

Global RE[®]

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We confirm that there is already a consensus among the religions which can be the basis for a global ethic:

a minimal fundamental consensus concerning binding values, irrevocable standards, fundamental moral attitudes.

Parliament of the World's Religions

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the World. ■ It presents a wide range of analyses, norms, tools at the service of researchers and of academic lecturers in charge of training future teachers of denominational or no-denominational RE; and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-mutireligious-non/religious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor of every publication, or of the Publisher. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further regular bibliographic suggestions from our Readers and Users are welcome. ■ The periodicity will usually be monthly. ■ Personal or institutional subscription or un-subscription is free, by e-mailing with the Editor. ■ This issue, vol. 5, nr. 1, was closed on end of January 2026; the next issue will be released by the end February 2026.

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INDEX

■ **Countries, Geographic Areas:** Africa 38,116,171 • Argentina 08 • Asia 21 • Australia 07,18,36,43,59,129,154 • Austria 83 • Baltic countries 140 • Belgium 166,174 • Brasil 16,98,106,131,141 • Brescia 23 • Chile 113 • China 94,95 • Colombia 50,136 • Congo R.P. 03 • DACH 11 • Ecuador 53,161 • Egypt 14 • England 09,70,90,105,107,150 • Europe 01,21,26,37,48,72,89,96,163 • Flanders 166 • Georgia 86 • Germany 02,12,27,69,110,112,172 • Greece 82 • India 46 • Indonesia 139,157,158 • Ireland 100 • Israel 40,125,170 • Italy 01,07,10,23,97,132,160 • Japan 157 • Kenya 79,114,118 • La Réunion 75 • Latin America 31,33,53,115,123,164 • Latvia 63 • Lebanon 14,15 • Malaysia 84 • Malta 165 • Mexico 05 • Michigan 04 • New Zealand 154 • Nigeria 57 • Norway 49,119 • Peru 24 • Philippines 108 • Poland 28,41,151 • Québec 122 • Romania 19,25,55,77 • Russia 144 • Serbia 160 • Slovenia 88 • Southeast Asia 84,108 • South Korea 64 • Spain 42,62,65,137,138,152,159 • Switzerland 02,10,20,99,121 • Tunisia 87 • Turkey 117 • UK 41,45,160 • USA 04,67 • Vatican 109,132 • Western Europe 135 • World 13,52,126.

■ **Religions, Churches, Cultures, Movements:** Abrahamic Religions 32,129 • Afro-indigenous cultures/African religions 38,116,171 • Buddhism 10 • Catholicism 15,36,62,100,113,159 • Christianity/Christian Churches 07,09,26,30,54,68 • Church of Norway 119 • Daoism 95 • Greco-Roman cultures 54 • Hebraism/Judaism 04,40,54,163,172 • Hinduism 46 • Humanism 09 • Islam 01,27,29,46,68,110,117,139,144,173 • Old Believer 63 • Orthodox Church 25,55,77,82,88 • Prophetic religions 32 • Protestantism 140,172 • Students Christian Movements 45 • Western cultures 153 • World religions 52,167.

■ **Institutions, Public Bodies:** Centre for Theology & Religious Studies 21 • Distrito lasallista Norandino 33 • European Parliament 37 • My German University 110 • Niedersächsische Kultusministerium 112 • OEI (Organización de Estados Iberoamericanos para la Educación, la Ciencia y la Cultura) 115 • Queensland Curriculum & Assessment Authority 129 • UNESCO 162,163,164 • University of Malta 165.

■ **Scientific Approaches:** Anthropology 43,105,118,151,171 • Comparative research 02,07,10,11,21,41,54,59,68,83,93,111,126,141,152,153,157,160,167 • Demography 41 • Didactics 33,36,142 • Empirical research 24,27,28,29,31,35,50,65,75,77,80,90,99,118,123,142,143,157,170 • Epistemology 04,39,87,96 • Ethics 60,81,85,121 • Ethnography 14 • Hermeneutics 06 • History 03,12,18,26,54,63,69,71,78,81,87,89,96,98,99,103,110,122,150,156,159,170 • Inter-

disciplinarity 39,94,103,109 • Law 02,05,07,13,16,34,37,40,48,52,58,69,82,89,98,124,133,137,141,144,147,152,159,166,167 • Literature review/Bibliometric analysis 06,31,71,78,81,111,117,122,126,130,134,156,163 • Pedagogy 12,17,18,33,36,46,49,50,51,54,57,66,70,75,92,97,98,101,102,106,107,113,121,129,147 • Phenomenology 103,114,143,168,171 • Philosophy 39,42,44,60,74,121,128,135 • Policy 07,10,13,16,25,32,37,44,49,115,117,126,137,145,159,161,164 • Psychology 06,24,35,65,92,101,108,134 • *Religionspädagogik* 12,69,110,172 • Religious Studies 11,76 • Sociology 01,09,12,23,25,26,27,46,52,62,64,85,108,118,138,160 • Theology 32,35,68,92,110,132.

■ **RE range:** Catholic RE 08,33,100,159 • Changing RE 09,12,78,93,98,107,136,145,150,159 • Christian RE 127,142,148,149 • Critical RE 133 • Cultural RE 20,97 • Digital RE 148 • Interconvictional/interreligious RE 16, 122 • Inter-faith learning 100 • Islamic RE 117,153 • Moral role of RE 06,105,173 • Multibelief RE 100 • Non-denominational RE 18 • Orthodox RE 25,55,82 • Post-colonial/decolonial RE 03 • Protestant RE 127 • RE ‘instrumentum regni’ 86 • RE as integral formation 92 • Theological education 132 • Traditional RE 63 • Values-based RE 42,161.

