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OSCE-ODIHR, **Guidelines on the personality of the religious or belief communities**

The purpose of these **Guidelines** is to ensure that those involved in drafting and applying legislation in the area of the freedom of religion or belief, including civil society representatives, have at their disposal a benchmark document containing minimum international standards in the area of recognition of religious or belief communities. The document does not seek to challenge established agreements between states and religious or belief communities but, rather, to delineate the legal framework that would ensure that communities wishing to do so have a fair opportunity to be granted legal personality, and that the criteria established are applied in a non-discriminatory manner. The current Guidelines are the product of extensive consultations with civil society and government officials. Four roundtable events were held to obtain feedback to draft versions of this document, including in Kyiv (3 Sept 2013), Warsaw (26 Sept 2013), Astana (10 Oct 2013) and Brussels (24 Oct 2013), bringing together over 90 participants from a wide range of different backgrounds. In particular, concerning RE, we emphasize this part of art.15:

“15. The freedom to practice and teach religion or belief includes [...] the right of each individual to give and receive religious education in the language of their choice, whether individually or in association with others, in places suitable for these purposes, including the liberty of parents to ensure the religious and moral education of their children in conformity with their own convictions [...].

This document, 50 pages, available online in English version [<http://www.osce.org/odihr/139046?download=true>], was published by the OSCE Office for Democratic Institutions and Human Rights (ODIHR), Ul. Miodowa 10, 00–251 Warsaw, Poland - © OSCE/ODIHR 2014.

See also: <http://www.lawandreligionuk.com/2015/02/07/osce-guidelines-on-legal-personality-of-faith-groups/>

ASSEMBLEE PARLEMENTAIRE **Combattre l'intolérance et la discrimination en Europe, y compris à l'égard des Chrétiens – Résolution 2036 (2015)-Texte adopté par l'Assemblée du CoE le 29/01/2015.**

Résumé - La liberté de religion est un droit fondamental et l'un des fondements d'une société démocratique et pluraliste. L'intolérance et la discrimination fondée sur la religion ou la conviction touchent des groupes religieux minoritaires en Europe ainsi que des personnes appartenant aux groupes religieux majoritaires. Pourtant, les actes d'hostilité, de violence et de vandalisme contre des chrétiens et leurs lieux de culte sont insuffisamment pris en considération et condamnés. Les Etats membres du Conseil de l'Europe devraient être appelés à promouvoir une culture du vivre ensemble. La liberté d'expression devrait être protégée ainsi que l'exercice pacifique de la liberté de réunion. Le principe de l'aménagement raisonnable devrait être utilisé afin de respecter les convictions religieuses des personnes, en particulier sur le lieu de travail et en matière d'éducation. Ce faisant, les Etats devraient

veiller à ce que les droits d'autrui soient également protégés. Il est fondamental que les Etats condamnent et sanctionnent le discours de haine et tout acte de violence, y compris à l'égard des chrétiens. *Voir les versions (provisoires) en français ou en anglais dans le site officiel :*
<http://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-FR.asp?fileid=21549&lang=FR>

CONSEIL DE L'EUROPE Convention sur la lutte contre la traite des êtres humains

La traite des êtres humains viole les droits et détruit la vie d'innombrables personnes, en Europe et ailleurs. De plus en plus de femmes, d'hommes et d'enfants sont achetés et vendus comme des marchandises, par-delà les frontières ou dans leur propre pays, et soumis à l'exploitation et aux abus. La principale valeur ajoutée de la Convention tient à son approche fondée sur les droits humains et sur la protection des victimes. La Convention définit la traite comme étant une violation des droits humains et une atteinte à la dignité et à l'intégrité de l'être humain. En conséquence, les autorités nationales (ministère de la Justice, de l'Education...) engagent leur responsabilité si elles ne prennent pas de mesures pour prévenir la traite, protéger les victimes et mener des enquêtes effectives sur les cas de traite. *Le texte de la Convention, 8 pages, publié le 1^{er} décembre 2014, est disponible en version française et anglaise, auprès des Editions du Conseil de l'Europe :* docrequest@coe.int

CONSEIL DE L'EUROPE Déclaration du Comité des Ministres sur les attaques à Paris

[adoptée par le Comité des Ministres le 14/01/2015, lors de la 1216^e réunion des Délégués des Ministres] « Suite au message de son Président en date du 7 janvier, le Comité des Ministres du Conseil de l'Europe, réuni à Strasbourg, tient à dénoncer avec véhémence le massacre commis à l'hebdomadaire Charlie Hebdo et la tuerie antisémite contre une épicerie casher à Paris. Ces attentats sont une attaque frontale à la démocratie, dont la liberté d'expression et d'opinion constitue une pierre angulaire. Elles visent à déstabiliser nos institutions, à radicaliser nos sociétés et à opposer les citoyens entre eux. Face à ces actes odieux qui ne sauraient se réclamer d'aucune religion, notre réponse doit être l'unité dans les valeurs que nous partageons: démocratie, droits de l'homme et Etat de droit. C'est en faisant bloc autour de ces valeurs et en agissant pour la liberté, la tolérance, la compréhension mutuelle et le respect de l'autre, que nous mettrons le terrorisme en échec. Le Comité des Ministres rend hommage aux victimes, exprime ses condoléances à leurs familles et déclare sa solidarité avec le gouvernement et le peuple français. Il est déterminé à poursuivre l'action du Conseil de l'Europe pour renforcer la sécurité démocratique, fondée sur le respect des droits de l'homme et de l'Etat de droit, face à l'extrémisme et au terrorisme ».
<http://www.coe.int/fr/web/about-us/who-we-are>

WORLD COUNCIL of CHURCHES The WCC programme on interreligious dialogue and cooperation
 (Documents related to the last months of 2014):

<http://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation>

	<u>Type Doc.</u>	<u>Description</u>
Faith Communities on the Humanitarian Consequences of Nuclear Weapons	09/12/2014 Statement: public statement	Interfaith statement at the Vienna Conference on the Humanitarian Impact of Nuclear Weapons delivered by Kimiaki Kawai (SGI)
Statement on Nigeria mosque attack	03/12/2014 Statement: public statement	Statement from the WCC general secretary Rev. Dr Olav Fykse Tveit following the attack on the Great Mosque of Kano in Nigeria on 28 November.
Concern over Asia Bibi case	28/10/2014 Statement: public	Statement from the WCC general secretary Rev. Dr Olav Fykse Tveit over over recent decision on Asia Bibi case.

		statement	
Greetings to Hindus on the occasion of Diwali	22/10/2014	Message	Greetings from the WCC general secretary Rev. Dr Olav Fykse Tveit to Hindus on the occasion of Diwali.
Rosh Ha-Shanah greetings to members of the Jewish community	24/08/2014	Message	A message on Jewish New Year "Rosh Ha-Shanah" from the WCC general secretary Rev. Dr Olav Fykse Tveit for the members of the Jewish community.
Interfaith statement on climate change	21/09/2014	Statement: public statement	The statement produced at the Interfaith Summit on Climate Change 2014, presented to the deputy-secretary general of the UN, Jan Eliasson. The Interfaith Summit on Climate Change was hosted by the WCC and Religions for Peace in New York.

ECRI **Rapports sur la lutte contre le racisme et la xénophobie en Grèce et en Norvège**

L'ECRI vient de publier (ce 24 février 2015), deux nouveaux rapports sur la lutte en Grèce et en Norvège contre le racisme, la xénophobie, l'antisémitisme, l'intolérance et la discrimination fondée sur un motif tel que la « race », l'origine nationale ou ethnique, la nationalité, la couleur, la religion et la langue (discrimination raciale). **En Grèce**, face à certaines avancées, notamment l'adoption d'une nouvelle loi contre le racisme, des problèmes demeurent préoccupants, comme les niveaux inquiétants de xénophobie et de violence à l'égard des réfugiés, des demandeurs d'asile et des immigrés, ou la ségrégation constante des enfants roms dans certains établissements scolaires. Deux recommandations

*45.L'ECRI appelle tous les partis politiques ainsi que les instances dirigeantes de l'Eglise orthodoxe grecque à s'opposer fermement au discours raciste et à **donner instruction** à leurs représentants de s'abstenir de toute remarque péjorative à l'endroit d'un groupe de personnes en raison de leur «race», de leur religion, de leur nationalité, de leur langue, de leur origine ethnique.*

109. L'ECRI recommande vivement aux autorités grecques d'élaborer une stratégie efficace pour mettre fin sur le champ à la ségrégation raciale dont sont victimes les enfants roms à l'école et d'empêcher qu'une telle ségrégation ne se reproduise à l'avenir. Cette stratégie devrait être pleinement conforme aux arrêts de la Cour européenne des droits de l'homme et s'inspirer également de la Recommandation de politique générale no10 de l'ECRI sur le racisme et la discrimination raciale dans et à travers l'éducation scolaire.

En Norvège, il y a des développements positifs, comme par exemple l'intégration du droit à l'égalité dans la Constitution Norvégienne, mais plusieurs sujets de préoccupation persistent, notamment la propagation du racisme sur l'internet et l'insuffisance de l'assistance apportée aux immigrés en matière d'éducation et d'emploi. D'où cette recommandation explicite :

55.L'ECRI recommande aux autorités norvégiennes d'assortir leurs politiques d'intégration d'objectifs mesurables et de définir des indicateurs d'intégration qui permettent de contrôler les progrès atteints. Les services publics chargés de l'intégration devraient aussi avoir des objectifs mesurables à atteindre et des indicateurs pour évaluer les progrès accomplis.
Source : <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/>

KAICIID **Policy and Practices of an International Centre for Interreligious Dialogue** (documents)

"Education shapes perceptions early in life. How "Others", individuals with different cultural or religious backgrounds, are depicted in education leaves an imprint in the minds of the youth. When negative stereotypes are present, these depictions can undermine tolerance and lead to discrimination. KAICIID's education program promotes more accurate representation of diversity through interreligious/intercultural education. It connects researchers, practitioners, educators and policymakers to methods, models and materials used in intercultural/interreligious education in all world regions that have been successful in promoting diversity. The program supports the exchange of ideas and

approaches, serving as a platform for public outreach on the *Image of the Other* and sharing best practices, ideas and materials trans-regionally (p.25).

http://www.kaiciid.org/cms/upload/pressarea/documents/About_Kaiciid_Brochure_28-10-2014.pdf

BELGIQUE (Wallonie) **Facultatif le cours de religion ou de morale dans le réseau public**

Suite à un arrêt du Conseil de l'Etat du 12 Mars 2015, un des articles du Pacte scolaire (loi du 29 mai 1959) et un article du décret "Neutralité" du 31 mars 1944 sont contraires aux prescrits internationaux de diverses conventions qui protègent les droits de l'homme. *Les cours de religion ou de morale ne peuvent donc pas être obligatoires dans l'enseignement public.* Cet arrêt lie le Conseil d'Etat pour un cas particulier: celui de la famille de Giulia. Il n'abroge pas le décret qui organise l'obligation scolaire. Mais c'est un précédent. D'autres parents pourraient demander à la Communauté française de dispenser leur enfant du cours de religion ou de morale. En cas de refus, ils s'adresseront au Conseil d'Etat, qui leur donnera logiquement gain de cause. Ces élèves se retrouveraient dès lors, deux heures par semaine, à l'étude... Précisions que cet arrêt ne concerne que l'enseignement officiel et pas le réseau libre où sont scolarisés plus de 50% des élèves de la Fédération Wallonie-Bruxelles.

<http://m.lalibre.be/actu/belgique/les-cours-de-religion-ou-de-morale-sont-facultatifs-dans-l-enseignement-officiel-550186263570c8b952903aa0>

ESPAÑA **Publicado el currículo de Religión católica en Primaria y Secundaria obligatoria**

Madrid, 24 de febrero - El Boletín Oficial del Estado de hoy martes 24 de febrero de 2015 publica sendas resoluciones relativas al currículo de Religión Católica adaptado a la LOMCE, una vez presentado éstos al Ministerio de Educación por la Conferencia Episcopal Española:

Boletín Oficial del Estado núm. 47, de 24 de febrero de 2015, páginas 15739 a 15761 (23 págs.):

http://www.boe.es/diario_boe/txt.php?id=BOE-A-2015-1849#top

■ **Los obispos, insatisfechos con la asignatura de Religión** - La Conferencia Episcopal Española (CEE) no está satisfecha por cómo ha quedado desarrollada la asignatura de religión en la LOMCE, considera que su tratamiento es insuficiente, que no recoge el derecho de los padres a educar a sus hijos en función de sus creencias y reduce la duración de las clases. Así lo ha afirmado este jueves el portavoz de la CEE, José María Gil Tamayo, en rueda de prensa posterior a la reunión de la Comisión Permanente durante la cual ha denunciado que la asignatura de religión en la nueva ley no desarrolla "de manera completa" lo que establece la Constitución sobre el derecho de los padres de enseñar a sus hijos en el ámbito religioso. Ha explicado que la duración de las clases de religión en Primaria ha quedado reducida a 45 minutos en Ceuta y Melilla, mientras que en el Bachillerato la asignatura se deja a la libre disposición de las comunidades o del propio centro educativo que puede establecerla como oferta, pero no está obligado a ello [...] http://profesoradoreligion.blogspot.it/2015_02_01_archive.html

■ **El 63,5% de los alumnos cursa religión católica** - (17/03/2015) Los datos sobre la opción por la enseñanza religiosa católica 2014-15 han sido elaborados con las informaciones del número de alumnos que las diócesis de la Iglesia en España han enviado a la Comisión episcopal de enseñanza y catequesis, recabadas, a su vez, de cada uno de los colegios de toda España. En total han proporcionado datos 64 diócesis de las 69 encuestadas. Según los datos, de un total de 5.544.013 de alumnos escolarizados, 3.521.370 reciben enseñanza religiosa católica, lo que supone el 63,5%.

Alumnos	Inscritos	No Inscritos	Total	% inscritos
Educación Infantil	774.629	373.366	1.147.995	67,5%
Educación primaria	1.755.998	710.311	2.466.309	71,2%
Ed. Secundaria Obligat.	829.972	709.235	1.539.207	53,9%
Bachillerato	160.771	229.731	390.502	41,2%
TOTAL	3.521.370	2.022.643	5.544.013	63,5%

http://www.conferenciaepiscopal.es/index.php?option=com_content&view=article&id=4278:nota-de-la-comision-episcopal-de-ensenanza-y-catequesis-sobre-la-opcion-por-la-ensenanza-religiosa-catolica&catid=193:opcion-por-la-ensenanza-religiosa&Itemid=1833

■ **Musulmanes gallegos reclaman clases de religión islámica para sus hijos** - El Ministerio de Educación publicó en el BOE del pasado 11 de diciembre el currículo del área de enseñanza de religión islámica para educación primaria, según el acuerdo establecido en su día con la Comisión Islámica de España, entidad que ha determinado el contenido. A raíz de esta publicación y con la vista puesta en el próximo curso, las agrupaciones gallegas que profesan esta fe han empezado a moverse para que la asignatura llegue a las escuelas en septiembre 2015.

http://www.lavozdegalicia.es/noticia/sociedad/2015/01/25/musulmanes-gallegos-reclaman-clases-religion-islamica-hijos/0003_201501G25P30991.htm

FRANCE – Lettre ouverte aux politiciens français

EIFRF (European interreligious Forum for religious freedom) a écrit et signé (avec 15 co-signataires, voir ci-dessous) cette lettre, envoyée à une centaine de politiciens français le 16 février 2015 :

Chers responsables politiques français,
récemment, nous en sommes tous conscients, la France a été touchée par deux attentats terroristes qui ont amené plusieurs millions de Français à descendre dans la rue pour manifester leur rejet du terrorisme, leur attachement au respect de la vie humaine et leur volonté de vivre dans un pays où les désaccords ne se règlent pas à coups de kalachnikovs, un pays dans lequel on ne se fait pas tuer juste parce qu'on est juif ou parce qu'on a froissé le sentiment religieux de certains, un pays où le droit est respecté et la liberté de conscience protégée.

Ces attentats odieux ont été très justement condamnés avec la plus grande fermeté par l'ensemble de la classe politique française, et nous vous soutenons entièrement dans cette démarche. Malheureusement, le fait que ces attentats aient été perpétrés par des criminels se réclamant de l'Islam, non seulement sert aujourd'hui à justifier une stigmatisation de la religion musulmane et de ses fidèles, mais mène à une exacerbation des sentiments hostiles à l'égard des religions, dans une surenchère de contresens et d'exagérations qui ne font honneur à personne. Comme l'a révélé l'Observatoire National Contre l'Islamophobie, depuis ces deux attentats les actes hostiles aux musulmans ont plus que doublé dans le pays. La confusion entre ce qu'est le terrorisme, fût-il revendiqué au nom d'une religion, et la pratique, même assidue et zélée, d'une religion, est le terreau d'une fracture sociale qui n'aidera personne, et ne fera rien pour endiguer l'extrémisme criminel que nous souhaitons tous voir reculer.

