l'Espagne, et capital dans les relations entre l'Église et les non-chrétiens. Cet épisode est aujourd'hui une invitation à réfléchir sur l'usage de la contrainte en matière de foi. Ce livre a fait l'objet d'un débat à l'IESR de Paris le 5 décembre dernier. <http://www.iesr.ephe.sorbonne.fr/index6890.html>

24. Vitaliy PROSHAK, *Juridical Foundation to Religious Education in the Post-Soviet Eastern European State. Three Models Theory of the REDCo Research Project in Application to Ukraine*, Wolf Legal Publishers, Tilburg 2012, pp. 128. <http://eubookshop.com/1/429> - In this book, written within the frameworks of the program, Christianity & Society, Tilburg School of Catholic Theology, Tilburg University, an attempt has been made to investigate the existing juridical foundation to religious education in an Eastern European state of the post-Soviet Eastern Block for the purpose of promoting the democratic notion of religious tolerance and the development of a culture of living together in the multicultural and polyconfessional society of Ukraine. The main research focus of this project is on the juridical foundation to religious education in Ukraine as is presented in the national juristic canons and its interpretation in the broader European spectrum of religious education on the example of the three model theory of the REDCo research project. For this purpose the following juridical constitutional and administrative/public laws of Ukraine were considered: the Constitution of Ukraine and the Law of Ukraine on Education.

25. Lynn REVELL, *Islam an Education. The Manipulation and Misrepresentation of a Religion*, Trentham Books, Stoke on Trent 2012, pp. 148 – "(...) This book is very much aimed at any one who is interested in the links between religion, education and social policy, but it is primarily a book for educationists, especially Religious Education teachers. Revell's introduction in the book highlights her main thrust by arguing that even though the educationalist arena may appear distant from the commercial and populist demand-driven media, the representation of Islam which prevails in school and educational policy is shaped by a complex interplay between power structures, the position and aims of minorities and majorities and the ability and power of those actors to act. It is the analysis of the relationship between these elements that makes this book a great contribution to the field" (Ch. Dalladay, <http://doi.org/101080/00071005.2012.742277>)

26. Gian Enrico RUSCONI, *Che cosa resta dell' Occidente. La secolarizzazione e le sue conseguenze*, Laterza, Roma - Bari 2012, pp. 290 – [http://www.laterza.it/index.php?option=com\\_content&view=article&id=705:gian-enrico-rusconi-cosa-resta-delloccidente-&catid=35:universita](http://www.laterza.it/index.php?option=com_content&view=article&id=705:gian-enrico-rusconi-cosa-resta-delloccidente-&catid=35:universita) - Analisi dei cosiddetti "valori occidentali" laddove l'essenza dell'Occidente viene ravvisata nella "razionalità che ha acquistato significato e validità universali" secondo la prospettiva delineata da Max Weber nel primo Novecento. Cosa resta di essa in questo inizio di millennio sconvolto dalla tragedia dell'11 settembre 2001? Cosa resta della razionalità che ha forgiato l' "isola occidentale" attraversata, interrogata, sfidata da altre culture, da altre antropologie, da altre religioni? Una paratia di fondo emerge da questo ultimo saggio di un autore noto per il rigore e la sistematicità nell'affrontare le questioni più spinose: recuperare proprio quella "razionalità" senza la quale l'Occidente resta privo di realtà. (segnalato da "Il Regno", 15 novembre 2012, 691).

27. Maha SHUAYB (Ed.), *Rethinking Education for Social Cohesion. International Case Studies*, Palgrave Macmillan, 2012, pp. 272. This book offers a critical analysis of the theories underpinning the current approaches and practices of social cohesion. The contributions examine the ethics and policy making of social cohesion, critiquing the nationalistic and economic driven objectives which dominate the field to propose a multi-dimensional approach underpinned by social justice and care. Exploring the challenges encountered by policy makers in reforming education to promote social cohesion, the book also tackles some of the main debates regarding the role of faith and private schools in hindering or promoting social cohesion and presents case studies from around the globe that demonstrate different countries' attempts to promote social cohesion. The book also investigates the effectiveness of some of the current approaches proposed to promote social cohesion including human right education and citizenship and history education. See for ex. Dina KIWAN, *Multicultural Citizenship and Social Cohesion: reflecting on the case study on England*, 50-63.

28. Halvadan SKARD (ed.), *Des dieux dans la ville. Le dialogue interculturel et interreligieux au niveau local*, Editions du Conseil de L'Europe, Strasbourg 2008, pp. 244. (également en édition anglaise)– <http://book.coe.int> - A l'évidence, « Dieu change en Europe » : les croyances et les confessions religieuses occupent une place croissante à tous les échelons de l'espace public. Parce qu'elles commandent ainsi de plus en plus la construction et l'affirmation d'identités plurielles, les pouvoirs publics se doivent d'en tenir le plus grand compte dans la définition des règles démocratiques et l'organisation du « vivre ensemble ». Les autorités locales se situent à un niveau privilégié pour conduire ce travail d'imagination et de création, qui exige une volonté de dialogue et l'ouverture d'espaces de rencontres. Une telle démarche va de pair avec l'analyse de cette nouvelle donne ; elle invite également à l'échange d'expériences. C'est la raison pour laquelle le Congrès des pouvoirs locaux et régionaux du Conseil de l'Europe s'est engagé dans cette voie et a initié une réflexion à laquelle ont été étroitement associés des acteurs politiques locaux et des chercheurs universitaires. Mesurer les enjeux du dialogue interculturel et interreligieux et jouer la carte de l'interconnaissance, c'est choisir d'emblée d'ouvrir de nouvelles perspectives. Tel est l'objectif central de cette contribution européenne au débat démocratique et à l'action publique en contexte de pluralisme religieux. En conclusion, l'énoncé argumenté de « Douze principe du dialogue interculturel et interreligieux pour les collectivités locales » (p.239-244).

29. *The Summer Institute for Israel Studies 2004-2012*, A Report by Annette Koren, Matthew Boxer, Nicole Samuel, Schusterman Center for Israel Studies, Brandeis University, August 2012, pp. 67. – From Executive Summary: “ In 2012, Brandeis University's Summer Institute for Israel Studies (SIIS) welcomed its ninth cohort of fellows. Twenty faculty members from across the United States (from Yale to the University of Southern California) and from Canada, Great Britain, Germany, the Czech Republic, India, and China came to Brandeis University for an intensive two-week seminar and Israel study tour. They represented diverse disciplines. Like previous cohorts, they came to SIIS to increase their understanding of Israel and develop the pedagogical skills to teach the subject effectively. Fellows shared a commitment to expanding opportunities for students to learn about Israel. This report documents the success of SIIS and its earlier fellows (2004-11) in meeting those commitments. Through summer 2011, the program introduced 164 fellows from around the world to a multidisciplinary approach to the study of Israel. Since 2004, these fellows taught at least 388 courses to almost 10,000 students. [...] <http://www.brandeis.edu/cmjs/pdfs/siis/SIIS%202012%20Report.pdf>

30. Janos TALABER, Péter Antalóczy, *The Liberty of Religious Rights and Religious Education in the frame of State legislation in Hungary. A comparative legal study*, GRIN Verlag, 24 sept.2012, pp. 21 – <http://www.grin.com> - In this short essay, the authors would intend to present the possible opportunities of religious education in the frame of the state legislation. Based on the current legislative issues, every faithful is entitled to get the proper religious education related to his/her own belief. However, the scale of the religious congregations might be very wide, hence the state must create a frame to fit the small churches into it. On the other hand, only the historical churches are based upon appropriate hierarchical legal structures, which of course, could be fitted into the legal frames. Therefore, it is highly recommended to deal with the Catholic legislation, and then opening up the scope towards the other historical as well as smaller churches.

31. Ilinca TANASEANU-DÖBLER, Marvin DÖBLER (Eds.), *Religious Education in Pre-Modern Europe*, Brill, Leiden 2012, 270 pages. – [www.brill.com/](http://www.brill.com/) - Although religious education is a crucial topic in present-day History of Religions, its study focuses on contemporary phenomena and is still under-theorised. The present volume proposes a comprehensive theoretical framework based on interdisciplinary case studies of religious education in pre-modern Europe. From the table of contents: An Introduction – Religious Education in Classical Greece – How was it possible to learn about Etruscan Religion in Ancient Rome? – Luke Acts as a precursor of the conjunction of Biblical faith and Hellenistic education – Religious Education in late antique Paganism – Basil of Caesarea and Gregory Nazianzen about poetry in Christian Education – A chapter on primary and secondary Religious Education in Byzantium – Formation for Wisdom not Education for knowledge – An approach from the perspective of the History of Religions.