■ **Main subjects:** Abrahamic religions 32 • Adolescents/Students 06,19,24,65,74,83,104,123,134,170 • AI 73,124,128, • Anti-Semitism 04,27,40,162,172 • Antizionism 40 • Assessment 92,139 • Bible 19,91,125,127,142,143,149,170 • Campus radicalism 104 • Catholic education/school/studies 109,15,38,90,100,133,154 • Children’s rights 37,58,61,73,147 • Christian education 54,104,114,127 • Christian/Muslim comparison 68,157 • Citizenship education 56,60,66,75,78,85,146 • Colonial/decolonial education 03,116 • Competences 57,149 • Conflicts/violence 79,89,104,117,131 • *Cours de philosophie et citoyenneté* 174 • Cultural capital/religious heritage 22,39,76,105 • *Cultures religieuses* 20 • Culture of difference 21 • Curriculum 33,36,75,94,107,129,150,161,163,165 • DEI (diversity-equity-inclusion) context 04 • Democracy 18 • Digital technology 55,60,148 • Ecological conversion 15,90 • Education (concepts) 42,54,61,73,82,84,115,169, • Education strategies 74,115,126,131,162,164 • Emotional intelligence 65 • Ethical/moral education 02,60,75,81,114,127,145,161 • European Islam 01,48 • Faith-based schools 130 • Faith education through arts 80 • Family/School 141 • Femal education 03 • First Amendment Guide 67 • Freedom of speech 89 • Geography education & religion 94 • Health & religious freedom 124 • Higher education 04,30,40,59,64,99,109,129 • Human dignity 34 • Human rights education 05,34,58,84 • *Imago Dei* in RE 149 • Inclusive education 113 • Interiority education 102 • Intercultural dialogue/inclusion 23,159 • Interfaith prayer 168 • Interreligious dialogue/studies 28,51,83,110,158 • Islamic clothes 48,112,166 • Knowledge 139,165 • *Laïcité* 75,122 • Left-Behind Children 108 • Majority/minority religion 119,137 • Media education 31,120 • Methodologies 91,103,146 • Moral intelligence 28 • Muslim students 27,29 • Parental spiritual practices 19,77,147 • Pastoral care 128 • Peacebuilding 32,50,79,158 • Personal development 74,101 • Physical training and RE 106 • Postcolonial acculturation 87 • Primary school 66,70,100 • Private schools 53 • Public funding of religious schools 44 • Quran 173 • Racism 99,172 • Radical existentialism 135 • RE models 96 • RE in pre-school 77 • RE anti-bullying 131 • Refugee students 14 • Religion 56,169,171 • Religions 52,110 • Religion & gender 140 • Religion & legal systems 167 • Religion & media 120 • Religion ↔ Worldviews 145 • Religiosity 26 • Religious architecture 80 • Religious beliefs 35,100,170 • Religious diversity 57,70,88,124,154 • Religious equality 155 • Religious freedom 72,155,166 • Religious identity 29,35 • Religious languages 80 • Religious (il)literacy 17,71 • Religious moderation 104,145 • Religious pluralism 11,25,39,46,49,97,158 • Religious/spiritual practices 168 • Religious signs/symbol 22 • Religious Studies 18,95,99,103 • Sacred art 22 • Science ↔ Religion 08,125 • School & Religion (handbook) 47 • Secondary education 08,51,74,114 • Secular age 17,26,30,56,138 • Sexual education /behaviours 127,173 • Spiritual intelligence 123 • Spirituality 19,62,113,123,134 • State’s ethical neutrality 166 • State/Religion relationship 07,13,89 • Study of Religion(s) 11,116,129,171 • Sustainability 15 • Teacher attitudes 20,60,121 • RE Teacher education/training/status 57,69,105,142 • Textbooks 08,163,172 • Tolerance education 05,16,66,160 • University 04,72,104,110,120,134 • Values 10,21,54,66,100,161 • Wellbeing 24,101 • Worldviews education 18,43,146, 150 • Youth/Young adults 29,31,102,118,151,168,173.

■ **Frequent initials:** CRE Christian Religious Education | ERE Enseñanza Religiosa Escolar | ES Ensino Religioso | IRC Insegnamento della Religione Cattolica | IRE Islamic Religious Education | JRU Jüdischer Religionsunterricht | ORE Orthodox Religious Education | RE Religious Education | RF Religious Freedom | RI Religious Instruction | RL Religious Literacy | RS Religious Studies | RSE Religious and Spiritual Educ. | RWE Religion and Worldviews Educ.

■ **Typology:** B Book, e-Book, Essay, Thesis | C Book Chapter | D Document, Act, Statement | J Article, e-Article, in academic research Journal | P Paper, Project, Opinion | R Research, Survey, Report | T Tool for RE & teacher formation

01 J – ALLIEVI, Stefano (2025), **European Islam and the Italian case. Tendencies and specificities** *Contemporary Islam*, Published: 08 November 2025. <https://doi.org/10.1007/s11562-025-00596-x> - In the second half of XXth century, the processes of secularization, privatization, and pluralization of the religious offer, have completely changed the European religious landscape. These processes have accelerated

enormously with the arrival and progressive stabilization of ever larger waves of immigrants. The presence of Muslim immigrants (statistically, culturally, and geopolitically, the most significant and the most debated of these new religious presences) brought Islam to Europe: and this has been the beginning of a modern European Islam. The processes of integration are nevertheless different in every European country. The case of Italy has its own peculiarities: because the Islamic presence is more recent, and because it follows different paths. The article will describe these specificities.

02 C – ANTES, Peter, **Classes of religion and their substitutes in Germany's education system**. In: David Kim and Melissa Lovell (Eds.), *Religion in Modern Education. Conflict, Economics, and Politics*, Brill 2026, pp. 51-71 - The legal situation in the German Federal Republic based on the Constitution guarantees compulsory classes of religion at all school levels but also foresees abstentions for consciousness reasons. Since social changes in society and religion have led to large numbers of abstentions in the late 1960-es, the local governments felt the need to introduce substitute classes for the non-attenders. In these classes, mainly ethical principles are taught to non-religious people as addressees so that the teaching is somehow a secular version of the biblical Ten Commandments. The arrival of attenders with migration backgrounds from the 1970-es onwards has led to a considerable change among the addressees because, besides non-religious people, members of different religions attend these classes so that the teaching of integration rules for a peaceful living together has become an important element of education. A comparison with the German speaking parts of Switzerland shows a different concept there. *Ethics, Religions, Community* concentrates on skills for living with different cultures, religions, worldviews and values. If applied to Germany it would supposed to reconsider the current cultural education frame. The current German teaching concentrates on ethics while the Swiss concept emphasizes cultural plurality in a multiethnic and multifaith society.

03 P – ARAGÓN, Pablo A., Catherine Guirkinger, and Paola Villar, **School clustering and religious competition: persistence of educational inequality in colonial and post-colonial D.R. Congo**, University of Namur, Université Paris Cité. https://defipp.unamur.be/wp/defipp_wp_2025_2.pdf - This paper examines the persistence of educational inequalities in Africa, focusing on colonial and contemporary Congo. By analysing historical and contemporary surveys, archives, and school administrative data, we document the continuing impact of colonial-era factors and explore mechanisms of path dependency. We find that contemporary educational inequalities are driven by the clustering of postindependence schools around historical colonial schools. This clustering dynamic has increased over time and is shaped by religious competition between schools of different denominations. This spatial pattern significantly affects girls' education more than boys' because girls are more sensitive to distance barriers, explaining a stronger colonial legacy for female education. Our analysis suggests that parental education and missions as agents of structural change have limited influence on regional educational outcomes in this context.