Lorsque des hommes et femmes politiques confondent le fait pour un enfant « d'aller à la prière » et « une dérive radicale », lorsqu'ils affirment que le fait pour une jeune femme de choisir de « porter le voile » constitue une « dérive sectaire » qui mène à la « radicalisation islamiste », nous sommes en train de vivre une dérive politique qui nous éloigne chaque jour un peu plus des valeurs fondamentales qui ont présidé à la naissance et au développement de la République française. Lorsqu'un enfant de 9 ans

est emmené au poste de police et auditionné pour « apologie du terrorisme » parce qu'il aurait dit « Allah Akhbar, vive le Coran », et que la seule question qui interpelle nos journalistes c'est de savoir s'il a réellement prononcé ces mots, sans relever le fait que dire que Dieu est grand et louer un écrit sacré ne peut être assimilé à une apologie du terrorisme, alors, on peut craindre effectivement les pires dérives à venir.

Le choix des termes est aussi important dans ces périodes. Un religieux n'a pas à être « modéré » pour ne pas être un extrémiste, voire un terroriste. Si la modération peut être considérée comme une vertu appréciable, l'application de ce terme à une pratique religieuse, comme si le fait de pratiquer sans modération était un crime, ne peut que mener à une vision fautive de ce que nous devons combattre. Une « fatwa » n'est pas un « appel au meurtre », mais un avis juridique donné par un spécialiste de la loi islamique sur une question particulière. Le « Djihad », même si le terme a été galvaudé par des groupes se réclamant de l'Islam, n'est pas pour l'ensemble des musulmans synonyme de terrorisme. Il conviendra de se poser la question de l'emploi de ces termes à l'avenir pour décrire une réalité que ne partage pas la grande majorité des musulmans. Un musulman qui pratique le « grand Djihad », c'est-à-dire la lutte contre ses propres penchants mauvais, ne pourra pas se reconnaître dans un message qui encourage à « stopper le djihadisme », même s'il comprend que l'intention est de stopper les terroristes.

Nous sommes tous d'accord pour condamner le terrorisme, celui-ci fut-il l'œuvre de criminels se réclamant d'une religion quelconque ou pas. Le terrorisme n'est pas une religion, c'est l'une des pires formes de criminalité qui existe, et c'est une criminalité à visée politique. Nous sommes tous d'accord pour dire que les récents événements doivent mener à une réponse forte et efficace pour empêcher ce qu'on appelle la radicalisation et lutter contre le terrorisme. Pour cela, il est impératif de favoriser une plus grande compréhension de ce que sont les religions présentes sur le territoire français, et d'éviter les confusions qui mènent à l'exclusion, à la

stigmatisation et au dénigrement d'une partie de la population française. Les croyances et la pratique religieuse sont des libertés garanties par la constitution et la loi française et la grande force de la France, c'est sa laïcité qui protège chaque citoyen dans sa liberté de conscience, dans son droit de pratiquer librement la religion de son choix. Un mauvais usage de cette laïcité pourrait être le tombeau de notre vivre ensemble, le tombeau d'un ordre public dans lequel seraient enterrés pêle-mêle libertés individuelles, sentiments d'appartenance à la Nation et paix sociale.

Il existe en France de nombreuses initiatives inter-religieuses qui chaque jour montrent qu'il est possible

de vivre ensemble, de se comprendre sans avoir à épouser la religion de l'autre et de vivre pleinement sa foi en accordant à l'autre le droit de vivre pleinement la sienne. **Rien ne remplace la compréhension. Celle-ci naît entre autres de l'éducation aux grands principes qui sous-tendent les libertés fondamentales, mais aussi de l'éducation à ce que sont réellement les religions.** Nous vous encourageons à favoriser ces initiatives et à soutenir les actions qui vont dans la direction d'une plus grande compréhension entre les Français, quelles que soient leurs convictions religieuses, qu'ils en aient ou pas, et nous nous tenons à votre disposition pour participer à cet effort vital, pour la France, mais aussi pour l'Europe tout entière. Très respectueusement,

● *Les signataires : European interreligious Forum for religious freedom (EIFRF) - Coordination des associations et des particuliers pour la liberté de conscience (CAPLC) -The Lokahi Foundation (UK) - Soteria International. Suivent les noms des personnes co-signataires. http://www.eifrf-articles.org/Lettre-ouverte-aux-politiciens-francais_a159.html*

FRANCE **Mise au point sur l'enseignement concordataire en Alsace-Moselle**

Réagissant à un article publié par *Le Monde des religions* (2014, n.68), un lecteur avait apporté des « précisions » à propos de la permanence des cours confessionnels dans l'enseignement public en Alsace-Moselle (2015, n.69). Ces précisions devaient apparaître à leur tour ...fort imprécises, si un autre lecteur a pu s'exprimer ainsi (dans le n.70, mars-avril 2015) :

« Je souhaite réagir au courrier de M. Jean-Marie Gillig. Son argumentation relève de l'art de la subtilité. L'enseignement religieux, jusqu'à nouvel ordre, est bien au programme des écoles ! Et c'est bien dans le cadre du Concordat, même si ce dernier n'en parle pas, que cet enseignement a vu le jour. N'ya-t-il pas une contradiction entre les statistiques citées par M. Gillig et les conclusions qu'il en tire : « En Alsace, l'enseignement religieux n'intéresse plus qu'une minorité ». 63,7% de participation à ces cours dans les écoles, est-ce une minorité ? En maints endroits d'Alsace, en dehors des grandes villes, les cours religieux dans les écoles, n'en déplaise pas à M. Gillig, sont encore bien fréquentés. Quant à la fameuse dispense souvent agitée comme un chiffon rouge, elle n'existe plus en tant que telle ; elle est remplacée depuis belle lurette par une feuille d'inscription, qu'une majorité de chefs d'établissements proposent aux parents. Démarche positive et de bon sens. A' croire les tenants de cette laïcité fermée, les cours de religion priveraient les élèves d'une heure d'enseignement par rapport à leurs camarades du reste de la France. Et si les élèves qui suivent l'enseignement religieux étaient privilégiés ? Car un cours de religion est un cours au vrai sens du terme, et non du temps volé. A' partir d'un travail biblique, l'enseignant fait également du français, de l'histoire, de la géo, de l'expression orale. Nous essayons de sensibiliser les enfants au beau, au mystère, à l'art (vitraux, peinture...), qui a façonné notre culture. Et quel substrat exceptionnel fourni par les récits bibliques pour aborder la questions des valeurs humaines du vivre-ensemble : le respect, le pardon, l'accueil de celui qui est différent, la compassion, la fidélité, etc. Ce « régime archaïque » propre à l'Alsace et à la Moselle, existe sous des formes variées dans plusieurs pays d'Europe sans être considéré comme dépassé. Ce n'est que chez nous qu'il pose problème à certains, au nom de la sacro-sainte laïcité française. (Jean-Paul Dietlé, pasteur à la retraite).

LUXEMBOURG **Après les cours confessionnels, vers un cours commun «Vie et société» dès 2016**

■ **La convention Gouvernement-Communautés religieuses** - Le Premier ministre, accompagné du ministre de l'Éducation et du ministre de l'Intérieur, a présenté le 20 janvier 2015 l'accord trouvé par le gouvernement avec les communautés religieuses établies au Luxembourg. Cet accord introduit, entre autres, un cours commun [nommé à cette date "éducation aux valeurs"]. Ce cours, qui sera introduit dans l'enseignement fondamental et secondaire, remplacera les cours actuels "formation/éducation morale et sociale" et "instruction religieuse et morale". Le nouveau cours a comme objectif principal d'amener progressivement l'élève à confronter son vécu et sa quête de sens avec les grandes questions de l'humanité et avec des éléments de réponses issus de réflexions philosophiques et éthiques ainsi que des grandes traditions religieuses et culturelles. Le cours commun sera intégré dans le plan d'études comme branche régulière à partir de la rentrée scolaire en septembre 2016. Le ministre de l'Éducation a précisé que le personnel enseignant pourra profiter d'une réorientation professionnelle par la validation de l'expérience des acquis et par des formations continues. *Lire le texte intégral de la convention :* <http://www.gouvernement.lu/4369567/Convention.pdf>

■ **Le document-cadre du nouveau cours.** Le ministre de l'Éducation, Claude Meisch, a présenté ce 23 mars le document-cadre pour élaborer le nouveau cours « Vie et société » [*Leben und Gesellschaft*] remplaçant, dès septembre 2016, les actuels cours de religion et de formation morale. Ce nouveau cours obligatoire devra, «à partir des questions de vie que se pose un jeune», lui permettre d'appréhender le monde et de trouver ses propres réponses. A raison de 2 heures par semaine dans l'enseignement fondamental et le secondaire classique et à raison d'1 heure dans le secondaire technique, le gouvernement juge «indispensable de réunir les élèves dans la discussion sur les grandes questions de la vie et de la société et de leur offrir une éducation commune, fondée sur les valeurs indispensables pour construire le vivre-ensemble», peut-on lire dans le document-cadre.

<https://www.wort.lu/fr/politique/apres-les-cours-de-religion-et-de-morale-nouveau-cours-de-vie-et-societe-a-la-rentree-2016-55103c1a0c88b46a8ce55fea>

● Lire le document-cadre en version allemande (provisoire) :

<http://www.chd.lu/wps/wcm/connect/fd2616f1-ca47-44d8-a023-e1ff9a002d7c/150323+document+cadre+vie+et+societe.pdf?MOD=AJPERES&CACHEID=f2616f1-ca47-44d8-a023-e1ff9a002d7c>

QUEBEC **Le programme ECR viole la liberté religieuse de Loyola Catholic High School**

Ottawa-Montreal, 19 mars 2015 - Loyola High School has won its six-year legal battle over the mandatory Ethics and Religious Culture course taught in Quebec schools. The Supreme Court of Canada has ruled that Quebec infringed on the religious freedom of Loyola Catholic high school in Montreal by requiring it to teach the province's ERC program. In the narrowest legal sense, the ruling grants the appeal by Jesuit-run Loyola High School, which wants to be allowed to use its own course and teach the province's Ethics and Religious Culture program from a Catholic perspective. *More details:*

<http://www.cbc.ca/m/news/aboriginal/supreme-court-rules-quebec-infringed-on-loyola-high-school-s-religious-freedom-1.3000724>

● Québec a porté atteinte à la liberté de religion en refusant de reconnaître à un collège privé le droit d'enseigner le cours Éthique et culture religieuse à travers le prisme du catholicisme, a tranché jeudi la Cour suprême, dans un jugement qui pourrait ouvrir toute grande la porte à d'autres accommodements.

<http://www.ledevoir.com/societe/education/435065/le-cours-d-ethique-et-de-culture-religieuse-peut-etre-catholique>

SUISSE ALÉMANIQUE **Le nouveau programme “Ethik-Religionen-Gemeinschaft”**

Le « Syllabus 21 » destiné à la Suisse alémanique a été publié fin octobre 2014, pour entrer en vigueur dès l'année scolaire 2015-16. Il propose un seul cours à suivre désormais par les écoles élémentaires jusqu'au niveau 9 : Éthique, Religions, Société (ERG). Les régions francophones ont déjà introduit un cours commun « Plan d'Études Romand » (PER). Chacun des cantons peut déterminer les modalités et l'implémentation du Syllabus 21. Le cours ERG rentre dans le bloc des disciplines obligatoires, et donc tous les élèves, quelle que soit leur appartenance religieuse ou la conviction de leur famille, participeront à ce cours. Les principes didactiques et la structure de l'ERG sont présentés dans l'introduction au centre d'intérêt « Nature-Humain-Société » (voir: <http://vorlage.lehrplan.ch/index.php?nav=160code=q6&la=ves>).

La décision des cantons germanophones pour le cours « Ethik-Religionen-Gemeinschaft » suit la perspective du Bundesland allemand Brandenburg avec son cours « Lebensgestaltung-Ethik-Religionskunde » (LER), ou même le cours norvégien « Religion, Philosophie de vie et Éthique (RLE).

Chacun des Cantons alémaniques pourra décider l'introduction éventuelle d'un cours confessionnel, mais il est fort probable que l'éducation confessionnelle trouvera sa meilleure place dans les milieux de la communauté d'appartenance. (d'après le bulletin de l'ICCS, Münster, déc. 2014, par J. Kilchsperger).

UK / COMMISSION ON RELIGION AND BELIEF IN BRITISH PUBLIC LIFE

A National Consultation on “Education and Training”: <http://www.corab.org.uk/national-consultation>

Context - Throughout the UK there are requirements relating to religious education and worship in schools, and also to the teaching of history and of citizenship. All faith communities organise educational activities for their own members, ranging from award-bearing courses for their leaders and potential leaders to a wide range of more informal events, including talks, discussions, study groups and sermons. Amongst all citizens there seems to be an increasing need for 'religious literacy' - knowledge and understanding of Britain's diversity of religion and belief.

Questions for consultation. [Please illustrate your thoughts or ideas with references to personal experience or observation]

- 1/ Are current syllabuses for education about religions and beliefs in primary and secondary schools, including religious schools, appropriate and adequate? If not, what needs to be added or modified?
- 2/ With regard to matters of religion and belief, what general principles should guide the teaching of history and citizenship education in schools, and the teaching of literature and the other arts?
- 3/ What should be the role of religion and belief organisations in relation to the running of state school systems? Should the state education be permitted to select pupils & staff on grounds of religion or belief?
- 4/ What is and what should be the place of religion and belief on campuses of higher education? In continuing professional development in a range of occupations, what general principles should guide coverage of matters of religion and belief?
- 5/ What recommendations relating to education and training should the Commission on Religion and Belief in British Public Life make in its final report?

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DOCUMENTS • LEXICONS • MAPS • REPORTS • YEARBOOKS

01. COUNCIL OF EUROPE/CONSEIL DE L'EUROPE (Ed.), *Yearbook of the European Convention on Human Rights/ Annuaire de la Convention européenne des droits de l'homme: vol. 56*, Brill, December 2014, 1024pp - <http://www.brill.com/products/reference-work/yearbook-european-convention-human-rightsannuaire-de-la-convention-europee-1> - This *Yearbook*, edited by the Directorate General of Human Rights and Legal Affairs, is an indispensable record of the development and impact of the world's oldest binding international human rights treaty. It reviews the implementation of the Convention both by the ECHR (European Court of Human Rights) and by the Council of Europe's Committee of Ministers, responsible for supervising the application of the Court's judgments in the member states. The *Yearbook* includes: full text of any new protocols to the Convention as they are opened for signature, together with the state of signatures and ratifications; full listing of Court judgments; judgments broken down by subject-matter; and extensive summaries of key judgments handed down by the Court during the year; selected human rights resolutions adopted as part of the Committee of Ministers' work supervising the execution of the Court's judgments. Enquiries by the Secretary General carried out under Art. 52 of the Convention. Other work of the Council of Europe connected with the ECHR, carried out by the Committee of Ministers, the Parliamentary Assembly, and the Directorate General of Human Rights and Legal Affairs. Bibliographic information from the library of the ECHR. The *Yearbook* is published in an English-French bilingual edition.

02. COUNCIL OF EUROPE/CONSEIL DE L'EUROPE (Ed.), *European Yearbook / Annuaire Européen: vol. 60A*, pp. XVIII+862 – *vol. 61*, pp. VII+1400, Brill, December 2014 - <http://www.brill.com/products/reference-work/european-yearbook-annuaire-europeen-volume-60a-2012> - The *European Yearbook* promotes the scientific study of nineteen European supranational organisations and the OECD. The series offers a detailed survey of the history, structure and yearly activities of each organisation and an up-to-date overview of the member states of each organisation. This special anniversary volume celebrates 60 years of publication of the Yearbook, and its contents differs from that of the regular volumes therefore. It offers a selection of the most important articles, dealing with European cooperation and integration, to appear in the Yearbook during its 60 years of publication. These are of particular interest not only because they provide a unique historical “snapshot” of the many successes (and occasional failures) in the field of European integration but also because they discuss the ideals and aims that lay behind these efforts, many of which still resonate today as Europe confronts questions about its political destiny and ideal shape. These volumes contain articles in English and French.

03. *The Changing World Religion Map. Sacred Places, Identities, Practices and Politics*, by Stanley D. Brunn (ed.), Springer, March 2015, XLVII+3926 pp., 889 illus., 677 illus. in color. In 5 volumes, not available separately. - <http://www.springer.com/social+sciences/religious+studies/book/978-94-017-9375-9> - This collection covers important, yet heretofore understudied issues in regional and global contexts; - offers a unique collection of essays that examine the contemporary global religious scene; - brings together junior and senior scholars from the social sciences, humanities, and religious studies; - addresses new and cutting-edge perspectives at the religion and geography interfaces. This extensive work explores the changing world of religions, faiths and practices. It discusses a broad range of issues and phenomena that are related to religion, including nature, ethics, secularization, gender and identity. Broadening the context, it studies the interrelation between religion and other fields, including education, business, economics and law. The book presents a vast array of examples to illustrate the changes that have taken place and have led to a new world map of religions.