32. Theo VAN DEN ZEE, Terence J. LOVAT (Eds.), *New perspectives on Religious and Spiritual Education*, Waxmann, Münster 2012, pp. 304. [www.waxmann.com](http://www.waxmann.com) - Some contents from the Index: Does body-based learning lead to a better retention of religious education knowledge? – Thinking about the afterlife: a cognitive science perspective on what children tend to believe – Critical literacy in RE – Interfaith education and phenomenological method – Morality, religion and spirituality in educators' voices – Religious myth as the leading discourse in RE. A reflection based on the Abrahamic religions – Imagination's role in religious and spiritual education – The spiritual life of Maltese adolescents attending Catholic schools – Religious and spiritual education as contributors to the development of the whole person.

33. Lorenzo ZUCCA, *A Secular Europe - Law and Religion in the European Constitutional Landscape*, University Press, Oxford October 2012, pp. 240 - <http://ukcatalogue.oup.com/product/9780199592784.do#.UMNnqaz-0SE> - The book develops a new model of secularism suitable for Europe as a whole. The new model of secularism is concerned with the way in which modern secular states deal with the presence of diversity in the society. This new conception of secularism is more suited to the European Union whose overall aim is to promote a stable, peaceful and unified economic and political space starting from a wide range of different national experiences and perspectives. The new conception of secularism is also more suited for the Council of Europe at large, and in particular the European Court of Human Rights which faces growing demands for the recognition of freedom of religion in European

states. The new model does not defend secularism as an ideological position, but aims to present secularism as our common constitutional tradition as well as the basis for our common constitutional future.

#### Journals • Articles

34. Kerry ANG, *Engaging the secondary school student in Religious Education classes: the four essentials*, "Journal of Religious Education", vol. 60 (2012) 1, 15-22 - [http://www.acu.edu.au/\\_data/assets/pdf\\_file/0011/418448/JournalRE\\_601\\_2012\\_Full\\_Version.pdf#page=41](http://www.acu.edu.au/_data/assets/pdf_file/0011/418448/JournalRE_601_2012_Full_Version.pdf#page=41) - This conceptual article explores how the secondary school Religious Education teacher can successfully engage students so that effective learning can take place. For this to occur, it is argued that teachers firstly need a broad understanding of the nature of today's secondary school students in terms of the prevailing youth culture. In terms of how young people think and learn, it needs to be remembered that most secondary students are going through the particular stage of human development called adolescence. This is a critical time in the lives of students when patterns of thinking and behaviour are established. Finally, four essentials needed to engage secondary school students in Religious Education classes are proposed and discussed. These are: knowledge; authenticity; relevance; and relationships. If these four essentials can be achieved in the classroom, students will be engaged in their learning, which in turn will lead to higher quality intellectual work and a more enjoyable and productive educational experience for both the teacher and the student.

35. Peter ANTES, *'Religion' in the study of religions*, "Culture and Research", 2012, pp.11, first public. available online 17 Nov 2012 - [http://scholar.google.it/scholar\\_url?hl=it&q=http://ejournals.lib.auth.gr/culres/article/download/2707/2645&sa=X&scisig=AAGBfm3MkaqxMqSWVDNMbfl8R9unaWd2Q&oi=scholarlit](http://scholar.google.it/scholar_url?hl=it&q=http://ejournals.lib.auth.gr/culres/article/download/2707/2645&sa=X&scisig=AAGBfm3MkaqxMqSWVDNMbfl8R9unaWd2Q&oi=scholarlit) - This article examines the specific problems encountered when defining "religion". It demonstrates that all definitions that start from the contents of belief are unsatisfactory because they are either too narrow or too wide to embrace all the traditional religions studied in the discipline and nothing else. Therefore it is nowadays more common to study the functions of religion for the believer. Opponents of this view argue that such a limitation of research interests is excessively reductionist and advocate for the study of religion *sui generis*. The majority of scholars in the field today, however, state that there is no specific methodology in the study of religions. What is specific is the interest taken in particular questions. The results of research must in any case be submittable to intersubjective verification if the study of religions is to be an academic discipline among others in the university.

36. James ARTHUR & Michael HOLDSWORTH, *The European Court of Human Rights, Secular Education and Public Schooling*, "British Journal of Educational Studies", 60 (2012) 2, 129-149 - <http://www.tandfonline.com/doi/abs/10.1080/00071005.2012.661402> - Since 9/11 the European Court of Human Rights has raised anew the question of the relationship between religion and public education. In its reasoning, the European Court has had to consider competing normative accounts of the secular, either to accept or deny claims to religious liberty within Europe's public education system. This article argues that the trajectory on which the term 'secularism' had been used by the European Court pointed increasingly towards secular fundamentalism. This study is located at the cutting edge of religion, education and the law and builds on previous work in the field. It examines, through extensive research of legal cases, the most important developments of the usage of secular and secular education in modern discourse and explores the background to these concepts. Unless otherwise stated, religion in this article shall refer to the Christian tradition because Christianity has been the historical context for the development of the concept of 'secular' in Europe. The paper outlines three models of secular education before moving on to scrutinise how the European Court has understood and evaluated various legal cases before it on the interaction between secular States, public education and notions of religious symbolism and influence. The paper will discuss the significance of the European Court's reasoning and decisions for public education within a secular State context and offer some conclusions on the implications of these decisions. It examines the legal principles that underpin the European Court's supervision of the State's role in the provision of education. It focuses on the chimeric goal of neutrality and highlights the risks attached to the use of an ideological conception of secularism that could lead potentially to the complete removal of the religious as a vital cultural and intellectual dimension of public education.

37. Dorothea BENDER-SZYMANSKI, *Assimilation, segregation, or integration? A teaching project examining approaches to religious and ideological diversity in classroom*, "Intercultural education", vol. 23 (2012) 4, 325-340 - <http://www.tandfonline.com/doi/abs/10.1080/14675986.2012.724587> - In this article, we describe the multiple phases of a project that was constructed around the real case of a young Muslim student who wished to be exempted from coeducational physical education on religious grounds. When the school refused her initial request, she decided to take legal measures which ended up in the German Federal Administrative Court. The court ultimately ruled in her favour. Her case was selected as the core ingredient for a new teaching project, which studies acculturation from different perspectives, and examines the complex balance between individual rights and societal duties, as defined by constitutional law in the Federal Republic of Germany. This case demonstrates that the majority society, represented in this study by the school, at times needs to change traditional educational policy in order to further national goals of integration; not as a compromise, but as a fair balance of interests. The project was implemented successfully as an integrated part of teacher preservice education occurring towards the end of the first academically based phase of their training. DE, Islam

38. Claude J. BRAUN, *Explaining Global Secularity: Existential Security or Education?* "Secularism and Nonreligion" 1, 68-93 2012. Published at: [www.secularismandnonreligion.org](http://www.secularismandnonreligion.org). At the time of data analysis for this report there were 193 countries in the world. Various institutions – the United Nations, the World Health Organization, the CIA, the World Values Survey, Gallup, and many others – have performed sophisticated statistical analyses on cross-national data. The present investigation demonstrates that valid and reliable data concerning religiosity and secularity exist for most countries and that these data are comparable. Cross-national data relating to social, political, economic and cultural aspects of life were tested for correlation with religiosity/secularity. In contrast to the most widely accepted general account of secularity, the Existential Security Framework secularity was not most highly related to material security, though these were highly related. Rather, secularity was most strongly related to the degree of formal education attained. Material security explained no significant variance beyond education. Thus, religion's primary function in the world today is being replaced, not so much by the pseudo-materialistic supplication for better living conditions as posited by the



ESF, but by contemporary education – extensive knowledge of contemporary cultures, philosophy, modes of thought or processes of reasoning.

39. Michael BUCHANAN, *What has faith got to do with classroom Religious Education*, “Journal of Religious Education”, vol 60 (2012) 1, 23-30. -[http://www.acu.edu.au/data/assets/pdf\\_file/0011/418448/JournalRE\\_601\\_2012\\_Full\\_Version.pdf#page=23](http://www.acu.edu.au/data/assets/pdf_file/0011/418448/JournalRE_601_2012_Full_Version.pdf#page=23) - Curriculum framework documents in religious education from various Catholic dioceses throughout Australia have in recent times sought parity with state and territory curriculum frameworks (National Catholic Education Commission, 2008). This has been done even though religious education is not part of the learning domain of state and territory education systems or curricula. This quest for parity has resulted in greater emphasis on the “educational” focus of classroom religious education and a downplaying of the attention given (if at all) to the faith dimension in Catholic schools. This paper proposes a rethink of the emphasis attributed to faith in classroom religious education by drawing on perspectives of faith in religious and secular contexts.