04 J - ARONOFF, Yael, Fermaglich, K., & Simon, A. (2025). **Incorporating Jews and antisemitism into diversity, equity, and inclusion programming at a big ten university: a practitioners' self-study**, *Journal of Jewish Education*, 91(3), 451–470. <https://doi.org/10.1080/15244113.2025.2538894> - We are professors of Jewish Studies at Michigan State University who are part-time practitioners in educating about antisemitism through non-credit workshops and dialogues. After reflecting on our work by analysing attendee evaluations, adapting content, and discussing related scholarship, we argue that six elements of our work have helped participants appreciate our content, develop tools for personal reflection and critical analysis, and work to create a more inclusive campus: 1) working within the framework of DEI institutions; 2) inclusion; 3) education; 4) focus on the local; 5) collaboration; and 6) dialogue and discussion.

05 J – BADILLO GUTIÉRREZ, Christian David, **Tolerancia religiosa, un camino aún por recorrer. Fundamentos y definición desde la perspectiva de los derechos humanos**, *JUS* vol. 19, no 55, June 2025 - <https://doi.org/10.35487/rius.v19i55.2024.1049> - En un mundo globalizado, la confluencia de múltiples culturas ha propiciado la interacción de diversas religiones, por lo que se vuelve imperativo hablar de tolerancia religiosa. En este artículo, se abordará el concepto desde su definición hasta sus implicaciones, así como los fundamentos históricos y filosóficos que han sentado las bases para su comprensión en el mundo actual. Además, se hace una reflexión entre la relación de la tolerancia religiosa y otros derechos humanos, para la promoción de sociedades justas y equitativas en todo el mundo, así como su impacto para promover la cultura de paz en la actualidad. Para concluir, se reconocen las buenas prácticas en el ejercicio de la tolerancia religiosa, entre ellas las que realizan por los Consejos Interreligiosos de México, quienes son un reflejo de que la cooperación entre religiones es posible.

06 J – BAHRI, Muh Hanapi (2025), **The influence of religious education on adolescent behaviour**, *Indonesian Journal of Education and Science*, 1(2), 72-79. <https://www.journal.formadenglishfoundation.org/index.php/IJES/article/view/86> - This study aims to analyse the influence of RE on adolescent behaviour, identify challenges in its implementation, and evaluate its effectiveness in preventing juvenile delinquency. Using a qualitative literature review approach, data were collected through document analysis of scholarly works, including journal articles, books, and research reports. The findings indicate that RE significantly enhances adolescents' moral awareness, ethical decision-making, and prosocial behaviour. However, challenges such as student disengagement, curriculum limitations, and external social influences hinder its effective implementation. Despite these challenges, RE serves as a preventive mechanism against juvenile delinquency by fostering self-regulation, promoting ethical responsibility, and reinforcing positive character traits. This study underscores the need for a more integrated approach that combines RE with mental health support to maximize its impact on adolescent behaviour. The findings contribute to the fields of education and adolescent psychology by providing insights into strategies for strengthening the role of RE in character development.

07 J – BARKER, Renae and Tania Pagotto (2025), **Modelling the anchor and range of state-religion relationships in Australia and Italy: towards a new understanding of state-religion typologies**, *Australian Journal of Law and Religion* 1 (2025) 6 AJLR - <https://ausjlr.com/wp-content/uploads/2025/10/Barker-and-Pagotto-Modelling-the-Anchor-and-Range-FINAL.pdf> - This article argues that states exhibit characteristics of multiple categories of state-religion relationships, which may be adjacent to one another on a continuum or other model, but that state-religion relationships should first be understood as existing within a range of potential relationships permitted by a jurisdiction's foundational documents. This paper therefore proposes a new methodology to interpret and apply the Durham and Scharffs loop model which first identifies anchors to the state-religion relationship before interpreting those anchors to determine the range of all potential state-religion interactions. To demonstrate how this methodology might be applied, it is used to compare the state-religion relationships in Australia and Italy, exploring why Durham and Scharffs classify both Australia and Italy as cooperationist states, despite very different underlying foundational documents.

08 R – BARBERA, María Sol (2025), **Ciencia y religión en las aulas: narrativas sobre conflicto e independencia en manuales escolares argentinos de Educación Secundaria**, *Austral Comunicación*, 14(2), e01408. <https://doi.org/10.26422/aucom.2025.1402.bar> - En la Argentina, la relación entre ciencia y religión no es un tema que preocupe a la población, ni que sea debatido en la esfera pública. Sin embargo, estudios recientes han mostrado que los científicos religiosos son estigmatizados por sus creencias y que dentro de algunas instituciones científicas existe la idea de que ciencia y religión se encuentran en conflicto. Se propone analizar si esta noción se extiende a los espacios de Educación Secundaria, mediante la exploración de algunos materiales de desarrollo didáctico. Este trabajo estudia las representaciones de la relación entre ciencia y religión que se encuentran en textos escolares. Se analizaron manuales escolares y cuadernillos de Biología e Historia, producidos por instituciones públicas y editoriales privadas para el Primer y Segundo Año de la Escuela Secundaria, de acuerdo con el diseño curricular de la Ciudad de Buenos Aires. Se relevaron 45 materiales, en los que se exploró qué información reflejan sobre la relación entre ciencia y religión, en qué términos se establece el vínculo entre ambas, a través de qué conceptos y en qué temas de los programas de estudio. Se encontraron abordajes diferentes, dependiendo del texto y del tema a partir del cual se presenta la relación. No hay una postura mayoritaria ni unificada. Por el contrario, el enfoque varía de un manual a otro y se encuentran aproximaciones desde el conflicto, la independencia e incluso la complejidad.

09 C – BARNES, Philip L. (2025), **Christianity, humanism, and non-religion: the 2021 UK census and religious education**. In: Sajir, Z., Ruiz Andrés, R. (Eds.), *Religious diversity in post-secular societies. Boundaries of religious freedom*, Springer, Cham, pp. 181-194 - https://doi.org/10.1007/978-3-031-83815-6_12 - The aim of this chapter is to look at the recent UK Census results on religion and to relate this to the broader subjects of secularisation, post-secularisation and the nature of religious change in England and Wales; then to explore some of their implications for RE. Discussion is focused on the decline of both Christianity and Humanism and on the increase of those who identify as non-religious, some of whom, while departing from institutional religion find meaning in "residual" religious beliefs and "spiritual" emotions. This, in turn, raises the issue of the extent to which, and the ways in which, demographic shifts and religious change ought to be reflected in RE. Part of the argument will be that the movement from the nature and significance of religious change in secular societies to educational policy, upon which religious data provide evidence and to which a range of other considerations is relevant, is much more challenging and complex than is often assumed.