04. Brian GRIM et al., *Yearbook of International Religious Demography*, Brill, 2015 (July) - <http://www.brill.com/products/reference-work/yearbook-international-religious-demography-2015> - The *Yearbook of International Religious Demography* presents an annual snapshot of the state of religious statistics around the world. Every year large amounts of data are collected through censuses, surveys, polls, religious communities, scholars, and a host of other sources. These data are collated and analyzed by research centers and scholars around the world. Large amounts of data appear in analyzed form in the World Religion Database (Brill), aiming at a researcher's audience. The Yearbook presents data in sets of tables and scholarly articles spanning social science, demography, history, and geography. Each issue offers findings, sources, methods, and implications surrounding international religious demography. Each year an assessment is made of new data made available since the previous issue of the yearbook. The 2015 issue highlights both global and local realities in religious adherence, from the demographics of the world's atheists to the emigration of Christians from the Middle East. Other case studies include inter-religious marriage patterns in Austria, Muslim immigration to Australia, and methodological challenges in counting Hasidic Jews.

05. *World Christian Database – Global Directory of Theological Education Institutions*, by Center for Study on Global Christianity – Gordon-Conwell Theological Seminary, Brill, 2014 - <http://www.worldchristiandatabase.org/wcd/news.asp?Article=46> - The *Global Directory of Theological Education Institutions* is an online database of more than 7,000 institutions of theological education (church-based theological seminaries, Bible schools, university departments of theology, faculties of religious studies). This new module allows *World Christian Database* users to search for institutions or browse through selected listings by using links on the new [Theological Education Directory](#) home page. A link to this displays on the main query home page as "Theological Education". Advanced searches can be carried out from any of the sample queries by adding a combination of search terms for any of the fields in the institution's profile including: *Denomination/Affiliation - Type of institution - Language of instruction - Town/city, state and country - Region of the main office and the geographical scope of work - Degrees*

offered - Accrediting body – Narrative. The data are a snapshot of the directory at Globethics.net where authorized users can update the details of their own institution.

06. **Amnesty International Rapport 2014/15. La situation des Droits de l'Homme dans le monde**, by Amnesty International, 25 février 2015, Index nr: POL 10/0001/2015 - <https://www.amnesty.org/en/documents/pol10/0001/2015/fr/> - Le Rapport 2014/15 d'Amnesty International rend compte de la situation des droits humains en 2014 dans 160 pays et territoires. Il fait également état de certains événements essentiels survenus en 2013. Enfin, ce rapport rend hommage aux hommes et aux femmes qui, partout dans le monde, défendent les droits humains dans des conditions souvent difficiles et dangereuses. Il reflète les principaux motifs d'inquiétude d'AI dans le monde entier et constitue une lecture indispensable pour les décideurs, les militants et toute personne intéressée par la question des droits humains et par les responsabilités culturelles et éducatives dans l'espace public et privé.

07. **The UN Convention on the elimination of all forms of racial discrimination**, Reprint revised by Nathan Lerner Brill, 2015, pp. XXXVII+258 - <http://www.brill.com/products/book/un-convention-elimination-all-forms-racial-discrimination> - The universal feeling that discrimination and intolerance based on race, religion or beliefs have to be confronted by the international community led to the adoption, half a century ago, of the international convention to which this book is devoted, one of the most ratified treaties. The book comments on the contents of the Convention and its impact on anti-racist and anti-bias legislation and jurisprudence, as well as its influence on, and applicability to other international texts. In an Introduction to this reprint, the author updates the status of the Convention, summarizes the work of CERD, the implementation body of the Convention, and discusses its relevance to general human rights, particularly the area of religious intolerance, and some difficult issues such as the possible clash with other fundamental freedoms. The universal feeling that discrimination and intolerance based on race, religion or beliefs have to be confronted by the international community led to the adoption, half a century ago, of the international convention to which this book is devoted, one of the most ratified treaties. The book comments on the contents of the Convention and its impact on anti-racist and anti-bias legislation and jurisprudence, as well as its influence on, and applicability to other international texts. In an Introduction to this reprint, the author updates the status of the Convention, summarizes the work of CERD, the implementation body of the Convention, and discusses its relevance to general human rights, particularly the area of religious intolerance, and some difficult issues such as the possible clash with other fundamental freedoms. The book may obviously be of interest for Faculties of Law, International Relations, and Religious Studies, public libraries, governmental offices such as Foreign ministries and Justice, representatives to international organizations, and human rights organizations.

08. **Routledge International Handbook of Diversity Studies**, by Steven Verovec, Routledge, 2014, 422pp. www.routledge.com/ In recent years the concept of 'diversity' has gained a leading place in academic thought, business practice and public policy worldwide. Although variously used, 'diversity' tends to refer to patterns of social difference in terms of certain key categories. Today the foremost categories shaping discourses and policies of diversity include race, ethnicity, religion, gender, disability, sexuality and age; further important notions include class, language, locality, lifestyle, legal status. This *Handbook of Diversity Studies* will examine a range of such concepts along with historical and contemporary cases concerning social and political dynamics surrounding them. With contributions by experts spanning Sociology, Anthropology, History and Geography, the Handbook will be a key resource for students, social scientists and professionals. It will represent a landmark volume within a field that has become, and will continue to be, one of the most significant global topics of concern throughout the 21st century.

09. ANNA LINDH FOUNDATION, **Report 2014: Intercultural Trends and Social Change in the Euro-Mediterranean Region** 137 pp. e-document - http://www.annalindhfoundation.org/sites/annalindh.org/files/documents/page/anna_lindh_report14.pdf - One of the primary findings of the most recent *Anna Lindh Foundation* report is that European citizens and those in countries on the southern and eastern shores of the Mediterranean have a growing appetite for mutual knowledge, but face the reality of an alarming rise of xenophobic and sectarian trends impacting on social cohesion across the region. This Report is based on the very first comparative polling carried out by *Gallup Europe* with 13 member states of the Union for the Mediterranean, including: Albania; Belgium; Denmark; Egypt; Germany; Ireland; Italy; Jordan; Morocco; Poland; Spain; Tunisia; and Turkey. According to the Poll in fact around 80% of Europeans and 65% of Southern and Eastern Mediterranean people are interested to know more about the political, economic, religious and cultural affairs on the other shore of the Mediterranean. In addition, while a majority (82%) consider diversity a source of prosperity, 47% fear that it can have a negative impact on social stability. See particularly the chapter *Religion and Social Cohesion*, pp.35-40.

10. **The United Nations Declaration on Minorities**, by Ugo Caruso, Reiner Hoffmann (Eds.), Brill, 2015(April), approx. 410pp - <http://www.brill.com/products/book/united-nations-declaration-minorities> - Created in order to celebrate the 20th Anniversary of the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992-2012), this publication aims to offer readers a comprehensive review, written by a variety of scholars in the field, of the value and impact of the standards formulated in the Declaration. In so doing, it hopes to stimulate attention for and debate around the Declaration and its principles. The regional perspectives and case studies included further enable the identification of positive initiatives and good practices as well as persistent gaps in the implementation of the standards enshrined in the Declaration.

11. **The International Law of Youth Rights**, by William A. Angel (ed.), Revised by Jorge Cardona, Giuseppe Porcaro, Jaakko Weuro and Giorgio Zecca, Brill, February 2015, approx. 1800pp - <http://www.brill.com/international-law-youth-rights> - In 1996 William Angel launched a unique, pioneering study tracing the origin, growth and basic features of the international law of

youth rights. It consisted of both source documents and commentary on the historical trends to elaborate and codify international instruments and standards in this field, as well as action taken by governmental, intergovernmental, and non-governmental organizations to promote and protect youth rights. It concluded with a call for a new international instrument and monitoring machinery to better promote and protect the rights of youth on a global basis. The aim of the current revised, updated and expanded edition of this ground-breaking work is twofold: 1. to preserve and update the landmark historical research undertaken by W. Angel and present it to today's audience; 2. to introduce up-to-date analysis of the state of the *International Law of Youth Rights* and to provide an easy-to-use compilation of sources of law for researchers and practitioners active in this field. This important collection will provide a roadmap for readers to finding the various sources of the *International Law of Youth Rights* and a reference point for the most relevant legal documents in force. It aims to spark further legal, political and sociological research in the academic field, as well as support even stronger advocacy actions to further the rights of young people.

12. *Handbook of Global Contemporary Christianity: Themes and Developments in Culture, Politics, and Society*, by Stephen Hunt (ed.), Brill, 2015, XII - 428pp - <http://www.brill.com/products/reference-work/handbook-global-contemporary-christianity> - This *Handbook* maps the transformations, as well as the continuities, of the largest of the major religions - engaging with the critical global issues which relate to the faith in a fast changing world. International experts in the area offer contributions focusing on global movements; regional trends and developments; Christianity, the state, politics and polity; and Christianity and social diversity. Collectively the contributors provide a comprehensive treatment of health of the religion as Christianity enters its third millennium in existence and details the challenges and dilemmas facing its various expressions, both old and new. The volume is a companion to the *Handbook of Contemporary Global Christianity: Movements, Institutions, and Allegiance*.

13. *Le livre noir de la condition des Chrétiens dans le monde*, par Jean-Michel Di Falco, Timothy Radcliffe, Andrea Riccardi, XO éditions, 2014, 814pp - <http://www.xoeditions.com/livres/le-livre-noir-de-la-condition-des-chretiens-dans-le-monde/> - Deux ans de travail, pas moins de 70 contributeurs de 17 pays ont été nécessaires pour proposer une analyse quasi-exhaustive sur la communauté religieuse la plus réprimée de la planète. Dans 140 pays, entre 150 et 200 millions de chrétiens subissent en effet des discriminations, voire des persécutions. Les 800 page de l'ouvrage se déclinent en une série de témoignage, de reportages et d'analyses afin de « varier les approches et surtout ne pas tomber dans le piège de l'exploitation à des fins identitaires et politiques ». Il ne s'agit pas d'un livre émotionnel. Il n'est pas question de vouloir blanchir les actes regrettables des chrétiens dans l'histoire, ni même d'essentialiser leur souffrance et encore moins de minimiser celle des autres» (Samuel Lieven).

14. *La condizione giovanile in Italia*, a cura dell'Istituto Giuseppe Toniolo, Il Mulino, Bologna 2014, edizione a stampa e digitale, pp. 256 - <http://www.darwinbooks.it/doi/10.978.8815/320124> - I giovani italiani si trovano a fare il loro ingresso nella vita adulta in condizioni di particolare incertezza e disorientamento. Negli ultimi anni, anziché protagonisti attivi di un'Italia che cresce, si sono sempre più spesso trovati ad essere spettatori passivi di un paese che arranca: un destino non inevitabile e che, prima di ogni altro, loro stessi rifiutano. Questo volume costituisce il secondo appuntamento di un osservatorio continuo sulla condizione giovanile che, a partire da una solida base empirica longitudinale, si propone come uno dei principali punti di riferimento in Italia su analisi, riflessioni, politiche in grado di migliorare conoscenza e capacità di intervento sulla complessa e articolata realtà delle nuove generazioni. Il libro tocca temi cruciali come il lavoro, la formazione, la famiglia, il rapporto con i genitori, i valori, la fiducia nelle istituzioni, la partecipazione, l'impegno sociale. Le analisi confermano come siano parziali e semplicistiche le interpretazioni che spiegano solo attraverso i fattori economici o, invece, solo tramite motivazioni di natura culturale, le difficoltà dei giovani nel realizzare i propri obiettivi e nel diventare attori nel produrre nuovo benessere economico e sociale. Confermano inoltre quanto sia importante assumere il loro stesso sguardo per capire le sfide che li aspettano e per dotarli di strumenti adeguati a vincerle, nella convinzione che nessun altro può farlo al loro posto, ma anche che nessun giovane può riuscirci se abbandonato a se stesso. Ulteriori dati e riflessioni si possono trovare sul portale dedicato: www.rapportogiovani.it

15. Silvio FERRARI (Ed.), *Routledge Handbook of Law and Religion*, Routledge, 2015, 436 pp - www.routledge.uk/ - The field of law and religion studies has undergone a profound transformation over the last thirty years, looking beyond traditional relationships between State and religious communities to include rights of religious liberty and the role of religion in the public space. This Handbook features new, specially commissioned papers by a range of eminent scholars that offer a comprehensive overview of the field of law and religion. The book takes on an interdisciplinary approach, drawing from anthropology, sociology, theology and political science in order to explore how laws and court decisions concerning religion contribute to the shape of the public space. Key themes within the book include: Religions symbols in the public space; Religion and security; Freedom of religion and cultural rights; Defamation and hate speech; Gender, religion and law. This advanced level reference work is essential reading for students, researchers and scholars of law and religion, as well as policy makers in the field.

16. *Brill's Encyclopedia of Hinduism*, 6 vols set, edited by Knut A. JACOBSEN (Editor-in-Chief), Helene BASU, Angelika MALINAR, Vasudha NARAYANAN, 2009-2015, Vol. 1: xlv, 832 pp.; Vol. 2: xlvi, 888 pp.; Vol. 3: lxx, 864 pp.; Vol. 4: lxxx, 838 pp.; Vol. 5: xcii, 776 pp.; Vol 6: lxxx, 476 pp. - The six-volume *Brill's Encyclopedia of Hinduism*, with first volume published in 2009 and completed in 2014 with Vol. 6, is a thematic encyclopedia, presenting the latest research on all the main aspects of the Hindu traditions in original essays written by the world's foremost scholars on Hinduism. The Encyclopedia explicitly adopts an interdisciplinary and pluralistic approach, and in it, the term "Hinduism" is used critically in the knowledge that most of the traditions that today make up Hinduism are much older than the term itself. The Encyclopedia aims at a balanced and even-handed view of Hinduism, recognizing the tensions inherent in the academic examination of Hinduism. It emphasizes

that Hinduism is a conglomerate of regional religious traditions and at the same time a global world religion. Hinduism is also both an ancient historical tradition and a living tradition flourishing in the contemporary world. It is an oral tradition, yet one with a huge number of sacred texts at its basis. Hinduism is both a religious identity and an object of academic scholarship. Illustrated with maps and photographs, Brill's Encyclopedia presents the learned philosophical and theological traditions of Hinduism as well as its many folk traditions. Covering the spread of Hinduism over the last two hundred years to all the continents as well as the interaction of Hinduism with other religions, it also portrays the various responses of Hindu traditions to a number of contemporary issues of great relevance today, such as feminism, human rights, egalitarianism, bioethics, and so on.

BOOKS • MONOGRAPHS • PAPERS • THESIS

17. Katayoun ALIDADI, Zeynep YANASMAYAN, Marie-Claire FOGLETS, Jørgen S. NIELSEN (Eds.), *Belief, Law and Politics: what future for a secular Europe?* Ashgate Publishing, December 2014, 312pp – www.ashgate.com/ - This edited collection gathers together the principal findings of the RELIGARE project, which dealt with the question of religious and philosophical diversity in European law. Specifically, it covers four spheres of public policy and legislation: employment, family life, use of public space and state support mechanisms. The book consists of two main parts: the first includes the principal findings of the project, while the second is a compilation of 28 short contributions from scholars, legal practitioners, policy makers and activists who respond to the report and offer views on the sensitive issue of religious diversity and the law in Europe.

18. Fausto ARICI, Rosino GABBIADINI, Maria Teresa MOSCATO (Eds.), *La risorsa religione e i suoi dinamismi. Studi multidisciplinari in dialogo*, FrancoAngeli, Milano 2014, 432pp – http://www.francoangeli.it/Ricerca/Scheda_libro.aspx?ID=22332&Tipo=Libro&titolo=La+risorsa+religione+e+i+suoi+dinamismi.+Studi+multidisciplinari+in+dialogo - Un incontro multidisciplinare a più voci, inedito finora fra l'Università e l'Istituto superiore di scienze religiose di Bologna, che passa attraverso le persone e il lavoro comune dei curatori. Il tema condiviso è quello della religiosità e dei suoi dinamismi, sia nel processo di crescita, sia nelle fasi dell'età adulta. La religiosità viene presentata qui come "capacità umana", come "qualità della persona", e indagata nelle sue rischiose involuzioni, come nei suoi "nuclei germinali". Si affiancano autorevoli accademici a più giovani studiosi meno noti, accomunati dall'interesse per l'esperienza religiosa assunta come oggetto di esplorazione scientifica. Un'esplorazione a più voci, fra sentieri che si intrecciano, si affiancano, talvolta si sovrappongono. Il libro è destinato ad insegnanti, educatori, studiosi di scienze umane, operatori pastorali, in quanto tenta di additare prospettive di lavoro in tema di educazione religiosa dentro contesti sempre più multiculturali e multireligiosi.

19. Jeff ASTLEY, Leslie J. FRANCIS, Martyn PERCY, Nicolas SLEE (Eds.), *Explorations in Practical, Pastoral and Empirical Theology*, Ashgate 2015, 160 pp - http://ashgate.com/default.aspx?page=5097&series_id=281&calcTitle=1 - Theological reflection on the church's practice is now recognized as a significant element in theological studies in the academy and seminary. Ashgate's series in practical, pastoral and empirical theology seeks to foster this resurgence of interest and encourage new developments in practical and applied aspects of theology worldwide. This timely series draws together a wide range of disciplinary approaches and empirical studies to embrace contemporary developments including: the expansion of research in empirical theology, psychological theology, ministry studies, public theology, Christian education and faith development; key issues of contemporary society such as health, ethics and the environment; and more traditional areas of concern such as pastoral care and counseling.

