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■ EURYDICE NETWORK / 2012 Key Data on Education

The Eurydice Network is producing the *Key Data on Education* report for more than 15 years. Initially, only a general report with indicators on education was published and, at present, in addition, three thematic Key

Data reports are also disseminated (Foreign Languages, Innovation and ICT and Higher Education). Moreover, starting from 2012/13, two new thematic *Key Data* reports on Early Childhood Education and on Teachers and School Heads will be developed. The general *Key Data on Education* report, published jointly with Eurostat, is a unique publication and a flagship product for the Eurydice Network as it combines **statistical data and qualitative information** to describe the organization and functioning of education systems in Europe. The 2012 edition of *Key Data* has redefined structure and reduced overall number of indicators. However, the statistical and contextual indicators have longer data time series presenting the developments in the European education systems in the last decade. In this way, the report constitutes a useful complementary tool to accompany the publication of the joint report on Education and Training 2020. This comprehensive outline, covering all levels of education and including the main trends in European education, would provide a context for the main themes discussed in the joint report.

http://eacea.ec.europa.eu/education/eurydice/documents/key_data_series/134EN.pdf

■ EUROPEAN RESEARCH COUNCIL / **Religious activism in the public sphere**

ReligioWest is a four year research project funded by the European Research Council and based at the European University Institute, Florence, Italy. It aims at studying how different western states in Europe and North America are redefining their relationship to religions, under the challenge of an increasing religious activism in the public sphere, associated with new religious movements and with Islam. Although each country starts from very different and specific contexts of the relationship between state, religion and public sphere, this move seems to lead to a more uniform perception of what the relationship should be. More importantly, it seems to lead to the use of a common paradigm of what religion is, with the consequence of pushing religions, through a complex array of constraints (public order) and incentives (freedom of religion), to format themselves according to this common paradigm. But, due to the de jure or de facto separation of church and state, governments have little leverage on this process. It is made under a mix of social and political pressure (banning or not the visible signs of Islam for instance) and the promotion of a concept of freedom of religion more linked to the US common law tradition than to the European tradition of dominant or even established religions with close relations (even conflicting) with the state.

<http://www.eui.eu/Projects/ReligioWest/About/Index.aspx> ; and

<http://www.eui.eu/Projects/ReligioWest/Documents/KickoffMeeting/ConferencePaper.pdf> (Octobre 2011)

■ ECRI / **Il Rapporto 2011-12**

“I Paesi europei devono imparare a gestire la diversità o rischieranno di perdere un ricco bacino di persone che possono dare il loro contributo anche in campo economico”. Questo è, in sintesi, quanto emerge dal rapporto annuale, relativo al 2011, pubblicato dalla Commissione europea contro il razzismo e l'intolleranza (ECRI), che esamina le tendenze dei fenomeni di razzismo, discriminazione razziale, xenofobia, antisemitismo e intolleranza in Europa. I risultati dell'osservazione dell'ECRI in tutti i paesi europei delineano un quadro allarmante, caratterizzato da tagli al welfare, dalla diminuzione di opportunità lavorative e dalla conseguente **intensificazione dei fenomeni di intolleranza**, sia nei confronti di gruppi di migranti, sia verso minoranze stanziate sul territorio da generazioni. Il rapporto 2012 evidenzia con preoccupazione il **crescente consenso accordato a partiti politici con programmi xenofobi e razzisti**, e chiede con forza ai governi di adottare una strategia comune per la gestione democratica della diversità, intesa come risorsa e non come minaccia. L'ECRI rileva inoltre l'**incapacità di alcuni paesi europei di gestire i flussi di migranti e richiedenti asilo** provenienti dal Nordafrica e di garantire adeguate condizioni di accoglienza. Il rapporto sottolinea la necessità per i governi europei di rafforzare il ruolo delle istituzioni nazionali per i diritti umani e di non strumentalizzare la crisi economica per diminuire le risorse in questo settore. Quanto al settore “**Educazione e scuola**”, il rapporto impegna diversi Stati a regolarizzare l'organizzazione dell'insegnamento sulle religioni. Due esempi:

- **Italia:** “L'ECRI raccomanda alle autorità italiane di vigilare affinché un insegnamento alternativo all'ora di religione cattolica sia organizzato a seguito di qualsiasi richiesta fatta conformemente alle vigenti norme, per evitare che nessun alunno subisca una discriminazione indiretta, in particolare per quanto riguarda l'attribuzione de crediti scolastici” (n. 168).
- **Turchia:** “I governi devono comprendere che la lotta al razzismo è essenziale per la costruzione di società più forti e che è un errore ritenere che questa battaglia sia esclusivamente nell'interesse dei gruppi più vulnerabili”, ha

dichiarato il neoeletto Presidente dell'ECRI, Jenö Kaltenbach. Ha inoltre ricordato ai governi che è essenziale contrastare la diffusione di stereotipi negativi nei paesi europei, e che la lotta al razzismo e all'intolleranza costituisce un elemento di crescita per l'intera società.

L'ECRI è un organo del Consiglio d'Europa per la difesa e la promozione dei diritti umani, composto da esperti indipendenti, che analizza i problemi inerenti al razzismo, alla discriminazione fondata sull'origine etnica, il colore, la nazionalità, la religione e la lingua, alla xenofobia, all'antisemitismo e all'intolleranza, elabora dei rapporti e rivolge raccomandazioni agli Stati membri. Il testo completo del rapporto, in inglese, è online: http://www.coe.int/t/dghl/monitoring/ecri/default_en.asp Cf. anche <http://unipd-centrodirittiumani.it/it/news/ECRI-pubblicato-il-rapporto-annuale-sul-razzismo-in-Europa/2456>

■ COMMISSIONE TEOLOGICA INTERNAZIONALE / **Teologie e Scienze religiose in dialogo**

“Teologia oggi: prospettive, principi e criteri” è il documento approvato in forma specifica dalla Commissione teologica internazionale il 29 novembre 2011. Dall'ampio spettro di riflessioni e puntualizzazioni che tentano di delineare il profilo funzionale del pensare teologico all'interno della odierna diversità delle culture globalizzate, estraiamo un paio di paragrafi (83 e 84), inerenti la specificità-contiguità tra teologia confessionale e scienze religiose. Testo integrale in “La Civiltà Cattolica” 163 (2012) q.3883, 44-94. www.laciviltacattolica.it

[...] 83. Il rapporto tra teologia e scienze religiose o studi religiosi (ad esempio, la filosofia della religione, la sociologia della religione) è di particolare interesse. Le scienze e gli studi religiosi trattano i testi, le istituzioni e i fenomeni della tradizione cristiana, ma, per la natura dei loro principi metodologici, questo studio avviene dall'esterno, senza interrogarsi sulla verità di ciò che viene esaminato; per loro la Chiesa e la sua fede sono semplicemente oggetti di ricerca alla stregua di qualsiasi altro oggetto. Nel XIX secolo si sono avute notevoli controversie tra la teologia e le scienze e gli studi religiosi. Da una parte, si sosteneva che la teologia non fosse una scienza a motivo dei suoi presupposti di fede; soltanto le scienze e gli studi religiosi potevano essere «oggettivi». D'altra parte, si affermava che le scienze e gli studi religiosi sono anti-teologici in quanto negherebbero la fede. Oggi queste antiche controversie riaffiorano ogni tanto, ma ci sono adesso **migliori premesse per un dialogo proficuo** tra le due parti. Da una parte, le scienze e gli studi religiosi sono ora integrati nel tessuto dei metodi teologici, poiché, non solo per l'esegesi e la storia della Chiesa, ma anche per la teologia pastorale e fondamentale, è necessario indagare la storia, la struttura e la fenomenologia di idee, temi, riti religiosi ecc. D'altra parte, le scienze fisiche e l'epistemologia contemporanea più in generale hanno dimostrato che non c'è mai una posizione neutrale dalla quale ricercare la verità; lo studioso è sempre portatore di particolari prospettive, intuizioni e presupposti che incidono sulla sua analisi. Rimane tuttavia una differenza essenziale fra teologia e scienze e studi religiosi: la teologia ha come suo oggetto la verità di Dio e su questo oggetto riflette con fede e alla luce di Dio, mentre le scienze e gli studi religiosi hanno come loro oggetto i fenomeni religiosi, e ad essi si avvicinano con un interesse culturale, prescindendo metodologicamente dalla verità della fede cristiana. La teologia, operando una riflessione dall'interno sulla Chiesa e la sua fede, va oltre le scienze e gli studi religiosi, ma può anche beneficiare delle indagini che questi svolgono dall'esterno.

84. La teologia cattolica riconosce la **giusta autonomia delle altre scienze**, come pure riconosce le competenze professionali e lo sforzo verso la conoscenza che vi si possono ritrovare, ed è stata a sua volta stimolo di sviluppi in molte scienze. La teologia inoltre apre la strada attraverso la quale le altre scienze possono affrontare tematiche religiose. Tramite una critica costruttiva, aiuta le altre scienze a liberarsi dagli elementi antiteologici acquisiti sotto l'influenza del razionalismo. Estromettendo la teologia dal novero delle scienze, **il razionalismo e il positivismo hanno ridotto la portata e l'influsso delle scienze stesse**. La teologia cattolica critica ogni forma di auto-assolutizzazione delle scienze, in quanto auto-riduttiva e depauperante. La presenza della teologia e dei teologi al cuore della vita universitaria, e il dialogo con altre discipline reso possibile da tale presenza, contribuiscono a promuovere una visione ampia, analogica e integrale della vita intellettuale. In quanto *scientia Dei* e *scientia fidei*, la teologia ha una parte importante nella sinfonia delle scienze e, quindi, rivendica il suo giusto posto nel mondo accademico [...].

■ AMNESTY International / **Le Rapport 2012**

Le Rapport 2012 rend compte de la situation des droits humains en 2011 dans 155 pays et territoires du monde. « En cette année de troubles, de transitions et de conflits, trop de personnes sont encore privées de leurs droits les plus élémentaires. Alors que s'amplifient les appels réclamant une meilleure gouvernance et un plus grand respect des droits humains, le présent Rapport montre que les dirigeants du monde n'ont pas encore relevé le défi » (p.497). En ce qui concerne l'Europe, en particulier au niveau des libertés religieuses,

le Rapport observe que « de nombreux pays de la région ont continué de débattre de projets d'interdiction générale du port du voile intégral. La **Belgique** et la **France** ont adopté une loi en ce sens. Les débats sur cette question, qui étaient souvent fondés davantage sur des présupposés que sur des données fiables, avaient pour effet de stigmatiser plus encore les musulmans. Des responsables des pouvoirs publics véhiculaient, plutôt que de la combattre, une vision stéréotypée de l'islam, par exemple avec la question du foulard. Le port de certains signes ou éléments d'habillement religieux et culturels continuait d'entraîner une discrimination à l'égard des musulmans, en particulier des femmes, en matière d'emploi et d'éducation » (p.57). A' propos de la **Hongrie** : «Une nouvelle loi adoptée le 12 juillet a déclenché un concert de protestations de la part d'un certain nombre d'Églises et d'ONG et les critiques du commissaire aux droits de l'homme du Conseil de l'Europe. Elle avait notamment pour effet de priver de leur agrément de nombreuses organisations religieuses, parmi lesquelles plusieurs groupes islamiques ainsi que l'Église méthodiste de Hongrie. Le texte adopté prévoyait qu'un groupe religieux ne pouvait demander à être officiellement reconnu que s'il était en mesure de prouver qu'il existait de manière constituée en Hongrie depuis au moins 20 ans et qu'il comptait au moins 1 000 adeptes. Plusieurs organisations religieuses ont saisi la Cour constitutionnelle qui a conclu à l'inconstitutionnalité de la loi, pour des questions de procédure. Le Parlement a adopté une version du texte à peine modifiée» (p.220). http://files.amnesty.org/air12/air_2012_full_fr.pdf

■ RELIGARE / **Negotiating Religious Pluralism in Europe**

Strasbourg, 27-28 Juin 2012 – Le siège du Parlement Européen a été le lieu où se sont déroulés deux importants Séminaires internationaux organisés par la structure *Religare* (=Religious Diversity and Secular Models in Europe : Innovative Approaches to Law and Policy). Plus d'une centaine les Participants, venant sur invitation personnelle de toute l'Union et d'ailleurs, une trentaine les Speakers officiels, représentants de Communautés religieuses et philosophiques, d'Universités, de Ministères nationaux. Les buts du Meeting était de *“to shine a light on the role of the Council of Europe and European Court of Human Rights in the developing field of law and religion in Europe. It asks: What is - and what should be - the role of the Council of Europe in resolving questions of religious pluralism? To what extent do we see a mutual influence between European legal systems and courts - do they adhere to a common set of principles? And what are the potential implications of the EU's accession to the ECHR in the domain of religion? By helping to clarify the complex legal and political framework governing questions of religious pluralism in Europe, the meeting will provide a critical platform for the EU-funded RELIGARE research project to devise and refine policy recommendations for European and national policymakers”*. *The RELIGARE project starts from the idea of equality and how it is challenged by the increasing diversity of religion and other conviction that are transforming Europe into a new type of entity. The purpose is to identify which normative frameworks, precedents, and policies are best capable of holding together the countries' diverse inhabitants in a democratic structure, and in so doing, the frameworks that should underpin and anchor Europe's task to remain, across the Union, a zone of social peace, while remaining respectful of the rule of law and social justice for all”*.

Les noeuds des principales questions soulevées et débattues peuvent se résumer dans ces 5 couples de tensions : tension entre religions majoritaires et minorités (traditionnelles et nouvelles) – entre approches historiques (héritages culturels de chaque pays) et approches d'avenir défiant toute situation acquise – entre approches intra- ou inter-confessionnelles des problèmes et approches séculières – entre niveau local ou national et niveau proprement européen, euro-méditerranéen, voire mondial – et enfin, tension entre l'univers du religieux (ou entendu comme tel) et l'univers du convictionnel non religieux (=secularism, humanism). Les textes prononcés ainsi que les conclusions des débats seront mis à la disposition sur le site officiel du projet : www.religareproject.eu, et diffusés par la *European Policy Brief* - Ultérieures informations : katayoun.alidadi@law.kuleuven.be

■ ENORB / **European security: the contribution of religion and belief Traditions**

Strasbourg, 29 May 2012 - The European Network on Religion and Belief (ENORB) seeks to work with others to develop a long-term network, within the framework of EU policies on equalities and fundamental rights, to combat discrimination and promote mutual understanding in the field of Religion and Belief. ENORB will facilitate dialogue between Religion and Belief traditions of all kinds and support the development of similar networks in all member-states. Our initial European Round-Table is to be held at the European Parliament on May 29, on the topic of European Security – the contribution of Religion and Belief Traditions, followed by a reception and follow-up Seminar on May 30th, looking at a range of future topics for discussion seminars, and also at the future work and development of the Network Future developments, including information, networking, exchange and support of organizations promoting Religion and Belief

dialogue and combating discrimination across Europe, will be of course be partly dependent on funding, which is being actively sought during 2012. <http://www.enorb.eu/>

■ EuFRES / **Clase de religión, cohesión social y formación del profesorado**

Madrid 15/04/2012. *Del 11 al 15 de abril de 2012 se ha reunido un grupo de expertos y de profesores de religión (XV° Forum católico europeo para la ERE) para estudiar los diversos escenarios sobre la presencia de la enseñanza religiosa escolar en el sistema educativo de algunos países europeos, fijando la atención en la aportación de dicha enseñanza a la cohesión e inclusión social y en las características que ha de tener la formación de los docentes de religión para la consecución de este objetivo. Con el estudio y discusión de las ponencias presentadas entre los participantes del Forum se ha llegado a las siguientes conclusiones:*

“La nueva situación cultural que vive Europa, como consecuencia de la irrupción del fenómeno migratorio, necesita del encuentro de culturas y religiones dentro de una misma zona geográfica, lo que supone que el diálogo intercultural e interreligioso ha de ser un imperativo que se ha de plantear respetando las identidades propias. En el proceso de reconocimiento de los valores sobre los que descansa la Unión Europea, la Iglesia católica y las otras Iglesias cristianas han jugado un papel fundamental, y han de seguir desempeñándolo para conseguir avanzar hacia una Europa unida desde el reconocimiento de la diversidad de creencias.

La UE no puede limitarse a garantizar la libertad de expresión de las Iglesias en la esfera pública, sino que está llamada a solicitar su intervención en una perspectiva de diálogo constructivo. La enseñanza religiosa escolar ha de contribuir a consolidar los vínculos sociales, la solidaridad y la fraternidad entre las personas y los pueblos, alcanzando este objetivo a través de los contenidos filosóficos y teológicos que se ofrecen a través de ella, y también, y fundamentalmente, del talante educativo del profesor que la desarrolla, y la forma de impartir la materia. La escuela actual está llamada a ofrecer la posibilidad de conocer mejor el hecho religioso y valorar su razonabilidad y su contribución a la formación humana integral.

De ahí que la formación del profesorado de religión en Europa debe ocuparse no sólo de las competencias socio-comunicativas y objetivas, sino también de la competencia personal y existencial, superando los modelos de aprendizaje sobre la religión, para llegar al aprendizaje en/a través de la religión. En los diferentes países europeos, la ERE confesional es no sólo la mayoritaria, sino también la preferible. La calidad de la formación inicial y permanente de los docentes es el instrumento necesario para garantizar su reconocimiento social y profesional, y para desarrollar posteriormente su función educativa en la escuela europea”. (Del comunicado final del XV Forum europeo) – Ponencias: www.eufres.org

■ ABEM / **Nasce l'Associazione Biblica Euro-Mediterranea**

« Siamo nati il 6 giugno 2012, come sodalizio interculturale, omologo italiano della Associazione Biblica della Svizzera Italiana (=Absi). Abbiamo dei progetti da condividere con chiunque sia interessato a: ideare e realizzare iniziative per promuovere la conoscenza di testi e valori biblici a livello divulgativo; - sostenere la formazione culturale biblica per quanti svolgono funzioni educativo in campo religioso e civile; - partecipare alla **formazione degli insegnanti e dei ricercatori nel sistema scolastico e universitario pubblico e privato** e di operatori culturali in qualsiasi campo sociale, d'intesa con gli organismi civili e/o religiosi competenti”. La rivista ufficiale è *Parola&parole*. Il sito internet è www.absi.ch. Info : tel.348 0318169 – Via Lomellina 52, 20133 Milano, Italia – abem2012@virgilio.it.