40. Michael BUCHANAN et alii, *Teacher Preparation for Religious Education*, “Journal of Religious Education”, vol. 60 (2012)2, special issue, edited by Australian Catholic University, Sidney [http://www.acu.edu.au/about\\_acu/faculties\\_institutes\\_and\\_centres/education/faculty\\_publications/journal\\_of\\_religious\\_education/current\\_issue](http://www.acu.edu.au/about_acu/faculties_institutes_and_centres/education/faculty_publications/journal_of_religious_education/current_issue) – From the Editorial: “As numbers of students enrolling into Australian teacher preparation courses in higher education institutions continue to increase, it is timely to consider the nature of teacher preparation for religious education in religiously affiliated schools. In the first article, Michael Buchanan makes an important point regarding the dearth of scholarly research and literature in this specific area in Australian higher education institutions. It is hoped that this special edition of the Journal of Religious Education with will open and initiate further much needed research and debate into this important discipline. The edition comprises a diverse range of papers focusing on teacher preparation in religious education from both national and international perspectives which highlight many significant issues. (...) An issue not raised in this special edition is that of teacher preparation for a multi-religious education which is not surprising given that religious education is not, or likely to be, a compulsory Key Learning Area in Australian schools. A number of national educational policies and curriculum documents emphasise student diversity but only in terms of heritage and culture, not religious diversity. Given the increased explicit presence of religious practice beyond a Christian tradition in our contemporary context surely a knowledge and understanding of the role of religion in a multi-religious society is crucial. Australian society would be the richer and more tolerant if students were required to understand the role of religion in society and perhaps this is one issue that begs scholarly investigation within our higher education institutions; food for thought.”

41. Nehal BUTHA, *Two Concepts of Religious Freedom in the European Court of Human Rights*, European University Institute, Florence, Department of Law- EUI Working Paper Law 2012/33, pp. 27 - [http://cadmus.eui.eu/bitstream/handle/1814/24678/LAW\\_2012\\_33\\_Bhuta\\_ReligiousFreedom.pdf?sequence=1](http://cadmus.eui.eu/bitstream/handle/1814/24678/LAW_2012_33_Bhuta_ReligiousFreedom.pdf?sequence=1) - This paper considers the way in which recent historical work on the history of freedom of religion and freedom of conscience opens up a new interpretation of the decisions of the European Court of Human Rights in the headscarf cases. These decisions have been widely criticized as adopting a militantly secularist approach to the presence of Islamic religious symbols in the public sphere, an approach that seems inconsistent or even overtly discriminatory in light of the court’s recent decision in Lautsi that the compulsory display of crucifixes in the classroom did not breach Italy’s convention obligations. I argue that the headscarf cases turn less on the balance between state neutrality and religious belief, than on an understanding of certain religious symbols as a threat to public order and as harbingers of sectarian strife which undermine democracy.

42. Catherine BYRNE, *Ideologies of Religion and Diversity in Australian Public Schools*, “Multicultural Perspectives”, vol. 14 (2012) 4, 201-207 - <http://www.tandfonline.com/doi/abs/10.1080/15210960.2012.725319> - In many multicultural democracies, education has a Christian history. However, teaching religion has ideological variation. Progressives teach about many religions, while conservatives favor (often exclusive) instruction into one tradition. Australian secular education controversially prioritizes faith-forming instruction (mostly Christian). In this exploratory study (N = 123) the author examines pedagogical preference and attitudes toward religious diversity.

43. Fabrizio CASAZZA, *The Christians in Europe. Twenty years after the Maastricht Treaty and ten years after the single currency*, “Rivista di teologia morale”, vol. 44 (2012) 4, 627-635. – [www.dehoniane.it](http://www.dehoniane.it) - In reply to the widespread crisis of sense and values, the European continent is considered in Christian perspective through the document *Ecclesia in Europa* of John Paul II (2003), following the Bishops Synod of four years before. More than of a fiscal compact, Europe needs a cultural compact, that is to find again, in its own Christian culture, the real reason for its existence. The European construction will be as much more stable and lasting as more every protagonist – community institutions, governments, citizens – will be able to look ahead and over; the European tree will become luxuriant only if it won’t sever the roots it is planted on. In this perspective, it is good to return to the thought of the important founding fathers of post-war Europe (among these, R. Schumann and A. De Gasperi) that find ample convergence in a lot of secular voices.

44. Bartolomeo CONTI, *L’émérgence de l’islam dans l’espace public*, « Archives de sciences sociales des religions », 158 (2012), 119-136. <http://assr.revues.org/23885> - En Italie, la pratique de l’islam relève de la sphère privée. Mais au cours de la dernière décennie, les recompositions de la population musulmane tendent à faire sortir leur religion dans l’espace public. Le niveau local est le point d’ancrage le plus manifeste de l’intégration, l’inclusion et la participation récente des musulmans en Italie. C’est à travers lui que la multi-dimensionnalité de l’identité peut être assumée et affichée, et c’est toujours au niveau local que l’on assiste aussi à un passage effectif de l’islam en Italie à l’islam italien. En cela réside la spécificité du « modèle italien » d’intégration de l’islam par rapport aux autres pays européens.

45. Mehemet Kamil COŞKUN, *The impact of September 11th, 2001 on the study of Islam in Canadian and American graduate higher education*, “Journal of Süleyman Demirel University – Institute of Social Sciences”, 2012/2, n. 16. This article examines a small sampling of the voluminous academic studies that appeared subsequent the attacks in New York and Washington on September 11, 2001. The examined theses and dissertations are submitted to the universities in Canada and the U.S. and they include works

about Islam and Muslims. All of them were written within a decade of the events and all refer both to Islam and the attacks of September 11th, 2001. <http://sosyalbilimler.sdu.edu.tr/assets/uploads/sites/102/files/20122-sayi-16-14-19102012.pdf> ISLAM, Usa-C

46. Claire DWYER, Violetta PARUTIS, *State-funded faiths schools in England and the contested parameters of community cohesion*, "Transactions of the Institute of the British Geographers", 37 (2012) 4, on line 18 May 2012. - <http://onlinelibrary.wiley.com/doi/10.1111/j.1475-5661.2012.00518.x/full#> - In this paper we have analysed recent debates about state-funded faith schools in England, suggesting that they offer particularly productive sites for examining the intersections of religion, space and the state. As we suggested at the outset, the diversification and expansion of the state-funded faith school sector in England has been critiqued as contributing to increasing social and ethnic division. Our examination focused on the introduction of new mechanisms of state governance for state-funded faith schools that sought to address such concerns, specifically through the policy discourse of community cohesion and the related implementation of a new admissions code for faith schools. Our analysis revealed the instabilities in the mobilisation of policy discourses and the possibilities for religious groups to re-work their parameters as well as the limitations of these contestations. UK, School

47. Leona M. ENGLISH, *Transformative learning theory: implications for the adult religious education of women*, "Journal of Religious Education", vol. 60 (2012) 1, 41-47 - [http://www.acu.edu.au/\\_data/assets/pdf\\_file/0011/418448/JournalRE\\_601\\_2012\\_Full\\_Version.pdf#page=41](http://www.acu.edu.au/_data/assets/pdf_file/0011/418448/JournalRE_601_2012_Full_Version.pdf#page=41) - The author reviews the literature on transformative learning from both religious and adult education sources. Drawing on this literature, she highlights the issues for women, discusses implications for their learning, and notes that some religious educators have already integrated these insights into their teaching. The author concludes with specific suggestions for further research.

48. Carol FERRARA, *Religious Tolerance and Understanding in the French Education System*, "Religious Education – The official journal of the RE Association", vol. 107 (2012) 5, 514-530 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2012.722481> This research is based on an interview and survey-based case study of an Islamic lycée, a Catholic lycée, and two public lycées in the Ile-de-France, region of France. The study investigated whether students in private schools receiving some form of education about religion tend to be more tolerant and demonstrate more religious understanding than students in public schools receiving little to none. The results showed that tolerance and understanding were not necessarily codependent and that a number of other factors seem to have a similarly significant impact on student religious tolerance and understanding as receiving education about religion.