20. Marie-Françoise BASLEZ (ed.), *Chrétiens persécuteurs. Destructures, exclusions, violences religieuses au IV^e siècle*, Albin Michel, 2014, 464 pp - <http://www.albin-michel.fr/Chretiens-persecuteurs-EAN=9782226253767> - Siècle charnière dans l'histoire des religions, le IV^e siècle voit le christianisme passer de religion minoritaire et persécutée à religion tolérée et tolérante, puis officielle et parfois répressive. À partir de Constantin Ier, en effet, des persécutions ont été exercées à la fois contre des chrétiens hérétiques, les païens et les juifs considérés comme des ennemis de l'intérieur. Ces répressions nous interrogent encore aujourd'hui. Quand une religion est établie en position dominante, avec la possibilité d'utiliser le bras séculier dans une confusion du religieux et du politique, devient-elle nécessairement intolérante et répressive ? Plusieurs religions et, notamment, plusieurs monothéismes peuvent-ils coexister ? Un monothéisme, par définition exclusif, est-il intrinsèquement intransigeant, voire fanatique ? Dans le champ très actuel de l'histoire des représentations, on a beaucoup écrit sur la persécution en se fondant principalement sur les sources apologétiques. Cet ouvrage collectif s'attache, au contraire, à analyser dans leur contexte toutes les sources disponibles, archéologiques aussi bien que littéraires et juridiques, chrétiennes aussi bien que juives ou « païennes ». Ainsi ces études de cas invitent-elles à réfléchir sur la notion même de persécution, en confrontant la loi à son application, l'idéologie aux actes, en faisant la part d'un discours convenu tant sur les victimes que sur les destructeurs.

21. Lori G. BEAMAN and Leo VAN ARRAGON (Eds.), *Issues in Religion and Education. Whose Religion?*, Brill, 2015, XVI-388 pp. - <http://www.brill.com/products/book/issues-religion-and-education> - *Issues in Religion and Education, Whose Religion?* is a contribution to the dynamic and evolving global debates about the role of religion in public education. This volume provides a cross-section of the debates over religion, its role in public education and the theoretical and political conundrums associated with resolutions. The chapters reflect the contested nature of the role of religion in public education around the world and explore some of the issues mentioned from perspectives reflecting the diverse contexts in which the authors are situated. The differences among the chapters reflect some of the particular ways in which various jurisdictions have come to see the problem and how they have addressed religious diversity in public education in the context of their own histories and politics.

22. Maurizio BETTINI, *Elogio del politeismo. Quello che possiamo imparare oggi dalle religioni antiche*, Il Mulino, Bologna 2014, pp. 156 - <https://www.mulino.it/isbn/9788815250971> - «Se si parte dal principio che gli dèi sono molti viene meno il motivo per affermare che quelli degli altri sono falsi dèi o demoni... All'interno delle nostre società, l'adozione di alcuni quadri mentali propri del politeismo ridurrebbe senz'altro il tasso di conflittualità fra le diverse religioni monoteistiche e le loro interne suddivisioni». Duemila anni di monoteismo ci hanno abituato a ritenere che Dio non possa essere se non unico, esclusivo, vero. Al contrario, il politeismo antico prevedeva la possibilità di far corrispondere fra loro dèi e dèe appartenenti a culture diverse (la greca Artemis alla romana Diana, l'egizia Isis alla greca Athena), ovvero di accogliere nel proprio pantheon divinità straniere. Questa apertura ha fatto sì che il mondo antico non abbia conosciuto quella violenza a carattere religioso che invece ha insanguinato, e spesso ancora insanguina, le culture monoteiste. È possibile attingere oggi alle risorse del politeismo per rendere più agevoli e sereni i rapporti fra le varie religioni? M. Bettini insegna Antropologia del mondo antico all'Università di Siena.

23. Benjamin BRUCE, *Gouverner l'Islam à l'étranger: les cas des Musulmans turcs et marocains en Allemagne et en France*. Thèse de doctorat soutenue le 15 janvier 2015 à Paris-Sciences Po - <https://mail.google.com/mail/u/1/#inbox/14ae6233dbfb3f16> - Au cours des 50 dernières années, les communautés turques et marocaines sont devenues les deux groupes diasporiques les plus importants en Europe occidentale, notamment en Allemagne et en France. Les États d'origine de ces populations ont développé de nombreuses politiques envers leurs ressortissants à l'étranger, parmi lesquelles l'islam occupe un lieu privilégié. Depuis longtemps, les instances étatiques officielles chargées de la gouvernance du religieux en Turquie et au Maroc, à savoir la Présidence des Affaires Religieuses et le Ministère des Habous et des Affaires Islamiques, soutiennent des groupes musulmans en France et en Allemagne par le biais de divers moyens (envoi d'imams, financements de mosquées). Comment la Turquie et le Maroc réussissent-ils à gouverner l'islam au-delà de leurs frontières nationales, et quelles en sont les retombées pour la gestion du champ religieux musulman de France et d'Allemagne ? Cette étude conclut qu'à la différence de la France et de l'Allemagne, la Turquie et le Maroc conçoivent la gouvernance du religieux comme un domaine distinct de la politique publique, et ce même à l'étranger. Grâce à la coopération diplomatique et à la convergence d'intérêts interétatiques, ces deux États ont étendu leur rayonnement dans le champ religieux transnational. Ceci se manifeste par le soutien d'un modèle d'autorité religieuse légale-rationnelle et une forme d'islam national, afin de renforcer la position des instances de gouvernance du religieux des États d'origine ainsi que les frontières ethno-nationales dans les champs religieux musulmans à l'étranger.

24. Tomáš BUBÍK, Henryk HOFFMANN (Eds.), *Studying Religions with the Iron Curtain closed and open. The academic Study of Religion in Eastern Europe*, Brill, April 2015, approx. 350pp - <http://www.brill.com/products/book/studying-religions-iron-curtain-closed-and-open> - This book offers an account of the research focused on the origins, development and the current situation of the Study of Religions in the 20th century in the countries of the region such as Czech Republic, Poland, Slovakia, Hungary, Estonia, Latvia, Ukraine and Russia. Special attention is devoted to the ideological influences determining the interpretation of religion, especially connected with the rise of Marxist-Leninist criticism of religion.

25. Brigitte CAULIER, Joël MOLINARIO (Eds.), *Enseigner les religions. Regards et apports de l'Histoire*, Presses Université Laval, Québec, 2014, 400pp - www.pulaval.com - Au cœur des débats actuels sur la tolérance, le dialogue interreligieux et la place des religions dans l'éducation, cet ouvrage rassemble des contributions européennes et américaines autour d'une discipline souvent négligée par les décideurs : l'histoire. Les auteurs évaluent l'apport de cette discipline dans la formation des intervenants et des enseignants, ainsi que dans l'élaboration de contenus d'enseignement. Ils analysent sa place dans la recherche fondamentale et l'enseignement universitaire. C'est l'occasion pour eux de poursuivre un dialogue interdisciplinaire sans compromis qui mobilise les sciences de l'éducation, les sciences sociales et religieuses, et les théologies. *Enseigner les religions* dresse également le panorama de la recherche historique qui a emprunté plusieurs avenues pour aborder la formation religieuse des populations à convertir ou à maintenir dans la religion ainsi que les enjeux identitaires qui s'y rattachent. Le lecteur pourra se familiariser avec les expériences contemporaines de plusieurs pays qui intègrent l'enseignement des religions à l'école.

26. Graeme L. CROSS, *Religious schools in Australia's education system. An investigation of the social and civic implications*. This thesis is presented in fulfillment of the requirements for the degree of Doctor of Philosophy in Education, Edith Cowan University. September 2014, text online pp. 249 - <http://ro.ecu.edu.au/cgi/viewcontent.cgi?article=2524&context=theses> - In the past 20 years the number of religious schools present within Australia's educational marketplace has grown prolifically. In response, concerns have been raised and it has been asserted that the lack of religious diversity within these schools may impede development of the competencies young Australians need in order to engage relationally in pluralistic social settings. Social capital theorists refer to the act of engaging relationally in the midst of social diversity as bridging and the relational networks that form as being a source of bridging social capital. This study sought to understand how the educative environment of religious schools influenced development of the ability to bridge. The data collection methods used included semi-structured individual interviews with graduates, their parent(s) and employers. The data derived from these interviews (50 in total) provided insights into the post-school social worlds of the graduates and the influences that had shaped their social development. Careful analysis of the data found that formation of the attributes needed to bridge did not appear to be significantly influenced by the degree of religious diversity present within the student body of the graduates' schools, but had been shaped by other aspects of their school environment. It also contributes to the rigorous discourse around two issues that confront educational leaders and theorists: 1) the role of schools in the formation of social and civic values; and 2) the tensions associated with the expression of religious freedom in a liberal democracy and the presence of religious schools in the educational marketplace.

27. Grace DAVIE, *Religion in Britain, a persistent paradox*, Wiley-Blackwell, 2015, 280pp - <http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1405135964.html> - *Religion in Britain* evaluates and sheds light on the religious situation in twenty-first century Britain; it explores the country's increasing secularity alongside religion's growing presence in public debate, and the impact of this paradox on Britain's society. The book describes and explains the religious situation in twenty-first century Britain; based on the highly successful *Religion in Britain Since 1945* (Blackwell, 1994) but extensively revised with the majority of the text re-written to reflect the current situation; it investigates the paradox of why Britain has become increasingly secular and how religion is increasingly present in public debate compared with 20 years ago; it explores the impact this paradox has on churches, faith communities, the law, politics, education, and welfare.

28. François FORET, *Religion and Politics in the European Union. The secular canopy*. Cambridge University Press, 2015, 338pp <http://www.cambridge.org/ar/academic/subjects/politics-international-relations/european-government-politics-and-policy/religion-and-politics-european-union-secular-canopy> - This book analyzes the place and influence of religion in European politics. François Foret presents the first data ever collected on the religious beliefs of European decision makers and what they do with these beliefs. Discussing popular assumptions such as the return of religion, aggressive European secularism, and religious lobbying, Foret offers objective data and non-normative conceptual frameworks to clarify some major issues in the contemporary political debate: - utilizes a new data set, which includes results from the first ever survey on the religious beliefs of European political elites; - provides an empirically grounded view on a topic dominated by the clash of normative views; - offers a multilevel (from the national to the supranational) and multidimensional (political, legal, cultural, and social) analysis to tackle the complexity of the interactions between religion and politics.

29. Gigliola FRAGNITO, *La Bibbia al rogo. La censura ecclesiastica e i volgarizzamenti della Scrittura (1471-1605)*, Il Mulino, Bologna 2015, pp. 352 - <https://www.mulino.it/isbn/9788815254757> - Il saggio affronta un tema assai rilevante nella storia della Chiesa e in generale dell'Italia moderna. Si tratta della parabola che ha portato la Chiesa della Controriforma a proibire la lettura personale delle Sacre Scritture, un atto che ha molto influito sulla spiritualità cattolica, e contribuito ad approfondire la divisione fra Europa cattolica e protestante, facendo sì che tuttora gli Italiani quasi non leggano la Bibbia. L'a. studia l'atteggiamento della Chiesa rispetto alle traduzioni della Bibbia fra il 1471 (anno della prima edizione in volgare) e la definitiva condanna ai primi del Seicento. Nel corso del Cinquecento, insieme alla minaccia luterana, crescono le riserve sull'uso democratico della Scrittura, che giungono alla proibizione con gli Indici promulgati tra il 1559 e il 1596. «Una storia quasi incredibile» (Alessandro Barbero). «Un capolavoro di ricerca e di scrittura storica» (*Sixteenth Century Journal*). L'autrice insegna Storia moderna all'Università di Parma.

30. Julia GERLACH, Jochen TÖPFER, *The role of Religion in Eastern Europe today*, Springer, Decemb 2014, VIII+187 pp. with 9 ill. - http://www.springer.com/springer+vs/soziologie/book/978-3-658-02440-6?token=gbgen&wt_mc=GoogleBooks.GoogleBooks.3.EN&otherVersion=978-3-658-02441-3 - While religion was expelled from the public space during Communist times and became a secret form of "inner emigration", it entered the empty public space again in Post-Communist times. Public interest in religious issues and the public prestige of religion have dramatically increased. The book "Under construction. The role of religion in Eastern Europe today" deals with the (re-)emergence of religion in Eastern Europe and its impact on the economy, the society, and the state in 15 essays. The authors represent various fields of science related to human interaction – Economics, Political Science, Sociology, and Law. The added value is an up-to-date and interdisciplinary perspective on religion and its effects in major spheres of the societies in Eastern Europe today.

31. Manlio GRAZIANO, *Guerra santa e santa alleanza. Religioni e disordine internazionale nel XXI secolo*, Il Mulino, Bologna 2015, ed. online (Darwinbooks), pp. 360 - <http://www.darwinbooks.it/doi/10.978.8815/320254> - Nel tormentato scenario globale contemporaneo, il rapporto religione-politica è spesso visto in una prospettiva parziale, che dà risalto solo all'islam e a certe sue correnti più fondamentaliste. In realtà, nel corso degli ultimi decenni, tutte le religioni tradizionali sono tornate ad avere un peso sulla scena politica. Su questo ritorno, sono state costruite delle teorie di politica internazionale, come quella dello "scontro tra civiltà". Analizzandone i presupposti e le finalità geopolitiche, il libro intende mostrare come la "guerra santa" non sia che una forma del ruolo politico delle religioni. Nell'attuale crisi della politica come sfera autonoma e dello Stato come fonte della sovranità, l'autore si interroga sulla possibilità che si delinei una "santa alleanza" fra le principali confessioni, volta a riportare una "morale universale" nel cuore della polis.

32. Peter HARRISON, *The territories of Science and Religion*, University of Chicago Press, 2015 (April), e-Book, 304pp - http://books.google.it/books?id=WLnBgAAQBAJ&lr=&hl=it&source=gb_s_navlinks_s - The conflict between science and religion seems indelible, even eternal. Surely two such divergent views of the universe have always been in fierce opposition? Actually, that's not the case, says Peter Harrison: our very concepts of science and religion are relatively recent, emerging only in the past three hundred years, and it is those very categories, rather than their underlying concepts, that constrain our understanding of how the formal study of nature relates to the religious life. In *The Territories of Science and Religion*, Harrison dismantles what we think we know about the two categories, then puts it all back together again in a provocative, productive new way. By tracing the history of these concepts for the first time in parallel, he illuminates alternative boundaries and little-known relations between them—thereby making it possible for us to learn from their true history, and see other possible ways that scientific study and the religious life might relate to, influence, and mutually enrich each other. A tour de force by a distinguished

scholar working at the height of his powers, *The Territories of Science and Religion* promises to forever alter the way we think about these fundamental pillars of human life and experience.

33. Philipp KLUTZ, *Religionsunterricht vor den Herausforderungen religiöser Pluralität. Eine qualitativ-empirische Studie in Wien*, Waxmann, 2015, 292 Seiten - [http://www.waxmann.com/index.php?id=21&L=&cHash=1&tx_p2waxmann_pi1\[reihe\]=REI100189](http://www.waxmann.com/index.php?id=21&L=&cHash=1&tx_p2waxmann_pi1[reihe]=REI100189) - In Europa wird religiöse Bildung an Schulen vorwiegend als konfessioneller Religionsunterricht organisiert. Besonders die wachsende religiöse Pluralität stellt diesen zunehmend vor Herausforderungen. Aktuell wird in der Religionspädagogik die Frage nach der Organisationsform des Religionsunterrichts kontrovers diskutiert. Ist eine andere Form für jene, die ihn an der Schule verantworten und mittragen, überhaupt denkbar? Diese Untersuchung widmet sich der Großstadt Wien, die wie andere europäische Städte einen hohen Grad an religiöser Pluralität aufweist. Mit Hilfe eines qualitativ-empirischen Verfahrens untersucht sie den schulinternen Diskurs um den Religionsunterricht an zwei höheren Schulen, an denen dieser organisatorisch an Grenzen gerät. Dabei analysiert die Studie Gruppendiskussionen mit Religionslehrerinnen und -lehrern sowie mit Mitgliedern des Schulgemeinschaftsausschusses. Die Erforschung dieser vielfach impliziten Einstellungen zu Religion und zum Religionsunterricht ist für die Entwicklung zukunftsweisender Formen des Religionsunterrichts von hoher Relevanz. Daher leistet die Studie einen wertvollen Beitrag zu einer kontextsensiblen Religionspädagogik.

34. Erich KOLIG (Ed.), *Freedom of speech and Islam*, Ashgate, 2014, pp. 276 - <http://www.ashgate.com/isbn/9781472424020> - Freedom of speech and expression is considered in the West a high public good and an important social value, underpinned by legislative and ethical norms. Its importance is not shared to the same extent by conservative and devout Muslims, who read Islamic doctrines in ways seemingly incompatible with Western notions of freedom of speech. Since the Salman Rushdie affair in the 1980s there has been growing recognition in the West that its cherished value of free speech and associated freedoms relating to arts, the press and media, literature, academia, critical satire etc. episodically clash with conservative Islamic values that limit this freedom for the sake of holding religious issues sacrosanct. Recent controversies - such as the Danish cartoons, the Charlie Hebdo affair, Quran burnings, and the internet film *The Innocence of Muslims* which have stirred violent reactions in the Muslim world - have made the West aware of the fact that Muslims' religious sensitivities have to be taken into account in exercising traditional Western freedoms of speech. Featuring experts across a spectrum of fields within Islamic studies, *Freedom of Speech and Islam* considers Islamic concepts of blasphemy, apostasy and heresy and their applicability in the modern world.

