

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EDUCATIONAL TOOLS

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

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

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

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

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

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

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

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

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

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

OPINIONI

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EUROPEAN DAILY PRESS REVIEW

UK. The Guardian, 26/06/18: Jewish school criticised for redacting 'bare wrists' from books
<https://www.theguardian.com/education/2018/jun/26/jewish-school-uk-redacting-books-ofsted-yesodey-hatorah>

GERMANY. Jewish Telegraphic Agency, 27/06/18: Berlin school acknowledges underestimated bullying student
<https://www.jta.org/2018/06/27/news-opinion/berlin-international-school-acknowledges-underestimated-bullying-jewish-student>

UK. The Guardian, 01/07/18: Faith school zealots are abusing girls' rights. Ofsted is correct to censure
<https://www.theguardian.com/commentisfree/2018/jul/01/ofsted-faith-schools-jewish-girls-censorship>

CH. Jewish T. Agency, 06/07/18: Zurich Jewish school to close after failing to meet standards for secular subjects
<https://www.jta.org/2018/07/06/news-opinion/zurich-haredi-orthodox-school-to-close-after-failing-to-meet-swiss-requirements>

ISRAEL. Jewish T. Agency, 06/07/18: Britain to lead review of incitement in Palestinian textbooks
<https://www.jta.org/2018/07/06/news-opinion/britain-lead-review-incitement-palestinian-textbooks>

ESPANA. Religión Digital, 12/07/18: Obispos avisan Sánchez sobre el derecho a la libertad de enseñanza
<http://www.periodistadigital.com/religion/espana/2018/07/12/religion-iglesia-espana-obispos-avisar-sanchez-educacion-concertada-contradicen-derecho-libertad-ensenanza.shtml>

USA. Martin Marty Center, 12/07/18: How Facebook is transforming religion
<https://divinity.uchicago.edu/sightings/how-facebook-transforming-religion>

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

ESPANA. Periodistadigital, 16/07/18: Canizares “Los poderes públicos ignoran los beneficios de la ERE”
<http://www.periodistadigital.com/religion/educacion/2018/07/16/cardenal-canizares-los-poderes-publicos-ignoran-los-beneficios-de-la-ensenanza-religiosa-en-la-educacion-religion-iglesia-valencia.shtml>

ESPANA. Crux now, 18/07/18: Spanish Bishops criticize Government plans on RE in schools
<https://cruxnow.com/global-church/2018/07/18/spanish-church-leaders-criticize-government-plans-on-religion-in-schools/>

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

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

GERMANY. The Washington Post 08/08/18: Bullying, death threats and violence: German schools grapple with a string of anti-Semitic incidents
<https://www.washingtonpost.com/world/2018/08/08/bullying-death-threats-violence-german-schools-grapple-with-string-anti-semitic-incidents>

TENNESSEE. BJC online 06/08/18: Tennessee students will see “In God We Trust” signs upon returning to school
<http://bjconline.org/many-students-will-see-in-god-we-trust-signs-upon-returning-to-school-080218/>

IRELAND. The Irish Times, 05/09/18: Catholic schools warn Minister that religion opt-out may breach law
<https://www.irishtimes.com/news/education/catholic-schools-warn-minister-that-religion-opt-out-may-breach-law-1.3618330>

FRANCE. Ouest France, 18/09/18 : L’enseignement des religions à l’école est une urgence
<https://www.ouest-france.fr/societe/religions/l-enseignement-des-religions-l-ecole-est-une-urgence-5885667>

UK. The Guardian 09/09/18: Call for atheism to be included in religious education
<https://www.theguardian.com/education/2018/sep/09/religious-education-schools-overhaul-reflect-diverse-world>

UK. The Conversation, 10/09/18: Teaching worldviews could enhance Religious Education in schools
<http://theconversation.com/teaching-worldviews-could-enhance-religious-education-in-schools-102917>

UK. The Guardian 12/09/18: Desperate parents are bribing priests with muffins – our faith school system must end
<https://www.theguardian.com/commentisfree/2018/sep/12/desperate-parents-are-bribing-priests-with-muffins-our-faith-school-system-must-end>

ITALIA. Riforma, 21/09/18: Perché la Chiesa cattolica non si paga i suoi insegnanti? https://riforma.it/it/articolo/2018/09/21/perche-la-chiesa-cattolica-non-si-paga-i-suoi-insegnanti?utm_source=newsletter&utm_medium=email

FORTHCOMING EVENTS – CALLS FOR PAPER

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

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

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

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

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

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

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

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

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