10 J – BAUMANN, Martin & Tiziano Bielli (2025), **Engaging for the common good. Typology, motivation and scope of civic engagement of Buddhists in Italy and Switzerland**, *Journal of Religion in Europe*, 18(4), 402-430. <https://doi.org/10.1163/18748929-bja10130> - This article takes stock of and comparatively analyses the scope and motivations of civic activities of Buddhists and Buddhist organizations in Italy and Switzerland. Based on the analytical perspective of civic engagement, we suggest discerning civic activities on a continuum from nonengagement to activist engagement, distinguishing the four types of nonengagement, intermediary, shaper, and activist. Further, the article differentiates four social motivations and four Buddhist motivations for civic engagement. The scope of civic engagement appears to be much larger in Italy than in Switzerland. The article formulates six hypothetical explanations for the difference, arguing that national and cultural specifics, differences in the legal system regarding the governance of religions, and the composition of the Buddhist populations are crucial in understanding the dissimilar scope of Buddhist civic engagement in the two countries.

11 R – BEUTTER, Anne (2025), **Mapping religious plurality and producing “truth”. A dispositive analysis of knowledge production in the Study of Religions**, *Journal of Religion in Europe* 18(4), 431-465. <https://doi.org/10.1163/18748929-bja10131> - Since the 1990s, mapping religious plurality has become a research staple in the study of religions. Drawing on a sample of some sixty projects from the DACH (Germany [D], Austria [A], and Switzerland [CH]) region, the article uses dispositive analysis to show these mappings as a response to shifts in scholarly and public discourse as well as technological possibilities. The discursive practices, material forms, and institutional underpinnings that constitute the mapping dispositive show these projects as a discursive infrastructure that produces valid knowledge about religion in the contemporary world and the positionality of the study of religions in this discursive formation.

12 B – BLASZCYK, Sabine, und Andrea Schulte, "Religionsunterricht ist besonders wichtig!", *Empirische Perspektiven zu 30 Jahren Religionsunterricht in Thüringen*, Kohlhammer 2025, Seiten 158 - <https://elibrary.kohlhammer.de/book/10.17433/978-3-17-046265-6> - Die Wiedervereinigung hat in vielen Bereichen Veränderungen gebracht. In den Schulen der sogenannten Neuen Bundesländer bedeutete dies beispielsweise die Einführung des Faches Religion. Drei Jahrzehnte danach, im Jahr 2020, untersucht die vorliegende Studie mit Hilfe eines Mixed-Method-Designs die Erfahrungen von Thüringer Religionslehrkräften der ersten Generation. Im Fokus stehen Themen wie Berufsidentität und das Verhältnis von Kirche, Religion und Schule. Die Arbeit bietet so nicht nur Einblicke in die Entstehung eines neuen Faches, sondern trägt auch dazu bei, aktuelle Dynamiken besser zu verstehen.

13 J – BLÉ-DEBUC, Arnaud, **Quel panorama des relations Etat-Religion dans le monde ?** *Académie de Géopolitique de Paris*, 17 octobre 2025 - <https://academiedegeopolitiqueparis.com/quel-panorama-des-relations-etat-religion-dans-le-monde-2/> - Le lien entre pouvoir politique et religieux a structuré les sociétés, légitimant l'autorité par le sacré (Égypte, Rome, Chine). Malgré les prédictions de déclin religieux aux XXe et XXIe siècles, nous assistons à sa recomposition comme vecteur de légitimité, de mobilisation et d'identité. Les modèles de relations État-religion varient : théocraties (Iran, Vatican, Afghanistan), religions d'État (Royaume-Uni, Grèce), séparation stricte (États-Unis, Japon), ou pluralisme institutionnalisé (Belgique, Liban, Inde). Certains États comme la Corée du Nord répriment le religieux, tandis que d'autres l'instrumentalisent comme soft power (Arabie Saoudite, Turquie, Maroc). Le religieux reste un marqueur identitaire fort, utilisé pour la construction nationale (Pologne, Russie, Israël) ou comme outil de résistance (Afrique, Asie). Le djihadisme illustre sa dimension violente (État islamique, Al-Qaïda). Aujourd'hui, une convergence conservatrice trans-confessionnelle émerge contre le progressisme occidental (droits LGBT, théorie du genre, etc.), unissant catholiques traditionalistes, musulmans, orthodoxes et hindous. Cette alliance se manifeste dans les votes à l'ONU, dans les législations africaines et dans les recompositions électorales (États-Unis, Inde). Les démocraties libérales, confrontées à ces dynamiques, oscillent entre durcissement laïque (France) et accommodements (Canada, Royaume-Uni), sans résoudre la tension entre pluralisme et normes communes. Le religieux, loin de disparaître, reste un acteur central de la géopolitique contemporaine.

14 R – BONET, Sally Wesley & Samira Nabil Chatila (2025), **“They are our children”: an examination of faith-based, tuition-free, private schools as potential sites of educational opportunity for refugee children in Egypt and Lebanon**, *Social Sciences* 2025, 14(1), 54; <https://doi.org/10.3390/socsci14010054> - Turning the lens away from national schooling, which has long been proven problematic for refugee populations, this comparative case study explores the educational opportunities that faith-based, tuition-free schools provide refugee youth living in protracted exile in low and middle-income neighboring countries. Leveraging Shirazi

and Jaffe-Walter's concept of counter topography and Bartlett and Vavrus's comparative case study, this article draws on ethnographic engagement (2017–2019) at "Cairo Christian Academy", a Sudanese refugee school in Egypt, and qualitative interviews with teachers, administrators, and staff at "Beirut Covenant School" (2020–2021) in Lebanon to answer the following question: What is possible within private, faith-based, tuition-free schools—particularly schools that teach secular curricula and are open to children from all faith backgrounds, as these mirror some of the more egalitarian aspects of public education—which have absorbed refugee students as a part of their mission to care for others? Our findings suggest that the funding structures, hiring practices, and moral underpinnings of these schools facilitate caring, loving environments for refugee youth while also providing educational opportunities unavailable to them otherwise in these host countries. Furthermore, our methodological approach explores ways to conduct research in contexts mired in multiple, overlapping crises.