35. Sébastien LEVESQUE (Ed.), *Penser la laïcité québécoise. Fondements et défense d'une laïcité ouverte au Québec*, Presses de l'Université Laval, Québec 2014, 214pp - <http://www.pulaval.com/produit/> - Penser une laïcité ouverte, c'est accepter de s'engager dans la discussion des principes fondamentaux des libertés, sans faire intervenir un modèle posé *a priori*. Dans un contexte marqué par un pluralisme croissant, le Québec a un devoir d'ouverture, et penser les exigences de cette ouverture constitue sans doute le défi le plus important du présent. Dans les études rassemblées ici, l'ouverture est considérée non pas comme un compromis, voire une équation d'accommodement, mais plutôt comme une richesse, le contraire d'une fermeture portouse d'exclusion. Il s'agit d'une valeur, d'un principe engagé dans un débat qui ne saurait évoluer par la seule invention d'un modèle repris d'ailleurs. Sur cette question de la laïcité, comme sur la question fondamentale de son statut politique, le Québec contemporain doit tracer son propre chemin et il ne progressera que si la tâche de penser est assumée comme un devoir intellectuel et si l'ouverture demeure conçue comme une valeur et non comme un obstacle.

36. Antonino MANTINEO, Domenico BILOTTI, Stefano MONTESANO (eds.), *Insegnamenti e insegnanti di religione nella scuola pubblica italiana*, Giuffrè editore, Milano 2014, pp. XIV-296 - www.giuffre.it - Questi atti del IV convegno annuale dell'ADEC (Associazione dei docenti italiani delle discipline ecclesiasticistiche, canonistiche e confessionali) accolgono contributi specialistici che non si attardano su ennesime descrizioni dell'esistente, ma osano partire dai problemi fin troppo noti aperti dall'esistente per avanzare ipotesi integrative e alternative, e lo fanno col peso di argomentazioni giuridiche che fondano nuove e convincenti legittimazioni della cultura religiosa scolastica andando ben oltre le desuete frontiere nazionali e confessionali entro cui la revisione pattizia di trent'anni fa aveva preteso confinare il profilo dell'Irc. Di particolare rilievo: la disamina severa sulla sostanziale "inattualità", strutturale prima che pedagogica, dell'Irc rispetto ai trend del fenomeno religioso nazionale ed europeo (R. Mazzola, pp.13-38), l'analisi puntigliosa dell'improbabile sistema dell'attività alternativa, "un fantasma che si aggira nella scuola italiana" (N. Colaianni, pp.39-63), la lettura dei problemi relativi alla qualificazione professionale degli insegnanti in materia di religione (R. Astorri, pp.139-165), e le "sei vie del mutamento" prospettate da Marco Ventura (219-237) partendo dall'orizzonte degli indirizzi europei di politica educativa. (fp)

37. Marta MARGOTTI, *Religioni e secolarizzazioni. Ebraismo, Cristianesimo e Islam nel mondo globale*, Rosenberg & Sellier, Torino 2012, 160pp - www.rosenbergesellier.it - La cronaca propone sempre più spesso occasioni per riflettere sul rapporto tra religioni e politica, dall'educazione familiare ai simboli religiosi nei luoghi pubblici, dai cambiamenti di regime alle intromissioni delle credenze morali nell'elaborazione delle leggi. Di fronte alle tensioni attuali è opportuno conoscere le origini di questo rapporto contrastato: misurare quale impatto abbiano avuto i conflitti tra sacro e secolare sulla scuola, sul patrimonio, sulla scienza e sulla organizzazione delle società aiuta a comprendere come le fedi abbiano contribuito a forgiare il mondo globalizzato. La ricca dialettica tra fenomeni religiosi e processi di secolarizzazione è frutto di percorsi che nell'ebraismo, nel cristianesimo e nell'islam hanno seguito traiettorie diverse, ma che sono tra loro continuamente incrociati. Uno sguardo plurale che riflette su fedi e forme differenti dell'attuale pensiero laico e, allo stesso tempo, coglie le loro influenze reciproche lungo i secoli. L'autrice insegna storia moderna contemporanea all'Università di Torino.

38. Michael MEYER-BLANK, Andreas OBERMAN (Hg), *Die Religion des Berufsschulreligionsunterrichts. Überlegungen zur Kommunikation religiöser Themen mit Jugendlichen heute*, Waxmann, 2015, 188pp - <http://www.waxmann.com/index.php?id=20&buchnr=3038&nl=4> - Eine Theorie der „Religion des Berufsschulreligionsunterrichts“ (BRU) darzulegen ist das Anliegen dieses Bandes. Dabei geht es um die spezifischen Bedingungen des BRU: um den Berufsbezug der Bildungsprozesse, den Blick auf die Auszubildenden als junge Erwachsene, die dualen Partner der Berufsbildung in Wirtschaft, Handwerk, Industrie, um die Verbände, Gewerkschaften, Parteien und schließlich um die plurale Zusammensetzung der Lerngruppen. Die Parameter des BRU führen zu der Frage, welche theologischen Topoi im BRU operationalisiert werden können. Die Beiträge dieses Bandes zeigen, wie der Theologie- und Religionsbegriff begründet sein muss, damit der BRU theologisch und religionsdidaktisch profiliert wird.

39. Andrew MOORE (Ed.), *God, Mind and Knowledge*, Ashgate, 2014, 202pp - http://www.ashgate.com/default.aspx?page=637&calcTitle=1&pageSubject=4969&title_id=19112&edition_id=24031 - The themes of God, Mind and Knowledge are central to the philosophy of religion but they are now being taken up by professional philosophers who have not previously contributed to the field. This book is a collection of original essays by eminent and rising philosophers and it explores the boundaries between philosophy of religion, philosophy of mind, metaphysics, and epistemology. Its introduction will make it accessible to newcomers to the field, especially those approaching it from theology. Many of the book's topics lie at the focal point of debates - instigated in part by the so-called New Atheists - in contemporary culture about whether it is rational to have religious beliefs, and the role these beliefs can or should play in the life of individuals and of society.

40. Bino OLIVI, Roberto SANTANIELLO, *Storia dell'integrazione europea. Dalla guerra fredda ai giorni nostri*, Il Mulino, Bologna 2015, pp.384 (e-book e cartaceo) - <https://www.mulino.it/isbn/9788815254306> - Il 9 maggio 1950 prende avvio, con la Dichiarazione Schuman, una vicenda destinata a riportare l'Europa – uscita distrutta dalla terribile esperienza di due guerre mondiali – tra i protagonisti della scena globale. Ciò è stato possibile in virtù di una progressiva integrazione, prima economica e poi politica, tra un numero crescente di paesi (attualmente 28). Più volte dato per fallito e tuttavia ripreso e rilanciato, il progetto è oggi messo a dura prova dalla grave e perdurante crisi economica, ed è alla ricerca di nuove risposte. La storia di questa esperienza unica è ricostruita in modo rigoroso, grazie anche alla lunga frequentazione degli autori con le istituzioni europee.

41. Adam POSSAMAI, James T. RICHARDSON, Bryan S. TURNER (Eds.), *The sociology of Shari'a: case studies from around the world*, Series: Boundaries of Religious Freedom Regulating Religion in Diverse Societies, Vol.1, Springer, 2015, pp VIII-328 www.springer.com - This work presents a comparative analysis of the application of Shari'a in contrasting countries with Muslim minorities and majorities; it provides a global analysis of Shari'a and views Islamic law from a sociological perspective; it explores some ground-breaking perspectives on the sociology of Shari'a, such as the application of the theories of Chambliss and Eisenstadt. This volume offers a collection of comparative analysis of the development of Shari'a in countries with Muslim minorities, such as America, Australia, China, Germany, Italy, Singapore, South Africa and the Philippines, as well as countries with Muslim majorities, such as Malaysia, Bangladesh, Turkey, and Tunisia. The Sociology of Shari'a provides a global analysis of these important legal transformations and examines the topic from a sociological perspective.

42. Olga SCHIHALEJEV, *Who benefits from Religious Education in Estonia?* Conference paper, abstracts (Other acad.), 2014, <http://www.diva-portal.org/smash/record.jsf?pid=diva2%3A774369&dsid=5420> - Estonia may be called a natural laboratory of RE in a secular context. Here one can find a lot of schools without a distinctive subject for learning religion. The other schools have an optional RE in primary schools learning stories from different religious traditions, predominantly Christian ones. There are also schools where students in upper grades learn about different world religions. Several religious schools offer Christian RE for pupils of different religious and non-religious backgrounds. This makes possible to compare the attitudes of young people with different experience of RE. The paper focuses on the Estonian REDCo data (n=573) pupils (age group 14-17) but compares the results to these got in REDCo quantitative study in 2008 (n=1208). The questions, both from REDCo II sample and REDCo I sample, what make up the biggest distinctions between these different groups will be examined: how pupils assess their experience of education about religion and how they deal with religious diversity. The findings will be related to other researches done in Estonia and analysed using the Communities of Learning model, in which a classroom is understood as a set of cultural contexts where dialogues permit the analysis of context. The findings are discussed in relation to policies to RE in Estonia.

43. Greg SIMONS, David WESTERLUND (Eds.), *Religion, politics and nation-building in post-Communist countries*, Ashgate Publishing, 2015, 266pp - www.ashgate.com/ - The increasing significance and visibility of relationships between religion and public arenas and institutions following the fall of communism in Europe provide the core focus of this fascinating book. Leading international scholars consider the religious and political role of Christian Orthodoxy in the Russian Federation, Romania, Georgia and Ukraine alongside the revival of old, indigenous religions, often referred to as “shamanistic” and look at how, despite Islam's long history and many adherents in the south, Islamophobic attitudes have increasingly been added to traditional anti-Semitic, anti-Western or anti-liberal elements of Russian nationalism.

44. Martin D. STRINGER, *Discourses on Religious Diversity. Exploration in a urban ecology*, Ashgate, 2013, 178 pp - <http://www.ashgate.com/isbn/9781472411754> - Religious diversity is an ever present, and increasingly visible, reality in cities across the world. It is an issue of immediate concern to city leaders and members of religious communities but do we really know what ordinary members of the public, the people who live in the city, really think about it? Major news items, inter-religious

violence and notorious public events often lead to negative views being expressed, especially among those who would not consider themselves to have a religious identity of their own. Martin Stringer explores the highly complex series of discourses around religion and religious diversity that are held by ordinary members of the city; discourses that are often contradictory in themselves and discourses that show that attitudes to religion vary considerably depending on context and wider local or national narratives. Drawing on examples from UK (particularly Birmingham, one of the UK's most diverse cities), Europe and the USA, Stringer offers some practical suggestions for ways in which discourses of religious diversity can be managed in the future. Students in the fields of religious studies, sociology, anthropology and urban studies; practitioners involved in inter-religious debates; and church and other faith leaders and politicians should all find this book an invaluable addition to ongoing debates.

JOURNALS • e-JOURNALS

45. Stefan ALTMAYER, *Exploring the unknown: the language use of German RE-students writing texts about God*, "British Journal of Religious Education", vol. 37 (2015) 1, 20-36 - <http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.830962> - Language does not only play an active part in all processes of comprehension, recognition and learning, it is also essential for specific religious learning processes. Religious experiences and traditions have their own characteristic linguistic forms, and religious education has come to realise the necessity for an appropriate sensibility in religious language. Yet while linguistic features of religion or tradition have been widely discussed and developed, the use of religious language with regard to the learning subjects remains a significant, if not unknown, variable. What do we actually know about the religious language of students? How do we systematically assess their linguistic competence? By presenting selected results regarding the God-talk of German secondary school students, this paper shows how empirical research based on a corpus linguistic approach can provide access to the use of religious language. As such, the paper first aims to initiate a paradigm shift from looking at the linguistic features of content to exploring the language use of learners. Second, it aims to present a research framework that offers possibilities for further comparable and comparative research well beyond the original German speaking context.

46. Zeki ARSAL, *Analysis of Religious Education program in terms of secularism and multiculturalism*, "Uluslararası Eğitim Programları ve Öğretim Öğretim Çalışmaları Dergisi / 2014 Cilt: 4, Sayı: 7, pp. 12 - <http://ijocis.net/index.php/ijocis/article/download/44/44&hl=it&sa=X&scisig=AAGBfm0gFmvJ-nK6nDW-pdMez5MjDKuN-A&nossl=1&oi=scholaralt> - In this study, the researcher examined the legal background of religious education in elementary schools in Turkey with regard to secularism and multiculturalism. In the study, the Constitution of the Turkish Republic, the Basic Law of National Education numbered 1739 and the Religious and Moral Course Program as records were examined. The results of the study showed that the Elementary School Religious and Moral Course Program consists of many objectives related to the secular and multicultural education. However, the results showed that there are same contradictions between the philosophy, principles and objectives of the program and legal bases of secularism and multiculturalism. The Religious and Moral Course Program in Turkey should be revised by considering students with different religious beliefs.

47. Bartosz BROŻEK, Michael HELLER, *Science and Religion in the Kraków School*, "Zygon", v.50 (2015)1,194-208 - <http://onlinelibrary.wiley.com/doi/10.1111/zygo.12160/abstract?jsessionid=4997A925B9F1A9F5D79321833353C637.f04t01?deniedAccessCustomisedMessage=&userIsAuthenticated=false> - This article outlines the contributions of the Kraków School to the field of science and religion. The Kraków School is a group of philosophers, scientists, and theologians who belong to the milieu of the Copernicus Center for Interdisciplinary Studies. The members of the group are engaged in inquiries pertaining to the relationship between theology and various sciences, in particular cosmology, evolutionary theory, and neuroscience. The article includes a presentation of the historical background of the School, as well as its main original contributions pertaining to the history of the interactions between science and religion, the rationality and mathematicity of the universe, theology of science, and the role of logic in theology.

48. Alessia CAMERELLA, *Educare alla vita spirituale. Esperienza di un laboratorio riflessivo*, "Orientamenti Pedagogici", vol. 62 (2015) 1, 153-179 - orientamenti@unisal.it - Nowadays two ideas of spirituality coexist: the first one understands spirituality as a specific faith, the second one conceives spirituality as a proper dimension of human being, as research of identity, meaning, values and purposes of life. The two articulations are not the same, but they share a common precious space. The pedagogical and educational component is fundamental in spirituality, because childhood and youth education and instruction should not remain theoretic and abstract, but they should consider the spiritual world in which individual live (house, school and other important environments...) as a fundamental dimension of human being.

49. Mike CASTELLI, *Dialogic skills for religious education*, "Ricerche di Pedagogia e Didattica - Journal of Theories and Research in Education 10, 1 (2015) 151-167. Special issue: *Religion, Conflict and Education*, edited by Stephen McKinney and Federico Zannoni (università di Bologna) - www.rpd.unibo.it/article/download/4693/4185 - Dialogic skills for religious education in the field of religious education, pedagogies have featured regularly as teachers strive for the most effective methodology to promote pupils' learning but their current success rate has been called into question by two critical Subject Reports in 2010 and 2013 from the English Government's Office for Standards in Education (OfSTED). This paper reports on a piece of action research that sets Bloom's taxonomy within a framework of classroom dialogue skills with the intention of addressing the OfSTED-identified shortcomings. Furthermore, the paper proposes that in a world where young people often

hear and see a close relationship between religion and conflict, RE cannot remain silent and the skills for enhancing dialogue in the classroom may also have a contribution to make to issues around religion, conflict and education.

50. Pierre de CHARENTENAY, *Il Papa a Strasburgo: dignità e diversità*, “La civiltà cattolica”, q. 3949, 3 gennaio 2015, 74-82. www.laciviltacattolica.it – I due discorsi al Parlamento europeo e al Consiglio d’Europa hanno voluto “risvegliare un’Europa addormentata, invecchiata, un po’ chiusa in se stessa”. Quattro i temi più sottolineati: la dignità umana base dei diritti umani; la diversità, che obbliga al dialogo; il rapporto tra cielo e terra; l’organizzazione dello spazio e del tempo attraverso la multipolarità e la trasversalità. “All’Europa un po’ stanca e assopita il papa ha dato una grande lezione di dinamismo e una bella sintesi piena di slancio e di umanità”.

51. Pierre CLÉMENT, *Creationism, Science and Religion. A survey of teachers’ conceptions in 30 countries*, “Procedia.Social and Behavioral Sciences”, vol. 187 (2015) 1, 279-287 - <http://www.sciencedirect.com/science/article/pii/S1877042814068220> - In 30 countries, we analyzed the teachers’ conceptions related to evolution and to their degree of agreement with a separation between science and religion, using a questionnaire validated by the project of research Biohead-Citizen, where 15 questions are dedicated to the topic Evolution. The sampling was the same in all the countries. We present here our main results. Teachers’ conceptions are very different depending on their country, the most creationist conceptions being observed in the less economically developed country, where teachers are the most practicing their religion, whatever is this religion. In 17 of the 30 countries, there is no difference in the answers of teachers having university diploma of biology and their colleagues. Inside the same country, there is generally no difference between the different religions of teachers, with some exceptions, mainly where fundamentalist Protestant teachers are more creationist than their colleagues. While there is a correlation between radical creationist answers, more practice of religion and disagreement with a separation between science and religion, there is in each country less teachers disagreeing than teachers practicing religion. All these results are briefly discussed.