■ EUROPE-QUEBEC / **Enseigner les religions. Regards et apports de l'Histoire**

Québec, 25 Mai 2012 - Ce colloque international – organisé par la faculté de théologie et sciences religieuses de l'Université Laval en collaboration avec l'ISPC de Paris et le Centre international Lumen Vitae de Bruxelles -- s'est réalisé comme un moment de réflexion sur la place de l'histoire dans les recherches portant sur les modalités de la transmission des valeurs religieuses, des croyances et des pratiques. La recherche historique a emprunté les avenues de l'histoire du livre, de l'histoire socioreligieuse et de l'éducation pour aborder la formation religieuse des populations à convertir ou à maintenir dans la religion, ainsi que les enjeux identitaires qu'elle sous-tend. Les législations de l'enseignement religieux, les catéchismes et leur iconographie, la formation des maîtres et du clergé servent de point d'ancrage aux

recherches. Au fil des années, on a analysé le passage de l'oral à l'écrit, les méthodes d'enseignement, la réforme des catéchismes et des manuels, les crises suscitées par les réformes, le rapport de la norme à la pratique, l'affirmation des autorités et leurs rivalités, la confessionnalité scolaire.

Au cœur des débats actuels sur la place des religions dans l'éducation, la tolérance, le dialogue interreligieux, les conférenciers s'intéressent à l'apport de l'histoire dans la formation des intervenants et enseignants, dans l'élaboration des contenus, la recherche fondamentale et l'enseignement universitaire. Sur quelles données historiques s'appuie-t-on pour analyser la situation actuelle dans nos sociétés? Profite-t-on du renouvellement de l'historiographie? Jusqu'où développe-t-on l'interdisciplinarité?

Pendant trois jours (23-25 Mai) une soixantaine d'experts universitaires du Québec et d'Europe, réunis à l'Université Laval, ont essayé de tisser leurs réponses et leurs hypothèses par un dialogue interdisciplinaire qui s'est révélé intense et fécond quant aux acquis, et prometteur d'ultérieures recherches dans le domaine. Une exposition de catéchismes historiques et de manuels scolaires produits au Québec ces 150 dernières années a été montée à l'occasion dans les locaux de la Bibliothèque de l'Université Laval. Les actes du Colloque sont en cours de préparation. <http://enseignerreligions.cieq.ca/> Info : Brigitte.Caulier@hst.ulaval.ca



■ BELGIQUE / Cours philosophiques ? Les avis sont partagés

Bruxelles, 29 Mai 2012 - Le **Parti socialiste** soulève plusieurs questions sur le projet de la ministre Marie-Dominique Simonet (cdH) d'introduire un tronc commun aux cours de religion, philosophie et morale dès la 1^e primaire, traduisant la difficulté du gouvernement Olivier de trouver une position commune sur ce dossier sensible. "Evidemment, nous sommes favorables à tout ce qui peut renforcer le vivre ensemble, à tout ce qui permet de mieux connaître l'autre", a convenu mardi la députée PS Françoise Fassiaux, interrogée dans les couloirs du parlement de la Fédération Wallonie-Bruxelles. Mais "cette proposition de tronc commun ne revient-elle pas à faire ce qui existe déjà, ou ce qui peut exister sans passer par un cadre décréteil", demande-t-elle. Les **chefs des différents cultes**, qui sont les seuls responsables quant au contenu des cours de religion, seraient d'accord pour réformer leur programme et trouver des convergences par eux-mêmes, au sein du Conseil consultatif des cours philosophiques, ajoute F. Fassiaux. Elle se demande s'il revient bien au parlement de légiférer, alors qu'existe déjà un certain "oecuménisme" sur le dossier.

Un autre questionnement a trait à la Constitution et au Pacte scolaire. "Dans quelle mesure les cours de religion peuvent-ils aller au-delà des missions qui leur sont allouées par la Constitution? Traitant de citoyenneté, ne font-ils pas doublon avec l'organisation actuelle, dans laquelle existe déjà un décret Citoyenneté?" La formation des enseignants responsables des cours pose question au PS. "Quelle sera leur maîtrise du tronc commun", demande Mme Fassiaux. "Le respect du choix des parents, garanti par la Constitution, sera-t-il aussi garanti dans le tronc commun?" Le gouvernement Olivier (PS-cdH-Ecolo) ne s'était engagé, dans sa déclaration de politique communautaire, qu'à étudier la mise en place d'un module d'initiation à la citoyenneté active et responsable, commun à tous les élèves de 1^e primaire à la 6^e secondaire, en complément des cours de morale et religion.

En janvier dernier, au terme d'un travail de concertation de plusieurs mois, la **ministre Simonet** avait lancé sa proposition d'un "tronc commun" à tous les cours de religion ou de morale, autour de trois grands axes: le questionnement philosophique, le dialogue interconfessionnel et l'éducation à une citoyenneté active. Cette proposition avait recueilli l'intérêt du MR - le député Richard Miller défend depuis longtemps l'instauration d'un cours de philosophie - et d'Ecolo, tandis que le PS se cantonnait dans un silence prudent. Le monde laïque, par la voix du **Centre d'étude et de défense de l'école publique** (Cedep), avait pour sa part soutenu le principe d'une matière enseignée en commun aux élèves, mais pas dans le cadre des cours de religion et de morale existants. Le Cedep demandait donc la suppression de l'obligation de suivre un cours dit philosophique et la création d'un cours commun de philosophie où serait également dispensée l'histoire des religions et des mouvements de pensée non confessionnels. Une réforme qui nécessiterait de modifier la Constitution, selon la ministre Simonet. "Il faut encore du temps", commente Françoise Fassiaux. Un cours commun facultatif, comme cela a été évoqué, n'aurait pas de sens à ses yeux.

La **commission de l'Education du parlement** procédera à des auditions des acteurs concernés dans les prochaines semaines. Leur nombre pourrait être considérable, vu la multiplicité des sensibilités qui seront appelées à s'exprimer. Yves Reinkin (Ecolo) a d'ores et déjà mis en garde contre un encommissionnement

du dossier. <http://www.lalibre.be/actu/belgique/article/740539/cours-philosophiques-le-ps-souleve-plusieurs-questions.html> (consulté 29 mai 2012).

- **Dialogue in religious education broadened** - In Belgium the authorities of various religious and non-confessional groups have agreed upon new competencies for religious education. Students will, starting from their own religious perspective, learn about the other world religions, and get to understand each other beliefs and work together with them. That is the purpose of the "inter-religious competencies" that the inspector-advisers of all recognized religions (Catholic, Muslim, Jewish, Protestant, Orthodox) and non-confessional ethics have written down. The text was approved by the authorities of the recognized religions in Belgium. All teachers are expected to adhere to the agreed text. The purpose is to initially work together in projects and create an own and open identity for children in which they learn to respect each other. <http://politicsreligion.eu/2012/05/02/dialogue-in-religious-education-broadened-in-belgium/>

- Edité en novembre 2009 et mis à jour en Janvier 2012 par le Centre pour l'égalité des chances, le document **Les signes d'appartenance convictionnelle. Etat des lieux et pistes de travail**, 87 pages, se distingue par la richesse documentaire et la rigueur de l'argumentation. A signaler notamment le chapitre « Enseignement », pp.22-35, et les cas de jurisprudence, pp. 84-87. http://signes.diversite.be/hoofddoeken/files/File/Signes%20convictionnels_DEF_FR_web-0111.pdf

■ ESPAÑA / **El Tribunal europeo da la razón a España en materia de libertad religiosa**

Madrid 15 de mayo de 2012 – El Tribunal Europeo de Derechos Humanos ha respaldado la no renovación como profesor de Religión en el año 1997 de un cura casado y padre de cinco hijos, José Antonio Fernández Martínez, ya que entiende que no viola los artículos del Convenio Europeo de Derechos Humanos, según informa el tribunal en un comunicado. El cura, que interpuso su demanda el 11 de diciembre de 2007, fue ordenado sacerdote en 1961 y 23 años después presentó su dispensa de celibato al Vaticano. Un año después, se casó por lo civil y, desde 1991, su contrato como profesor de religión en una escuela pública de secundaria en Murcia, se renovó cada año por el obispo de la diócesis.

En 1996, el periódico *La Verdad* publicó un artículo sobre el movimiento en favor del celibato opcional del que Fernández era miembro y en el que aparecía una fotografía del sacerdote junto a su familia en una de las reuniones. Un año después, el obispado de Cartagena informó al Ministerio de Educación de su intención de no renovar el contrato del demandante para el curso 1997-1998. Ante esta situación, el demandante apeló al Tribunal de Murcia que examinó los argumentos ofrecidos por el Obispado y que encontró que Fernández había sido discriminado por su estado civil y su pertenencia al movimiento.

Las autoridades educativas y el obispado recurrieron y el Tribunal Supremo indicó que era el rol del obispo asegurar que los aspirantes lleven a cabo sus deberes con discreción, decidiendo no renovar el contrato si esto no se cumplía, aunque las circunstancias actuales del aspirante no hubieran cambiado, como en este caso. La corte apuntó que, según el artículo 10 de la Convención, las restricciones impuestas al aspirante eran "proporcionales" al objetivo perseguido, es decir, para evitar el escándalo. A continuación, Fernández puso una demanda ante el Tribunal Constitucional que fue rechazada porque consideró que las razones para no renovar el contrato del profesor eran "puramente religiosas". Finalmente, Fernández presentó la demanda ante el Tribunal de Estrasburgo en la que alega que dos de los jueces del Tribunal Constitucional carecían de imparcialidad porque eran católicos. El caso ha quedado visto para sentencia.

<http://www.intereconomia.com/noticias-gaceta/iglesia/strasburgo-da-razon-espana-materia-libertad-religiosa-20120515>

■ FINLAND / **Religious Education in Finnish school system**

The Finnish solution for RE in public education is a unique model if we compare it to the solutions used in other European countries. In Finland RE is given according to the pupils' own religions. The Finnish model of RE implies the idea of democratic, civil society, where different faiths, beliefs and worldviews can coexist. The curriculum of RE in Finland emphasizes religious literacy and religious competence. Furthermore, elements of cultural heritage and identity are also present in the curriculum. The pupils need skills for interreligious dialogue and also skills for living in a multi-religious society. The Finnish approach to RE emphasizes tolerance toward others. The subject teachers of RE have very good education: they have a master's degree from a university and they are also qualified to teach some other school subject, usually

psychology. Although RE is not a PISA subject and it has a role in comprehensive education in supporting the formulation of pupils' attitudes and worldviews in Finnish school.

(abstract of the article by Arto Kallioniemi and Martin Ubani, in *Miracle of Education*, SpringerLink, 2012, part III, pp. 177-187 <http://www.springerlink.com/content/x834r17g73r68640/>)

- The challenges of contemporary multicultural societies have resulted in changing aims for religious education and the necessity to adjust teacher education accordingly. The processes of negotiation related to the coexistence of different religious and cultural groups are intertwined in the Finnish curriculum for religious education. This case study examines three Islamic education teachers who negotiated intra- and inter-religious tensions as well as tensions between societal and religious orientations of education. Through their ideological, pedagogical and interpersonal negotiations teachers can mediate the contested practices of Islam as well as the ideals of liberal democracies and contribute to the emergence of Finnish Islam.

(abstract of article by Inkeri Rissanen, *Teaching Islamic education in Finnish schools. A field of negotiations*, in "Teaching and Teacher Education", vol. 28 (2012) 5, available online 8 April 2012:

<http://www.sciencedirect.com/science/article/pii/S0742051X12000261>)

■ GRECE / **Où en est la laïcité de l'éducation publique grecque ?**

Athènes, avril 2012 - (...) En ce qui concerne l'enseignement, l'article 16.2 de la Constitution prévoit : «*L'instruction constitue une mission fondamentale de l'Etat et a pour but l'éducation morale, culturelle, professionnelle et physique des Hellènes, le développement d'une conscience nationale et religieuse ainsi que leur formation en citoyens libres et responsables* ». La connaissance du patrimoine culturel de l'humanité, sans exclusive, fait partie de la formation du citoyen éclairé comme de l'homme accompli. En fait, ce qui se pratique en ce moment, après pas mal de démarches auprès du Ministère de l'Éducation, c'est que l'enseignement est orienté plutôt vers un éclairage de la jeunesse concernant **l'histoire et la philosophie des principales religions** que vers l'instruction proprement dite d'une religion (=orthodoxe).

Le même concept est mentionné à l'article 13 de la Recommandation de 2007 incorporée à la législation grecque : «*L'école est un forum essentiel pour le dialogue interculturel et pose aussi les bases d'un comportement tolérant ; elle peut lutter efficacement contre le fanatisme en enseignant aux enfants l'histoire et la philosophie des principales religions avec mesure et objectivité*». En outre, une acquisition relativement récente fut le fait que les instituteurs en école publique peuvent être de religion orthodoxe ou *non orthodoxe*. Le traité de Lausanne de 1923 a octroyé un régime particulier à la **minorité musulmane de Thrace** occidentale. Ce territoire est divisé en trois districts, chacun dirigé par un mufti nommé par le Ministre de l'Éducation nationale et des Cultes ; ces muftis ont juridiction sur leur communauté en matière de droit familial et d'héritage ainsi que sur les questions d'instruction religieuse.

De nos jours émerge de plus en plus la nécessité d'élaborer une « vraie » laïcité et par conséquent, il est **pleinement reconnu que l'éducation confessionnelle ne devrait plus être obligatoire**. De nombreux citoyens actifs ont lutté pour que leurs enfants aient le choix de ne pas suivre l'enseignement religieux, et pour avoir le droit d'être agnostiques, athées ou libres penseurs. Cette lutte a porté ses fruits, car *depuis quatre ans l'enseignement religieux n'est plus obligatoire, dans le sens que les élèves peuvent en être dispensés*, après une déclaration écrite de leur part, ou de la part de leurs parents pour les non majeurs. Ainsi, trois décrets consécutifs (10-7-2008, 4-8-2008, 28-8-2008) issus du Ministère de l'Éducation nationale et des Cultes ont permis le libre choix, inconditionné et sans besoin de justifications (par *Ina Pipéraki*)

<http://www.mezetulle.net/article-etat-et-religions-en-grece-par-i-piperaki.html>

■ ISRAEL-OECD / **Makor Chaim Yeshiva High School (Inventory case study)**

This boys-only boarding high school (grades 9-12, age 15-19) combines **full-day secular and religious studies**, and focuses at students' meta-cognitive, personal, and interpersonal development. Lessons are designed to encourage students to take responsibility for their own learning, by choosing subjects and conducting research for a better understanding of the subject. By studying complex, non-linear Jewish texts in small groups, the students are challenged to develop their thinking abilities by interacting with each other and learning from their classmates. Each student has a homeroom teacher throughout the four years at school, who is a **rabbi-teacher** who functions as mentor and studies together with the students. In addition to a diploma, students receive a detailed personal assessment from their homeroom teacher every year. Admission to the school is **selective** and based on criteria such as students' self-awareness and autonomy as learners.

This Innovative Learning Environment case study has been prepared specifically for the OECD/ILE project. Research has been undertaken by Dorit Tubin, Chaja Sanders and Liat Cohen from Ben-Gurion University of Negev under the supervision of Dorit Tubin, following the research guidelines of the ILE project. © OECD, 2012, 21 p. © Dorit Tubin, Ph.D. Department of Education, Ben-Gurion University of the Negev, Israel, 2012. www.oecd.org/dataoecd/8/7/50301675.pdf

■ NORVÈGE / **La Norvège entérine la séparation de l'Église et de l'État**

Oslo, 25 Mai 2012 - Le Parlement norvégien a entériné, jeudi 24 mai, la séparation de l'Église et de l'État au terme d'une révision constitutionnelle très largement soutenue par les députés alors que la Norvège était l'un des derniers pays développés à avoir une religion d'État. "La religion évangélique luthérienne ne sera plus la religion officielle du pays" et l'Église norvégienne recevra des fonds publics "de la même manière que les autres Églises", a annoncé le Parlement dans un communiqué.

Conformément à la Constitution norvégienne, la révision constitutionnelle a été entérinée par acclamation trois jours après que les députés l'eurent adoptée à une écrasante majorité : 161 votes pour et 3 contre. La séparation de l'Église et de l'État entrera officiellement en vigueur le 15 juin. Le Parlement souligne que "l'Église norvégienne continuera à occuper une place particulière dans la Constitution du pays, laquelle précise que l'État repose sur *'notre héritage chrétien et humaniste'*".

Par sa séparation d'avec l'État, l'Église aura désormais autorité pour nommer sa hiérarchie sans l'aval du gouvernement. Les cours sur la religion, aconfessionnels depuis longtemps, et la formation des professeurs, sont sous la seule responsabilité du ministère de l'éducation nationale. En outre, il ne sera plus obligatoire, ni pour la moitié du gouvernement ni pour le ministre des affaires ecclésiastiques, d'être membre de l'Église norvégienne. La famille royale devra néanmoins continuer d'y appartenir. L'Église norvégienne, qui était favorable à la séparation, compte quelque 4 millions de membres, dans un pays de 4,7 millions d'habitants.