15 J – BOUSTANI, Nada Mallah (2025), **Integrating Catholic teachings into education: promoting sustainable practices through *Laudato Si'* in Lebanon**, *Religions* 2025, 16(3), 390; <https://doi.org/10.3390/rel16030390> - Environmental challenges have become essential to study in today's world because of the technical advancements and human achievements that have promoted an overestimation of human capabilities. This study explores the evolving relationship between humanity and nature through the lens of Catholic Church teachings, particularly the *Laudato Si'* encyclical call for an "ecological conversion". It traces the historical transition from anthropocentrism to an ecological consciousness, examining theological perspectives and contemporary environmental ethics. A key focus is the role of liberation theology in shaping environmental justice. Key themes include the transition from anthropocentrism to a more comprehensive understanding of human–nature interactions, as well as the impact of liberation theology on environmental justice. Grounded in a qualitative research approach, this study investigates the potential of educational programs in Lebanon's unique socio-cultural context to foster ethical and sustainable environmental practices. Through thematic analysis, this research highlights the concept of *ecological conversion*—a transformative shift in lifestyle and spirituality rooted in the principles of integral ecology. The findings show that educational initiatives based on Catholic Church teachings can successfully promote environmental stewardship and social justice. This article contributes to the discussion of environmental ethics by emphasizing the significance of an ecumenical and holistic approach, advocating for a synergy of spiritual beliefs and practical activities to confront the ecological issue. It concludes that achieving lasting environmental transformation requires collaboration, solidarity, and a collective commitment to the common good.

16 J – BRITO, Luiza Marillac Barbosa (2025), **Educação para a tolerância e o respeito inter-religioso: desafios e possibilidades do ensino religioso na escola brasileira**, *Cadernos Cajuína*, 10(5), e1352. <https://doi.org/10.52641/cadcajv10i5.1352> - O artigo adota abordagem qualitativa, fundamentada em revisão bibliográfica de documentos legais: Constituição Federal de 1988, Lei de Diretrizes e Bases da Educação Nacional (LDB nº 9.394/1996) e Base Nacional Comum Curricular (BNCC), além de produções científicas recentes. Utiliza a análise de conteúdo para investigar práticas e percepções docentes, com ênfase no ER não confessional. Os resultados evidenciam um descompasso entre os marcos legais e a realidade escolar, marcado pela insegurança docente, pela insuficiência de formações continuadas, pela carência de materiais didáticos inclusivos e pela resistência familiar e comunitária, especialmente diante das religiões de matriz africana. Também se observam impactos negativos no clima escolar e na autoestima discente. Em contrapartida, experiências pedagógicas baseadas no diálogo e na interdisciplinaridade como: rodas de conversa, análise de símbolos religiosos e projetos culturais, revelam-se promotoras da cultura de paz. Conclui-se que a efetividade do ER plural depende de políticas institucionais integradas, formação docente permanente, mediação de conflitos, envolvimento familiar e avaliação formativa, garantindo uma educação comprometida com os direitos humanos e a cidadania democrática.

17 J – BURKE, Kevin J. (2025), **Taking up secularisms in literacy research**, *Journal of Literacy Research*, 57(4), 496-505. <https://doi.org/10.1177/1086296X251401266> - Religious literacies have emerged over the last 10 years or so as a more pressing concern for the field. Investigations vary across multicultural, theological, curriculum studies, and queer lenses, among many others. This suggests a maturing subfield of research, one that having established itself might choose to take care to define its interests in increasingly sophisticated ways. This could take many forms, but what I suggest in this brief article is a turn to think about secularisms—as theory and field—as fertile ground for complicating the work of literacies researchers interested in religious literacies as well as religion, broadly conceived, going forward.

18 J – BURRITT, Amanda, et al. (2025), Religion and worldviews education: curriculum and pedagogical approaches in Victorian Schools [Australia], *Religion & Education*, 52(3–4), 132–151. <https://doi.org/10.1080/15507394.2025.2560765> - In the twenty-first century an ideological and pedagogical shift from confessional Religious Instruction to Religious Studies/General Religious Education is increasingly evident in western schooling systems. From a review of literature and curriculum, we argue that socio-cultural imperatives and historical context significantly impact ways in which students of diverse faiths encounter support for their identities and experience belonging across a variety of school systems in multi-cultural, multi-faith contemporary Australia. We conclude that with attention to contextual, conceptual and pedagogical issues, Worldviews education could contribute to student wellbeing and social cohesion in a multicultural and multifaith society within a secular liberal democracy.

19 R – CALU SIMON, Judith & Steger G. Elisabeth (2025), Espiritualidad, clase de Biblia y prácticas parentales espirituales: un estudio correlacional en estudiantes rumanos de nivel secundario, *Revista Internacional de Estudios en Educación*, 25(2), 93-110. <https://doi.org/10.37354/riee.2025.254> - El desarrollo espiritual es uno de los aspectos que forman parte del desarrollo integral de los niños y adolescentes. La educación brinda a los niños el conocimiento y las habilidades que necesitan para alcanzar su máximo potencial, en tanto que la espiritualidad les da significado y dirección en la vida. El objetivo de este estudio fue determinar si existe relación entre la espiritualidad, la eficiencia de la clase de Biblia y las prácticas parentales espirituales en estudiantes de nivel secundario en Rumania. La investigación fue cuantitativa, descriptiva, transversal y correlacional; participaron 267 estudiantes. Se administraron el Cuestionario de Vida Espiritual, la Escala de Calidad de la Clase de Biblia y la Escala de Prácticas Parentales Espirituales. Los resultados mostraron relaciones significativas positivas fuertes entre la espiritualidad, la eficiencia de la clase de Biblia y las prácticas parentales espirituales. Asimismo, se encontró relación entre las dimensiones de la espiritualidad y las dimensiones de las prácticas parentales espirituales. Estos resultados evidencian la importancia del contexto familiar en el desarrollo espiritual de los adolescentes y subrayan la relevancia de los programas educativos que fortalecen la formación integral de los estudiantes.

20 R – CASTELLA, Myriam et Mareva Mousson, Évolution des pratiques et conceptions de l’enseignement des cultures religieuses, Haute École Pédagogique, Fribourg 2025, pp. 203 - file:///C/Users/Downloads/2025_TB_fr_CastellaMyriam_MoussonMareva.pdf - Ce travail de Bachelor se penche sur la question de recherche suivante : « Comment les enseignants de 3-4H appréhendent-ils l’enseignement des cultures religieuses ? ». Nous avons opté pour une approche qualitative en menant des entretiens semi-dirigés auprès de six enseignantes de 3-4H du canton de Fribourg qui ont été interrogées sur leurs conceptions et leurs pratiques vis-à-vis de l’enseignement des cultures religieuses. Notre travail met en exergue différentes notions essentielles liées aux cultures religieuses et à leur enseignement, qui serviront à l’analyse des résultats récoltés lors de nos entretiens. Cette recherche a révélé un éventail d’aspects concernant la mise en pratique de l’enseignement des cultures religieuses en 3-4H : l’importance des cultures religieuses accordée par les enseignantes, la hiérarchisation des objectifs du *Plan d’études romand*, l’utilisation des ressources et les difficultés rencontrées pour enseigner ce domaine. Dans notre conclusion, plusieurs tensions sont ressorties quant à la place des cultures religieuses dans l’enseignement au vu de son contexte historique et religieux actuel et des conceptions des enseignantes. Différentes pistes d’approfondissement peuvent être mises en place afin d’avoir une vue plus générale de l’enseignement de ce domaine.