52. Giacomo COSTA, *Oltre Charlie*, “Aggiornamenti sociali”, vol.66 (2015) 2, 101-108 – www.aggiornamenti-sociali.it – Si tratta di promuovere, tra cristiani e musulmani, un confronto aperto tra persone che appartengono a pari titolo alla stessa società. Ai musulmani come cittadini partecipi di un contesto globale, abbiamo il diritto e il dovere di rivolgere delle domande fondamentali, dal punto di vista teologico e giuridico, ma anche spirituale e personale, nel pieno rispetto del Corano e dell’osservanza dei precetti di fede. “Come interpretate il pluralismo culturale e religioso? Come comprendete la laicità dello Stato e la separazione tra religione e politica? Come conciliate la vostra appartenenza a una comunità religiosa e, allo stesso tempo, a una comunità civile in cui nessuna religione può esercitare un predominio? Quali sono i diritti che credete vi siano negati o concessi solo in maniera formale? E quali doveri sentite di dover assumere o faticate ad assumere? Quale apporto potete dare, a partire dalla vostra fede, alla costruzione della pace, a livello locale (nei Paesi a maggioranza musulmana e non) e a livello globale? Quali sono le critiche più forti che vi sentite di muovere? Come potete valorizzare l’apporto di altre religioni e credenze, della cultura occidentale? Come capite i diritti umani e in particolar modo come capite la libertà religiosa, di coscienza, di parola?” (p.104).

53. Arolda ELBASANI, *Islam and democracy at the fringes of Europe: the role of useful historical legacies*, “Politics and Religion”, article first publ. online 26 Jan 2015, 24 pp - <http://journals.cambridge.org/action/displayIssue?jid=RAP&volumeId=-1&seriesId=0&issueId=-1> - This article analyzes how the Muslim majority has engaged with, and contributed to parallel processes of democratization and European integration in post-Communist Albania. The assessment of Muslims’ choices focuses on the Central organization, the Albanian Muslim Community, which is recognized by the state as the only authority in charge of all the administrative and spiritual issues pertinent to the community of Sunni believers, and serves as the main hub of respective religious activities in the country. The analysis of democratization, and Muslims’ respective choices, are divided into two different periods: democratic transition (1990–1998) and democratic consolidation (1998–2013), each facing democratizing actors, including Muslim groups. We argue that the existence of a useful pool of arguments from the past, the so-called Albanian tradition, has enabled Muslims to contravene controversial foreign influences and recast Islam in line with the democratic and European ideals of the Albanian post-communist polity. This set of historical legacies and arguments explain Muslims’ similar positioning toward democracy throughout different stages marked by different institutional restrictions and state policies.

54. Yariv FENIGER, Oded MCDOSSEI, Hanna AYALON, *Ethno-religious differences in Israeli Higher Education: Vertical and horizontal dimensions*, “European Sociological Review”, 2014, First published online: December 22, 2014 - <http://esr.Oxfordjournals.org/content/early/2014/12/22/esr.jcu092.short> - The worldwide expansion and diversification of higher education systems has sparked growing interest in the stratification of students according to higher education institution and field of study. This article focuses on Israel, where higher education has experienced significant expansion and diversification during the past two decades. Using generalized ordered logistic regression models, the study analyses vertical and horizontal ethno-religious inequality. The findings indicate that Ashkenazim, the privileged Jewish group, remain the most advantaged regarding enrollment in higher education, but their advantage over other veteran Jewish groups is mainly owing to areas of specialization in high school and achievement on the tests that serve as admission criteria to the higher education institutions. Among the enrollees, controlling for high school history reveals that the disadvantaged Jewish groups, *Mizrachim* and new immigrants, have higher odds than Ashkenazim of enrolling in lucrative programs. Muslim, Druze, and Christian Arabs are disadvantaged regarding both the vertical (access) and horizontal (fields of study) dimensions, regardless of high school history and previous achievements.

55. Tobias FAIX, *How Theology takes shape in the faith of young people. An introduction to youth theology based on the example of an empirical-theological Study among young people*, "Journal of Youth and Theology", vol.13 (2014) 2, 6-24 - <http://booksandjournals.brillonline.com/content/journals/10.1163/24055093-90000080:jsessionid=7fjael80fjkh6.x-brill-live-02> - How does theology take shape in the lives of young people? This is an interesting and challenging topic. Over the last few years, this has been discussed on two levels and in different theological disciplines - on one hand within the context of a theology of young people and on the other hand in empirical studies. This paper will combine these levels together and by doing so, lend an insight into the current status of research. Therefore, this investigation focuses on the question of how theology is displayed in the lives of young people as defined by themselves, and is structured as follows: (1) A theoretical framework is set by an introduction into youth theology considered as a subjective setting for young people's faith. (2) A description of the empirical survey of the study "Spirituality of Young People" and a commentary on the most important results. (3) Finally, a discussion on the position of the results within a wider context of mission research and the results' significance for youth theology.

56. Alessandro FERRARI, *Religious freedom and the "right to religious freedom"*, "Rivista di teologia morale", vol. 46 (2014) 4, 513-518 - www.dehoniane.it - Religious freedom and the "right" to religious freedom do not coincide. While the first term indicates a more or less spontaneous motion which arises from personal and/or communitarian interiority, the second term points to a passage of freedom from the individual and civil community spheres to that of the state. Given that the recognition of the "right" to religious freedom coincided with the appearance of the modern state that transition has constituted, for Europe, a fundamental stage in its history. At the same time, that recognition attributed to the state an essential defining power. As long as Europe shared a substantial cultural and confessional homogeneity, the coincidence between religious freedom and the "right" to religious freedom was hardly noticed. The profound transformation of the contemporary religious panorama, especially through the 'new' encounter between Europe and Islam, has changed this situation.

57. Effie FOKAS, *Directions in Religious Pluralism in Europe: Mobilizations in the Shadow of European Court of Human Rights Religious Freedom Jurisprudence*, "Oxford Journal of Law and Religion" (2015) doi: 10.1093/ojlr/rwu065, First published online: March 10, 2015 - <http://ojlr.oxfordjournals.org/content/early/2015/03/10/ojlr.rwu065.full> - Over the past 20 years the European Court of Human Rights (ECtHR) has evolved into a conspicuous, often contentious, force in the multilevel battles over the place of religion in the European public sphere. In the light of scholarly debates, questioning the direct effects of courts on the issues they address, this article explores how the nature and extent of European juridical influence on religious pluralism are better understood through developments taking place 'in the shadow' of the Court. Specifically, what is the aftermath of the Court's religion jurisprudence in terms of its applications at the grassroots level? And how might legal and political elites operating at the national and international levels influence the Court's engagement with religion? These questions are important because ECtHR case law will shape, to a large extent, both local and national case law and—less conspicuously but no less importantly—grassroots-level developments in the promotion of or resistance to religious pluralism, which will, in turn, influence the future of the ECtHR caseload.

58. Molly HADLEY JENSEN, *Cultivating a sense of place in Religious Studies*, "Teaching Theology & Religion", vol.18 (2015) 1, 3-19 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12259/full> - This essay analyzes student learning through place-based pedagogies in an American Religions course. In the course, students analyzed cultural meanings and practices of regional religious communities and participated in sensory awareness and ecological learning in a campus garden. Embodied learning increased student understanding and appreciation of land-based religious practices and epistemologies, and promoted multiple student literacies. In Religious Studies, place-based learning is vital to the examination of the rich dimensions and expressions of religious experience. Across disciplines, place-based pedagogies can expand and deepen text-based learning, cultivate recognition of various ways of knowing, foster affective connections to the local community, and develop critical skills for addressing patterns of displacement and ecological denigration.

59. Oddrun Marie HOVDE BRÅTEN, *Three dimensions and four levels: towards a methodology for comparative Religious Education*, "British Journal of Religious Education", vol. 37 (2015) 1, abstract online 22 Dec 2014 - <http://www.tandfonline.com/toc/cbre20/current> - This article is an abstract of a suggested methodology for comparative studies in religious education. It is based on a study where religious education in state schools in England and Norway were compared. The methodology is a synthesis of two sets of ideas. The first is an idea of three dimensions in comparative education: supranational, national and subnational processes. The second regards levels of curriculum: societal, institutional, instructional and experiential. I exemplify how this methodology can be used by referring to my particular study, but also suggest ways of developing it for further uses.

60. Andrew IRVINE, *What do we compare when we compare Religions? Philosophical remarks on the Psychology of studying comparative religion abroad*, "Teaching Theology & Religion", vol.18 (2015) 1, 46-55 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12262/full> - The issue of comparison is a vexing one in religious and theological studies, not least for teachers of comparative religion in study abroad settings. We try to make familiar ideas fresh and strange, in settings where students may find it hard not to take "fresh" and "strange" as signs of existential threat. The author explores this delicate pedagogical situation, drawing on several years' experience directing a study abroad program and on the thought of figures from the Western existentialist tradition and Chinese Confucian philosophy. The article focuses particularly on "oh events" – defined as moments when one learns one has something to learn and something to unlearn. The author argues that the experience of shame that is typical of oh events can become a valuable resource for cross-cultural learning

and personal transformation, if teachers assist students to reflect on the experience as a sign of differing, but potentially harmonizable, cultural expectations. This essay is published alongside of six other essays, including a response from John Barbour, comprising a special section of the journal.

61. Ansgar JÖDICKE, Andrea ROTA, *Patterns of Religious Education policy in Switzerland: The long arm of distanced Christians?*, “Journal for the Scientific Study of Religion”, vol. 53 (2014) 4, 722-738 - <http://onlinelibrary.wiley.com/doi/10.1111/jssr.12150/abstract> - In spite of its different cantonal jurisdictions and traditions, the development of religious education in Switzerland over the past decade has taken a common direction: the state has assumed a more active role in the field of religious education in public (state-run) schools. In this article, we ask the question: How do key social actors interpret these reforms and how do these interpretations relate to the social structure of religion in Switzerland, in particular with respect to the majority category of the so-called distanced Christians? Drawing on qualitative interviews with members of the schools’ teaching staff, school administrators, and church representatives, the article highlights a dominant interpretative pattern that frames the socially accepted representation of religion in public schools. Thus, rather than addressing the pedagogical dimension of religious education, we discuss the significance of this pattern for the debate on the public presence of religion in Switzerland and Europe.

62. Boris JOKIC, Linda HARGREAVES, *An easy A or a question of belief: pupil attitudes to Catholic religious education in Croatia*, British Journal of Religious Education, vol. 37 (2015) 1, 4-19 - <http://www.tandfonline.com/doi/full/10.1080/01416200.2014.905451> - This paper describes the results of a mixed model research that, as the first of its kind, aimed to determine the nature of, and underlying factors influencing, Croatian elementary pupils’ attitudes towards confessional Catholic religious education (RE). Analyses of the questionnaire responses of the eighth-grade pupils from the stratified sample of schools revealed generally positive attitudes towards confessional RE as well as homogeneity with respect to academic achievement and higher estimations of girls. Qualitative analyses offered more critical pupil perspectives on RE and its delivery. From the triangulation of the data, three separate elements emerged as the foundation of the attitudes towards RE. The first and primary influence is the exposure to religious sentiment and values from their families. Secondly, pupil attitudes are affected by their own personal development and a growing ability to critically observe the world around them. Finally, the methods through which RE is delivered and assessed also serve as a strong contributor to pupils’ attitudes. The voices of pupils demand an adoption of a more dialectical approach to teaching and learning, and lesser reliance on catechesis which could reflect positively on the attitudes of all pupils, and especially of those who are most critical of the subject.

63. Thomas LUCKMANN, *Rétrécissement de la transcendance, diffusion du religieux ?*, « Archives des sciences sociales des religions », n.167, Juillet-Septembre 2014, pp.31-46 – [reprint d’un texte de 1990, traduit et révisé] La religion ne disparaît pas du monde moderne : les expériences de transcendance sont une composante universelle de la vie humaine. L’expérience est un flot continu de « petites », « moyennes » et « grandes » transcurrences. Cependant les sociétés diffèrent fortement dans leurs manières d’organiser et de contrôler les expériences subjectives relevant des « petites » transcurrences spatiales ou temporelles de la vie quotidienne, des « moyennes » transcurrences de la relation aux autres êtres humains et des « grandes » transcurrences de la vie et de la mort. On interprète habituellement en terme de sécularisation les conséquences de la différenciation moderne de la structure sociale et notamment la spécialisation institutionnelle de la religion. Je considère qu’il faut plutôt y voir un profond changement de la place de la religion dans la société : une « privatisation » de la religion. On assiste en effet au déplacement des constructions sociales contemporaines des significations religieuses. Il s’effectue des « grandes » transcurrences (extra-mondaines) vers les transcurrences « moyennes » (politiques et sociales) et vers les « petites » transcurrences du solipsisme moderne, dont les thèmes principaux (« réalisation personnelle », autonomie individuelle et expression personnelle) accordent un statut sacré à l’individu.

64. Samir MATTA EMAD, *La primavera araba dovrebbe sorgere nelle scuole, non nelle piazze e nelle strade*, « Orientamenti Pedagogici », vol. 62 (2015) 1, 203-216 - orientamenti@unisal.it – It really seems to be in front of a deep devolution, looking how entrenched authoritarian regimes haven fallen within the “Arab Spring” and pro-democracy rebellions erupted across the Middle East and North Africa in recent years. Such a significant transformation needs to involve not only the system, but is hat to start from educational process which represent the roots of society. To this end, an important debate has aroused concerning the urgent need to reform school/instruction system and educational models in a suchlike heterogeneous religious context.

65. Jack MEACHAM, *Islam is essential for general education* [in Usa], “The Journal of General Education”, vol. 64 (2015) 1, 56-64 - http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/journal_of_general_education/v064/64.1.meacham.html The religion of Islam is often portrayed with false and negative stereotypes. If we expect our students to understand and participate in the global world and to be informed and engaged citizens in a democratic America, then it is essential that they develop a basic and sound understanding of Islam. Furthermore, learning about Islam can facilitate the development of students’ critical thinking. I describe how I engaged my students with Islam in a general education course with four hundred students and provide examples of critical thinking from students’ papers. Given the importance of Islam at this point in history, America’s colleges and universities should strengthen their general education programs by requiring that all students become more familiar with and knowledgeable about the religion of Islam.

66. Kerry MITCHELL, *The immersion experience: Lessons from study abroad in Religion*, “Teaching Theology & Religion”, vol. 18 (2015) 1, 56-62 - <http://onlinelibrary.wiley.com/doi/10.1111/teth.12263/full><http://onlinelibrary.wiley.com/doi/10.1111/>

[teth.12263/full](#) - This paper discusses strategies I employed during seven years of teaching within a study abroad program focusing on religion. This year-long program traveled to four Asian countries and included immersion experiences in monasteries, ashrams, and other religious institutions. I identify four principles and discuss accompanying exercises that guided my teaching: (1) Accept and observe anxiety. Inability to understand is a sign that direct and deep contact is taking place. (2) Educate about education. Help students to see the aims, assumptions, and context of the teaching strategies religious practitioners employ. (3) Make it practical. Devise exercises that students can do and do well and that do not demand synthetic, systematic comprehension even as a goal. (4) Stop making sense. Build pauses and breaks into the train of reflection on the meaning of experience. These spaces give room for the shifts in the ways of learning that study abroad demands. This essay is published alongside of six other essays, including a response from John Barbour, comprising a special section of the journal.

67. Jan MASSCHELEIN, Maarten SIMONS, *Education in times of fast learning: the future of the school*, “Ethics and Education”, vol. 10 (2015) 1, first published online 15/01/2015 - <http://www.tandfonline.com/toc/ceae20/current> - Against the background of the many attacks on the school as being outdated, alienating, ineffective and reproducing inequalities we offer a morphological understanding of the school as distinguished from functionalist understandings (sociological or economical perspectives in terms of functions and roles) and idealistic understandings (philosophical ones in terms of ‘ideas of education’). Our educational morphology approaches the school as a particular scholastic ‘form of gathering’ i.e. a particular time–space–matter arrangement (including concrete architectures, technologies, practices and figures) that deals in a specific way with the new generation, allows for a particular relation to the world, and for a particular experience of potentiality and of commonality (of making things public). We elucidate how this form performs particular operations of suspension, profanation and formation of attention and how these operations imply a slowing down and an opening of future. Finally, we emphasise the potentially revolutionary character of the scholastic form and discuss contemporary attempts at taming or neutralising the school.