<http://www.lemonde.fr/europe/article/2012/05/24/la-norvege-enterine...> ;

<http://www.secularism.org.uk/news/2012/05/norway-shows-the-way-by-separating-church-and-state>

■ QUEBEC / **Le cours ECR divise les parents**

Québec, février-mars 2012 - Au mois de février, une affaire portait le système éducatif québécois dans la presse européenne. Son objet : une discussion autour de l'ECR (cours d'éthique et de culture religieuse), programme scolaire rendu effectif en 2008 dans le primaire et le secondaire. Pour François Gauthier, sociologue québécois auteur de l'ouvrage collectif intitulé *Jeunes et religion au Québec*, ce programme a parfois fait l'objet de mauvaises interprétations. Il serait en réalité une solution adaptée au Québec actuel. Le 17 février, la Cour suprême du Canada rendait son jugement dans l'affaire dite de Drummondville.

Le cas examiné : celui de deux parents catholiques qui avaient demandé aux tribunaux le droit de dispenser leurs enfants du cours d'ECR. Selon eux trop "relativiste", cet enseignement risquait de faire perdre toute religion à leur progéniture. Loin d'être exceptionnel, ce type d'événements se produit régulièrement depuis la création de l'ECR. Surtout parce que certaines personnes telles que les parents de Drummondville (2300 particuliers depuis 2008) s'accrochent à leur culture religieuse, et considèrent que l'ECR présente une menace pour la transmission de la religion catholique aux nouvelles générations. Car cet enseignement consiste en une présentation laïque de toutes les confessions présentes au Québec : le catholicisme, le protestantisme, l'islam, mais aussi des religions minoritaires telles que le bouddhisme. Très imprégnée par le catholicisme, l'histoire québécoise permet de comprendre cette réaction de rejet. "La naissance de l'ECR s'inscrit dans une histoire longue et complexe. Il incarne le processus de laïcisation de la société québécoise, qui s'est principalement faite à travers le débat sur la déconfessionnalisation du système d'éducation, après une ère de nationalisme à fondement linguistique et catholique à partir de la Conquête britannique de 1760", rappelle le chercheur François Gauthier.

Ainsi, loin de rompre avec le système éducatif antérieur, l'ECR poursuit un mouvement amorcé dès les années 60 avec la Révolution tranquille, période marquée par la séparation de l'Église et de l'État et par la construction d'un nouveau nationalisme québécois. Dès lors c'est l'école qui est le vecteur des mutations sociales québécoises. Pour bien enraciner la laïcisation de la province, l'État prend en charge le système éducatif en créant un réseau de lycées et d'universités. Après de longs débats, un décret gouvernemental

avait instauré en 1983 un système d'option entre un enseignement moral des 'valeurs' et un enseignement confessionnel, catholique ou protestant. L'ECR est donc une suite logique à ce qui précède.

[Anaïs Heluin *Le monde des religions*, mars 2012, http://www.lemondedesreligions.fr/actualite/au-quebec-un-cours-d-ethique-et-de-culture-religieuse-divise-les-parents-09-03-2012-2354_118.php]

● Ottawa, 14 mai 2012 - La Conférence des évêques catholiques du Canada (CECC) a publié une **lettre pastorale sur la liberté de conscience et de religion**. Émise par le Conseil permanent de la CECC, la lettre manifeste de l'inquiétude à propos du « relativisme agressif » au Canada qui cherche à reléguer la religion dans la sphère privée. « Une laïcité légitime distingue entre religion et politique, entre l'Église et l'État » peut-on lire dans la lettre pastorale, mais est ouverte à l'engagement des confessions religieuses et des communautés croyantes au débat public et à la vie citoyenne. Le « laïcisme radical », par contre, exclut la religion de l'arène publique et ainsi « de participer au débat public nécessaire à la vie civile. » Un paragraphe est dédié à l'éducation de la conscience libre : famille et école y engagent leur responsabilité. [Conférence des évêques catholiques du Canada. 2500, Don Reid, Ottawa, Ontario K1H 2J2 www.cecc.ca]

[...] 15. *L'éducation joue un rôle décisif dans la formation adéquate de la conscience. C'est pourquoi « les parents doivent être toujours libres de transmettre, sans entraves et de manière responsable, leur patrimoine de foi ». Comme société libre, le Canada doit toujours garantir aux parents le droit d'éduquer leurs enfants en matière de foi et de morale et d'assurer ainsi la formation de leur conscience : pareille formation n'est jamais indifférente sur le plan moral, même si elle se prétend neutre en matière de principes moraux et religieux. La famille et l'école sont les premiers lieux de formation où les jeunes reçoivent une juste compréhension de ce que suppose le droit à la liberté de conscience et de religion. Parents et enseignants ont une tâche particulièrement importante à remplir pour former les consciences de la prochaine génération. Ils ont constamment le défi de développer en chaque enfant une conscience qui soit vraiment droite et libre : capable de choisir ce qui est le vrai bien et donc de rejeter ce qui est mal. Ces adultes ont le grave devoir d'aider les enfants à conformer leur conscience à la vérité de la loi morale et à vivre selon cette vérité.*

■ SCHWEIZ / **Thementag der katholischen und evangelischen Gymnasien**

Einsiedeln - Am 27. Januar 2012 fand im Kloster Einsiedeln der Begegnungstag von katholischen und evangelischen Schulen der deutschen Schweiz statt. Thematisch ging es um „Schülersorgen / Sorge um den Schüler. – Was können Schulen für das Wohlergehen ihrer Schüler leisten“. Die Sorge um den Lernenden ist ein wichtiger Faktor einer guten Schule. Und gerade Eltern privater Schulen erwarten von uns, dass ihre Söhne und Töchter stärker betreut werden als an öffentlichen Schulen. Wie gehen wir als Privatschulen mit dieser Erwartung um? Was ist eine gute Praxis? Wo lauern allenfalls auch Risiken einer zu betreuungsintensiven Pädagogik für zahlungskräftige Sorgenschüler? Die Teilnehmenden der Tagung, allesamt Schulleiter/-innen an christlichen Schulen der Schweiz, hörten zuerst einen Vortrag von Titus Bürgisser und tauschten sich danach über die oben aufgeworfenen Fragen in der Form von Gruppengesprächen und einer Plenumsveranstaltung aus. Der abschliessende kulturelle Teil bestand aus einem Besuch der Vesper in der Kirche und einer Führung durch wichtige Gebäulichkeiten des Klosters (u.a. durch die renommierte Stiftsbibliothek mit ihrer über tausendjährigen Buchkultur). *Bericht Bertrand Knobel* <http://www.int-v.org/downloads/2012%20Treffen%20kath%20ev%20Schulen%20CH%20Einsiedeln.pdf>

■ TURQUIE / **Il y aura plus d'Islam, plus tôt, à l'école**

Fin mars, le système éducatif est réformé en Turquie. Allongement de la durée d'enseignement obligatoire: 4 années supplémentaires, mais surtout, les **cours curriculaires de religion islamique** s'invitent en classe dès la fin du primaire. Désormais, les élèves ne devront plus attendre d'avoir seize ans pour accéder aux « imam hatip », ces écoles de prédicateurs religieux initialement vouées à former des imams. Dès la fin du primaire, vers onze ans, ils peuvent recevoir cet enseignement qui soulève le courroux des laïcs turcs. La réforme ne s'arrête pas là. Elle introduit **deux cours facultatifs** sur le Coran et sur la vie du prophète Mohammed ainsi que l'apprentissage de la langue arabe, en humanités, qui s'ajoutent au cours obligatoire de religion d'une heure par semaine. « *Qu'y a-t-il de plus beau qu'apprendre le Coran?* » a demandé Recep Tayyip Erdogan, le premier ministre turc, lors des débats parlementaires. « *Aujourd'hui, grâce à notre gouvernement, la nation obtient le droit d'apprendre sa religion.* » Facultatifs aujourd'hui, ces cours de religion ne vont-ils pas devenir obligatoires demain? Les milieux laïcs de Turquie se sentent attaqués et craignent la « formation d'une jeunesse religieuse », souhait évoqué par le premier ministre. De plus, le ministère de l'éducation et les enseignants ont été mis devant le fait accompli. La réforme passe donc très mal dans un pays où l'école est, depuis la fondation de la République en 1923, le terrain d'affrontement privilégié entre laïcs et religieux.

<http://info.catho.be/2012/04/27/turquie-il-y-aura-plus-dislam-plus-tot-a-lecole/>

■ UNGHERIA / **La scuola cattolica: per i vescovi una priorità strategica**

C'è un problema che assilla mons. Csaba Ternyak, arcivescovo di Eger nell'Ungheria settentrionale: le scuole. Che sta avvenendo? Prima del comunismo vi erano molti ordini e congregazioni religiose che gestivano scuole. Al tempo del comunismo ne rimasero poche, affidate soprattutto ai benedettini. Ora viene consentito alle Chiese di farsi carico della gestione di istituti e scuole. Sono spesso le giunte comunali a offrire alle diocesi la gestione di alcune scuole comunali. Il tema è stato dibattuto tra vescovi e non tutti sono d'accordo nell'assumersi la gestione, dati gli alti costi. Mi è stato riferito che sono circa 400 gli istituti scolastici gestiti da diocesi, ordini e congregazioni religiose per una percentuale di studenti che si aggira attorno al 7% del totale.

Continua l'arcivescovo Ternyak: «In queste scuole sono per lo più i laici a curare la gestione. Dove posso, vista la scarsità numerica del clero, metto un sacerdote. Nella nostra società post-comunista, la scuola cattolica vuole proporre agli alunni una vita integrale, aperta ai valori cristiani. La nostra scuola è onesta nell'insegnamento, accanto ai programmi culturali cerca di dare una buona educazione. Riteniamo che sia anche suo compito parlare di fede. Mi batto con i miei collaboratori perché gli alunni credenti vengano a contatto con la dottrina cattolica. La scuola cattolica mette negli alunni un seme che poi si svilupperà lentamente». «Negli anni Novanta — prosegue l'arcivescovo - abbiamo preparato un accordo tra la Chiesa e lo Stato, sottoscritto nel 1997 e fondato sulla parità scolastica, che comporta per noi il diritto ad avere, da parte dello Stato, lo stesso finanziamento delle altre scuole. Credo che dobbiamo investire in questo campo: ci sono paesi e città dove si trova una consistente presenza cattolica; e ci sono anche numerose scuole gestite da protestanti, i quali sono partiti molto prima di noi. Fino all'anno scorso nell'arcidiocesi si contavano solo 10 scuole cattoliche, adesso ce ne sono 19».

Com'è organizzata la gestione delle scuole confessionali? «La proprietà rimane dei comuni o dello stato. Noi paghiamo i professori, diamo l'indirizzo e le direttive. Responsabile è la diocesi, per questo ho chiesto la collaborazione stretta di un giurista e di un ex direttore didattico, entrambi molto validi e preparati. Sono in trattative con altri comuni per prendere in gestione altre scuole. Ovviamente ci vorrebbero molte più energie perché le trattative con le giunte comunali, i sindaci, i professori, richiedono tempo e competenza: il principale problema è dato dalla scelta degli insegnanti, poiché non tutti sono credenti. Il nostro è un investimento per il futuro e i risultati sono comunque positivi: i genitori sono entusiasti, le famiglie si sentono coinvolte, gli alunni vengono a contatto con la religione cristiana. «La scuola cattolica non è neutrale. A chi non è cattolico o è indifferente o agnostico non chiedo di far finta di essere cattolico, chiedo di essere rispettosi dell'orientamento cattolico, di non fare propaganda di ateismo e di rispettare l'insegnamento della Chiesa».

Nella Chiesa ungherese sono tutti favorevoli a questa impostazione? «All'interno della Conferenza episcopale ungherese **non tutti sono d'accordo** sulla scelta di prendere in gestione le scuole: "Tu corri troppi rischi", mi dice un arcivescovo. E vero, ma io trovo più rischioso non aprire scuole. Sono convinto che si debba rischiare per non perdere l'occasione di essere missionari: la scuola cattolica è missionaria, è il punto di partenza della missione, per questo sto impegnando i preti migliori, i giovani soprattutto. Li mando là dove c'è la scuola cattolica o dove si intende aprirla». «Molte tra le scuole cattoliche riescono ormai a offrire buona educazione cristiana e dimostrano una notevole sensibilità sociale». Il giudizio rende felice l'instancabile arcivescovo di Eger, che ama definirsi semplicemente *pastore*. (dalla intervista a c. di Francesco Strazzari, *Regno-attualità*, 15/03/2012, 155-156).

BREVI

ALSACE – **Procédures anormales pour une dispense sélective** - D'après un journal régional (*L'Alsace*, 26 Juin 2012), deux syndicats alsaciens d'enseignants et une fédération de parents d'élèves ont décidé, dans le Bas-Rhin, de lancer une action contre les modalités actuelles de la demande de dispense d'ER à l'école. Ils qualifient la procédure actuelle de « véritable parcours du combattant » et jugent que « le principe même de dispense confère la normalité aux trois religions » concordataires [= catholique, protestante, juive] « et de faite, l'anormalité à toute autre religion ou courant de pensée ».

BELGIQUE - La majorité des Belges hostile aux symboles religieux sur le lieu de travail - Près de 80 % des Belges estiment que la religion n'a pas sa place sur le lieu de travail, selon un sondage réalisé en février 2012 par le cabinet de recrutement belge *Références*, auprès de 2 481 personnes, selon une méthode qui n'a pas été précisée. Par ailleurs, 42 % des personnes interrogées souhaitent que soit mis en place un cadre légal pour organiser les relations entre le travail et la religion, alors que 33 % estiment qu'il n'est pas nécessaire d'agir dans ce domaine.

ENGLAND – School leaders education visit to Wales and England - The joint seminar of IV and ICCS was held 6th to 10th March, 2012, in Wrexham, Wales. The participants, coming from Christian schools in Germany, Hungary, The Netherlands and Switzerland, got acquainted with the British school system and the history of church maintained schools in England and Wales. They were given an overview of the pedagogical guidelines and convictions which are at the base of the educational activities of the Anglican Churches. Visiting Liverpool Hope University, they learned how teachers for Christian schools are educated and what RE in British schools is all about. The meaning of the terme *Collective Worship* in British schools, for instance, was quite surprising to the head teachers from the continent.

FILIPPINE - Una proposta di legge intende bandire riti e simboli religiosi dagli uffici pubblici - «Esposer simboli religiosi e tenere cerimonie religiose all'interno o vicino agli uffici pubblici può dare una cattiva impressione del governo a causa di una percepita mancanza di neutralità. La *Religious Freedom in Government Offices Act*, che è stata definita da alcuni come la «legge che bandisce Dio» (*Ban God Bill*) proibisce l'esposizione di simboli religiosi e lo svolgimento delle cerimonie religiose all'interno dei locali e nel perimetro degli uffici governativi, dei dipartimenti, compresi gli spazi pubblici. Essa impone ai responsabili dei dipartimenti di applicare rigorosamente le disposizioni costituzionali sulla libertà religiosa negli uffici governativi. «Deve essere rispettata anche la religione delle minoranze. In una democrazia, ha detto il proponente, i diritti delle minoranze devono essere tutelati. Le persone si recano negli uffici non per affermare le proprie convinzioni spirituali, ma per affari. Non tutte le icone religiose sono accettabili. Ecco perché il Governo deve essere neutrale».

GRECIA – Ruggine vescovile. Il vescovo ortodosso del Pireo ha citato in tribunale, il 23 dicembre 2011, l'arcivescovo cattolico di Atene accusandolo di proselitismo. Il motivo: un sacerdote cattolico, all'inizio dell'anno scolastico, aveva benedetto i locali di una scuola cattolica alla presenza di bambini ortodossi. Il processo è tuttora in corso. (dalla stampa locale).

ITALIA – Un master in studi sull'Islam d'Europa – Inaugurato all'Università di Padova il 4 maggio 2012, il nuovo percorso accademico (1500 ore di impegno didattico, 7 aree tematiche, dal diritto alla storia, dalla religione agli usi alimentari) intende formare figure chiave con competenze oggi indispensabili nella gestione della diversità etno-religiosa quali: funzionari pubblici, consulenti per le amministrazioni pubbliche, operatori di servizi sociosanitari, addetti alla comunicazione sociale, ministri di culto. (cf. M. Bombardieri, *il Regno*, 15 maggio 2012, 314).

OPINIONS

Edgar Morin (interviewé par *Le Monde des religions*):

Quel regard portez-vous, à plus de 90 ans, sur le phénomène religieux ? Presque toutes les sociétés ont donné naissance à des dieux, détenteurs de pouvoirs surnaturels, qui commandent aux éléments et donnent des ordres aux hommes, jusqu'au sacrifice d'eux-mêmes. Les Aztèques allaient jusqu'à sacrifier des jeunes gens pour régénérer le dieu soleil ! Les dieux sont très puissants : ils nous font peur, nous demandent de l'amour, exigent le respect. Étant aussi divers que les civilisations qui les ont portés, on peut affirmer qu'ils ont été inventés par ces communautés. Un ensemble d'esprits a, en effet, la force spirituelle de créer un univers, des dieux, dotés d'une existence réelle. Nous sommes environnés de ces univers-là. Des pensées, des idées se transforment ainsi en entités réelles et existent en fonction de la communauté qui les produit. Si cette communauté disparaît, ses dieux meurent. Ce qui est vrai à propos des dieux l'est aussi à propos des idéologies. Les esprits laïcisés suscitent d'autres formes de croyance, telles que le communisme. Cette religion moderne n'offre plus le salut dans le ciel, mais sur la terre, elle a aussi ses martyrs, ses héros. Puisque nous ne pouvons lui échapper, il faut prendre conscience de tout cet univers noologique, de sa force, de sa puissance. Un mythe ne sait pas qu'il est un mythe, il se prend pour une réalité. Nous devons donc savoir que nous avons des mythes qui ont une force réelle mais qu'ils n'en demeurent pas moins des mythes. Pour établir de meilleurs rapports avec cette sphère de l'esprit, pour

humaniser nos relations avec nos dieux, nous devons dialoguer avec nos mythes, leur dire : « Ne me demande pas trop, ne sois pas despotique... ». Nous pouvons nous-mêmes, tout en les conservant, leur demander de ne pas nous étouffer. [...]