49. John FLINT, *Catholic schools and sectarianism in Scotland: educational places and the production and negotiation of urban space*, "Policy Futures in Education", Vol.10 (2012) 5, 507-517 - <http://www.wwords.co.uk/rss/abstract.asp?j=pfie&aid=5167> - This article explores the role of state-funded Catholic schools in debates about the causes and manifestations of sectarianism in Scotland. It suggests that debates between proponents and opponents of state-funded Catholic schools (and indeed faith schools more generally) have been largely aspatial, focusing on the teaching ethos within schools - empirically weak conceptions of the impacts of segregated schooling on social networks, and abstract national-level accounts of religion, ethnicity, identity and belonging. The article argues for a focus upon the productive power of schools as place nodes within a network of urban spaces and the agency of pupils in identity and friendship construction. It suggests the need to recognise the specifics of the social, spatial and political national and local contexts within which faith schools are situated. It concludes with an examination of educational policy responses to sectarianism in Scotland, arguing that they have focused on disrupting the spatial ordering of faith schools in an attempt to realign the physical boundaries of segregation and the visibility of difference in urban space.

50. Gaëlle GOASTELLE, *The Europeanisation of the measurement of diversity in education: a soft instrument of public policy*, "Globalization, Societies and Education", vol. 10 (2012) 4, 493-509 – online 23 Nov 2012 - <http://www.tandfonline.com/doi/abs/10.1080/14767724.2012.735152> - Faced with an increasing number of data and rankings, the author questions the roles of the different groups of actors who were originally involved in questioning the use of statistical indicators as a means of addressing issues of access to higher education. The comparison and nature of these international (UNESCO, OECD, EUROSTAT) and national (Germany, England, France, Switzerland) indicators in matters of inequalities of access to higher education question the tension between the discourses and the indicators they generate, and their recording at the national level. Who says what and with what consequences? What range of actors are involved in this process? What kind of power relations forms them? The author discusses how the issue of inequalities of access to higher education got on to the agendas of European organizations, identifies the policies that were defined, and sets them against an array of indicators, showing the discrepancy between the discourses and what the indicators reveal, the gap between the recommendations and the available tools. Why is there such a contrast? What are the mechanisms at work? Is it a technical or a political problem? What does this discrepancy reveal as far as national specificities within the construction of social inequalities are concerned?

51. Piergiorgio GRASSI (ed.), *Nuovi ateismi e antiche idolatrie*, "Hermeneutica", vol. 19 (2012) 1. Monografico 2012, pp. 384 - <http://www.morcelliana.it/or4/or?uid=morcelliana.main.index&oid=5973> – Dall'indice: P. GRASSI, *Fra ateismi e idolatrie* - L. ALICI, *Differenze senza Differenza. L'idolatria nell'epoca post-secolare* - G. TANZELLA-NITTI, *Theologia physica? Razionalità scientifica e domanda su Dio* - C. CIANCIO, *Ateismo del credente e fideismo dell'ateo* - V. MELCHIORRE, *Dal "nuovo ateismo" verso Hume, e oltre* - M. MICHELETTI, *Nuovo ateismo, ateologia naturale e "naturalismo perenne"* - E. BACCARINI, *Smarrimento metafisico e infatuazione idolatrica* - I. BERTOLETTI, *Idealtipi dell'ateismo* - M. CANGIOTTI, *Ateismo e idolatria, oggi* - M. GIULIANI, *Figure dell'idolatria nel pensiero rabbinico* - R. PENNA, *Idolatria e ateismo negli scritti del Nuovo Testamento* - G. CANOBBIO, *La teologia di fronte all'ateismo* - C. DOTOLO, *Tra ateismo e monoteismo* - M. IIRITANO, *Kierkegaard e Dostoevskij fra ateismo e fede* - U. GALEAZZI, *Del Noce e l'ateismo prometeico* - L. ALFIERI, *Italo Mancini e il "Dio dei filosofi"* - W. FRANKE, *John Milbank. La teologia negativa come critica dell'idolatria* - L. GRION, *Postumanesimo: un neognosticismo?*

52. Ioannis N. GRIGORIADIS, Tugba GURCEL, *Religious Courses in Turkish Public Education: Explaining Domestic Change with Europeanization Theory*, in “e-Journal of Church & State”, 2012, first published online: 3 October 2012 - <http://intl-jcs.oxfordjournals.org/content/early/2012/10/03/jcs.css082.extract> - “In Turkey, the discussion on religious education has revolved around three main issues: (1) the status of religious courses in public education, (2) vocational religious education, and (3) faculties of divinity. Since the foundation of the Republic of Turkey in 1923, all three fields have been subjected to hot debates and have been associated with a long and protracted *Kulturkampf* between the secularist and the religious conservative segments of the society. Religious minorities, as well as the adherents of different teachings of Islam, have suffered the most because of the status of religious courses in the public education. As Turkey's European Union accession negotiations continue, albeit at a slow pace, state–religion relations still cause fervent debates. Religious education, as one of the indicators of a state's stance toward religion and minority rights, has been subjected to Europeanization influence. Conflicts arising from religious education have been brought before the European Court of Human Rights (ECtHR) and thus attracted more attention (...)”.
53. Handel KASHOPE WRIGHT, Michael SINGH, Richard RACE, *Multiculturalism and multicultural Education. Precarious hegemonic Status quo and alternatives*, “Transgression”, vol. 84, 2012, part I, 3-13. <http://www.springerlink.com/content/t1855ku28453n24g/export-citation/> Multiculturalism as a concept is both topical and relevant (Australian Department of Immigration and Citizenship, 2011) as well as being perceived positively and negatively (Lott, 2010; May & Sleeter, 2010; Vertovec & Wessendorf, 2010). The ongoing debates and continuing need to address multicultural education as policy and within classrooms and lecture theatres remains crucial when considering domestic and international practice as well as the changing nature of cultural diversity (Banks, 2009; Modood, 2010; Race, 2011). The essays in this collection address the viability of multicultural education. We are hoping they will challenge the reader through differently focused snapshots of the status quo, the problematizing of aspects of multiculturalism, discussion of the processes and discourses that are contributing to its supposed imminent demise and indication of examples of alternatives to multiculturalism and multicultural education that are emerging. This introduction provides something of a contextualization of multiculturalism and multicultural education today, proceeding through a generalized overview of the context of multiculturalism and multicultural education and the specific examples of conservative European leaders' contribution to the “death of multiculturalism” trope and cosmopolitan education as a specific example of a discourse in complex coexistence with multicultural education.
54. Andreu IBARZ MELLADO, *El diálogo fe-cultura en formación universitaria de los futuros educadores y de los profesores de religión*, “Vida nueva” (pliego), n. 2818, 6-12 octubre 2012, 23-30. [vidanueva@ppc-editorial.com](mailto:vidanueva@ppc-editorial.com) - El diálogo fe-cultura es uno de los focos de interés prioritarios para la Iglesia. Y lo es, también, en buena lógica, en el ámbito de su presencia en la educación. Este diálogo -como todos los demás- requiere una formación básica preliminar que tiene en la universidad un importante instrumento. La reflexión que aquí se presenta propone un itinerario formativo para los futuros educadores cristianos -en general- y para los maestros de Religión católica en particular. Ahora bien, ¿dónde fundamentar y qué elementos priorizar en un diseño formativo que quiera dar operatividad real al diálogo fe-cultura en la educación y la escuela?
55. Philippe LAOUREUX, *Enjeux d'une réforme des cours dits philosophiques*, « En Question », n. 103, décembre 2012, 8-10. – [www.centreavec.be](http://www.centreavec.be) – Après avoir situé le contexte et les spécificités du système belge, l'auteur aide à mieux cerner les termes du débat qui s'est développé au long des années 2011-12, autour des finalités et de l'organisation de ces cours. L'enseignement catholique, majoritaire dans le pays avec son réseau d'écoles libres, souhaite inscrire les cours sur la religion catholique « dans les perspectives pédagogiques actuelles et élabore à ce titre de nouveaux programmes qui intègrent la pédagogie par compétence, mais aussi une approche purement philosophique, une découverte des autres religions et une éducation à la citoyenneté ». L'article propose enfin une analyse de la proposition de la ministre Marie-Dominique Simonet, en montrant les avantages ainsi que les défis. BE
56. Stéphanie LE BARS (éd.), *Laïcité, priez pour elle !*, « Le Monde - Dossiers & Documents », n. 425, Décembre 2012, 20 pages – Le « meilleur » des articles parus dans *Le Monde* ces deux dernières années, avec une sélection d'articles de la décennie antérieure. Eventail très varié de thèmes : du droit à la liberté religieuse aux fanatismes, des statistiques aux débats d'actualité, de la montée de l'islam aux politiques européennes concernant la gestion publique des symboles religieux, des enseignements scolaires, du vivre démocratique. Une section du dossier est réservée aux articles parus sur la Bible, concernant surtout les problèmes de traduction, d'herméneutique et d'histoire littéraire. [www.lemonde.fr/](http://www.lemonde.fr/)
57. Ian LEIGHT, Rex AHDAR, *Post-secularism and the European Court of Human Rights, or how God never really went away*, “The Modern Law Review”, vol. 75 (2012) 6, 1064-1098 - <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-2230.2012.00933.x/> - This article analyses the critical yet elusive notions of state neutrality, secularism and religious coercion under the European Convention in light of the European Court of Human Rights recent decision in *Lautsi v Italy*. We contend that the real concern in the Italian crucifix case was not the infringement of the school pupils' religious freedom nor the proselytising or coercive effect of the ‘passive’ religious symbols. Rather, opponents of the longstanding symbols were animated by desire for strict religious equality, a notion that is, correctly in our view, not guaranteed under the Convention. *Lautsi* has significantly cleared the conceptual undergrowth surrounding state neutrality and the varieties of secularism, reined in the elastic notion of religious coercion and eschewed attempts to squeeze the constitutional diversity of European religion-state frameworks into a strict American-style separationist mould. The Convention jurisprudence on freedom of religion has finally come of age.
58. Bret LEWIS, *The Impact of Religious Studies Courses: Measuring Change in College Students' Attitudes*, “Religion & Education”, vol. 39 (2012) 3, 284-307 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2012.716345> - This study explores a variety of educational outcomes on undergraduate student attitudes as a result of religious studies curriculum. Based on data collected from pre- and post-course surveys of a combined 1,116 students enrolled at Arizona State University and 2 Phoenix, Arizona area community colleges, the research examines student change across 5 outcomes: religiosity, attributional complexity, multi-religious awareness, commitment to social justice, and the first to be developed, neo-colonial measures. The sample was taken in the fall of 2009 from courses including Religions of the World, introductory Islamic studies courses, and a control group consisting of