68. Yonah H. MATEMBA, *Mismatches between legislative policy and school practice in Religious Education. The Scottish case*, “Religious Education”, vol. 110 (2015) 1, 70-94 - <http://www.tandfonline.com/doi/abs/10.1080/00344087.2015.989097> - RE is arguably one of the most legislated curriculum areas in the world, and yet in countries where legislation and educational policy exist to support its provision, how schools implement the subject in practice has not received much attention in the discourse. This article attempts to address this lacuna by analyzing the disjuncture between legislative policy and school practice in RE as it exists in Scottish non-denominational schools. The discussion offers possible explanations suggesting that this has to do more with the flexibility of the Scottish curriculum through the use of “open” national guidelines, and the relative autonomy schools have within the educational system. What is problematized in this article is that mismatches between policy and practice in Scottish RE are symptomatic of the complexity of interpreting and applying legislative policy in a contested school subject.

69. Marcel MAUSSEN, Veit BADER, *Non-governmental religious schools in Europe: institutional opportunities, associational freedoms, and contemporary challenges*, “Comparative Education”, vol. 51 (2015) 1- Special Issue: *Religious Schools in Europe: institutional opportunities and contemporary challenges* - <http://www.tandfonline.com/doi/abs/10.1080/03050068.2014.935581> - The European Convention on Human Rights guarantees freedom of education, including opportunities to create faith-based schools. But as European societies become religiously more diverse and ‘less religious’ at the same time, the role of religious schools increasingly is being contested. Serious tensions have emerged between those who support religious schools in various forms and those who oppose them. Given that faith-based schools enjoy basic constitutional guarantees in Europe, the controversy surrounding them often boils down to issues of public financing, degrees of organisational and pedagogical autonomy, and educational practices and management. This introduction to a special issue on controversies surrounding religious schools in a number of Western European countries briefly introduces structural pressures that affect the position of religious schools and sketches the relevant institutional arrangements in the respective countries. We then go on to introduce some of the main concerns that frame the relevant debates. The paper concludes by introducing the various contributions in the special issue.

70. Michael S. MERRY, *The conundrum of religious schools in twenty-first-century Europe*, “Comparative Education”, vol. 51 (2015) 1, 133-156 - <http://www.tandfonline.com/doi/abs/10.1080/03050068.2014.935582> - In this paper Merry examines in detail the continued – and curious – popularity of religious schools in an otherwise ‘secular’ twenty-first century Europe. To do this he considers a number of motivations underwriting the decision to place one’s child in a religious school and delineates what are likely the best empirically supported explanations for the continued dominant position of Protestant and Catholic schools. He then argues that institutional racism is an explanatory variable that empirical researchers typically avoid, though it informs both parental assessments of school quality as well as selective mechanisms many mainstream religious schools use to function as domains of exclusion. He then distinguishes between religious schools in a dominant position from those serving disadvantaged minorities and argues that the latter are able to play a crucially important function other schools only rarely provide and hence that vulnerable minorities may have reason to value.

71. Michael S. MERRY, Geert DRIESSEN, *On the right track? Islamic schools in the Netherlands after an era of turmoil*, “Race Ethnicity & Education”, vol. 18 (2015) 1, online published 17 Dec 2014 - <http://www.tandfonline.com/doi/abs/10.1080/13613324.2014.985586> - The Netherlands currently has 43 Islamic primary schools. Each is fully subsidised by the government. Yet since the first school was established in 1988 Islamic schools have been confronted with obstacles by the Ministry of Education, bad press and increasingly strict state supervision. Under pressure to improve their image, since 2008 Dutch Islamic primary schools have turned their attention away from expanding their numbers and instead focussed on improving school

quality. In this article we describe the various developments and draw upon large scale empirical research to demonstrate the present state of affairs both in terms of cognitive and non-cognitive pupil achievements. We argue that the present results offer reasons to be cautiously optimistic.

72. Daniel MOULIN, *Reported schooling experiences of adolescent Jews attending non-Jewish secondary schools in England*, *Race, Ethnicity and Education*, vol. 18(2015)2, online published 03 March 2015 - <http://www.tandfonline.com/doi/abs/10.1080/13613324.2015.1013459> - This article explores the reported schooling experiences of 28 adolescents attending non-Jewish English secondary schools who self-identified as Jews. Their reported school peer-interactions suggest Jews attending non-Jewish schools may face several challenges from members of non-Jewish peer groups, including anti-Semitism. Their reported experiences of classroom worlds, on the other hand, suggest that curricula and methods could be perceived to exacerbate these challenges. These findings are discussed in relation to two on-going educational debates: the provision of state-funded faith schools, and the debate about the nature and purpose of the curriculum subject Religious Education in non-faith schools.

73. Barbara O'TOOLE, *1831–2014: an opportunity to get it right this time? Some thoughts on the current debate on patronage and religious education in Irish primary schools*, *Irish Educational Studies*, vol. 34 (2015) 1, published online 16/02/2015 - <http://www.tandfonline.com/toc/ries20/current> - The 2011 *Forum on Patronage and Pluralism in the Primary Sector* presented Ireland with an opportunity to rethink the issue of patronage in Irish primary schools, as well as to consider how 'religious education' might be approached in such schools in the future. This paper suggests that, for the first time since 1831, Ireland had an opportunity to provide 'state schooling' for all children, regardless of their religious beliefs or lack thereof. The paper proposes educating *all* children in the state in non-denominational secular settings, leaving faith formation to the private domain of parents and communities. Although the concept of 'secularism' has negative connotations for those who belong to a religious community, this paper suggests that it provides a framework for inclusive and egalitarian education, offering children and young people the opportunity to learn alongside their peers, irrespective of religious backgrounds.

74. Flavio PAJER, *L'Islam insegnato a scuola. Un confronto tra l'Islam mediterraneo e l'Unione europea*, "Religioni e società", vol. 29 (sett-dic. 2014) 3, 55-65 - www.libraweb.it - L'intensificarsi di corsi sulla religione islamica attivati sempre più spesso anche nei sistemi educativi europei sollecita un confronto tra due concezioni pedagogiche notoriamente divaricanti e difficilmente conciliabili quanto al profilo dell'educazione/istruzione religiosa. Milioni di alunni islamici e le rispettive famiglie residenti in Europa risentono del conflitto tra il modello di una educazione tradizionale teocratica dei paesi d'origine e il trattamento secolare del fatto religioso ormai generalizzato nella scuola occidentale. La scuola pubblica è la prima agenzia che può e deve promuovere un "islam democratico europeo". Ma le sue strategie non sono solo rivolte alla popolazione immigrata per contemperarne le culture native con l'approccio critico al capitale religioso, ma anche agli alunni europei in genere, bisognosi di familiarizzarsi con alfabeti simbolici, codici etici, comportamenti religiosi finora percepiti solo come folcloristici o estranei al proprio orizzonte mentale ed emotivo. Ne va dell'identità dei futuri cittadini europei: un'identità che anche sotto l'aspetto religioso non potrà che maturare nel confronto dialogante con il diverso anziché trincerarsi nelle autoreferenzialità confessionali.

75. Saila POULTER, Anna-Leena RIITAOJA, Arnika KUUSISTO, *Thinking multicultural education 'otherwise' – from a secularist construction towards a plurality of epistemologies and worldviews*, "Globalisation, Societies and Education", first published online 07 Jan 2015 - <http://www.tandfonline.com/doi/abs/10.1080/14767724.2014.989964> - This article examines educational, political and philosophical perspectives on the concepts of worldview and religion in the context of multicultural education. Using a postcolonial and post-structural approach combined with theories that analyse the politics of secularism, we attempt to pinpoint key perspectives in the recognition of worldviews in the current discourse on liberal multiculturalism. We suggest that the liberal-secular foundation of multicultural education is blind to practices, which, while supposedly based on political neutrality, are discriminating and 'Othering' towards religions and non-Western worldviews. Through theoretical and contextual analysis, we aim to deconstruct the 'Otherness' of religious worldviews at the epistemic level.

76. Johannes QUACK, *Outline of a relational approach to 'Nonreligion'*, "Method & Theory in the Study of Religion", vol. 26 (2014) 4-5, 439-469 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15700682-12341327> - This article proposes a programmatic approach to study nonreligion relationally. "Nonreligion" denotes phenomena that are generally not considered religious but whose significance is more or less dependent on religion (atheists are an obvious example). This approach draws on sociological field-theory to outline how different modes of nonreligiosity result from different configurations of the religious field they relate or are related to, influenced by the cultural and socio-political backgrounds of different societies. Furthermore, modes of nonreligion can be distinguished by different ways of relating to religion. While this relationship is primarily "negative" in some cases, most examples display "positive" characteristics, such as the reference to secular morality through humanism and human rights or the stress of alternative worldviews based on science and naturalism. The article concludes that the diversity of nonreligion ought to be studied in its own right and on the basis of empirical research that focuses on religious-nonreligious entanglements.

77. Gaetano SILVESTRI, *La religione nello spazio pubblico. Leggere la Costituzione in un'Italia multiculturale*, "Aggiornamenti sociali", vol. 66 (2015) 3, 196-207 - www.sanfedele.net - In una società democratica e sempre più multi-etnica, qual è quella italiana, il tema della presenza delle religioni non è confinato ai dibattiti tra esperti, ma vissuto nei luoghi della vita quotidiana, iniziando dalla famiglia. Cosa afferma la Costituzione al riguardo? Che cosa significa l'esistenza di un "diritto alla

religione” ed entro quali limiti esso dovrebbe esercitarsi? In seno alla famiglia, per esempio – sia essa composta da genitori della stessa fede o di diversa appartenenza - quali margini si profilano per il dovere genitoriale di educare alla religione e per il diritto dei figli di crescere religiosamente liberi? Quali conseguenze derivano su questioni dibattute come la presenza di simboli religiosi negli spazi pubblici? Quale statuto giuridico è pertanto riconoscibile alle diverse religioni in Italia?

78. Marcin STONAWSKI, Vegard SKIRBEKK, Eric KAUFMANN & Anne GOUJON, *The end of secularisation through demography? Projections of Spanish religiosity*, “Journal of Contemporary Religion”, vol. 30 (2015) 1, 1-21 - <http://www.tandfonline.com/doi/full/10.1080/13537903.2015.986972> - This article presents the first projection, to our knowledge, of the intensity of religiosity in a population, which has a strong bearing on the critical question of the religious future of Europe. Spain has, in recent decades, simultaneously experienced rapid religious decline and marked demographic change through high immigration and declining fertility. To investigate future trends, we carry out population projections by religion and religiosity to the year 2050. We find that both fertility and immigration increase the share of the highly religious, as the more religious tend to have more children and immigrants tend to be more religious than non-immigrants. The non-religious population grows because people switch from religion to no-religion and because they are younger. Our findings suggest that in the longer term (2050), there may be growth in the no-religion population, a decline in the share of highly religious Christians, and moderate development of low religious Christians. The Muslim population would substantially increase, unless there is an end to migration and fertility differentials.

79. Carolyn M. WARNER, Ramazan KILINÇ, Christopher HALE; Adam B. COHEN, Katryn JOHNSON, *Religion and Public Goods provision: Experimental and interview evidence from Catholicism and Islam in Europe*, “Comparative Politics”, vol. 47 (2015) 2, 189-209 - <http://www.ingentaconnect.com/content/cuny/cp/2015/00000047/00000002/art00005> - Religions such as Catholicism and Islam are generators of substantial amounts of charitable donations and volunteer work, and they sustain themselves as organizations. How do they produce charitable public goods and their own religious club goods when they are open to extensive free-riding? We argue that mainstream religions facilitate club and public goods provision by using their community structures and theological belief systems to activate members' prosocial tendencies. The study is based on experiments with over 800 Catholics and Muslims in Dublin and Istanbul and on semi-structured interviews with over 200 Catholics and Muslims in Dublin, Istanbul, Milan, and Paris. The article also demonstrates the methodological advantages of combining field experiments with case study-based interviews.

80. Christian ZWINGMANN, Sonia GOTTSCHLING, *Religiosity, Spirituality, and God concepts. Interreligious and interdenominational comparisons within German sample*, “Archive for the Psychology of Religion”, vol. 37 (2015) 1, 98-116 - <http://booksandjournals.brillonline.com/content/journals/10.1163/15736121-12341298> - Within a German sample (N = 478), the current cross-sectional questionnaire study conducts interreligious and interdenominational comparisons between Catholics, Protestants, free-church Protestants, Bahá'is, Muslims, Spiritualists, i.e., religiously unaffiliated persons who label themselves as “spiritual,” and religious/spiritual “nones.” The comparisons refer to self-ratings of religiosity and spirituality, centrality of religiosity, as assessed by the Centrality of Religiosity Scale, and God concepts. The study is largely exploratory in nature, but also aims at identifying contexts of faith in which the term “spiritual” is typically used as a self-description. The results show that only Spiritualists and free-church Protestants substantially label themselves as “spiritual.” However, they differ in many respects from each other, thus representing two distinct contexts of faith. The results further reveal a medium position of Catholics and Protestants in between the other subgroups, commonalities as well as specific differences between free-church Protestants, Bahá'is, and Muslims, and some religious/spiritual approaches even within the “nones.”

EDUCATIONAL TOOLS • OUTILS DIDACTIQUES

81. Sally ELTON-CHALCRAFT (ed.), *Teaching Religious Education creatively*, Routledge, 2014, 194pp. - *Teaching Religious Education creatively* offers a brand new approach for the primary classroom and is crammed full of innovative ideas for bringing the teaching of RE to life. It helps teachers understand what constitutes a healthy curriculum that will encourage children to appreciate and understand different belief systems. Perhaps most importantly, it also challenges teachers to understand RE as a transformatory subject that offers children the tools to be discerning, to work out their own beliefs and answer puzzling questions. Underpinned by the latest research and theory and with contemporary, cutting-edge practice at the forefront, expert authors emphasise creative thinking strategies and teaching creatively. Key topics explored include: - What is creative teaching and learning? - Why is it important to teach creatively and teach for creativity? - What is Religious Education? - Why is it important for children to learn ‘about’ and ‘from’ religion? - How can you teach non-biased RE creatively as a discrete subject and integrate it with other curriculum areas? *Teaching RE creatively* is for teachers who want to learn more about innovative teaching and learning in RE in order to improve understanding and transform their own as well as their pupil's lives.

82. Liam GEAROM, *Citizenship: making links with Religious Education*, pp. 209-220, from L. GEAROM (ed.), *Learning to teach citizenship in the secondary school*, Routledge, 2014, 358pp – www.routledge.com/ - Citizenship has often been regarded by its political and educational proponents to be a largely secular domain. National and international initiatives in citizenship education have thus, historically, tended to neglect the role of religion. Explanation for citizenship's prior neglect of religion lies with complex historical relationship between religion, politics and education. Yet one of the increasingly evident changes in the

nature and content of citizen education is a reversal of this trend. This chapter examines national and international developments in the field of citizenship and RE and tries to place these educational developments into historical and political context.

83. Jennifer HAUSER JAMES (ed.), *Religion in the classroom. Dilemmas for democratic education*, Routledge, New York, 2015, 102pp - http://samples.sainsburysebooks.co.uk/9781135053543_sample_769343.pdf - The aim of this book is to explore some of the ways religion figures into the experiences of teachers and students in classrooms. But essential to this exploration is an understanding of the vast and varied ways religion figures into our own lives and thinking outside of schools and classrooms.

84. „*Ich wünsche mir aufrichtige Anerkennung unserer Arbeit ...*“ - *Berufszufriedenheit, Belastungen und Copingstrategien evangelischer ReligionslehrerInnen in Österreich*, Waxmann, 2015, 216pp - <http://www.waxmann.com/index.php?id=20&buchnr=3140&nl=4> - Wie zufrieden sind ReligionslehrerInnen mit ihrem Beruf? Was belastet ReligionslehrerInnen? Wie gehen sie mit Belastungen um? Auf welche Ressourcen können sie zurückgreifen? Sind ReligionslehrerInnen ausgebrannt? Diesen Fragen geht diese Studie anhand von Interviews mit evangelischen ReligionslehrerInnen und einer angeschlossenen österreichweiten Fragebogenuntersuchung nach. Die quantitativen Daten der evangelischen ReligionslehrerInnen Österreichs und der katholischen KollegInnen der Bundesländer Salzburg, Tirol und Vorarlberg werden miteinander verglichen. Die Befunde sprechen bei den evangelischen ReligionslehrerInnen für große Belastungen einhergehend mit ausgezeichneten Verarbeitungsstrategien, für hohe Berufszufriedenheit und mehrheitlich geringes Burnout risiko.

85. Boutros NAAMAN, Edoardo SCOGNAMIGLIO, *Cristiani e musulmani in dialogo. Storia, teologia, spiritualità*, Elledici, Torino 2015, 136pp - www.elledici.org - In questo breve saggio, dopo aver presentato in misura essenziale la dottrina dell'islam - il primo capitolo è dedicato al Corano e al profeta Maometto e sinteticamente presenta i pilastri dell'islam con linguaggio semplice e diretto, per favorire la lettura dei non esperti in tale materia -, ci si sofferma sul dialogo tra Cristiani e Musulmani a partire dalla novità del Vaticano II e seguendo una prospettiva storica (il dialogo nel tempo) e spirituale (il contributo della mistica musulmana), senza sottovalutare le sfide emergenti e i segni di speranza e di luce che attualmente alcune comunità cristiane e musulmane stanno portando avanti con grande impegno e coerenza di vita.