- **La mystique a pour visée de pénétrer l'indicible. Y êtes-vous sensible ?** Tout à fait, les grands mystiques font l'expérience très profonde de la non-séparation, de la non-dualité. L'extase, nous explique la science, est un état cérébral inhibant nos centres cérébraux qui opèrent le reste du temps une séparation entre le moi et le monde. L'extase est capable de mettre en veilleuse ce dispositif de l'esprit qui nous ramène à notre individualité, à notre égotisme. Cela doit nous aider à comprendre que tout ce qui est séparé est néanmoins inséparable. Nous arrivons ici à des contradictions et à des paradoxes qui sont l'extrême limite de ce que l'esprit peut atteindre. Au-delà, il y a l'indicible.

- **Selon vous, se débarrasser des dieux serait-il donc un progrès de l'humanité ?** À notre époque, les deux mono-théismes dominants, le christianisme et l'islam, ont la vertu d'être universalistes. Ils portent en eux un principe très beau : l'« aimez-vous les uns les autres » des Évangiles, la clémence et la miséricorde de l'islam. Je remarque pourtant dans leur histoire une prédominance des formes de violence, d'agressivité envers les autres religions. Leur sève est excellente, mais le rôle qu'ils ont joué est extrêmement négatif. Néanmoins, je considère qu'il est inutile de tenter de se débarrasser des dieux. On créera toujours d'autres mythes pour les remplacer.

http://www.lemondedesreligions.fr/culture/edgar-morin-il-est-inutile-de-tenter-de-se-debarrasser-des-dieux-21-03-2012-2369_112.php

Deux Cardinaux face à l'Islam :

■ **Jean-Louis Tauran met en garde contre le choc islamo-chrétien des « ignorances réciproques »** - Le « choc des ignorances » entre musulmans et chrétiens est un danger qu'il faut conjurer au Moyen-Orient comme en Europe, avertit mgr Jean-Louis Tauran, responsable du Saint-Siège pour le dialogue interreligieux, dans une interview exceptionnelle accordée à Al Jazeera. « Nous avons réussi à éviter le choc des civilisations, nous allons chercher à éviter le choc des ignorances », note le cardinal français, fustigeant l'« analphabétisme religieux ». C'est la première fois qu'un responsable du Vatican s'adresse au monde musulman par le biais d'un face-à-face télévisé. En Europe, relève le cardinal Tauran, est arrivée **« la peur de l'islam, mais elle est due à l'ignorance »** : quand tu parles avec des groupes de droite, tu découvres qu'il n'ont jamais ouvert le Coran, jamais rencontré un musulman, il y a un grand effort à faire pour éduquer ». Au Moyen-Orient, des livres sont diffusés dans l'enseignement où « les chrétiens ne sont jamais appelés chrétiens, mais impies, et ce n'est pas juste ». Invité à commenter le printemps arabe, le responsable du Vatican se montre prudent : « ces aspirations, nées chez des jeunes en recherche de dignité, de liberté et de travail, sont bonnes et partagées, tant par les chrétiens que par les musulmans. Mais nous espérons que ce printemps conduira à l'été et non à l'hiver. Nous devons être sur le terrain et écouter les aspirations du peuple ». L'ancien ministre des Affaires étrangères de Jean Paul II s'inquiète des menaces et violences à l'encontre des chrétiens qui les poussent à émigrer. « Les chrétiens ont toujours vécu au Moyen-Orient. S'ils s'en vont, les lieux saints (de Jérusalem) deviendront un musée et ce sera une catastrophe », fait-il valoir. <http://fr.zaman.com.tr/article/un-cardinal-met-en-garde> (31 mars 2012).

■ **Angelo Scola analyse les raisons d'un dialogue islamo-chrétien** – A l'occasion de la IX^e rencontre internationale d'Oasis à Tunis (mai 2012), le cardinal de Milan a envoyé un vidéo-message, par lequel il détecte les raisons profondes d'un dialogue toujours manqué en période de modernité entre chrétiens et musulmans. Le tournant du 'printemps arabe' pousse les sociétés des deux rives de la Méditerranée à s'écouter et à retrouver - sur des présupposés rationnels partagés, y compris théologiques - un terrain commun pour pouvoir vivre ensemble dans la diversité des appartenances religieuses. L'intervention de Scola, en français, est enregistrée vidéo (3 temps) dans le site <http://angeloscola.it/blog/tag/tunisi/> (25 Juin 2012).

Religioni ed Etica nelle Scuole europee (da un saggio della prof. Rita Benigni)

“(…) Tra i principi fondamentali di ogni scuola europea è espressamente iscritto il rispetto delle coscienze e delle convinzioni individuali, cui è strettamente correlato l'insegnamento della religione o della morale laica. Entrambi sono **parte integrante del corso di studio** delle scuole europee come materie obbligatorie tra loro alternative a partire dal ciclo primario. L'orario settimanale prevede infatti nella scuola primaria e nei primi tre anni della secondaria, due ore di religione o morale laica, che scendono ad una negli anni successivi, restando tuttavia materie alternativamente obbligatorie. Per il Regolamento Generale delle scuole europee

come ogni altra materia insegnata negli ultimi due anni del ciclo secondario, esse sono oggetto dell'esame di baccalureato.

Ai fini della **valutazione dell'alunno** ed anche della promozione, l'insegnante di morale o religione partecipano alla discussione ed al voto in seno al Consiglio di classe per i soli alunni che si avvalgono del proprio corso. Tuttavia nel ciclo secondario, in cui la valutazione si esprime in cifre numeriche da uno a dieci, e non più in giudizi sul livello di competenza acquisito, come nel primario, i voti ottenuti in morale o religione non sono computati per il passaggio di classe, ciò al pari di quelli di informatica; del resto in tale ciclo, la religione, la morale, l'informatica e le attività complementari non costituiscono materie di promozione, vale a dire insegnamenti in cui è necessario avere raggiunto un voto uguale o superiore a 6 su 10, per conseguire la promozione (art. 62).

Il corso di morale laica o più propriamente di morale non confessionale è basato su Programmi approvati per entrambi i cicli di studio dal Consiglio superiore. Si tratta di un insegnamento tipico delle scuole europee, in quanto estraneo alla maggioranza dei sistemi scolastici nazionali, probabile eredità dell'impianto belga che da sempre conosce invece l'insegnamento della morale laica come opzione obbligatoria rispetto a quello di religione, nelle proprie scuole pubbliche. Il corso è finalizzato a sviluppare nell'alunno una capacità di scelta critica in tutti i frangenti della propria vita, vale a dire a fornire un metodo di esame che gli consenta di prendere decisioni *autonome, personali e responsabili* di fronte ai problemi individuali e sociali che gli impongono e gli imporranno delle scelte. A tal fine l'insegnamento deve essere impartito nel pieno e più totale rispetto della libertà di coscienza e senza alcuna referenza filosofica particolare.

L'insegnante quindi *“devient l'animateur qui provoque la discussion et la réflexion pour que chacun apprenne à choisir des attitudes et des règles personnelles de vie”*, ma senza fornire soluzioni preconfezionate o sistemi di valori predefiniti. Il divieto di “indottrinamento” e l'assenza di dogmatismo, **non importanti tuttavia relativismo morale ed etico**: nel guidare l'allievo alla conoscenza di sé come individuo e soprattutto come componente di una società, il corso poggia su valori universalmente condivisi e non trascurando la presa di coscienza della appartenenza ad una collettività (famiglia, proprio gruppo, società), la quale implica la scoperta ed il rispetto dell'altro, dei dati caratterizzanti la propria e l'altrui personalità socio culturale (le tradizioni, le credenze, le feste, i riti, le simbologie) e soprattutto la acquisizione di uno spirito di tolleranza e di mutuo rispetto nel conoscere e nel confrontarsi con gli altri.

Anche nel corso di morale non confessionale emerge quindi la volontà di formare un “buon cittadino europeo”, profilo per cui tale insegnamento si avvicina alla **educazione alla cittadinanza attiva e responsabile**, in rapida diffusione nei sistemi scolastici europei. Non a caso nel ciclo secondario, soprattutto dal quarto anno in poi, il corso prevede l'approccio ai **grandi temi socio-culturali quali le differenze di cultura, di sistemi religiosi e di pensiero, economici e politici, le derive settarie, l'integralismo e le svolte terroristiche e totalitarie; lo studio delle filosofie del diritto inerenti i principi morali delle democrazie, la cittadinanza nazionale europea e mondiale, il rapporto tra diritto- giustizia- solidarietà; nonché l'avvicinamento alle tematiche etiche quali le manipolazioni genetiche e i metodi di procreazione assistita, e da ultimo, alla problematica conciliazione tra il rispetto dell'essere umano ed il progresso scientifico-tecnologico**. Il tutto all'interno di un metodo di esposizione e discussione radicato sull'ascolto rispettoso dell'altro, sul riconoscimento della libertà di parola, di coscienza e di azione altrui, sulla condivisione autentica del principio di responsabilità delle proprie scelte ed azioni, in una parola sui valori fondanti dell'Unione europea quale casa comune di individui, popoli e Stati diversi ed orgogliosi delle proprie specificità” (estratto da ...).

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(Abstracts generally by the Publishers, or the Editors, or the Authors)

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01. *Atlas of European Values: Trends and Traditions at the turn of the Century*, by Loek HALMAN, Inge SIEBEN, Marga VAN ZUNDERT, Leiden, the Netherlands, Brill 2012, pp. 141. <http://www.europeanvaluesstudy.eu/evs/evsatlas.html> - "Who are the Europeans? How do they think about life after death, work, sex, euthanasia, immigration or freedom? What traditions do they cherish, and which modern values gain ground? This second Atlas of European Values summarizes the beliefs of Europeans in almost two hundred informative graphs, charts and maps. This Atlas is the result of the European Values Study, a research project that has measured values and beliefs throughout Europe since the 1980s. Today, the study spans a full generation, revealing value changes on topics such as homosexuality and working moms, but also demonstrating firm European traditions in democracy and rejection of bribes. The unique Atlas of European Values covers all European nations from Iceland to Turkey, and from Portugal to Russia. It graphically illustrates the rich diversity of values and beliefs of the more than 800 million Europeans living inside and outside the European Union today" (by the Publisher).

02. Jeff ASTLEY, Leslie J.FRANCIS, Mandy ROBBINS, Mualla SELÇUK (Eds), *Teaching Religion, Teaching Truth: Theoretical and Empirical Perspectives*, Peter Lang, Oxford, Bern, Berlin, Bruxelles, Frankfurt am Main, New York, Wien, 2012, pp. XII-281. <http://www.isrev.org/Publications.htm> - In this collection of original essays, religious educators shaped by both Christian and Islamic worldviews discuss the problems and opportunities that now face educators and believers alike, as they are confronted by the challenge of teaching religion and teaching truth. The discussion nurtured at the sixteenth conference of the International Seminar on Religious Education and Values is here developed further, to stimulate wider reflection and shape good local practice.

03. Muriel BOURDON, *L'Europe des universitaires*, PUG/Presses Universitaires de Grenoble, Grenoble 2012, pp. 368. – Comment l'université a-t-elle contribué à la construction de l'UE ? Depuis le début des années soixante-dix, l'idée européenne a évolué dans les mentalités, et notamment dans celles de ce milieu particulier qu'est le monde universitaire. Saisissant l'université comme un prisme à travers lequel étudier l'évolution de la construction européenne, l'A. s'attache à démontrer, à la fois comment l'université s'est saisie de l'objet européen, mais aussi comment elle s'est européanisée dans ses formations, comme dans l'offre de diplômes proposés aux étudiants. Elle dresse le portrait d'universitaires militants précurseurs ayant choisi d'ouvrir leur domaine d'études (sciences économiques, politiques et juridiques) à la recherche sur les Communautés en formation. Elle explique la genèse des programmes d'échanges, à commencer par l'emblématique programme Erasmus dont le succès est dû en grande partie à l'action d'universitaires sur le terrain ; elle aborde également la manière dont les universitaires ont été acteurs de la transition démocratique dans les anciens pays soviétiques. À travers cet ouvrage, nous voyons comment naissent et se dessinent peu à peu les contours de l'idée européenne dans ce lieu de formation intellectuelle qu'est l'université, préfigurant la façon dont elle essaimera dans la société.

04. Régis DEBRAY, *Jeunesse du sacré*, Gallimard, Paris 2012, pp. 203 – « R. Debray revient à une quête privilégiée : qu'est-ce qui rassemble, fédère, fait sens dans un monde qui se fragmente en inégalités explosives ? Après avoir traqué les manifestations dans les religions du monde (avec *Le Feu sacré*, Fayard 2003), il élargit ici le champ à l'aventure humaine dans sa diversité et dans tous ses modes de sacralisation : le rapport au sacré situe l'humanité oscillant entre deux périls : sacralisations effrénées et désacralisation à tout-va. (...) Ce livre est un viatique qui offre à la fois les éléments d'une critique décapante et le souffle revivifiant de la fraternité » (R. Nouailhat, ECA, Mai 2012).

05. Laura DE GREGORIO (Ed.), *Le confessioni religiose nel diritto dell'Unione Europea*, Il Mulino, Bologna 2012, pp. 266, € 22. – Il tema della condizione giuridica delle Comunità di religione nel diritto dell'UE ha assunto rilievo crescente in tempi recenti. Il Trattato di Lisbona (2009), all'art. 17, riconosce "l'identità e il contributo specifico di Chiese, associazioni e comunità religiose, come pure di organizzazioni filosofiche e non confessionali. Prevede altresì che l'Unione mantenga con essere "un dialogo aperto, trasparente e regolare". Tali disposizioni aprono tuttavia la strada a non pochi interrogativi. Qual è la portata di tale riconoscimento nel rapporto tra diritto comunitario e diritto dei singoli Stati, alla luce del principio di sussidiarietà? Quali le modalità, i tempi, e soggetti legittimati, e l'oggetto del dialogo strutturato tra chiese e Unione? Quale il ruolo e il significato della presenza delle chiese e altre comunità di convinzione nell'attuale contesto europeo? A tali complesse questioni è dedicato questo volume, che raccoglie gli esiti di un'ampia ricerca affidata a giuristi, costituzionalisti, storici. Il problema della scuola e dei relativi insegnamenti di religione è oggetto di un saggio del prof. Carlo Cardia (pp. 205-244). www.ilmulino.it

06. Mireille ESTIVALEZES, Solange LEFEBVRE (Eds.), *Le programme d'Éthique et culture religieuse. De l'exigence conciliation entre le soi, l'autre et le nous*, Presses de l'Université Laval, Québec 2012, pp. 224 - www.pulaval.com - Le programme d'Éthique et culture religieuse (ECR), implanté dans les écoles du Québec en septembre 2008, s'inscrit à la fois dans le processus de déconfessionnalisation de l'école québécoise et dans un contexte de pluralisation culturelle et religieuse croissante de la société, ce qui ne va pas sans susciter de vifs débats politiques, juridiques, sociaux et médiatiques sur la gestion de cette diversité. La mise en perspective du modèle québécois avec d'autres expériences nationales d'enseignement sur les religions à l'école permet d'apprécier combien le choix québécois, qui suscite beaucoup d'intérêt dans plusieurs pays, est à la fois ambitieux et original. Ce livre vise à nourrir la réflexion sur le programme d'ECR lui-même, mais se veut aussi une contribution aux débats sur des questions de société aussi essentielles que les modèles de gestion politique et éducative de la diversité religieuse, les notions de neutralité, de laïcité et de sécularité, ainsi que les valeurs culturelles que doit privilégier le Québec.

07. Daniel S. HENDRICKSON, *The Jesuit Imaginary: Higher Education in a Secular Age*, Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy under the Executive Committee of the Graduate School of Arts and Sciences Columbia University, 2012, pp. 259 - The philosopher Charles Taylor argues in *A Secular Age* (2007) that people who live in secular cultures are losing the capacity to experience genuine "fullness." Described by Taylor as a philosophical-anthropological conception of human flourishing that corresponds with existential senses of meaning and purpose, fullness is consistently referenced in the publication through dimensions of "contact" with a transcendent reality. The intersections of such contacts are characterized as phenomenal experiences and moral-ethical expressions. In appreciating Taylor's descriptions of fullness and a corresponding "ontic commitment" to a transcendent source, I develop three specific "pedagogies of fullness." The pedagogy of study, the pedagogy of solidarity, and the pedagogy of grace are higher educational strategies that emerge out of the Renaissance humanist tradition of Jesuit education and facilitate the relational contacts that make fullness, and, hence, meaning and purpose, possible. By engaging and networking multiple construals of individual experience (study), immersing students into contexts of alterity (solidarity), and validating inexplicable and phenomenal moments of consolation, gratitude, and wonder (grace), I argue that my conception of Jesuit higher education has the potential to restore fullness in a secular age. As Taylor characterizes Western individuals as independent and invulnerable, my pedagogies of fullness render relational possibilities to ourselves, others, and an Other that correspond with a hopeful envisioning the self and the social. The way of envisioning, a Jesuit imaginary, views selves and social milieus as interrelational and transformative of each other.