engineering and political science students. The findings were mixed. Select within-group changes showed a statistically significant positive shift, but when comparing across-groups and the control group, analysis of covariance did not reveal statistically significant findings after controlling for key variables. The students' pre-course survey score was the best predictor of their post-course survey score. In response to the neo-colonial critiques, the non-findings suggest the critiques have been overstated in terms of their impact pedagogically or in the classroom.

59. Lavonna Lea LOVERN, *Trampling the sacred: multicultural education as pedagogical racism*, "International Journal of Qualitative Studies in Education", vol. 25 (2012) 7, 867-883 - <http://www.tandfonline.com/doi/abs/10.1080/09518398.2012.720729> - The following paper is a critical examination involving the misuse of sacred cultural tools and practices in the name of multicultural education. Native American practices are identified to illustrate how such inappropriate usages promote pedagogical racism. The misuse continues the hegemonic distribution of social capital. Through the irresponsible portrayal of complex and sophisticated cultures, American education continues to perpetuate pedagogical violence against children who are already socially and educationally disenfranchised. Using Freire, Giroux, Deloria, and Grande, this paper will identify strategies of communication and education necessary to eliminate pedagogical racism and begin to reverse the violence against children.

60. Mia LÖVHEIM, *Religious Socialization in Media Age*, "Nordic Journal of Religion and Society", vol. 25 (2012) 2, 151-168 - <http://tapir.pdc.no/pdf/NJRS/2012/2012-02-3.pdf> - Recent studies in the Nordic countries show that among younger generations the media is a more frequent arena than family and church for contacts with religious ideas and values. This situation challenges understandings of religious socialization as a process situated in and controlled by religious institutions as well as continuity of religious values, ideas and identity as the outcome of the process. This article argues for a development of conceptual tools to account for religious socialization as a process shaped by the dynamic between tradition and transformation, knowledge and skills, and religious and other institutions for symbolic communication in society. Drawing on recent discussions of the concepts of religious literacy and media literacy, the article proposes an inclusion of «religious media literacy» as a significant part of a future research agenda for understanding religious socialization in contemporary times.

61. Mieke MALIEPAARD, Marcel LUBBERS, *Parental Religious Transmission after Migration: The Case of Dutch Muslims*, "Journal of Ethnic and Migration Studies", vol. 39 (2013), version first published online 26 Nov 2012. <http://www.tandfonline.com/doi/abs/10.1080/1369183X.2013.733862> - In a secular host society where Islam is not reinforced outside the family or ethnic community, little is known of the extent to which Muslim immigrants succeed in transmitting their religion to their second-generation children. Parents are generally found to be important religious socialisation agents for children, but this has rarely been studied in a migration context. In this article we study parental religious transmission, taking into account the child's educational attainment and social contacts with Dutch friends as possible inhibitors. On the basis of data from 641 parent-child dyads, we find the expected positive relation between the parents' and the child's frequency of religious attendance and their respective attitudes toward religious homogamy and religious schools. Turkish-Dutch parents are more effective than Moroccan-Dutch in transmitting religious attendance, in line with higher levels of social cohesion in Turkish immigrant communities. Having Dutch friends and higher levels of education has little influence on the transmission of religious values from parents to children. The effective transmission of religion is a strong explanation for the continuously high religious involvement in the Turkish- and Moroccan-Dutch communities.

62. Spencer MEREDITH, *The place of Christian Ethics in Ukrainian education*, "Journal of Religious Education", vol. 60 (2012) 1, 70-86 - [http://www.acu.edu.au/data/assets/pdf\\_file/0011/418448/JournalRE\\_601\\_2012\\_Full\\_Version.pdf#page=70](http://www.acu.edu.au/data/assets/pdf_file/0011/418448/JournalRE_601_2012_Full_Version.pdf#page=70) - The last twenty years have witnessed significant changes in the relationship between sacred and secular approaches to politics, and education policy has been part of that re-conceptualization. Much of the debate surrounding normative instruction centers on definitions of goodness, and the kinds of situations that require commendable behavior. While many practitioners teach morality and ethics through explicitly religious content, a growing spectrum of applied ethics has emerged as well. This paper briefly compares political structures that allow for such instruction, and the problems it seeks to overcome in different socio-economic contexts in order to understand the curious case of Christian Ethics education in Ukraine. Ukraine is neither a mature democracy, nor has it experienced the horrors of AIDS or civil war, yet the government has endorsed and allocated scarce resources to overcome societal ills in part through moral education. This paper examines the evidence to show correlation between normative instruction and positive social change. Determining causality should be the next step in the literature.

63. Joyce MILLER, *REsilience, violent extremism and religious education*, "British Journal of Religious Education", vol 35 (2013) 1, Version first published online: 23 Nov 2012. - <http://www.tandfonline.com/doi/full/10.1080/01416200.2012.740444> - This article is an attempt to provide an educational justification for the British Government-funded project, *REsilience*, on addressing contentious issues through religious education (RE) which was carried out by the RE Council of England and Wales. A number of issues relating to the inclusion of religiously inspired violent extremism in the curriculum are raised – definitional, political and educational. A justification is proposed which focuses on human rights in two ways: the right to freedom of religion and belief and the promotion of pupils' moral development through human rights issues. It is suggested that the work of the moral philosopher Kwame Anthony Appiah with his focus on morality in cosmopolitan societies is relevant to this, and in particular, his concept of 'honor' which can be used by educationists as the basis for engagement with violent extremism and related topics in the classroom.

64. Andrew B. MORRIS, *Faith Schools and the Plural Society: exploring notions of diversity in school provision in England*, "Policy Futures in Education", 10 (5) 2012, 518-527. <http://dx.doi.org/10.2304/pfie.2012.10.5.518> - Around thirty per cent of all schools in England have a religious character. The author argues that the current 'faith schools debate' is more about the nature of its 'plural society' than about the place of such schools within the state-maintained sector. He suggests that to assume we are, in fact, living within a determinedly plural society is not as clear-cut as one might suppose, and that the very existence of the current 'faith school debate' in England is an indication that we are not as committed to pluralism as we might like to think. First he sets out two differing conceptions of the plural society - one strong, one weak. Then he sketches the historical and legislative backdrop to the



present English state-maintained educational system. His third objective is to chart, briefly, the development of the educational system since the 1980s and to describe how it corresponds to changes from a strong to a weak concept of a plural society in which societal attitudes which once championed legislation supporting minority communities now seem to be leaning towards marginalising or even suppressing the contribution of such groups to the common good. Finally, he argues that the continuing existence of a distinctive dual system of educational provision in England, of which the Catholic sector is a paradigm, provides a bulwark against a creeping tide of weak pluralism, which has been likened to a form of damaging totalitarianism.