21 P – CENTRE FOR THEOLOGY AND RELIGIOUS STUDIES, Lund University, Religion and value education between Asia and Europe, 15 May 2025 conference - <https://www.ctr.lu.se/en/about-us/calendar/event/religion-and-value-education-between-asia-and-europe/> - This conference brings together scholars from Europe and Asia to discuss religion and value education in diverse societies. Flows of migration and global exchange transformed and continue to transform religion and value education across Europe and Asia. In Europe, confessional Christian education in religiously open societies is increasingly experienced as a challenge and calls for differentiation and new approaches. European societies have taken different paths and found new ways of offering religious knowledge across traditions. In East, Southeast and South Asia, religious diversity has been a lived reality for centuries while we can trace the emergence of the semantic category of "religion" in the Sinitic languages towards the end of the 19th century only. How does religious and value education currently look like across Asia? What are new approaches to adapt to the needs of global citizens, and how do these approaches relate civic and religious values? How can the rise of *Life Education* be understood? This conference intends to create a stimulating Asian European exchange related to educational concepts of religion and value education.

22 J – CHUNG, Jun-Ki (2025), Sacred art and iconography in religious traditions, *Interdisciplinary Cultural and Humanities Review*, 4(1), 35-45. Doi: 10.59214/cultural/1.2025.35 - <https://interculture.com.ua/2025>. This study was conducted to provide a comprehensive examination of sacred art and iconography, as well as their significance in shaping religious identity and conveying spiritual ideas across diverse cultural contexts. Key stages in the development of sacred art were explored, revealing its evolution and impact on religious and cultural traditions. Iconography was examined as a distinct form of religious expression, highlighting its role in constructing religious images and symbols used to communicate profound spiritual meanings. The research also addressed key concepts of symbolism, which play a central role in the transmission of religious messages through visual imagery. Symbols such as colours, forms, and animal motifs were analysed to better understand their function in the formation of religious ideas and concepts. It was found that metaphors and allegories present in sacred art play an important role in creating multilayered meanings, contributing to a deeper understanding of spiritual and moral truths. The study also encompassed contemporary approaches to the preservation of sacred art, including the role of museums and fonds in safeguarding religious heritage. The use of digital technologies for creating high-quality reproductions of iconographic objects was examined, highlighting how such methods contribute to the preservation of these artworks for future generations and enhance their accessibility to wider audiences. The findings demonstrated that sacred art serves as a vital instrument in shaping religious identity, offering believers the opportunity for profound spiritual experiences through rituals and ceremonies. Iconography, with its intricate symbolism, emerged as a key medium for conveying religious messages, contributing to a deeper understanding of spiritual and moral truths. Overall, the study emphasised the importance of an integrated approach to the preservation, interpretation, and transmission of sacred art, which is essential for maintaining religious and cultural heritage for future generations.

23 R – COLOMBO, Maddalena, Interreligious dialogue as a communicative process: intersubjectivity and misunderstandings in Brescia, *Religions* 2025, 16(7), 856; <https://doi.org/10.3390/rel16070856> -This article stems from the PRIN GOV_REL (Urban Governance of Interreligious Dialogue) research project carried out in four Italian cities in 2023–2025 and reports on some preliminary results of the empirical enquiry held in the city of Brescia. The Brescia area is characterised by high rates of residents with an immigrant background and a consolidated presence of religious minorities (Muslim, Orthodox, Sikh, Hindu and Protestant groups), many recognised centres (mosques, temples and Christian Non-Catholic churches) and a significant commitment of ethnic-religious communities to local public life. This paper examines the creation of grassroots-level interreligious dialogue, seen as a communicative process. The empirical evidence is based on material collected by participant observations and semi-structured interviews regarding four initiatives that occurred in 2024. A sociocultural analysis outlines the communicative frame: text; context; aims; acts; interlocutors and their power/freedom of expression; interactions; results. The article examines the communicative pattern of each initiative, considering an intercultural orientation and a pluralistic model of interfaith dialogue. It seeks to answer the following questions: what was the fundamental message that the promoters wanted to convey? How do the single actors communicate their perspective of religious “others”, and what results did they achieve or not achieve? The analysis leads to identifying the patterns that facilitate and/or hamper dialogue, considering misunderstandings and “cul-de-sac” aspects. Final recommendations highlight the recurrent breaking points that should be prevented and some premises to guarantee successful communication between members of different religions in multicultural urban spaces.

24 B – CONTRERAS VELASQUEZ, Juan Carlos, Relación entre actitudes religiosas y bienestar psicológico en un grupo de adolescentes mujeres del nivel secundario. Tesis para optar el grado de Maestro en Psicología clínica con mención en Psicología de la salud, Universidad peruana Cayetano Heredia, Lima – Perú 2025, pp. 138. https://repositorio.upch.edu.pe/bitstream/handle/20.500.12866/16942/Relacion_Contreras_Velasquez_Juan.pdf?sequence=1&isAllowed=y - The research carried out had as a general objective to know the existing relationship between religious attitudes and the dimensions of psychological well-being in a group of female teenagers of high school in a private school in Metropolitan Lima. 386 female students were evaluated, in an age range between 11 and 16 years of age. For the measurement of religious attitudes, the Pedro Morales Vallejo Religious Attitudes Scale (2006) was applied in both the Spanish and Latin American population. For the psychological well-being, the Psychological Wellbeing Scale (BIEPS-J) of María Martina Casullo (2002) was used. This validity, reliability and standardization was conducted on the Peruvian adolescent population by Patricia Martínez and Roxana Morote (2002). The overall result indicates that scores on the religious attitudes scale are very poorly related to psychological wellbeing.