08. Alessandro FERRARI (ed.), *Diritto e religione nell'Islam mediterraneo. Rapporti nazionali sulla salvaguardia della libertà religiosa: un paradigma alternativo?* Il Mulino, Bologna 2012, pp. 352, € 27,00 - Al tempo della «primavera araba», delle profonde trasformazioni che stanno vivendo i paesi a maggioranza musulmana della sponda Sud del Mediterraneo, riflettere sul ruolo della religione nell'attuale processo di «state-building» è di fondamentale importanza. Il rapporto tra diritto (dello Stato) e religione (della Nazione) sembra riacquistare nuova centralità dal momento in cui l'aspirazione ad un assetto «democratico» pone al centro dell'attenzione non solo la forza dei numeri necessaria al governo della compagine politica ma, si potrebbe dire soprattutto, le libertà fondamentali che della democrazia costituiscono il presupposto indispensabile. La tutela della libertà religiosa, nelle sue declinazioni positive e negative e nelle sue diverse forme di manifestazione, rappresenta un banco di prova ineludibile per gli Stati a maggioranza musulmana del Mediterraneo. Questo volume fa il punto, per la prima volta, dello stato del diritto di libertà religiosa nei paesi dell'«Islam mediterraneo» trattandone tutti i nodi e i risvolti più centrali – luoghi di culto, tutela e ruolo delle minoranze religiose, apostasia, significato concreto della «islamicità» degli Stati – chiarendo le sfide presenti e le prospettive future di un rapporto, quello appunto tra diritto dello Stato e religione musulmana, fondamentale per la costruzione, fra le due sponde del Mediterraneo, di uno spazio, non solo geografico, di armonica convivenza. www.ilmulino.it

09. Giordano FROSINI, *Teologia oggi*, Edb, Bologna ³2012, pp. 260, €24 – Il libro, utile alla scuola (non solo alle scuole di teologia), va letto come espressione della spiritualità contemporanea: un'interpretazione delle tensioni e delle inquietudini serpeggianti nella storia umana, nel dramma degli uomini d'oggi. I quali non si sentono soddisfatti di tante pur mirabili conquiste e non si sentono abitatori felici della complicata tecnopoli moderna. Le pretese dell'umanesimo ateo seminano dubbi, sono laceranti, producono un vuoto pauroso. L'a. raccoglie in proposito alcune 'invocazioni' di autori Europei per sottolineare i segni della nostalgia di Dio: Horckheimer ("il totalmente Altro"), Beckett (*Aspettando Godot*), Kafka (il "Dio personale" o "Dio domestico" ne *Il messaggio dell'imperatore*), Heidegger ("Ormai solo un Dio ci può salvare"), Camus ("Bisognerebbe che l'impossibile fosse"). [F. Pistoia].

10. *Islam, Europe and emerging legal Issues*, edited by W. COLE DURHAM, Jr., Rik TORFS, David KIRKHAM, Christine SCOTT, and by supporters of the Strasburg Consortium, Ashgate Publishers, 2012. One year ago this coming week, on 11/04/2011, France became the first European country to ban the wearing of the *burqa* and the *niqab* in public. While the language of the law was religiously neutral - «Nul ne peut, dans l'espace public, porter une tenue destinée à dissimuler son visage» - it was well understood, amid protests and plaudits, that the primary target of the legislation was the face-obscuring habillements of Muslim women. The French government portrayed the move as a necessary identity measure for public safety, despite the fairly small number of women affected (estimated at 2,000 and perhaps far fewer of France's nearly five million Muslims) and despite the fact that plans for enforcement, while fairly sensitive and humane, belied the ostensible danger that prompted the ban. The deeper impetus for the legislation appeared to be creation of what its supporters viewed as a bulwark protecting the public sphere in France from extremism and inequality. Opponents, in contrast, saw an unnecessarily intrusive government encroachment on a fundamental human right. One of the more visible recent clashes addressing the question of the Islamic identity in Europe, this conflict and controversy raises the more haunting question of the ability and willingness of Europe to make good on its commitment to human rights when dealing with its Muslim inhabitants and neighbors. An inevitable focal point for these inquiries is the European Court of Human Rights and its judgments dealing with Muslim issues. Are the remedies available under the key European human rights instruments - most notably under the European Convention for the Protection of Human Rights and Fundamental Freedoms, but more recently also under the European Union's Charter of Fundamental Rights, as effective for those whose beliefs, culture, and identities are rooted in Islam as they are for other inhabitants of Europe? The book explores the key Islamic cases to appear before the European Court in the

past decade and assesses with honesty and sympathy the background questions surrounding the wearing of the Islamic veil. For an analysis of additional social norms and developments regarding European Islam, e.g., education, finance, security, as well as selected country case studies, watch also for the book's successor, *Europe and Political-Cultural Islam*, again from Ashgate, to appear later this year. <http://www.strasbourgconsortium.org/index.php?blurbId=393&table=BlurbFa>

11. Mike HIHTON, *A Theology of Higher Education*, Oxford University Press, 2012, pp. 280 – “This is a book about universities, and specifically about *secular* universities. (...) It is, nevertheless, a theological book and its develops a Christian theological account of higher education. It asks what I, as a Christian theologian, can recognize and celebrate as actually and potentially good about universities. My answers around three core themes: higher education as training un intellectual virtue; the inherent sociality of university learning, reason, and knowledge; and the proper orientation of higher education towards the common good – the *public* good” (from *Introduction*, p. 1).

12. Myriam HUNTER-HENIN (ed.), *Law, Religious Freedoms and Education in Europe*, Ashgate, Aldershot 2012, pp. 410. <http://www.iclars.org/resurce.php?res=203&type=L>. This volume considers issues such as religious expression, faith schooling and worship in schools, in a multidisciplinary and comparative approach. The book first examines key concepts, before presenting national models of religion and education in Europe and analyzing case studies relating to religious symbols worn at school and to the teaching of religious education. Legal questions are examined in a wider context, in the light of the intentions of state policy and of current national and transnational debates. Controversies on the legal implications of personal and national identities are for example analyzed. From a comparative perspective, the chapters examine the possible converging power of human rights and anti-discrimination discourses and reveal the difficulties and risks involved in seeking to identify the best model for Europe. This topical study of a highly sensitive area of education presents a valuable insight for students, researchers and academics with an interest in cultural and religious diversity, human rights and education.

13. Roberto MAZZOLA (ed.), *Diritto e religione in Europa. Rapporto sulla giurisprudenza della Corte europea dei diritti dell'uomo in materia di libertà religiosa*, Il Mulino, Bologna 2012, pp. 368, € 28 – www.ilmulino.it - Il volume risponde ad una duplice esigenza: - fare il punto della situazione sul grado di tutela della libertà religiosa e di coscienza in Europa, così come regolata dall'art. 9 della Convenzione europea dei diritti dell'uomo (CEDU) e sul modo in cui quest'ultima sia stata interpretata e applicata dalla Corte di Strasburgo; - muovere da un approccio pragmatico dettato dal bisogno di capire, attraverso il coinvolgimento diretto di giudici e di dottrina, quali siano i reali problemi sottesi agli attuali orientamenti giurisprudenziali in materia di libertà religiosa, di coscienza e di antidiscriminazione per ragioni di culto. Oltre alla ricostruzione critica del quadro generale di applicazione dell'art. 9 CEDU all'interno del Consiglio d'Europa, viene offerta al lettore la possibilità di ricostruire e comprendere il modo di pensare e di ragionare dei giudici di Strasburgo su questioni chiave nell'attuale dibattito politico, come i simboli religiosi, la libertà di insegnamento di religione nelle società pluraliste, il rapporto fra fondamentalismo e sicurezza.

14. Daniele MENOZZI, Mario MONTACUTELLI, *Storici e religione nel Novecento italiano*, Morcelliana, Brescia 2011, pp. 443, € 28. Atti dell'omonimo convegno tenutosi alla Normale di Pisa nel giugno 2010. I numerosi e qualificati interventi passano in rassegna la produzione dei principali storici italiani del Novecento in materia religiosa. “Ne emerge un quadro estremamente variegato ed esaustivo delle metodologie venutesi a consolidare per lo studio scientifico della storia della religione, così come del contributo che gli storici nostrani hanno offerto alla vita politica, culturale e religiosa dell'Italia del Novecento” (*il Regno* 8/2012, 256).

15. Warren NORD, *Does God make a difference?. Taking religion seriously in our Schools and Universities*, Oxford Press, 2010, pp. 360 -<http://www.oup.com/us/catalog/general/subject/ReligionTheology/SociologyofReligion/?view=usa&ci=9780199766888> - In this provocative book Warren A. Nord argues that public schools and universities leave the vast majority of students religiously illiterate. Such education is not religiously neutral, a matter of constitutional importance; indeed, it borders on secular indoctrination when measured against the requirements of a good liberal education and the demands of critical thinking. Nord also argues that religious perspectives must be included in courses that address morality and those Big Questions that a good education cannot ignore. He outlines a variety of civic reasons for studying religion, and argues that the Establishment Clause doesn't just permit, but requires, taking religion seriously. While acknowledging the difficulty of taking religion seriously in schools and universities, Nord makes a cogent case for requiring both high school and undergraduate students to take a year long course in religious studies, and for discussing religion in any course that deals with religiously controversial material. The final chapters address how religion might best be addressed in history, literature, economics, and (perhaps most controversially) science courses. He also discusses Bible courses, and the relevance of religion to moral education and ethics courses. While his position will be taken by some as radical, he argues that he is advocating a "middle way" in our culture wars. Public schools and universities can neither promote religion nor ignore it. *Does God Make a Difference?* increases our understanding of a long and heated cultural conflict; it also proposes a solution to the problem that is philosophically sound and, in the long run, eminently practical.

16. Jeffrey Ryan THIBERT, *Worldview education: a possibility for autonomy facilitating education in Islamic schools*, University of Illinois, 2012, pp. 117 - http://www.ideals.illinois.edu/bitstream/handle/2142/31217/Thibert_Jeffrey.pdf?sequence=1 – “ Much of the current debate surrounding the integration of Muslims into Western countries is fueled by the belief that Islamic values are incompatible with those of the liberal democratic West. One area that could prove especially challenging for integration is education, as the foundational values of Islamic education would also, on this view, clash with the foundational values of liberal education. Could Islamic education ever be conducive to liberal values? If there is indeed a clash of civilizations at work here, then this seems unlikely. However, if the clash is overstated, then are there conditions under which at least some liberal democratic values could be promoted in Islamic schools? In this dissertation, I will partially address this question by focusing on one of the central liberal democratic values: autonomy. Specifically, my aim is to offer a modification to Harry Brighouse's proposal for autonomy-facilitating education in order to suggest a curriculum that could be used to facilitate autonomy in a way that is compatible with some forms of Islamic education. I describe how this curriculum, called Worldview Education, can contribute to an autonomy-facilitating education

in Islamic schools by engaging students with a variety of worldviews, as Brighthouse proposes, while removing the element of critique that Islamic schools could find troubling”.

17. Auke RIJPMMA, *Funding public services through religious and charitable foundations in the late-medieval Low Countries*, Universiteit Utrecht, NL, pp. 331 - <http://igitur-archive.library.uu.nl/dissertations/2012-0514-200431/rijpma.pdf> - The dissertation is structured as follows. The next chapter discusses what foundations were and how they together constituted a religious and charitable sector. It discusses how they were created and managed as well as the theoretical consequences of providing public services through this type of organization. The third chapter introduces a sample of religious and charitable foundations that are at the basis of the analyses of the funding of public services in the rest of the dissertation. Chapter four analyses the revenues of foundations. After giving an outline of their sources of income, it analyses land in detail as the most important income-generating asset. It also tries to find explanations for variation in levels of landownership by foundations. Chapter five investigates the consequences of the large-scale ownership of assets by foundations. Specifically, it analyses lease and credit markets. Chapter six looks at the expenditures of foundations. It studies in detail the social and religious services provided by the foundations in the sample, their efficiency in doing this, and how the sector developed over time. Chapter seven tries to go beyond the sample of foundations and presents estimates of the level of public services provided by the entire religious and charitable sector in the urbanized parts of the Low Countries. Moreover, this chapter tries to find explanations for the level of social spending in the political, social, and economic characteristics of the towns of the Low Countries. Chapter eight concludes. (from Introduction, 22-23).

18. Richard WIEDEMANN, *Der Streit um das Schulkreuz in Deutschland und Italien. Weltanschaulich-religiöse Neutralität und laicità des Staates im Vergleich*. [Il conflitto sul crocifisso nelle aule scolastiche in Germania e in Italia. La tedesca Weltanschaulich-religiöse Neutralität e l'italiana Laicità dello Stato a confronto], Duncker & Humblot, Berlin 2012, p. 325, € 78,00 Il conflitto sul crocifisso nelle scuole pubbliche ha suscitato forti reazioni in Germania come in Italia. Richard Wiedemann confronta la discussione sull'esposizione dei crocifissi nelle aule scolastiche di entrambi i paesi in una prospettiva che va al di là della suprema giurisprudenza, accennando anche lo storico rapporto tra stato e chiesa in Italia e dedicando particolare attenzione all'impiego dei principi costituzionali di laicità e di weltanschaulich-religiöse Neutralität nel ragionamento giuridico. In tale contesto, l'a. propone di realizzare la neutralità dello Stato tramite l'apertura alla pluralità di manifestazioni del sentimento religioso al posto di un'esclusione di ogni riferimento religioso dall'ambito scolastico (come avviene, per es., nel modello francese). Inoltre si tenta di inquadrare la giurisprudenza della Corte europea dei diritti dell'uomo nel contesto delle discussioni nazionali.

19. Rachel Sara WILLS, *Picking sides in the Arab-Israeli conflict – The influence of religious belief on foreign policy* – A thesis Master of Arts, Regent University, Virginia Beach, April 2012, p 201- http://www.regent.edu/acad/schgov/files/thesis_example2.pdf. This thesis seeks to analyze the motives that correlate to nations' choices to defend one side to the exclusion of the other side in the Arab-Israeli conflict. The research focuses on the division between the USA and the European Union in the context of this conflict and analyzes the religious influences within their societies to understand the observable foreign policy pattern in reference to the side of the conflict they support. This study gives civilian religious beliefs a place of significance based upon the democratic norm that the government represents the will of the people. Israel's society acts as a research control in order to evaluate the correlation between religious beliefs and policy in a democratic nation that makes up one side of the conflict.

20. Andrei G. ZAVALIY, *Why Morality can survive without Religion*, paper for “The 2nd Asian Conference on Ethics. Religion and Philosophy”, Osaka, March 30th – April 1st, 2012 <http://zavaliy.yolasite.com/resources/Religion%20and%20Morality> – “In this paper I have two main objectives. First, I would like to clarify that commonsensical position, which argues that morality has a close tie with religion. The connection between the two can be conceived in at least three different ways, which are not usually distinguished by the defenders of such a connection. Both theoretical and empirical reasons will be presented for arguing that in all three cases a system of morality would remain both meaningful and efficacious in the absence of any religious backing. My second objective is look briefly at a more subtle position of George Mavrodes, who offers a decidedly different way of looking at the alleged religious dependence of the categorical moral rules”.

21. Jens ZIMMERMANN, *Humanism & Religion. A Call for the Renewal of Western Culture*, Oxford University Press, Oxford 2012, pp. 380. – “This book is an attempt to recall the central importance of humanism for Western culture and to retrieve the religious roots of this humanistic ethos. This retrieval is motivated by the conviction that Western countries are facing cultural challenges that cannot be addressed by mere pragmatic politics or bureaucratic management. Rather, global and political changes require comprehensive reflection about the foundational ideals and values of Western culture. If globalism means anything, it means the increasing proximity of diverging cultures and the consequent encounter with unfamiliar cultural ideals and practices. These divergent cultural habits are, more than not, dependent on religious world views concerned with the ultimate ends of human existence. Such growing religious and cultural pluralism demands from political and legal authorities a work of political and social integration. The success of such an effort will depend on understanding the religious roots of each cultural group seeking membership in Western society” (from *Introduction*, p. 1).

JOURNALS • E-JOURNALS • ARTICLES

22. Orthan AGIRDAG, Patrick LOOBUYCK, Mieke VAN HOUTTE, *Determinants of attitudes toward Muslim students among Flemish teachers. A research note*, “Journal for the Scientific Study of Religion”, vol. 51 (2012) 2, 368-376, first published online 6 June 2012 - <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2012.01637.x/abstract;jsessionid=C6B68D5A670CF1922774F9B7BAF086EE.d03t01?> - Muslims are now the second largest religious group in almost all Western countries and a large majority of Muslim citizens are children who attend schools. However teachers' attitudes regarding the education of Muslim students are largely ignored by educational researchers. In this study, we investigate the determinants of teachers' attitudes among Flemish

(Belgian) teachers (N = 620). Regression analysis has revealed that female teachers, Muslim teachers, younger teachers, and teachers with a four-year college degree have significantly more positive attitudes. Most interestingly, we found that teachers working in schools that enroll a larger share of Muslim students (greater than 50 percent) have more negative attitudes toward Muslim students than other teachers. The implications of these findings for educational policy are discussed.

23. Alfredo ALIETTI, Dario PADOVAN, *The racialisation of public discourse. Antisemitism and Islamophobia in Italian Society*, "European Societies", vol. 14 (2012) 2, online 25 April 2012. <http://www.tandfonline.com/doi/abs/10.1080/14616696.2012.676456>. The objective of this research is to understand the nature and diffusion of antisemitism and Islamophobia in Italy. It is based on 1528 interviews among a representative sample of the Italian population stratified according to age, gender, and residence. The questionnaire used was built by a set of different scales: antisemitic, Islamophobic, and three others scales to take into account authoritarian, ethnocentric, and anomie attitudes. To test assumptions regarding the impact of these predictors of antisemitic and Islamophobic prejudice, it was decided to adopt the statistical technique of *path analysis*. Outcomes of our research draw attention on the distribution of antisemitism and Islamophobia among Italian people, their nature as a combination of old and new prejudices, and their linking with broader sets of attitudes such as anomie, ethnocentrism, and authoritarianism.

24. Maurizio AMBROSINI, *Il multiculturalismo è finito? Le esperienze europee di integrazione*, "Aggiornamenti sociali", vol. 62 (2011) 5, 343-354 – www.sanfedele.net – Alcuni leader politici europei hanno ultimamente preso le distanze dall'approccio multiculturalista nei confronti degli immigrati. Per tale ragione l'a. si propone di fare il punto sullo stato del multiculturalismo in Europa, distinguendo le politiche dichiarate da quelle praticate a livello nazionale e locale. Inoltre, approfondendo il concetto di integrazione, solitamente contrapposto al multiculturalismo, si mostra come nei fatti le due istanze non sono alternative, ma si mescolano e si richiamano vicendevolmente.