65. Daniel MOULIN, *Challenges for religious adolescents in English secondary schools*, Conference paper, Oxford University, School of Education, December 2012, 10 pages - <http://jubileecentre.ac.uk/userfiles/jubileecentre/pdf/conference-papers/MoulinD-ChallengesforreligiousadolescentsinEnglish.pdf> - It has long been asserted by the world's religious traditions that religious beliefs and practices are fundamental to character formation and moral development. Reflecting the historic settlement between Church and state regarding education in 1870, currently, English secondary schools of all types purport (and in most cases are legally bound) to promote the 'spiritual, moral, social and cultural development' of their pupils (DfE 2011, n.p.). In addition to the provision of state-funded 'Faith' schools (see DCSF 2007), for these ends, legislation stipulates the mandatory provision of 'Religious Education' (RE) (DCSF 2010) and daily acts of 'collective worship' in all state-maintained schools (DfE 1994; DfE 2012). There is a small but growing body of research, however, which suggests English secondary schools and the secondary school curriculum can present a number of challenges to students who practise or adhere to a religion (e.g. Nesbitt 1998; Igrave 1999; Weller *et al.* 2001; Igrave & Mckenna 2008; Head 2009; Hassan 2010; Strahn 2010; Moulin 2011). In this paper I identify six general kinds of challenge to religious adolescents presented by secondary schools using the data generated by my doctoral study of religious identity among adolescent Christians, Jews and Muslims. This present study follows the success of an earlier study (Moulin 2011) which explored the perspectives of religious students of their RE lessons specifically – now one of the most read articles in the British Journal of RE (Taylor and Francis 2012). This paper is intended to briefly present unpublished data that I am currently in the process of writing-up.

66. Yee-Ling NG, *Spiritual development in the classroom: pupils' and educators' learning reflections*, "International Journal of Children's Spirituality", vol. 17 (2012) 2, 167-185 - <http://www.tandfonline.com/doi/abs/10.1080/1364436X.2012.726609> - The importance of spirituality is reinforced in legislation and policy directives in England and Wales. Nevertheless, it is argued that there is a dearth of studies into the practice and pedagogy of spiritual development in classroom settings. Thus, an investigation was developed capturing the experiences and learning reflections of 52 English primary school pupils (7–9 years) who have participated in a literature-derived spiritual development programme. A 10-week programme, based upon an experiential and relational view of children's spirituality was implemented in two south London schools. Data were collected in four classrooms with primary school pupils and four classroom teachers and teaching assistants. Through phenomenographic analysis, themes or 'categories of description' were developed from the data collected (diaries – text and drawings, discussions and interviews) highlighting variations in pupils' experiences and learning. This paper will focus upon the learning themes derived from the analysis of the data and it is argued that pupils' and educators' reflections on learning may have potential implications for the pedagogy and practice of spiritual development. In summary, the findings reveal that 'tools' such as silence, focusing, meaning, questioning, kinaesthetic awareness, use of one's imagination and communication and sharing may be used in the classroom for spiritual development, allowing a child to relate to self and other/s.

67. Ulrich NIENS *et al.*, *Acculturation and religion in schools: the views of young people from minority belief backgrounds*, in "British Educational Research Journal", article first published online: 26 September 2012 - <http://onlinelibrary.wiley.com/doi/10.1002/berj.3016/full> This paper aims to explore the relationship between religious identity, acculturation strategies and perceptions of acculturation orientation in the school context amongst young people from minority belief backgrounds. Based on a qualitative study including interviews with 26 young people from religious minority belief backgrounds in Northern Ireland, it is argued that acculturation theory provides a useful lens for understanding how young people from religious minority belief backgrounds navigate majority religious school contexts. Using a qualitative approach to explore acculturation theory enables an in-depth understanding of the inter-relationship between minority belief youth's acculturation strategies and their respective school contexts. Similar to previous research, integrationist attitudes generally prevailed amongst minority belief young people in this study. The findings highlight how young people negotiate their religious identities in a complex web of inter-relationships between their minority religious belief community and the mainstream school culture as represented through peer and staff attitudes, school ethos and practices and religious education. Young people demonstrated differentiated understandings of acculturation orientations within the school context, which they evaluated on the basis of complex perceptions of educational policy, interpersonal relationships and individuals' motivations. Findings are discussed in view of acculturation tensions, which arose particularly in relation to the religious education curriculum and their implications for opt-out provision as stipulated by human rights law.

68. Etim E. OKON, *Religion as instrument of socialization and social control*, "European Scientific Journal", vol. 8 (2012) n. 26, 136-142. <http://eujournal.org/index.php/esj/article/viewFile/574/643> - Sociologists for many years have identified the family, the school, the peer group, the mass media and political movements as agents of socialization. Majority of sociologists do not consider religion as a potent agent of socialization. The conservative roles of religion in perpetuating social and cultural values are often ignored. This paper seeks to correct such mistake and to present religion as a veritable platform for socialization and social control. The study reveals that religion exercises a pervasive influence on all other social institutions thereby moderating the activities of the above-mentioned agents of socialization.

69. Michele PELLERAY, *La valenza pedagogica del dialogo tra Scienza e Teologia*, "Studia Patavina", vol. 59 (2012) 2, 465-472. One of the aims of education is the cultivation of a fundamental spiritual good of the human being: the search for truth. In such an endeavour one ought to empower, in a collaborative and complementary way, all different ways that can favour such a progressive journey. The scientific perspective, based on the logical-analytical rationality, has to be developed in good collaboration with the other ways of thinking, such as the dialectical and phenomenological ways proper of philosophy. In this endeavour theology can offer a precious help from a hermeneutical as well as from narrative perspectives in order to develop a rich and integrated cultural

framework that allows one to find oneself in the world, in interpreting it and orienting oneself meaningfully in it. [studiapatavina@ftr.it](mailto:studiapatavina@ftr.it)

70. Gaston PIETRI, *L'enseignement de la morale à l'école*, « Etudes », vol. 157 (2012) n.4176, décembre 2012, 631-641 – [www.revue-etudes.com](http://www.revue-etudes.com) – « Les chrétiens ont bien des raisons de reconnaître le bien-fondé d'une morale laïque. À charge pour eux de contribuer, sans taire leur vision chrétienne de l'homme, à la difficile tâche éducative qui incombe à une société pluraliste et peu assurée de ses valeurs communes. Encore faut-il reconnaître ce pluralisme sans lui imputer tous les maux de la société et ne pas désespérer de quelques consensus, moins facile de nos jours que ceux qu'envisageaient Jules Ferry et ses collaborateurs, mais à la mesure de la capacité de vrai et de bien présente en beaucoup de dirigeants et de citoyens » (p.641).

71. Graham ROSSITER, *Perspective on children's spirituality and catholic primary school religious education: a key starting point for reviewing issues in content and pedagogy*, "Journal of Religious Education", vol. 60 (2012) 1, 31-40 – [http://www.acu.edu.au/data/assets/pdf\\_file/0011/418448/JournalRE\\_601\\_2012\\_Full\\_Version.pdf#page=41](http://www.acu.edu.au/data/assets/pdf_file/0011/418448/JournalRE_601_2012_Full_Version.pdf#page=41) – Much has been written in the academic literature in recent years about the place of wonder, awe, the experiential, imagination, playful learning etc. in children's spiritual development. This makes a valuable contribution to understanding the natural 'human' dimension to children's spirituality at both pre-school and primary school age levels. But what seems to be neglected, and which warrants more attention, is the *primal socialisation into the spiritual* that young children absorb from their parents/guardians. In other words, a key to interpreting children's spirituality is the sort of spirituality exhibited by their parents. And for many Catholic children entering Australian Catholic primary schools, their parents have a relatively secular, individualistic, subjective and self-reliant spirituality – which is not particularly religious. Their children's starting, pre-school spiritual baseline does not include any reference to God and religion. From this point of view, an attempt will be made to interpret the apparent discontinuity between children's and adolescents' spirituality as part of a continuum. The perspective developed will be used in follow up articles to evaluate a number of issues identified in the literature related to children's spirituality and content/pedagogy in primary school religious education.