25 R – CORNEL PETRE, Iustin (2025), Religion and education as shaping factors in managerial decisions: a case study on the main religious and irreligious groups in Romania, *Economics and Applied Informatics*, "Dunarea de Jos" University of Galati, Faculty of Economics & Business Administration, issue 1, p. 138-145. <https://ideas.repec.org/a/ddj/fsecai/y2025i1p138-145.html> - This study statistically analyses data provided by the National Institute of Statistics on the national distribution of Romanians' educational achievement in formal education structures: primary, secondary and university, according to their religious or irreligious affiliation. Religious groups: Orthodox, Roman Catholic, Greek Catholic, Reformed, Pentecostal, Adventist, Baptist and Muslim, and irreligious groups: atheist, agnostic and non-religious, i.e. those groups that refuse any religious belief or practice. The method used is factorial correspondence analysis. The objective of the research is to scientifically validate the existence of significant differences between religious and irreligious groups in Romania in terms of education, and to show how these differences influence differently the behaviours of decision makers in business management. The results showed that religious and educational diversity in Romania also results in a varied shaping of organizational cultures through specific traditional values and beliefs that play a central role in the way human resources and managerial decisions are managed. Religious citates groups with an emphasis on traditions, tend to prefer hierarchical, conservative, community-oriented and inclusive organizational structures. In contrast, less traditional groups such as agnostics, atheists and the religiously non-religious will prefer a rational, flexible and open approach to management, influenced by liberal values, meritocracy and individualism.

26 J – COUTINHO, José Pereira; Marion Burkimsher and Ben Clements (2025), Secularization or revival, polarization or convergence? An assessment of trends in the religiosity of young adults in twenty-first-century Europe, *Journal of Religion in Europe*, vol. 18, issue 3, 325-367 - <https://brill.com/view/journals/jre/18/3/jre.18.issue-3.xml> - In this article we analyse trends and differentials in religiosity by Christian denomination: Catholic, Protestant, and Orthodox. Combining six measures of religiosity used in the European Values Study, we categorized young adult respondents as "religious," "fuzzy," or "secular." We found that, in the most secular countries, the "religious" proportion has remained stable over recent decades; however, there has been a concurrent growth in the "secular" proportion—hence a shrinking of the "fuzzy" middle group. A post-communist revival has continued in some Orthodox countries but abated elsewhere, while Catholic countries have shown greater declines than already highly secularized Protestant countries.

27 R – CZYMARA, Christian S., Antisemitism among Muslims in Germany, *European Sociological Review*, 2025, 41, 607–62 - https://czymara.com/files/Czymara_2025_Antisemitism%20among%20Muslims%20in%20Germany.pdf - Antisemitism is a long-standing, yet recently escalating threat to Jews and social cohesion in general. While there are intense public debates on Muslim antisemitism, there is very little systematic research based on large-scale, representative data. We fill this gap by analysing approximately 8,500 respondents included in the German Integrations barometer 2020 survey. Our results demonstrate that antisemitism is significantly higher among Muslims compared to Christian or religiously unaffiliated respondents, and among immigrants from Turkey and the Middle East & North Africa compared to other groups. About 35 per cent of Muslims strongly agreed with classical antisemitic statements. Deeper analyses reveal that antisemitism is particularly high among Muslims who are very religious or less educated. On the other hand, antisemitism is much lower among Muslims who are less religious or highly educated. We find only limited support for the impact of the time since migration on the antisemitism levels of Muslims. The findings are robust to various operationalizations of classical antisemitism and modelling choices. We discuss the theoretical as well as political implications of our findings.

28 R – DACKA, Monika, et al. (2025), Interpersonal skills, moral intelligence and readiness to engage in interreligious dialogue in Poland, *Religions* 2026, 17(1), 17; <https://doi.org/10.3390/rel17010017> - In the face of advancing globalisation processes and intensified contacts between representatives of different cultures and religions, interreligious dialogue is becoming an important component of contemporary social coexistence. This article aims to establish a relationship between interpersonal skills, moral intelligence, and readiness to engage in interreligious dialogue among adult Poles. A total of 519 people aged 18 to 75 ($M = 48.44$; $SD = 15.55$) were surveyed. This study used the Readiness to Engage in Interreligious Dialogue Scale (TGDMVE), the Interpersonal Competence Questionnaire and the Moral Intelligence Quotient. The results of the analyses indicated that, in terms of interpersonal competence, the strongest significant predictor of all five dimensions of readiness to engage in interreligious dialogue was active concern for others. In terms of moral intelligence, it was the ability to recognise spiritual needs. The results may have significant practical implications for the

areas of intercultural education, the prevention of xenophobic attitudes, and the building of social capital based on dialogue, trust, and respect.

29 R – DANI, Alwin, et al., **Dynamics of religious identity of Muslim students in a multicultural environment**, *Journal of Islamic Studies* vol. 2, n. 2, 2025 - <https://doi.org/10.35335/k8mjwp37> - This study explores the dynamics of religious identity formation among Muslim students living and studying in multicultural environments. It aims to understand how these students negotiate, express, and sustain their Islamic identity while interacting with peers of diverse cultural and religious backgrounds. Using a qualitative approach grounded in phenomenological inquiry, data were collected through in-depth interviews and observations involving Muslim university students aged 18–25 from multicultural institutions. The analysis was guided by Social Identity Theory, Acculturation Theory, and Religious Identity Theory, which together provide a framework for understanding how faith-based identities evolve within plural social contexts. The findings reveal that Muslim students experience religious identity as a dynamic and adaptive process shaped by dialogue, reflection, and intercultural engagement. Four major themes emerged: (1) negotiating faith in diversity, (2) community and belonging, (3) transformation through intercultural encounters, and (4) challenges of stereotyping and misrepresentation. Despite facing occasional prejudice or misunderstanding, students generally perceived multicultural exposure as an opportunity for growth strengthening their understanding of Islam and enhancing their empathy toward others. The study also highlights the pivotal role of inclusive educational environments and supportive peer networks in fostering confidence, tolerance, and mutual respect. Overall, this research concludes that Muslim students in multicultural settings are not passive subjects of cultural tension but active agents who construct hybrid and contextualized forms of religious identity. Their experiences demonstrate that faith and pluralism can coexist harmoniously through open dialogue, institutional inclusivity, and intercultural understanding. The study contributes to the growing body of scholarship on religion, identity, and multiculturalism, offering valuable insights for policymakers, educators, and institutions seeking to promote diversity, inclusion, and peaceful coexistence in educational contexts.

30 B – DEMOSKOFF, A. J. and Matthew Zantingh (Eds.), **Christian higher education in a secular age. Charles Taylor; the Humanities, and faith-based Education**, Routledge 2026, pp. 270. <https://www.routledge.com/Christian-Higher-Education-in-a-Secular-Age-Charles-Taylor-the-Humanities-and-Faith-Based-Education/Demoskoff-Zantingh/p/book/9781041074335> - At the heart of this collection of essays is a central question: how can humanistic education in faith-based institutions contribute to human flourishing within secular societies? This book explores the implications of Charles Taylor's analysis of secularity for the work of humanities education in Christian institutions of higher learning. It argues that by locating themselves and their scholarship within Taylor's open frame, scholars can draw on the resources of their disciplinary expertise within the various branches of the humanities to overcome the polarizing tendencies of modern life to the benefit of all. The contributors to the volume challenge and encourage scholars in the humanities to call their students into dialogue with Taylorian themes and concepts as good neighbours working for the flourishing of the academy and the wider world. They draw on Taylor's discussion of the parable of the Good Samaritan to develop the theme of neighbourliness in higher education. An enlightening study of religion and secularism, the book will be an essential reading for scholars, researchers, and administrators in the fields of religious higher education, religious studies, and the philosophy of education.