25. Ndeye ANDUJAR, *Islamic Religious Education at the school (Spain)*, "Webislam", Available online 5 March 2012. <http://www.webislam.com/articles/69105-islamic-religious-education-at-the-school.html> - This article discusses the current debate on the educational model proposed by the new Law of Education (LOE) with respect to religion in school and more specifically on Islamic religious education (ERI). In this debate there are two main positions: the first position favors secularism and respect for different religions and ideologies and, the second one that is seeking to exclude religion from the school. Although it is a legal right since 1992, according to the cooperation agreements officially established between the state and the Islamic Commission of Spain, we had to wait until 2005 to see ERI classes officially implemented in some regions of the territory (MEC). After analyzing the current situation of this subject in schools and other issues that are related to teachers, it is necessary to make an effort in order to incorporate the teaching of Islam not only in the Post-Compulsory Education and High Schools the Bachelor, but also in the curriculum of universities to fill the gap in the training of teachers in this field.

26. Pål Ketil BOTVAR, Anders SJÖBORG, *Views on Human Rights among Christian, Muslim and non-Religious Youth in Norway and Sweden*, "Nordic Journal of Religion and Society" 25 (2012) 1, 67-81 -- <http://tapir.pdc.no/pdf/NJRS/2012/2012-01-4.pdf> - This study explores the relation between religion and attitudes towards human rights among young people aged 17 to 19. The data material consists of 1660 questionnaires filled out in the classrooms by upper secondary school pupils living in the capital city of Oslo and in the Stockholm/Uppsala area. We want first to find out if there are closer relations between religion and attitudes towards human rights concerning the private sphere than for attitudes towards human rights concerning the public sphere. By rights related to the private sphere we mean views on abortion and family values and by rights related to the public sphere we mean the right to work, views on social equality, freedom of speech, political interest and environmental protection. The study also looks at differences in this regard between Christians, Muslims and a group of nonreligious. The main result is that while a closer relation can be seen between religion and attitudes concerning the private sphere than attitudes concerning the public sphere, there is no support for the assumption that this relationship is stronger amongst the Muslim sub-group.

27. Katarzyna CHARZYŃSKA, Marta ANCZEWSKA, Piotr ŚWITAJ, *A brief overview of the History of education in Poland.*, in N. Popov et al (Eds.), *International Perspectives on Education*, BCES vol 10, Sofia 2012, I: Comparative Education & History, 92-98. <http://bc.es.conference.tripod.com/sitebuildercontent/sitebuilderfiles/bces.conference.book.vol.10.2012.pdf#page=108> - Poland's complex history strongly influenced the development of educational system. Together with the Catholic church, formal and informal education helped to preserve national identity and prepare society for future independence during the partition period. In the communist era, education was the chief mode of restructuring the society and improving the social mobility of the hitherto unprivileged workers. The post-communist era brought an extensive debate over the goals of restructuring the socio-political system. The goal of this paper is to share with the readers some ideas about the past and the present of the Polish educational system in order to point out that the reform of it is still a continuous process aiming to find out the optimal way for individuals' holistic development. The authors, who are mental health care providers, put also to the spotlight some examples of mental health education in Poland.

28. Danny COHEN-ZADA, Moshe JUSTMAN, *Affinity and tension between religious denominations evidence from private school enrolment*, "Regional Science and Urban Economics", <http://www.sciencedirect.com/science/article/pii/S0166046212000312> - Available online 13 April 2012 - A religious group will typically regard other religious groups differentially, viewing some in a positive light, as close substitutes, and others in a negative light. We define and estimate a model of intergenerational cultural transmission through education that allows for such differentiation. Regressing private school enrolment shares, classified by religious affiliation, on the local distribution of adherents among denominations across counties, we find significant differences among pairs of denominations, which are generally in line with previous observations. Recognizing these differences allows a more nuanced understanding of demand for religious education and of the intergenerational transmission of religious identity.

29. Marion EGGERT, *Western Learning, Religious Plurality and the epistemic place of Religion in early-modern Korea*, "Religion" vol. 42 (2012) 2, 299-318. Available online 18.04.2012 - <http://www.tandfonline.com/doi/abs/10.1080/0048721X.2012.642577> - This paper investigates the history and pre-history of the Korean adaptation of the Western concept of 'religion' through three case

studies. Based on the assumption that Koreans were not just the object of Western expansion but subjects in an 'entangled' history, it attempts to demonstrate that the intellectual challenges posed to Korean literati by their exposure to 'Western Learning' and other Others had prompted the emergence of both generic and differentiated notions of religion well before the so-called 'opening of Korea' at the end of the 19th century. Examples culled from the writings of two 18th and 19th-century Korean scholars show both the forces at work to create such notions and the limits of their potential to alter the Confucian epistemic framework within which these scholars operated. A look at an early 20th-century representative of 'religionized' Confucianism serves to highlight the persistent incompatibilities of Confucianism with differentiated religion.

30. Jack FAIREY, *'Discord and confusion... under the pretext of religion': European diplomacy and the limits of Orthodox ecclesiastical authority in the Eastern Mediterranean*, "The International History Review", vol. 34(2012)1, 19-44 – online 1st April 2012 - <http://www.tandfonline.com/doi/abs/10.1080/07075332.2012.620237> - At the end of the eighteenth century, the Orthodox Patriarch of Constantinople was a religious leader of global stature, exercising direct authority over millions of Christians in the Ottoman Empire and a primacy of honor in the wider Orthodox oecumene. By the 1830s, however, the Patriarchate confronted a new international order that was broadly hostile to its claims. Tensions became particularly bad between the Patriarchate and the British government as both sides asserted their right to control religious affairs on the Ionian Islands, a British-administered protectorate lying off the western coast of Greece. A dispute over who had the power to regulate family law in Ionia escalated in the late 1830s into a minor international incident, with the British government demanding that the Ottoman government depose the reigning patriarch, Grigorios VI. These demands sparked a broader discussion among all the Great Powers as to what the legitimate bounds of the Patriarchate's authority might be. One of the more striking aspects of the incident was the determination of the Powers not to recognize any 'Orthodox Pope' in international affairs, illustrating the impact of the modern state system on transnational religious organizations beyond the borders of Europe.

31. Liam GEARON, *European Religious Education and European Civil Religion*, "British Journal of Educational Studies", vol. 60 (2012) 2, on line 28 May 2012 . <http://www.tandfonline.com/doi/abs/10.1080/00071005.2012.671929> - This paper challenges a foundational conjecture of the Religion in Education Dialogue or Conflict (REDCo) project, that increased interest in religion in public and political life as manifested particularly in education is evidence of counter-secularization. The paper argues that rather than representing counter-secularization, such developments represent an emergent and secularizing European civil religion facilitated through European religious education.

32. Anna GRZYMALA-BUSSE, *Why comparative Politics should take Religion (more) seriously*, "Annual Review of Political Science", vol. 15 (2012) 421-442, online 20 May 2012 - <http://www.annualreviews.org/doi/abs/10.1146/annurev-polisci-033110-130442?journalCode=polisci> - The study of religion holds great promise for the study of identity, institutional origins, the state, and the strategies of institutional actors in comparative politics. Doctrinal differences translate into distinct patterns of state institutions, economic performance, and policy preferences. Religious attachments affect voting and popular mobilization. Churches can become powerful institutional players that lobby, influence policy, and form effective coalitions with both secular and denominational partners. Finally, natural religious monopolies and (conversely) resolutely secular countries show how churches have played a central role in the struggle of nations and states. The relationship is thus mutual: religion influences political attitudes and institutions, and politics affects religious practice and political activity.

33. Selim GULESCI, Erik MEYERSSON, *'For the love of the Republic'. Education, Religion, and Empowerment in Turkey*, 39 pp. online 23 April 2012 - http://econ.sciences-po.fr/sites/default/files/gulesci_meyersson_loverepublic.pdf - We assess the religious and social impacts of female schooling in Turkey using a law change in compulsory schooling. The law, implemented in 1998, bound individuals born after a specific date to 8 years of schooling while those born earlier could drop out after 5 years. This allows the implementation of a Regression Discontinuity Design and the estimation of meaningful causal estimates of schooling. Using a dataset of married Turkish women in 2008, we find large reducing effects of a year of schooling on expressions of religiosity, such as the habit of wearing a headscarf, attending Qur'anic courses, and regular prayer. Parallel to these, we also document a partial empowerment effect, whereby women are more likely to make marriage decisions themselves, less likely to marry under the legal age, and to experience better household characteristics. A noteworthy non-result is the lack of clear effects on female labor force participation. On one hand, we show that returns to schooling in terms of women's status and living conditions may be substantial even when labor-related returns are not. In particular, our results are consistent with education allowing social mobility out of religiously conservative environments for the poor and pious; with women more independently choosing richer, and more educated husbands outside the family circle. On the other hand, however, we also document the absence of commensurate impacts for the country's large ethno-linguistic minorities. An evaluation of the education reform thus needs to weigh its average empowering effects against increased inequality across ethno-linguistic groups.

34. Ibrahim Mohammad HAMM, *Islamic Perspective on Education and Teachers*, "European Journal of Social Sciences", vol. 30 (2012) 2, 223-235. <http://www.europeanjournalofsocialsciences.com> - Islam is one of the revealed religions in the world, it has its own philosophy in educating people in different fields as the means of building the kingdom of God (Allah) on earth. The main aim of this research is to investigate education in the viewpoint of Islam, how it educates people, the main sources of Islamic education (the Holy Quran and Sunah), the definition of Islamic education, aims and objectives of Islamic education, the foundation and development of Islamic scholarship, endeavour of Muslims, some methods of teaching adopted by the prophet Mohammad as an ideal and first teacher for Muslims, and finally, the status of scholars and teachers in Islam and their roles.

35. Hussein J. HEJASE, Hassana TABCH, *Ethics education: An assessment case of the American University of Science and Technology – Lebanon*, "International Journal of Islamic and Middle Eastern Finance and Management", vol. 5 (2012) 2, 116 – 133 - <http://www.emeraldinsight.com/journals.htm?articleid=17037154&show=abstract> - The purpose of this paper is to closely assess the level of business ethics education in one of the Lebanese educational institutions, namely the American University of Science and Technology (AUST) through shedding light on how the Faculty of Business and Economics' curriculum is set to meet the national

and regional markets' requirements of sound business education. The study reveals several factors that affect business ethics education at AUST, namely students' ethics literacy and ethical perceptions, students' attitudes towards ethical issues, ethics and personal actions, personal morality, religious and ethical business conducts. This is in addition to the impact of formal business ethics education as implemented in the university's curriculum.

36. Heikki HIILAMO, *Rethinking the role of church in a socio-democratic welfare state: the case of Church social work in Finland between two recessions*, "International Journal of Sociology and Social Policy", Vol. 32 (2012) 7/8. Available online 23 May 2012. <http://www.emeraldinsight.com/journals.htm?articleid=17034544&show=abstract> - This study focuses on the role of church in relation to state in providing support for needy. The analysis takes place in a Nordic welfare state context between two recession in the early 1990s and late 2000s. The welfare state regime hypothesis suggests that the kind of traditional assistance the church lends to the poor would die out in the course of "socio-democratic" welfare state development, a statement analogous with the secularization hypothesis. With data on the volume of poverty alleviation activities of the Finnish Evangelical Lutheran Church it is shown that after decades of marginalization the role of the church's poverty alleviation became more pronounced after the recession in the early 1990's and continued to do so throughout the economic collapse of 2008. The results give ground to challenge the conventional clear cut conception of the universal Nordic welfare state model. European welfare state research has focused on the links between religious values, religious cleavages and the shaping of the welfare state but has mostly ignored the role of faith-based institutions in proving welfare. The current economic crisis may provide religious institutions window of opportunity to expand their poverty alleviation activities.

37. Peter HILDERING, Luca CONSOLI, and Riyan VAN DEN BORN, *Denying Darwin: Views on science in the rejection of evolution by Dutch Protestants*, "Public Understanding of Science", published online, available on 11 April 2012. <http://pus.sagepub.com/content/early/2012/04/10/0963662512437328.abstract> - Evolution has met with considerable religious opposition for 150 years and is still controversial among various religious groups. This article tries to understand the evolution controversy by reframing it as a phenomenon of public understanding of science. Three paradigms were used as hypotheses for the rejection of evolution by Dutch Protestant Christians: knowledge deficit, attitude deficit and trust deficit. Ten Dutch Protestants rejecting evolution were interviewed about their views concerning evolution and science. It was found that the main reason for rejecting evolution was an *a priori* decision to trust the Bible more than science. Any views on science and evolution were based on this decision, so all three hypotheses, which suggest an *a posteriori* decision, were found to be not sufficient to explain the rejection of evolution, even though both a knowledge deficit and a trust deficit were found for some participants. However, all respondents felt that their *a priori* decision was supported by scientific facts. All respondents stated that evolution does not meet the criteria for good science and is therefore as unscientific as the belief in creation. Excluding evolution from science allows the respondents to retain their positive attitudes towards science.

38. Claire HOGAN, *Accommodating Islam in the Denominational Irish Education System: Religious Freedom and Education in Republic of Ireland*, "Journal of Muslim Minority Affairs", 31 (2011) 4, 554-573 - <http://www2i.misha.fr/flora/servlet/LoginServlet> This article examines the legal framework of the denominational character of the Irish educational system based on its constitutional foundations, legislation, and case law, with particular focus on how it potentially and actually impinges on the religious freedom of Muslims. The author notes that the barriers to accommodation of Islam in the classroom can be summed up in the following three factors: (i) established organization of education, (ii) population density, and (iii) the integrated curriculum. Most towns in Ireland require only one or two national schools, and these are usually denominational in character, mostly Catholic, and they operate an integrated curriculum. This results in freedom of conscience concerns when children of minority faiths including Muslims, or of those practicing no faith, are compelled out of geographic necessity to attend the denominational school in their area. The application of the legal doctrine of reasonable accommodation is recommended as a principled framework for decisions on which religious practices in the classroom ought to be accommodated, and which practices represent undue hardship for other students, teachers, or indeed for the school system as a whole (article available online).

39. Ellen S. HOLSINGER, *More than mere Law: Freedom of Religion or Belief*, in N. Popov et alii (Eds.), *International Perspectives on Education*, BCES/Bulgarian Conference Education Books, vol. 10, BCES, Sofia 2012, pp. 448: Part 4: Higher Education, pp. 278-283. - Article 18 of the Universal Declaration of Human Rights establishes that all people, simply because they are human, enjoy the right to freedom of religion and that governments have the obligation to ensure the protection of that right. Yet we witness a world increasingly divided by religious tradition. The failures of many governments to ensure and protect religious liberty, and the impunity with which violators of religious liberty carry out their agenda of violence, fear and hate are commonplace. The language of human rights is an integral part of the concept of our inter-connectedness as humans. To ensure that Freedom of Religion is understood as an unalienable principle of society, the Universal Declaration and the language of human rights should be integrated into the obligatory curriculum of schools everywhere. <http://bc.es.conference.tripod.com/sitebuildercontent/sitebuilderfiles/bces.conference.book.vol.10.2012.pdf#page=294>

40. Robert JACKSON, *The interpretive approach to Religious Education: challenging Thompson's interpretation*, "Journal of Beliefs & Values: Studies in Religion & Education", vol. 33 (2012)1,1-9, online 24 April 2012 - <http://www.tandfonline.com/doi/abs/> - In a recent book chapter, Matthew Thompson makes some criticisms of my work, including the interpretive approach to religious education and the research and activity of Warwick Religions and Education Research Unit. Against the background of a discussion of religious education in the public sphere, my response challenges Thompson's account, commenting on his own position in relation to dialogical approaches to religious education. The article rehearses my long held view that the ideal form of religious education in fully state funded schools of a liberal democracy should be 'secular' but not 'secularist'; there should be no implication of an axiomatic secular humanist interpretation of religions.