72. Graham ROSSITER, *Children's play and spirituality: Some issues for church school religious education at primary level* "Religious Education Journal of Australia", Vol. 28 (2012) 2, 10-15. – <http://search.informit.com.au/documentSummary;dn=706346916660856;res=IELHSS> – This article results from an ongoing project reviewing recent academic writings on children's spirituality and primary school religious education mainly in church-related schools. It is not written as a review, but as a response to issues that have been identified. It focuses on the place of play in children's spirituality and religious education. While the article does not refer to the wider literature on children's play, it proposes a summary interpretation that serves as a baseline both for affirming the valuable place for play-based learning, and for speculating about potential problems. It offers provisional cautions for teachers that might help make classroom practice involving children's play more effective educationally and more relevant to their emerging spirituality.

73. Richard RYMARZ, *Teaching Ethics and Religious Culture in Québec High Schools: an overview, contextualization and some analytical comments*, "Religious Education – the official Journal of the Religious Education Association", vol. 107 (2012) 3, 295-310 – <http://www.tandfonline.com/doi/abs/10.1080/00344087.2012.678175> – In 2008 Quebec introduced a new ethics and religious culture course. This marks a significant development in Canadian education as the mandated curriculum is intended for use in publically funded secular schools. In the past such courses have been in the domain of denominational schools. This new approach is examined in the context of the profound changes in Quebec society in recent years, typified by the sudden decline in the influence of the Roman Catholic Church. An overview of the curriculum is given, noting its basis as a particular type of phenomenological approach to the study of ethics and religion. The curriculum is analyzed against the theoretical perspectives developed by Moore and Wright. A number of issues on the scope of the study, the significant demands it places on students and teachers, and how it critically engages with religious truth claims are examined.

74. C. SÄGESSER, *Les cours de religion et de morale dans l'enseignement obligatoire, à Bruxelles*, « Courrier du Crisp », n. 2140-2141, 2012. – L'état de la question institutionnelle et des débats polémiques en cours.

75. Giovanni SALE, *Le immagini nell'Islam contemporaneo. La raffigurazione di Maometto in epoca moderna*, "La Civiltà Cattolica", vol. 163 (2012) IV, 3-15 – [www.laciviltacattolica.it](http://www.laciviltacattolica.it) – Prendendo spunto anche dal recente film e dalle vignette sul profeta Maometto, che hanno infiammato le piazze arabe e offeso la sensibilità di molti musulmani, l'articolo esamina le posizioni di alcuni dei maggiori ideologi e intellettuali islamici contemporanei in materia di immagini. Su di esse, comprese quelle del Profeta, non esiste a tutt'oggi tra i maggiori leader religiosi musulmani un'uniformità di vedute e un modo condiviso di leggere le fonti religiose tramandate dalla tradizione. In generale si può affermare che i fondamentalisti islamici si dimostrano più aperti e liberi nell'interpretazione di tali fonti, mentre i cosiddetti neo-conservatori sono inclini, nell'interpretarle, a non distanziarsi troppo dalle posizioni dei pensatori religiosi antichi. In ogni caso va detto, senza reticenza, che pubblicare testi, immagini o mettere in circolazione film che offendano il sentimento religioso delle persone non è mai un atto di civiltà. E con questo non si vuole in nessun modo limitare la libertà di stampa o di espressione artistica, ma semplicemente tutelare un bene che si ritiene più grande, quello del rispetto della persona umana, di cui l'esperienza religiosa è parte costitutiva. ISLAM

76. Ugo SARTORIO (ed.), *La libertà religiosa*, monografico di "Credere oggi", vol. 32 (2012) 6, 1-128 – [www.credereoggi.it](http://www.credereoggi.it) – La serie di articoli offre contributi specifici complementari: L. Bertazzo presenta una sintesi storica sullo status giuridico che il cristianesimo ha assunto dalle origini alla nascita degli stati moderni. G. Zatti illustra genesi e novità della *Dignitatis humanae*. "Radici antropologiche della libertà religiosa" è oggetto dell'analisi di R. Tommasi, mentre, in parallelo, G. Trabucco illustra il fondamento teologico dell'atto libero del credere. A.N. Terrin mostra gli effetti della transizione da uno status di egemonia religiosa alla condizione del pluralismo: dalla pretesa di assolutezza al mutuo riconoscimento. In proposito, il caso della società italiana è emblematico (I. De Sandre), perché obbliga ad affrettare cambiamenti strutturali della chiesa cattolica e della sua pastorale (G. Ziviani). Di focale interesse giuridico il saggio di C. Cardia, che illustra le premesse e le procedure per arrivare, anche in Italia, alla auspicata promulgazione di "una legge organica sulla libertà religiosa" (pp.96-111).

77. Bruno SEGRE, *La pluralità dell'ebraismo contemporaneo*, Conferenza alle "Settimane di Camaldoli", 5-9 Dicembre 2012 - [http://www.monasterodicamaldoli.it/index.php?option=com\\_content&view=article&id=197:la-pluralita-dellebraismo-contemporaneo&catid=39:articoli-e-segnalazioni&Itemid=125&lang=it](http://www.monasterodicamaldoli.it/index.php?option=com_content&view=article&id=197:la-pluralita-dellebraismo-contemporaneo&catid=39:articoli-e-segnalazioni&Itemid=125&lang=it) - "In questa relazione vi parlerò di ebraismo, cioè della religione degli ebrei. Ma chi sono gli ebrei? Nell'immaginario collettivo, al di fuori del mondo ebraico è largamente diffusa l'idea, del tutto erronea, secondo la quale gli ebrei costituirebbero un gruppo umano rimasto intimamente monolitico nel corso del tempo, con un'identità rigida e sempre uguale a se stessa. Nella realtà, quella degli ebrei è un'identità che, in virtù dei molti secoli vissuti nella dispersione, ha continuato e continua a trasformarsi nel tempo e nello spazio, sollecitata da una multiforme successione di incontri, di scontri, di contaminazioni e adattamenti alle più varie circostanze ambientali. È un'identità molto flessibile, che ha maturato e consolidato al proprio interno una rilevante pluralità culturale: pluralità delle idee, delle abitudini, dei riti, dei modi di contemperare la modernità con la tradizione" (dall'Introduzione).

78. Carolyn J. SHARP, James CLARK-SOLES, *Helping students navigate faith challenges in the Biblical Studies classroom*, "Teaching Theology & Religion", vol. 14 (October 2012) 4, 357-371. - <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-9647.2012.00829.x/abstract>? What happens when students encounter the academic study of the Bible in the seminary or undergraduate classroom? Does a teacher have a responsibility to help students navigate challenges to Christian faith that might arise? What pedagogical problems and opportunities does this encounter present? How does this issue manifest differently in undergraduate compared to theological school classrooms? And how are the issues different for students with a strong personal faith commitment compared to students who have never considered the Bible to be relevant to their understanding of themselves and the world? At the 2010 national conference of the Society of Biblical Literature two theological educators, who recently published introductory textbooks, provided brief presentations on this issue. The audience then broke into ten separate conversations roughly organized by institutional type before reconvening for a plenary discussion. The transcript of the presentations and discussion provided here surfaces and juxtaposes the many varied and rich positions that are possible in this topic.

79. Barbara SPINELLI, *L'Europa imbalsamata, mentre la storia precipita*, "Il Regno-attualità", vol. 57 n.1131, 15 Ottobre 2012, 633-640 - [www.ilregno.it](http://www.ilregno.it) - Il Comitato per il Nobel ha assegnato il prestigioso premio per la pace all'Unione Europea, perché negli ultimi 60 anni il suo ruolo di stabilità "ha aiutato a trasformare la gran parte d'Europa da un continente di guerra a un continente di pace". Ma la storia precipita, decostruendo e risemantizzando termini come 'conflitto' e 'solidarietà'. L'A. risale alle origini dell'ispirazione europeista per dimostrare che in realtà "quello che è avvenuto dopo il 2007-2009 ha esasperato una crisi che c'era già, perché è da molto tempo che la sovranità degli stati nazionali è fittizia". Non rimane che una alternativa all'ultimo passo necessario, quella di decidere consensualmente l'unione politica.

80. Michael STAUSBERG, *Textbooks in review: introduction to the Psychology of religion*, "Religion", vol. 42 (2012) 4, first published on line 05 Nov 2012 - <http://www.tandfonline.com/doi/abs/> The psychology of religion is generally acknowledged as a branch in the study of religion. This essay reviews current psychology of religion textbooks in English, German, Italian, and Swedish from a religious studies perspective (as distinct from a psychology perspective), in particular in terms of their fit with religious studies programs. It turns out that there are few books currently available that are suitable for adoption in religious studies courses.