86. *Das Vaterunser in der Katechese und im Religionsunterricht*, „Katechetische Blätter“, vol. 140 (2015) 1, 4-50 - Inhalt: Das Vaterunser lernen? Oder: wenn Worte uns tragen – Worum geht es im Vaterunser? – Das Vaterunser: „ein Fach für Kinder!“ – Kirchenfenster zum Vaterunser gestalten – Ein Brot, das immer duftet - Das Vaterunser in der Oberstufe.

87. *Ensino religioso - Diversidade cultural e religiosa. Caderno pedagógico*, Governo do Estado do Paraná, Curitiba SEED/PR, 2014, pp. 309, illus. (e-Book) - srjunq@gmail.com - O Estado do Paraná tem, em sua gênese, uma rica diversidade cultural e religiosa, fruto dos mais diferentes processos migratórios aqui estabelecidos. O respeito por essa diversidade e a compreensão das diferentes manifestações culturais relacionadas ao Sagrado, sem qualquer forma de proselitismo ou doutrinação, são aspectos fundamentais no tratamento da disciplina de Ensino Religioso como área de conhecimento no contexto escolar. O presente livro se apresenta como um material de apoio didático pedagógico para os professores da Rede Estadual Pública de Ensino do Estado do Paraná, tendo como referência os documentos orientadores da Educação Básica. Com esta iniciativa, a Secretaria de Estado da Educação (SEED) busca incentivar junto aos professores uma ampla reflexão sobre essa diversidade religiosa, fomentando o interesse e o respeito pelas culturas religiosas estabelecidas na sociedade brasileira.

88. *Espaço Sagrado*. Video em 4 dimensões para full-dome (Arena Digital, 4D), e um Caderno pedagógico (sugestões de atividades pedagógicas multidisciplinares, Curitiba 2015, pp. 48), para organizar a aula de Ensino religioso. Tres etapas: pre-visita, visita, pos-visita do sagrado em la ciudad de Curitiba. O caderno abrange proposta da educação infantil até o ensino superior. srjunq@gmail.com

89. Juan ORTEGA ÁLVARO, *La LOMCE y la enseñanza de la Religión*, Textos y imágenes en un powerpoint de 74 paginas, Sevilla 2014 - <http://www.ddeasidoniajerez.es/joomla/attachments/article/206/LOMCE%20SEVILLA.pdf> - Contenidos: 1. Introducción histórica – 2. El nuevo sistema educativo de la LOMCE – 3. La Enseñanza de la Religión en la LOMCE (38-55) – 4. El nuevo currículo de Religión católica (56-66) – 5. La aplicación de la LOMCE. Especial referencia a la ERE (67-70) – 6. La aplicación de la LOMCE en Andalucía.

90. *Judentum heute*, „Katechetische Blätter“, Heft 02/2015 (März), Seiten 82-133 - <http://www.fachzeitschriften-religion.de/katechetische-blaetter> - Gelegentlich fällt mir auf, dass es in pädagogischen und religionspädagogischen Zusammenhängen die Tendenz gibt, das Judentum lediglich historisierend vorzustellen: als »Wurzel« des Christentums, als Bezugsreligion Jesu. Die »Blüten« des jüdischen Lebens der Gegenwart, die Vielfalt der religiösen Prägungen und Lebensstile kommen so nicht in den Blick. Das von Matthias Bahr mit großem Engagement und in Zusammenarbeit mit Reinhold Boschki besorgte Heftrium damit gründlich auf. Es nimmt die Verabschiedung von *Nostra Aetate* – Über das Verhältnis der Kirche zu den nichtchristlichen Religionen - vor 50 Jahren zum Anlass, in ein intensives Gespräch mit dem gelebten Judentum der Gegenwart zu treten. O-Töne der jungen jüdischen Generation gehören ebenso dazu wie jüdische und christliche Stimmen zur Wirkungsgeschichte von *NAe*, aber auch religionspädagogische Hinweise für die Praxis, wie das Thema Judentum im christlichen Religionsunterricht lebens- und gegenwartsnah und unter Berücksichtigung auch der Erfahrungen von Verfolgung und Ausgrenzung zu erschließen ist.

91. *L'Atlas des religions*, publié par le mensuel *La Vie* et le journal *Le Monde*, révisé en 3^{ème} édition mars 2015, près de 200 pages, riche de 200 cartes, pour illustrer, pays par pays, l'état évolutif des religions – les grandes et les moins grandes – dans le cadre géopolitique de la planète. Traduit et diffusé jusqu'en Amérique latine, cet Atlas reste se dit « la seule publication offrant une vision approfondie du paysage religieux mondial, à la fois à travers l'histoire, donc sur le temps long, et dans ses composantes les plus contemporaines. Il propose en effet une approche synthétique de l'ensemble des grandes religions, mais aussi une analyse détaillée, fruit de la collaboration des deux rédactions et de l'apport de plusieurs universitaires ».

OPINIONS

■ Quando la libertà religiosa finisce in un divieto

Fino a quando le società europee oseranno ancora chiamare Natale il Natale, e non lo trasformeranno in qualcosa come *Season's holiday*, sul modello ormai invalso nei politicamente corretti Stati Uniti, dove per l'appunto non si mandano più auguri di Buon Natale ma *Season's greetings*? Anche da noi, infatti, sta succedendo precisamente questo: sta ormai prevalendo un'interpretazione nuova di libertà religiosa. Questa non consisterebbe più solo in una libertà – quella riconosciuta a chiunque di osservare la religione che preferisce, nei modi che preferisce – bensì, altrettanto essenzialmente, anche in un divieto. Essa comporterebbe cioè anche la proibizione per qualunque religione di trovare posto in qualsivoglia ambito pubblico, per paura che ciò possa offendere chi non fosse un suo seguace. Fede e culto, insomma, sono ammissibili ma solo a un patto: di restare un fatto privato. La società, lo spazio sociale, invece devono restare rigorosamente liberi da ogni presenza o richiamo di tipo religioso. E proprio per questo – come è accaduto – un crocifisso in un'aula, o un presepe in una scuola, possono divenire oggetto di un esplicito divieto.

Ernesto Galli della Loggia, *Corriere della sera*, Milano 24 dicembre 2014.

■ Lettre ouverte au monde musulman

[...] Et si tu veux savoir comment ne plus enfanter de tels monstres, je vais te le dire. C'est simple et très difficile à la fois. Il faut que tu commences par réformer toute l'éducation que tu donnes à tes enfants, que tu réformes chacune de tes écoles, chacun de tes lieux de savoir et de pouvoir. Que tu les réformes pour les diriger selon des principes universels (même si tu n'es pas le seul à les transgresser ou à persister dans leur ignorance) : la liberté de conscience, la démocratie, la tolérance et le droit de cité pour toute la diversité des visions du monde et des croyances, l'égalité des sexes et l'émancipation des femmes de toute tutelle masculine, la réflexion et la culture critique du religieux dans les universités, la littérature, les médias. Tu ne peux plus reculer, tu ne peux plus faire moins que tout cela ! Tu ne peux plus faire moins que ta révolution spirituelle la plus complète ! C'est le seul moyen pour toi de ne plus enfanter de tels monstres, et si tu ne le fais pas tu seras bientôt dévasté par leur puissance de destruction. Quand tu auras mené à bien cette tâche colossale - au lieu de te réfugier encore et toujours dans la mauvaise foi et l'aveuglement volontaire, alors plus aucun monstre abject ne pourra plus venir te voler ton visage.

[publiée le 09/01/2015 par Abdennour Bidar, philosophe spécialiste des évolutions contemporaines de l'islam, sur le site http://www.huffpostmaghreb.com/abdennour-bidar/lettre-ouverte-au-monde-m_1_b_6443610.html, et relancée par le site Lumen Vitae: <http://www.lumenonline.net/main/document/document.php?>]

■ Drôle de laïcité !

Un étranger venant en France, en ce début d'année 2015, dans l'espoir de comprendre cette fameuse laïcité dont notre pays s'enorgueillit, aurait vraisemblablement rapidement la migraine ! Il devient difficile, en effet, de suivre la cohérence en la matière de nos responsables politiques, d'autant plus enclins à s'accrocher à ce concept d'une stricte séparation des sphères politique et religieuse, que ce dernier semble de moins en moins à même de rendre compte d'une réalité extrêmement complexe.

Des victimes que l'on refuse de qualifier de « coptes » - Qu'on en juge : la semaine dernière, par souci de « laïcité », l'Élysée se refusait à attribuer le qualificatif de « copte » aux victimes de l'organisation Daech en Lybie, alors que leur assassinat pour leur appartenance religieuse ne faisait guère de doute. Volonté de ne pas mettre en avant le critère religieux dans la « France des Lumières » ? Fort bien. Mais alors, pourquoi, quelques jours après, le même occupant de l'Élysée convoque-t-il, du haut de sa laïcité bien comprise, le président du Conseil des institutions juives, et son homologue pour le culte musulman, afin de les obliger à se « réconcilier », la présidence de la République jouant ainsi le « monsieur bon office » d'un « vivre ensemble » entre deux religions, cette fois-ci bien nommées ? [...]

Une laïcité idéale...et des religions réelles - Il y a là pour reprendre l'expression de l'universitaire Jean Baubérot, la manifestation de l'attachement d'une grande partie de la classe politique à une « laïcité idéale » qui n'existe guère que dans les discours, et se trouve, de plus en plus, en décalage avec des religions elles, bien réelles, et plurielles. La laïcité ne saurait être en 2015 une idéologie fixe et à sens unique, imposée du haut par un pouvoir étatique. C'est une manière d'assurer la coexistence entre les membres de différentes religions, et aussi les non-croyants, dont les règles sont, par nature, bien mouvantes.

Isabelle de Gaulmyn, rédactrice à *La Croix*, 25 février 2015.

■ La peur d'une communauté qui n'existe pas

« Et pourtant, on ne cesse de parler de cette fameuse communauté musulmane, à droite comme à gauche, soit pour dénoncer son refus de vraiment s'intégrer, soit pour en faire une victime de l'islamophobie. Les deux discours opposés sont fondés en fait sur le même fantasme d'une communauté musulmane imaginaire. »

Olivier Roy, *Le Monde – Cultures et Idées*, 26 février 2015.

■ L'antisemitismo nasce dall'ignoranza

Gli uomini politici, in Francia, in Italia, in America, ovunque, agiscono nell'urgenza, non fanno mai un lavoro a lungo termine. Da anni io chiedo ai vari ministri di introdurre nelle scuole la storia delle religioni, perché i bambini conoscano le radici dei compagni di classe. L'odio è frutto dell'ignoranza.

Marek Halter, ebreo franco-polacco, intervistato dal *Corriere della sera*, 1 marzo 2015.

■ Que peut faire l'UE pour les chrétiens du MO ?

- *Quelles sont les mesures concrètes que peut prendre l'Union européenne en tant que telle pour diminuer la persécution des chrétiens au Moyen Orient ?* - Tomasi : L'Union européenne ne doit pas se montrer timide en abordant la question de la persécution des chrétiens. Les droits de l'homme et le droit à la liberté de religion sont aussi des droits chrétiens. Il y a [de la part de l'Union européenne] une obligation humanitaire, par solidarité avec ces groupes persécutés, de leur fournir de la nourriture, un hébergement et des services d'éducation... ce sont là des mesures concrètes que l'Union européenne peut et doit continuer de prendre.

- *L'Union européenne peut-elle faire quelque chose pour permettre aux chrétiens de rester chez eux ou ailleurs au Moyen Orient ?* - Tomasi : L'Union européenne peut prêter son concours sur le plan économique et politique pour que le droit de vivre dans son propre pays et de mener une vie décente soit respecté. La continuité de la présence chrétienne au MO serait alors garantie par la paix comme fondement du dialogue entre les diverses composantes de ces anciennes sociétés pluralistes. [...]

Silvano Tomasi, observateur permanent du Saint Siège auprès des Nations Unies à Genève, interviewé par Patrick H. Daly, secrétaire de la COMECE, in *Europeinfos*, mars 2015.

■ « Qui pourrait bâtir des ponts entre les nations en Europe sinon les Eglises ? »

Que resterait-il des soi-disant valeurs de l'Europe sans le message chrétien, sans l'Evangile ? L'Europe peut-elle vraiment déployer sa force intellectuelle sans le christianisme ? Je ne peux pas l'imaginer. Mais nous ne pouvons pas non plus l'obtenir de force. C'est notre mission de donner cette âme à l'Europe, comme Jacques Delors l'a formulé. Qui pourrait bâtir des ponts entre les langues, les cultures, les nations en Europe, sinon les Eglises ? Nous trahirions notre vocation si, face à l'Europe, nous demeurions narcissiquement voûtés dans nos propres pays et prisonniers de nos sensibilités. Les Eglises sont et doivent encore être les instruments décisifs d'un humanisme universel : c'est leur mission dans et pour l'Europe.

Reinhard Marx, archevêque de Munich, président de la COMECE, in *Etudes*, mars 2015.

■ Jean Baubérot : pas moins de 10 pistes sur la laïcité et l'école

« J'ai été auditionné (le 16 février 2015), par la Commission d'enquête sénatoriale « Service public de l'éducation, repères républicains et difficulté des enseignants ». Je devais effectuer une présentation d'une dizaine de minutes, donnant des pistes sur la laïcité en France, et la manière dont l'école peut l'enseigner. Comme cela relève de la gageure, j'ai effectué cette présentation sous forme de 10 thèses qui proposent un schéma. Schéma qui tente de relier la situation générale, les problèmes liés à un enseignement de la laïcité, le nécessaire regard critique de l'école sur elle-même, et finit par deux propositions pratiques concernant la société elle-même ». [lire le résumé des 10 thèses : <http://blogs.mediapart.fr/blog/jean-bauberot/170215/dix-pistes-sur-la-laicite-et-l-ecole>]

■ Et entre-temps, les manuels d'éducation civique continuent de militer pour une laïcité de méfiance

Les lexiques présents dans les manuels d'éducation civique de 6^e présentent très majoritairement une *laïcité de méfiance* vis-à-vis des religions, comme, une *laïcité exclusive* pour les sociologues, une *laïcité d'opposition*, disait Paul Ricoeur. L'ignorance de termes précis risque de peser lourd dans la fabrication ou le renforcement de préjugés, d'amalgames, de discours doctrinaux ou radicaux, religieux ou athées, tous porteurs de peurs, d'exclusion ou de haine. L'école véhicule majoritairement l'image d' *une laïcité d'occultation* de la diversité culturelle de la société française, soit une *laïcité d'assimilation/exclusion* en contradiction avec l'esprit des Lumières ou celui de la loi de 1905 de séparation des Eglises et de l'Etat. Cette conception de la laïcité est curieusement proche de la pseudo-théorie du choc des civilisations et de la rhétorique du Front national qui capte et détourne le concept de laïcité de son acception originelle ouverte à la fraternité.

Recolarel, *Quelle laïcité pour l'école ?* 13 Mars 2015

<http://recolarel.over-blog.com/article-quelle-laicite-pour-l-ecole-125615923.html>

CONFERENCES – MEETINGS - CALL FOR PAPERS

Groningen University, Conference 22-24 April 2015: **Sharing and Hiding Religious Knowledge: Strategies of Acculturation and Cultural Resistance in Early Jewish, Christian, and Islamic Traditions**. Department of Jewish, Christian, and Islamic Origins, Faculty of Theology and Religious Studies, University of Groningen. For information and registration see:

<http://www.rug.nl/ggw/news/events/2015/sharing-and-hiding-religious-knowledge?useCache=no>

Koç University Migration Research Center, 29 June- 10 July 2015, International Summer School on the theme **Diasporas and Transnational Communities**. Submissions are due by midnight GMT on Sunday, 25 April 2015. Download the complete Call for Applications information in PDF format for easy reference: <http://miss.ku.edu.tr/home>

Belgrade, June 28 to July 5, 2015: **2015 Summer school in Comparative Conflict Studies**, Center for Comparative Conflict Studies at the Faculty of Media and Communications (FMK), Singidunum University, Belgrade. Students who complete the course requirements may transfer the course credit to their home institution (5 Ects). <http://www.transconflict.com/2015/02/2015-summer-school-in-comparative-conflict-studies/>

Vienna, 10-14 July, 2016 : **Religion, Secularity and post-Secularity: crafting meaningful futures**, 3rd Forum of Sociology: <http://www.isa-rc22.org/call-for-session-proposals-3rd-forum-of-sociology-in-vienna-july-2012-research-committee-on-the-sociology-of-religion/> - Programme Co-ordinator: Vineeta Sinha (socvs@nus.edu.sg).

Plovdiv, July 26 – August 08 2015: **Balkan Summer School on Religion and Public Life** - The Paissiy Hilendarski University of Plovdiv - <http://www.iclrs.org/content/blurp/files/Call%20to%20Fellows%20-%20Bulgaria%202015.pdf>

Tübingen, Germany, February 11-13, 2016: Workshop **Secular Bodies, Affects and Emotions**
Call for Papers: Deadline for proposal submission: April 15, 2015. Please send proposals to [monique.scheer\[at\]uni-tuebingen.de](mailto:monique.scheer@uni-tuebingen.de).

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