41. Christian JOPPKE, *Through the European looking glass: Citizenship tests in the USA, Australia, and Canada*, "Citizenship Studies" vol.16 (2012) 3, available online 15 May 2012. <http://www.tandfonline.com/doi/abs/10.1080/13621025.2012.669965> - Discussing new or recently reformed citizenship tests in the USA, Australia, and Canada, this article asks whether they amount to a restrictive turn of new world citizenship, similar to recent developments in Europe. I argue that elements of a restrictive turn are noticeable in Australia and Canada, but only at the level of political rhetoric, not of law and policy, which remain liberal and inclusive. Much like in Europe, the restrictive turn is tantamount to Muslims and Islam moving to the center of the integration debate.
42. Ridhi KASHYAP, Valerie LEWIS, *British Muslim youth and religious fundamentalism: a quantitative investigation*, "Ethnic & Racial Studies", vol.35(2012)6, online 3 May 2012 - <http://www.tandfonline.com/doi/abs/10.1080/01419870.2012.672761> - Much attention in popular discourse and academic, qualitative research has focused on strengthening 'fundamentalist' religiosity among Muslim youth in Britain, and its impact on engendering politicized religious identities and conservative social attitudes. We use new survey data to empirically examine how Muslim youth differ from older Muslims and non-Muslim British peers on religiosity, Islam-specific and broader social attitudes. We find that young Muslims attribute a greater salience to Islam for their personal identity, even though they pray and read scripture less, and support plural interpretations of Islam more than their elders. Like other youth, Muslim youth show liberalizing social attitudes across generations on gay marriage and legal abortion. Notably, like Christian youth, Muslim youth express stronger support for including religion in public debates than their elders. Overall, Muslim youth religiosity although uniquely expressed, influences moral and social attitudes for Muslims similarly to that of Christian or other religious youth.
43. Ronit LENTIN, *Turbans, hijabs and other differences. 'Integration from below' and Irish interculturalism*, "European Journal of Cultural Studies", April 2012, vol. 15 no 2, 226-242 - <http://ecs.sagepub.com/content/15/2/226.short> - This article outlines the ease with which the Republic of Ireland had moved from publicly articulating Irish racism during the 1997 European Year Against Racism, to employing euphemisms such as inter-culturalism, trans-culturalism, integration and cultural diversity. In the rush to diversity, these euphemisms, employed un-problematically during the Irish economic boom, erase political terms such as 'race' and racism that state actors do not want to hear mentioned. Using examples of the racialization of specific populations, this article argues that the economic downturn led to the disappearance of integrationist discourses, as 'race', racism and immigration become but vague memories. Against the background of shadowy figures of turbaned and veiled migrants as the racialized trope of Irish 'racism without racism', the article argues that through the strategy of convening migrant-led associations and networks, migrants, though forced to appropriate state parlance, enact their own 'integration from below', making integration work in new exciting ways.
44. Daniel C. LEVY, *How important is private higher education in Europe? A regional analysis in global context*, "European Journal of Education", vol. 47 (2012) 2, available on line 21 May - <http://onlinelibrary.wiley.com/doi/10.1111/j.1465-3435.2012.01517.x>/ abstract?userIsAuthenticated=false&deniedAccessCustomisedMessage= - The importance of private higher education (PHE) is increasingly clear globally. But does Europe fit the global generalization? This question can be assessed with reference to two major considerations: the size of PHE and the degree of private-public difference. The growth of PHE in Europe has been delayed and limited compared to that in most of the world, though still significant. For the 27-member European Union, the PHE share is best put at 12%, with a modestly higher share for Europe more broadly defined. Europe's PHE share is thus less than half that of the global share. The regional share is considerably higher in Eastern than in Western Europe. In terms of distinctiveness, European PHE differs from public higher education in important respects that reflect world patterns. Inter-sectoral differences are decisive in finance. Though less quantifiable, they appear fundamental albeit blurred in some but not all aspects of governance and activities. Blurring in activities, governance, and even finance occurs through changes within both sectors, especially through partial privatization within the public sector. Still, Europe's private sector is far from simply isomorphic to the public sector. Considering together size and distinctiveness, a reasonable assessment is that PHE has moderate and increased importance in Europe.
45. Geoffrey LITTLE, *Collection Development for Theological Education*, in Sara Holder (ed.), *Library Collection Development for Professional Programs. Trends and best practices*, published by Information Science Reference, Hershey PA, 2012, pp.112-127. <http://www.igi.global.com> - Students in graduate theological programs working toward ordination and a career in ministry in the Christian church require library collections that support their study of scripture, doctrine, ancient languages, and Biblical history and interpretation, as well as the practice of pastoral ministry, leadership, and administration. This chapter will discuss how to build collections at theological libraries measured against standards set by the Association of Theological Schools, the accrediting organization for theological schools in Canada and the United States; the importance of print and online reference works such as language dictionaries, atlases, and encyclopedias in theological library collections; indexes and databases for theological studies; important journals; the different categories of theological monographs; collection development policies; special collections in theological libraries; dealing with gifts and donors; and professional development resources for theological librarians.
46. Francesco MARGIOTTA BROGLIO, *Religioni (e filosofie) nei trattati dell'Unione*, "Il Mulino - bimestrale di cultura e politica", vol. 61 (2012) 2, 306-313. Un essenziale e puntuale commento critico all'art. 17 del Trattato sul funzionamento dell'UE, relativo ai rapporti tra l'Unione e le Chiese. Una questione mal impostata, secondo l'A., perché affrontata sulla falsariga dei sistemi nazionali, peraltro molto diversi tra loro, arrivando persino a fantasticare (come da parte di alcune chiese tedesche) una specie di maxi-concordato o di maxi-intese tra le confessioni e l'UE.. "Si è persa così l'occasione di innovare la condizione giuridica di Chiesa e comunità religiose, si è accettata la poco congrua parificazione tra comunità religiose e indefinibili comunità filosofiche e si è sancita l'intangibilità degli status nazionali, perdendo di vista l'originalità del sistema comunitario e perpetuando modelli che non rispondono al nuovo e importante ruolo che religioni e convinzioni svolgono in società europee profondamente trasformate" (p.308).
47. Yonah MATEMBA, *Spaces of contest for Religious Education reform in comparative perspectives: Scotland and Malawi as cases*, "Compare – a Journal of comparative and International Education", vol. 42 (2012) 3, available online 15 June 2012 - <http://www.tandfonline.com/doi/abs/10.1080/03057925.2012.696041> - Educational reforms, particularly in a contested subject such as Religious Education (RE), have unsettled boundaries principally because actors demand or expect different outcomes of these reforms. In the cases of Scotland and Malawi the present paper examines how different stakeholders have engaged with RE reforms.

It thus ascertains whether, if at all, there are major points of difference on salient issues that underscore the micro-politics of RE reform in radically diverse national contexts, one African (Malawi) and other European (Scotland). It concludes that despite the complexity of RE as a school subject and subtle differences in national contexts in which it is debated and constructed, there is greater similarity on issues that underpin the micro-politics of RE reform in transnational contexts.

48. Paola MATTEI, *Market accountability in schools: policy reforms in England, Germany, France and Italy*, "Oxford Review of Education" vol. 38 (2012) 3, available online 21 May - <http://www.tandfonline.com/doi/abs/10.1080/03054985.2012.689694> - This article concentrates on the policy reforms of schools in England, Germany, France and Italy, from 1988 to 2009, with a focus on the introduction of market accountability. Pressing demands for organizational change in schools, shaped by the objectives of 'efficiency' and competition, which were introduced in England in the 1980s, have been adopted in other European countries, albeit at a slower pace and within the continuing need for domestic institutional conformity. How does the increasing predominance of market accountability in state schools change traditional bureaucratic and professional accountability relationships between politicians, managers, professionals and users? The article argues that despite some evidence of convergence between different education systems, England remains the outlier and continental European countries have been much more reluctant to adopt choice and competition policies.

49. Shelley MCKEOWN, Ed CAIRNS, *Peacemaking youth programmes in Northern Ireland*, "Journal of Aggression, Conflict and Peace Research", Vol. 4 (2012) 2, 69-75. <http://www.emeraldinsight.com/journals.htm?articleid=17027147&show=abstract> - The purpose of this paper is to review psychology-based programs, which were developed to bring together children and young people from Protestant and Catholic backgrounds following the outbreak of the conflict in Northern Ireland. The authors focused on reporting findings from early research papers and reviews as well as more recent studies. They examined the role of holiday schemes and then the development and evaluation of inter-school contact schemes. The findings highlight the strengths and weaknesses associated with peace programs for youth in Northern Ireland. The paper argues the importance of these programs for conflicted societies, provided that they are based on current research. The authors believe the work from Northern Ireland reviewed here has important implications for activities aimed at improving intergroup relations in other societies. These findings will be of interest to researchers, policy makers and practitioners alike.

50. Sherry Davis MOLOCH, Krystal BARKSDALE, *Relationship between religiosity and conduct problems among African American and Caucasian Adolescents*, "Journal of Child and Family Studies", 2012 <http://www.springerlink.com/content/On> - This study investigated the relationship between religiosity and conduct problems in a racially diverse sample of high school aged adolescents (ages 13–19) who attended public schools in a large metropolitan area. The results of the study found racial and gender differences in religiosity: African American adolescents were more likely to attend church, describe themselves as very religious and use Collaborative and Deferring religious coping styles; they were less likely to use Self-Directing religious coping styles when compared to Caucasian adolescents. Females were more likely to be involved in church activities, use a Collaborative religious coping style and tended to be less likely to use a Self-Directing religious coping style when compared to males. The results of multiple regression analyses, after controlling for race, gender, and self-reported religiousness found that Self-Directing and Deferring religious coping styles were risk factors for conduct problems; there was no relationship between Collaborative religious coping and conduct problems. The findings from the study provide additional support for the importance of considering religiosity, race and gender when examining mental health outcomes in adolescents and have implications for the development of mental health interventions for adolescents.

51. Daniel MOULIN, *Religious Education in England after 9/11*, "Religious Education – The official Journal of the Religious Education Association", vol. 107 (2012) 2, 158-173 - <http://www.tandfonline.com/doi/full/10.1080/00344087.2012.660418> - In the ten years following 9/11 there was unprecedented interest in, and commitment to, religious education in the school curriculum in England. Politicians, academics, and professionals all argued that learning about religion could foster "social cohesion" and even prevent terrorism. Accordingly there were a number of national and international initiatives to develop religious education as a part of intercultural education. With a focus on England, but taking full consideration of landmark transnational collaborations, this article examines developments in policy and professional discourse concerning religious education that occurred after, and sometimes as a direct result of, the events of 9/11. It is argued that this emphasis, often instigated at the behest of politicians, led temporarily to an increased status of the curriculum subject in England, but that this influence may have also led to increased instrumentalism, and with it, associated risk to the subject's intellectual autonomy and integrity.

52. Mark L. MOVSESIAN, *Crosses and Culture: State-Sponsored Religious displays in the US and Europe*, "Journal of Church & State", online 12 June 2012. - <http://ojlr.oxfordjournals.org/content/early/2012/06/11/ojlr.rws006.abstract> - This article compares the recent jurisprudence of the US Supreme Court and the European Court of Human Rights on the question of state-sponsored religious displays. Both tribunals insist that states have a duty of religious 'neutrality', but each defines that term differently. For the Supreme Court, neutrality means that government may not proselytize, even indirectly, or appear to favour a particular church; neutrality may even mean that government must not endorse religion generally. For the ECtHR, in contrast, neutrality means only that government must avoid active religious indoctrination; the ECtHR allows government to give 'preponderant visibility' to the symbols of traditionally dominant churches. The different conceptions of neutrality reflect institutional and cultural realities. In particular, the differences reflect what sociologists of religion describe as the 'American' and 'European' religious models.

53. Stephen O'BRIEN, *Cultural regulation and the reshaping of the university*, "Globalisation, Societies and education", vol. 10 (2012) 2, available online 14 June 2012 - <http://www.tandfonline.com/doi/abs/10.1080/14767724.2012.690310> - This paper is set within the context of university change in the Republic of Ireland. Irish third-level institutions are increasingly situated, whilst situating themselves, in the global advance of the so-called 'entrepreneurial' university model. This model promotes knowledge as utilitarian and performative that, in turn, informs new organizing principles that pervade mission statements, policy choices and inter-related cultural practices. Such a change force benefits from significant moral, financial and politico-ideological support at national,

European and global levels. Symbolic and real links between education and the economy lie at the heart of this paradigm. Most visibly, rationalization and innovation measures, rooted within the education–economy relation, powerfully pervade the daily life of the world's universities. These and other related cultural practices are presently legitimated by recessionary conditions and are progressively harmonized by the advance of multi-layered disciplinary technologies. Foucauldian insights into these illuminate how corporate culture is regulated within university and how teachers' identities and work practices are shaped by, and simultaneously shape, new cultural practices. This paper concerns itself with providing a critical conceptual lens through which to explicate the power effects of corporate culture. Furthermore, this paper addresses possible resolutions to challenges and possibilities that ensue. In particular, Foucault's concept of *problematisation* is evoked as a direct challenge to a 'normative allegiance' to the cultural reshaping of the university.

54. Elyane OLIPHANT, *The crucifix as a symbol of secular Europe: the surprising semiotics of the European Court of Human Rights*, "Anthropology Today", vol. 28 (2012) 2, 10-12. <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-8322.2012.00860.x/abstract> - "In March of 2011, the European Court of Human Rights (ECHR) ruled counter to current trends found in many European courts and legislatures as the ECHR affirmed the right of the Italian state to display crucifixes on the walls of its public school classrooms. Those who succeeded in arguing for the presence of crucifixes in Italian classrooms did so not by advocating for the now entrenched human right of the freedom of religious expression, but by suggesting that the crucifix was, in fact, not only a religious sign but also a cultural and historical one. The crucifix, according to many of the religious and governmental claimants to the case, is a symbol that stands not just for Christianity but also for "tolerance" and, therefore, as a sign of secularism. The petitions heard in the Court, its decision, and the concurring opinions are revealing of the ambiguity of the categories of religion and secularism in Europe today. In this article I use the ECHR ruling to explore the lack of agreement surrounding the distinction between the religious and the secular and the implications this shifting boundary holds..."

55. Flavio PAJER (ed.), *Toward a post-secular Europe. Regulating Religious Diversity in the Public Educational Space*, "Historia Religionum. An International Journal", vol. 4, 2012, 7-122. www.libraweb.net – Flavio PAJER, *Introduzione* (11-20). Section I: Flavio PAJER, *L'istruzione religiosa pubblica in un'Europa multireligiosa. Le politiche educative del cattolicesimo romano* (23-38) – Peter SCHREINER, *A Protestant perspective on religious diversity in Education in Europe* (39-48) – Peter ANTES, *Integration of Islam in schools* (49-58) – Amos LUZZATTO, *Il 'posto degli Ebrei' nella costruzione dell'Europa* (59-62) – James BARNETT, *Some animals are more equal than others. Be wise as an owl and 'foxed' by Religion* (63-78). Section II: Maurice SACHOT, *Le concept de laïcité et ses implications pour l'enseignement du fait religieux* (81-88) – Marco VENTURA, *An inclusive approach to Religion in public Education. The legal dimension* (89-100) – Maria Chiara GIORDA, *Teaching and Learning about Religions in school : a subject for Europe* (101-117) – Giovanni FILORAMO, *Conclusioni* (119-121).

56. Stephen PETT, *The contribution of religious education to the well-being of pupils*, "Research Paper in Education" vol. 27 (2012) 2, Available online 28 May: <http://www.tandfonline.com/doi/abs/10.1080/02671522.2012.690244> - Religious education (RE) is under serious political and professional pressure to justify its existence and, for some, positive psychology seems to offer a more compelling route to well-being. In response, this article establishes a case for the inherent value of the subject whilst showing that the well-being of pupils, in the broader sense of human flourishing that engages us with ideas of meaning and purpose, is an integral part of the aims of RE. The article defends this role by establishing a view of happiness as concerned with the transcendent, and well-being arising from an interest in meaning and purpose in life. It concludes that RE can learn from positive psychology without being subservient to it in order to play a significant part in a worthwhile education.

57. John POLKINGHORNE, *Amici scienziati, la religione non è irrazionale*, in "Vita e Pensiero", vol. 95 (2012) 2, 82-90. – Nonostante le differenze, scienza e teologia perseguono la ricerca della verità e hanno vari elementi comuni di parentela: entrambe si muovono all'interno di ciò che si potrebbe chiamare "razionalità aperta". Una università che non abbia spazi di ricerca della verità anche dal punto di vista teologico manca di un importante elemento nel raggiungimento del suo scopo. E' precisamente il carattere di ricerca della verità della teologia che confuta la rivendicazione di alcuni "nuovi atei", secondo i quali la teologia non dovrebbe trovare posto nello spazio pubblico e democratico dell'università moderna.

58. Michael J. REISS, *What should be the role of religion in science education and bioethics?*, "Biomedical and Life Sciences", special issue 2012 on *Sacred Science?*, 127-139 - <http://www.springerlink.com/content/w75261652018q306/> - In much of Europe the importance of religion has been waning for at least a hundred and fifty years, probably much longer. However, somewhat to the surprise of many people, religion continues to be important in much of European social life and politics. In certain areas, including aspects of education and bioethics, it may, if anything, be increasing in influence in some countries. This chapter will concentrate on the relevance of this to science education and bioethics. What role, if any, should religion play in these matters and how should we decide this question? I shall argue that science education and bioethics need to respond quite differently to the issue of religion, and that the reason for this difference stems from the different aims of science education and bioethics and the different ways in which the two disciplines arrive at their claims about valid knowledge.

59. Larissa REMENNINK, Anna PRASHIZKY, *Russian Israelis and Religion: what has changed after twenty years in Israel*, "Israel Studies Review", vol. 27 (2012) 1, 55-77. <http://www.ingentaconnect.com/content/berghahn/isr/2012/00000027/00000001/> Most former Soviet immigrants who arrived in Israel had a secular or atheistic outlook, with only a small minority leaning toward Orthodox Judaism or Christianity. To understand how 20 years of life in the ethno-religious polity of Israel have influenced their religious beliefs and practices, we conducted a survey of a national sample of post-1990 immigrants. The findings suggest that most immigrants have adopted the signs and symbols of the Jewish lifestyle. They celebrate the major religious holidays in some form, and many are interested in learning more about Jewish culture and history. We interpret these changes mainly as an adaptive response aiming at social inclusion in the Israeli Jewish mainstream rather than actually emerging religiosity. Few immigrants observe the demanding laws of *kashrut* and Shabbat, and even fewer attend synagogues and belong to religious communities. Their expressed

attitudes toward state-religion matters reflect their ethno-nationalist stance, which is more typical for ethnic Jews than for partial or non-Jews.

60. Susan RIDGEDLY, *Children and Religion*, "Religion Compass" vol. 6 (2012) 4, 236-248, available online 15 April 2012. <http://onlinelibrary.wiley.com/doi/10.1111/j.1749-8171.2012.00338.x/abstract;jsessionid> "This essay demonstrates how the perspectives of children can both inform and expand our understanding of religious traditions. It examines the current scholarship on the topic, which primarily centers on adult efforts to socialize children into a tradition, but is beginning to examine the ability of children to negotiate a religiously diverse world. Children sort through the networks of support and influence in their lives to find meaningful ways to express their religious beliefs and develop practices that synthesize adult teachings with their own interpretations and needs. If scholars hope to achieve some understanding of how young people do this sorting and sifting, much more work needs to be done in all areas of study with religion and children, from how parents or community teach children about their faith to how children respond to and reinterpret these efforts. By exploring the available resources on children and investigating the themes that arise in this research with respect to young people and their faith, I hope to encourage and continue the upward trend of including children in religious studies research and suggest areas for further study".