81. Teemu TAIRA, *Making space for discursive study in religious studies*, "Religion" vol. 43 (2013) 1, 26-45 - <http://www.tandfonline.com/doi/abs/10.1080/0048721X.2013.742744> - This article demonstrates the potential relevance of a discursive study of religion for Religious Studies. It outlines the main assumptions, questions, materials and methodical guidelines of a discursive study of religion and argues that the implementation of a discursive approach – its ways of constructing the approach, the research object and area of expertise – is a relevant step forward in the study of religion. However, the organisation of Religious Studies departments and the job market according to the so-called World Religions paradigm has been a major challenge in making space for discursive studies despite the intellectual criticism that has been directed towards paradigms based on religious traditions or World Religions.

82. Emanuel TĂVALĂ, *On the juridical aspects of Religious Education in the public schools of Europe with a case-study of Romania*, "Romanian Journal of Comparative Law", 2012, 1, 79-108 - <http://www.ceeol.com/aspx/issuedetails.aspx?issueid=c89e391e-9eba-4046-9c3f-f06c1dcdacf5&articleId=5a867e8f-2ef4-4399-ac0b-a23bdf73c54f> - The article outlines the juridical situation of religious education in Europe. There are presented the now "traditional" models for this high interest issue of the relation between State and Church in Western Europe, where the situation is rather well established through precise legislation, and also in the former communist countries, where the tradition plays a pivotal role in the establishment of the main features of the problem. There are also presented some of the national cases which were solved by the international courts, most of them by decisions which raised the disagreement of national authorities and societies.

83. Kyriaki TOPIDI, *Religious Diversity in public Education*, in Cornelia ROUX (rd), *Safe Space. Human rights Education in diverse contexts*, SensePublisher, 2012, pp. 109-128. - [http://link.springer.com/chapter/10.1007%2F978-94-6091-936-7\\_8?LI=true](http://link.springer.com/chapter/10.1007%2F978-94-6091-936-7_8?LI=true) - A wave of secularization has hit Europe since the end of the Second World War. The trend has been connected to social modernization and as such it fails to predict or simply explain the current and widely discussed *religious revivalism*.<sup>2</sup> Contemporary arrangements of church-state relations are not particularly helpful in justifying the return of religion to the forefront either. Religious fundamentalism enhances the impression of re-actualization of religion, especially in legal orders that have fervently preached that religion is strictly unnecessary in a secular and neutral state.

84. Vincenzo TURCHI, *Libertà religiosa e libertà di educazione di fronte alla Corte di Strasburgo*, in e-Journal "StatoeChiese" [http://www.statoechiese.it/index.php?option=com\\_content&task=view&id=552&Itemid=40](http://www.statoechiese.it/index.php?option=com_content&task=view&id=552&Itemid=40), pp. 68 - The purpose of the paper consists in examining the cases submitted to the European Court of Human Rights in which religious freedom (art. 9 of European Convention of Human Rights) is, in a specific way, related to the right to education (art. 1 of Protocol 1). The fields where arise most important problems are as follows: family relationship, denominational Schools, compulsory denominational (confessional) instruction in Schools, religious symbols in State Schools. From the latest judgments at Strasbourg Court, it seems to emerge a new

perspective of the principle of *laïcité*, clearly open to social pluralism. As the Court stated concerning educative pluralism: “the possibility of pluralism in education [...] is essential for the preservation of the “democratic society” as conceived by the Convention”.

85. Sébastien URBANSKI, *Freedom to Hold or not to Hold Group Beliefs: the case of Religious Beliefs in French and Polish public school Textbooks*, “Religion & Education”, vol. 39 (2012) 3, 308-319 - <http://www.tandfonline.com/doi/abs/10.1080/15507394.2012.716349> - In French public schools, the project of teaching about religions is being made possible thanks to various recent ministerial reports and pedagogical reforms. The latter put an emphasis on positive liberty, because they contain the view that pupils should commit to a way of self-realization. On the contrary, Polish laws on textbooks put an emphasis on negative liberty. This article is an attempt to evaluate the advantages and limits of enhancing each of these kinds of liberty, as far as pupils' own freedom to believe or not to believe is concerned.

86. Ulrich WINKLER, *Reasons for and Contexts of deep Theological Engagement with other religious Traditions in Europe: toward a Comparative Theology*, “Religions” 2012, 3, 1180-1194 – [www.mdpi.com/journal/religions](http://www.mdpi.com/journal/religions) - The different contexts of America and Europe have a significant impact on the development of comparative theology, especially in the German-speaking countries. The latter have found other solutions to the problem of religious pluralism that are not really conducive to comparative theology. Hence, the double responsibility of Catholic theology in particular toward the university and toward the Church is a part of the discourse policy of theology, which affects the theology of religions and comparative theology. On the one hand, theology is under the protection of the state, and on the other hand theology is threatened by the risk of unreliability due to ecclesiastical paternalism. But the theology of religions and comparative theology do not evade into science of religion or neo-orthodoxy, rather, they take a risk in a theological engagement with other religions, bringing one's own faith into a deep encounter with other religions and their faiths while delving into points of detail. After giving short descriptions of these tasks, this article shows some examples of practice in comparative theology and gives a prospect into potential further developments of comparative theology in theories of difference and spaces.

#### Forthcoming Events

#### The South East Europe Summer Academy 2013

«Are you interested in education for democratic citizenship and human rights? Do you want to know more about how to create a climate of openness and mutual respect in your school? Would you like to meet other teachers, school heads and NGO/ parent representatives from South East Europe and exchange your experiences? Join other education professionals and community actors from Bosnia-Herzegovina, Bulgaria, Croatia, Greece, Montenegro, Romania, Serbia, Slovenia, the Former Yugoslav Republic of Macedonia, Turkey and Kosovo, and participate in the 2nd South East Europe Summer Academy in Cetinje, Montenegro 21-29 June». [post@theewc.org](mailto:post@theewc.org)

#### Italica Bibbia. La Bible et l'Italie entre Renaissance et Réforme. Un Colloque international

Ce colloque international qui se tiendra, les 17-18 Janvier 2013, à la Maison de la recherche et des sciences de l'homme de l'université de Caen Basse-Normandie étudiera à la fois la place de la Bible dans la culture italienne de la Renaissance, et celle des Italiens dans la culture biblique européenne au temps des réformes.

Contrairement à l'idée reçue selon laquelle l'Italie, pays du catholicisme triomphant, aurait été de tout temps étrangère à la culture biblique de ses voisins du nord protestants, l'Italie est au quinzième siècle le pays d'Europe où la connaissance de l'Écriture est la plus répandue, aussi bien en latin qu'en langue vulgaire, grâce aux presses de toute la péninsule et d'abord à celles de Venise. Au siècle suivant les hébraïstes chrétiens d'Italie font participer la philologie italienne au mouvement de retour aux sources bibliques du christianisme qui secoue l'Europe réformée, et les premières traductions faites en toscan d'après l'hébreu et le grec ne rencontrent pendant une trentaine d'années aucune opposition de l'Église romaine. Les modèles iconographiques dérivés des bibles vénitienes s'imposent, par le canal des éditions lyonnaises, jusque vers l'Espagne ou l'Angleterre, tandis que les graveurs italiens répandent l'œuvre biblique de Raphael, de Jules Romain ou de Titien.

Mais à partir du concile de Trente (1545-1563) une pesante censure ecclésiastique sur les éditions bibliques, considérées comme incitations à l'hérésie, se met peu à peu en place dans toute l'Italie, provoquant un véritable arrachement culturel : bibliothèques expurgées, bûchers de bibles interdites, prohibition des éditions en langue vulgaire et même des paraphrases – y compris latines –, qui ne peuvent plus être publiées qu'à l'étranger et qu'il devient périlleux de conserver. La présence biblique dans la religion des Italiens doit dès lors, comme en Espagne, emprunter des voies indirectes ou l'image joue un rôle essentiel.

En parallèle une importante exposition-dossier au Musée des Beaux-Arts présentera du 15 décembre 2012 au 3 mars 2013 un choix de gravures bibliques italiennes des quinzième et seizième siècles tirées de la célèbre collection Mancel et de Bibles de la même période venues principalement des collections bas-normandes recensées dans la base de données « Routes du livre ancien italien en Normandie ». <http://calenda.org/232840> - Contact: [catherine.bienvenu@unicaen.fr](mailto:catherine.bienvenu@unicaen.fr)



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