61. Bert ROEBBEN, *Living and learning in the presence of the other: defining religious education inclusively*, "International Journal of Inclusive Education", 2011, 1-13; online: <http://www.seekingsense.be/documenten/LivingandLearning2011published.pdf> Recent developments in praxis and theory of religious education point to the growing interest in inclusive forms of didactics. Interreligious learning invites children and young people to deal constructively with religious diversity in the classroom. In this paper, philosophical and theological arguments for inclusive religious education are presented and widened to a learning environment in which people with and without special needs learn in each other's presence. The experience of radical otherness, of difference and vulnerability of fellow learners, is the starting point to reframe religious didactics, religious pedagogy and theology. It is also the culmination point: radical inclusive religious education ends up with the experience of learning as 'receiving the gift of friendship' (Hans Reinders). This framework is helpful to plan different sorts of learning arrangements.

62. Bert ROEBBEN, *International Developments in Youth Ministry Research: a comparative review*, "Religious Education – The official Journal of the Religious Education Association", vol. 107 (2012) 2, 192-206 – available on 05 April 2012 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2012.660424> - In this article, the emerging field of youth ministry research is presented and interpreted through the lens of practical theology. International developments are described and compared as local responses to the ongoing global dynamics of youth culture. After an overview of four different contexts in which youth ministry research can be situated, the article discusses four thematic dimensions of this research: globalization, vulnerability, politics, and interreligious encounter. In the third part of the article these dimensions are theologically reflected in order to unravel four chances and challenges for future practical theological research.

63. Bert ROEBBEN, *Religión, escuela y sociedad. Elementos para una necesaria innovación en la formación de profesores de religión en Europa*, ponencia Forum europeo de la ERE, Madrid abril 2012, online 25 abril 2012 – www.eufres.org/ (texto también en alemán, inglés, italiano). – La cohesión social presupone el diálogo sobre qué le concierne a los hombres directamente: expectativas vitales, valores fundamentales y orientaciones de sentido. La escuela y la ERE, en su típica configuración europea – en la escuela pública – son el lugar por excelencia para apropiarse de esta competencia comunicativa. En este artículo sustento la posición de que a los niños y jóvenes no sólo hay que enseñarles a cómo pueden vivir y aprender unos de otros, sino que también tienen el derecho de adquirir la competencia de apropiarse y fundamentar su propia posición religiosa o no religiosa. La escuela ofrece un campo abierto para conocer mejor la religión (la ajena y la propia), y para defenderla razonable e independientemente. Por ello, la formación para profesores de religión debería fomentar no sólo la competencia socio-comunicativa y objetiva-heurística, sino también y, sobre todo, la competencia personal-existencial del aspirante a profesor de religión. Esta triple relación significa una innovación para el desarrollo de Europa como espacio educativo. Se desarrollará aquí esta temática en 4 pasos: la religión dentro de la misión educativa de la escuela, lenguas maternas religiosas, relaciones con las diferencias religiosas y la innovación en la formación de profesores de religión.

64. Roberto RUSCONI (Ed.), *Insegnare a credere. Costruzione degli Stati nazionali e insegnamento della religione nell'Europa contemporanea*, "Rivista di Storia del Cristianesimo" vol. 9 (2012) 1, 1-160 – Fascicolo monografico plurilingue, frutto del IV Colloquio internazionale per la Storia del cristianesimo (Università statale di Roma Tre e Editrice Morcelliana, Brescia). Dal sommario: Roberto RUSCONI, *Introduzione* (3-6) – Flavio PAJER, *L'istruzione religiosa nei sistemi educativi europei. Un ruolo politico e conoscitivo in forte evoluzione* (7-25) – Fyodor KOZYREV, *Orthodoxy and Teaching in the last two Centuries* (25-40) – Robert JACKSON, *Issues in Religious Education within public education in the United Kingdom* (41-57) – Jean BAUBEROT, *Entre laïcité et religion. L'éducation en France avant et après 1905* (59-70) – Fulvio DE GIORGI, *I cattolici e l'infanzia a scuola* (71-88) – Maria Chiara GIORDA, *Religione cattolica e insegnamento nell'Italia unita. Il Risorgimento nei manuali di storia per la scuola secondaria dagli anni Venti ad oggi* (89-115) – Javier MARTÍNEZ-TORRÓN, *La enseñanza de la religión en el sistema educativo español* (117-132) – Dörthe VIEREGGE – Wolfram WEISSE, *Teaching Religion in Germany. The present situation against the Background of its Historical Development* (133-150) – Alessandro FERRARI, *L'insegnamento religioso nella scuola tra fasti di 'cristianità perdute' e orizzonti locali* (151-160).

65. Richard RYMARZ, *Teaching Ethics and Religious Culture in Quebec High Schools: an overview, contextualization and some analytical comments*, "Religious Education. The official journal of the Religious Education Association" (Usa), vol. 107 (2012) 3, 295-310, available online 07 Jun 2012 - <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.

66. Fausta SCARDIGNO, Angela MONGELLI, Maurizio MERICO, *The Mediterranean: a Challenge for the Sociology of Education*, "Italian Journal of Sociology of Education" 2, 2012, 1-15 – available online 28 June 2012 - <http://www.ijse.eu/index.php/ijse/article/viewFile/156/157> - This special issue of the *Italian Journal of Sociology of Education* is based on a conference on "Challenges of Education in the Mediterranean area: Policies, Systems, Actors" held in Bari in October 2011, and organized by the *Educational Section* of the *Italian Sociological Association* (AIS-EDU) and the Department of Psychology and Educational Sciences of the University of Bari. The aim of the conference was twofold. On the one hand, it was the occasion for discussing the challenges faced by education and the sociology of education when assuming a "Mediterranean" perspective. On the other hand, it aimed at considering the challenges for the sociological concept of Mediterranean in itself when paying attention to educational realities.

67. Leslie SHERLOCK, *Sociopolitical influences on sexuality education in Sweden and Ireland*, "Sex education: sexuality, society, education", vol. 12 (2012) 3, available on line 25 May - <http://www.tandfonline.com/action/showAxaArticles?journalCode=csed20> Within Europe, there are few greater disparities in national sexuality education reputation and discourses than between those of Ireland and Sweden. Sweden introduced a school-based model in 1933 and is often hailed as a 'global leader', while Ireland's 1994 introduction of relationships and sexuality education could classify it as a 'late bloomer'. Sweden's social democratic state and reputation of sexual liberalism contrast sharply with the Republic of Ireland's post-colonial nationalism, historically linked to the Catholic Church. Ireland's continued lack of provision for safe and legal abortion services juxtaposes against Sweden's historical role in the eugenics movement. Dissecting sociopolitical milieus from the perspective of those working in sexuality education proves useful for facilitating new insights. Using queer-feminist methodologies, sexuality education professionals in Ireland ($n = 17$) and Sweden ($n = 17$) were interviewed, followed by an examination of their narratives. This paper aims to illuminate how and why certain discourses emerge, why others are blocked and to theorise hidden intricacies as well as wider movements which may be underway.

68. Mike U. SMITH, *The role of Authority in Science and Religion with implications for Science Teaching and Learning*, "Science & Education" vol. 21 (2012) 6, online 5 June 2012: <http://www.springerlink.com/content/n3gg2157w354lx47/> - Science educators and classroom teachers often present idealized descriptions of science and religion that reflect our own misunderstandings. These generalizations are often over-simplified and inaccurate and can compound misunderstandings of both domains. The first half of this paper presents an in-depth analysis of authority issues and aims to provide science educators with a more nuanced understanding of these two domains as appropriate to introductory science classes. This analysis argues for the importance of science teachers and theorists developing better understandings of the role of scientific and religious authority in instruction and in practice. Based on this examination, the last half of the paper aims to provide guidance for building more effective introductory science instruction. This examination suggests that a primary goal of science instruction must be to develop students who are effective consumers of science information.

69. Agnieszka SOLTYSIK MONNET, *War and national renewal: Civil Religion and blood sacrifice American culture*, "European Journal of American Studies", 2012, document no 6, online 3 April 2012 <http://ejas.revues.org/9672> - "Wars are often associated with a rhetoric of renewal or new beginnings. This essay explores this claim through the lens of civil religion and a recent book by Carolyn Marvin and David Ingle, *Blood Sacrifice and the Nation*, which combines Emile Durkheim with René Girard in proposing that modern national cohesion depends on blood sacrifice. I unpack some of the paradoxes raised by this theory of national renewal in the context of 9/11, with a special focus on the sacred status of the flag and the special attention given to uniformed serviceman in the American body politic".

70. Paul A. SOUKUP, *L'insegnamento islamico in internet*, "La Civiltà Cattolica" anno 163, vol. II, 451-462 (2 giugno 2012) - L'islam ha adottato l'uso di internet con la stessa rapidità di altri gruppi religiosi. Nel mondo ci sono migliaia di siti che forniscono un contenuto specificamente 'islamico' per le minoranze musulmane: indicazioni tradizionali, audioconferenze, podcast, social network, chat, blogosfera... Una conclusione dell'a. (che insegna alla Santa Clara University, California): "L'ampia disponibilità di fonti religiose online ha gradualmente mutato la pratica dell'islam da una pratica religiosa basata sul rapporto diretto con la comunità a una devozione personale, dove i singoli scelgono semplicemente quali predicatori seguire piuttosto che recarsi nella più vicina moschea".

71. Teenu TAIRA, Ruth ILLMAN (Eds.), *The new visibility of atheism in Europe*, "Approaching Religion", vol. 2 (2012) 1, 1-110. <http://ojs.abo.fi/index.php/ar/issue/view/20> - Contributors: Grace Davie, Phil Zuckerman, Teemu Taira, Thomas Zenk, Teuvo Laitila, Tiina Mahlamäki, Gavin Hyman, Mattias Martinson, Stuart McAnulla, Stephen Bullivant, Lise Kanckos, Mikko Sillfors. - AR is published by the Donner Institute for Research in Religious and Cultural History in Åbo, Finland. Its purpose is to publish current research on religion and to offer a platform for scholarly co-operation and debate within the field. The journal appears twice a year and consists of articles and book reviews. It addresses an international readership and, as the title suggests, approaches the field of religion from a broad perspective, engaging contributors from different theoretical and methodological traditions.

72. Michael WALZER, *Moral Education, Democratic Citizenship, and Religious Authority*, "Journal of Law, Religion and State", vol. 1 (2012) 1, 5-15 - <http://www.ingentaconnect.com/content/mnp/jlrs/2012/00000001/00000001/art00003> - "I have two purposes in this essay: first, to argue that morality forms a central part of a liberal education and to say something about how it is properly taught; second, to argue more specifically that the moral virtues required by democratic citizenship, and the rights and obligations that citizenship entails, should figure in school curricula, and then to consider the conflicts with religious authority that this is sure to produce".

Forthcoming books:

Derek DAVIS, Elena MIROSHNIKOVA (eds.), *The Routledge International Handbook of Religious Education*, Routledge (August) 2012 - How and what to teach about religion is controversial in every country. The Routledge International Handbook of Religious Education is the first book to comprehensively address the range of ways that major countries around the world teach **religion in public and private educational institutions**. It discusses how three models in particular seem to dominate the landscape. Countries with strong cultural traditions focused on a majority religion tend to adopt an "identification model," where instruction is provided only in the tenets of the majority religion, often to the detriment of other religions and their adherents. Countries with traditions that differentiate church and state tend to adopt a "separation model," thus either offering instruction in a wide range of religions, or in some cases teaching very little about religion, intentionally leaving it to religious institutions and the home setting to provide religious instruction. Still other countries attempt "managed pluralism," in which neither one, nor many, but rather a limited handful of major religious traditions are taught. Inevitably, there are countries which do not fit any of these dominant models and the range of methods touched upon in this book will surprise even the most enlightened reader. Religious instruction by educational institutions in **53 countries and regions of the world** are explored by experts native to each country. These chapters discuss: Legal parameters in terms of subjective versus objective instruction in religion - Constitutional, statutory, social and political contexts to religious approaches - Distinctions between the kinds of instruction permitted in elementary and secondary schools versus what is allowed in institutions of higher learning. - Regional assessments which provide a welcome overview and comparison. This comprehensive and authoritative volume will appeal to **educators, scholars, religious leaders, politicians**, and others interested in how religion and education interface around the world. <http://strasbourgconsortium.org/index.php?pageId=9&linkId=169&contentId=471&blurId=1730>

Katayoun ALIDADI, Marie-Claire FOLETS, J.VRIELINK (Eds.), *A Test of Faith? Religious diversity and accomodation in the European Workplace*, Ashgate, 2012.

SITOGRAFIE

- **Research Methods for the Study of Religion:** <http://www.kent.ac.uk/religionmethods/index.html>
 - **Relegere:** www.relegere.org • **Religare:** www.religareproject.eu ; • **European Wergeland Centre:** www.theewc.org
 - **OCDE:** www.oecd.org/education • **OSCE:** www.osce.org/odihr/ • **UNESCO:** www.portal.unesco.org/education
 - **European Union:** www.ec.europa.eu/ploteus • **Council of Europe:** www.coe.int • **COMECE:** www.comece.org
- Education about Religions and Beliefs : <http://erb.unaoc.org/>

FORTHCOMING EVENTS

TURKU, Finland, 29th July-3rd August 2012: The XVIII Session of the ISREV (International Seminar on Religious Education and Values). On **Respecting History and Remembrance in Religious Education Research**. <http://www.isrev.org/2012Session.htm>

LISBON, University of Lisbon, Institute of Social Sciences, 20-24 August 2012:**II Summer School Religion in the Public Domain**
Contact Ramon Sarro (ramon.sarro@ics.ul.pt) or Ruy Blanes (ruy.blanes@ics.ul.pt) if you need further details about the course.

STOCKHOLM, University, 23-26th August 2012: the **EASR annual conference 2012** – Ends and beginnings will take place at Södertörn University in Stockholm. It is possible to submit abstracts for the conference (deadline 1 May 2012).
<http://www.sh.se/EASR2012>

POTSDAM (Germany), 3-5 September 2012: ESA Research Network 34 – Sociology of Religion, on **Transformations of the Sacred in Europe and Beyond** - <http://www.esareligion.org/bi-annual-conference/>

WINCHESTER, University, 5-7 September 2012: Annual Conference 2012 on **Borders, Boundaries and Transgressions: within and between religions**. paul.hedges@winchester.ac.uk

KRAKOW, Poland, Jagiellonian University, 12-14 September 2012: Conference **Religions: fields of research, methods and perspectives**. Organisers: International Journal "Studia Religiosa" and Institute for the Study of Religions of Jagiellonian University. Call for papers:
http://www.religioznawstwo.uj.edu.pl/index.php?option=com_content&task=view&id=1138&Itemid=105

PARIS, 20-22 septembre: Colloque international *Ecole et enseignement des faits religieux. Objectifs et programmes*, organisé par l'IESR. www.iesr.fr ; www.ciepf.fr

EN JADIDA (Morocco), 20-22 September 2012: The 2012 International Conference on **Religion in a globalized context: the Mediterranean and the World**, by the CESNUR. <http://www.cesnur.org/2012/eli-cfp.htm>

FLORENCE, European University Institute, 27-28 September 2012: Conference on **Tolerance, pluralism and social cohesion: responding to the Challenges of the 21th Century un Europe**, organized by the Robert Schumann Centre for Advanced Studies.
<http://www.eui.eu/Home.aspx>

KIEV, Ukraine, 5-7 October 2012: International Conference **Islamic Religious Education in Secular Societies**, by Department of Educational Sciences University of Vienna, the Religious Administration of Ukrainian Muslims and the National Pedagogical Dragomanov University - <http://kievconference2012.univie.ac.at/welcome/>

LAPLAND , Finland, University, 12 October 2012: Workshop *The political theology of liberalism: power, resistance, eschatology*. Keynote Speaker: Friedrich Kratochwil. Info julian.reid@ulapland.fi; mika.luoma-aho@ulapland.fi hannes.peltonen@ulapland.fi

LUZERN (CH), University, 26-27 October 2012: International Conference on **New Forms of multiple Belonging – Multidisciplinary Perspectives**. Deadline for submission of paper (title, abstract, brief CV) : 31st July, send to gls@unilu.ch – Info: michael.bloch@unilu.ch

LEUVEN (Belgique), 29 Novembre 2012 : Colloque **La Bible vernaculaire et les réformes religieuses**. Contact : Els Agten (els.agten@theo.kuleuven.be) ou le site web http://theo.kuleuven.be/en/vernacular_bible

BRNO, Czech Republic, 30 Nov-1 Dec 2012 : Workshop *Religion in Cyberspace 2012* (at the 10th international conference Cyberspace 2012). Illustrative topics: religious normative frameworks in cyberspace, networking diasporas, religious collaborative environments, on-line counseling, on-line fatwas and cyber muftis, new religious movements, religious discourses in cyberspace, methodology of online-religion research, rituals in cyberspace etc. www.cyberspace.muni.cz

UPPSALA, University Uppsala, Sweden, 20-22 May 2013: An interdisciplinary conference: *The Impact of Religion.Challenges for Society, Law and Democracy. Religious and social change – including the role of the media in these shifts - Integration, democracy and political culture - Families, law and society - Well-being and health - Welfare models – their organization and values - Science and religion*. Deadline for the submission of abstracts (max 200 words): 30th November 2012. www.impactofreligion.uu.se

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- <http://www.katechetyka.eu/european-religious-education.novy-numer.131.html> Faculty of Catholic Theology, Lublin
- www.aica.it Associazione nazionale Catecheti Italiani
- www.eufres.org/ European Forum for Religious Education in Schools, Wien
- www.formiris.org/enseignement-et-religions/ Agences pour la formation professionnelle des enseignants, Paris
- <http://idr.seieditrice.com/> Società Editrice Internazionale, Torino
- <http://www.rivistadireligione.org/> Facoltà di Scienze dell'educazione, UPS, Roma.

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