31 R - DIMAS RINCÓN, Juan Fernando (2025), **Los jóvenes frente a la educación media en América Latina: una revisión sistemática de literatura**, *Ciencia Latina Revista Científica Multidisciplinaria*, 9(5), 14758-14779. https://doi.org/10.37811/cl_rcm.v9i5.20684 - Este artículo hace parte del estado del arte de la investigación doctoral sobre representaciones sociales de universidad en jóvenes de educación media, adscrito al Doctorado Interinstitucional en Educación de la Universidad Distrital Francisco José de Caldas. El objetivo es realizar una revisión sistemática de literatura sobre las tendencias en la producción científica en torno a los jóvenes y la educación media en el contexto de América Latina. Esta revisión recogió información de las bases de datos Dialnet y Scielo según los criterios de inclusión considerados de acuerdo con la Declaración PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*). El universo de textos fue de 490, de los cuales se incluyeron en el análisis 117. Como resultado se obtuvieron 5 tendencias: desafíos de la educación media, jóvenes y subjetividades, proyectos de vida, desarrollo de habilidades específicas y políticas públicas.

32 P – DI SIMONE, Leo, **Le aporie della pace. I fondamentalismi e la cultura di guerra**, *Dialoghi Mediterranei*, n. 75, 25 novembre 2025 - <https://www.istitutoeuroarabo.it/DM/le-aporie-della-pace-i->

fondamentalismi-e-la-cultura-di-guerra/ - [...] Le religioni profetiche dovranno diventare più profetiche per essere credibili, invece di giocare al predominio e praticare un formale dialogo senza fondamenti. A livello teologico sappiamo che i tre “monoteismi” sono incompatibili, malgrado ci si arrampichi sugli specchi per trovare un elemento di congiunzione solido. Credo di ritrovare tale elemento nel diritto e nella giustizia, due pilastri che formano il vestibolo della pace. Gli eventi catastrofici di questi ultimi tempi mi hanno fatto capire che se i tre monoteismi non riscoprono la loro fede profetica che anela alla pace, non c’è futuro, non soltanto per loro ma per l’umanità intera. Il magistero di papa Francesco ha riaccesso un barlume di speranza per riattizzare il fuoco di uno zelo buono, pacifico e misericordioso. In ordine alla realizzazione della pace il suo è stato un grido forte, chiaro, quotidianamente reiterato. Riusciranno le tre religioni profetiche ad essere la coscienza critica della società globale? Riusciranno a trovare il *logos* di quel Verbo che dice di colmare l’abisso tra poveri e ricchi, tra padroni e sfruttati, privilegiati e diseredati? Se ritroveranno l’*ethos* di quel *logos* che non è confessionale, né religioso, né laico ma divino ed umano ad un tempo, datore di vita luminosa, saranno capaci di richiamare alla loro responsabilità etica gli Stati per il bene dell’umanità intera, richiamandoli alla necessità della condanna della guerra senza esitazioni e stigmatizzando con vigore spirituale ogni governante, ogni istituzione che intralcia il progredire della pace come patrimonio vitale dell’umanità?”

33 T – DISTRITO LASALLISTA NORANDINO, Plan integrado de área educación religiosa escolar, diciembre 2025, pp. 103 - <https://lasallenorandino.org/media/attachments/2025/12/11/plan-integrado-de-religion-dlnc-2022-actualizado.pdf> - Los retos y desafíos a la educación escolar en el campo religioso en Colombia tienen su justificación legal en el ordenamiento jurídico internacional, constitucional y legal vigente, que además de permitirlo, establece unas garantías y responsabilidades muy claras para el Estado y para los establecimientos educativos, respecto de la ERE. La primera razón que justifica la presencia de la enseñanza religiosa en el sistema educativo es la necesaria garantía del cumplimiento del compromiso internacional suscrito por Colombia, de respetar la libertad de los padres y, en su caso, de los tutores legales para garantizar que los hijos reciban la educación religiosa y moral que esté de acuerdo con sus propias convicciones. La segunda razón que amerita la enseñanza religiosa en nuestro sistema educativo, tiene que ver con la tradición de pueblo creyente, que caracteriza a toda América Latina, desde que se produjo la conquista y la colonización y, con ellas, la evangelización por medio de los misioneros provenientes de España, dejando en nuestro país el legado de la fe católica. La ERE no se centra exclusivamente en la dimensión trascendente o espiritual, sino considera que una verdadera educación religiosa tiene un efecto en la relación con el otro o la otra (dimensión afectiva) los otros (dimensión sociopolítica) y lo otro (dimensión profesional).

34 J – EDEJI, Obinna Christian (2025), Intersections of the right to education and human dignity in international human rights law: a purpose-based analysis, Laws 2025, 14(3), 33; <https://doi.org/10.3390/laws14030033> - The atrocities of World War II were pivotal to the launch of the human rights project, which became anchored on the recognition of the inherent dignity of all humans and formed a cornerstone justifying the ascription of rights. Indeed, it became essential to recognise education as a human right given the emergent need to promote the use of *reason*, having recognised humans as people imbued with inherent dignity. This paper explores the right to education in international human rights law (IHRL) from the perspective of its purpose and uses IHRL as its starting point. It argues that the ascription of inherent dignity to everyone justifies access to education and investigates the nexus between dignity and education, arguing that access to education is a *sine qua non* to expanding the inherent dignity of all humans. Thus, it argues that the recognition of dignity requires that all children must be provided with equal access to education to stimulate the use of *reason*.

35 R – EFREMOV, Andrei, The psychology of faith and religious identity: how theology shapes worldview and self-perception, Pharos Journal of Theology Vol. 106, Issue 3 -(2025) - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_20_106_3_june_themed_issue_efremov_1_pdf - The purpose of this study was to examine the role of religious identity and theological beliefs in shaping individuals’ perceptions of the world and themselves, as well as their influence on social adaptation in the United States. The methodology employed included surveys, statistical analysis, and PESTEL analysis. Additionally, a mechanism was developed to assess the impact of religious practices on individuals’ worldview and their adaptation to the social environment. The findings indicate that religion significantly influences respondents’ perceptions of the world and their moral beliefs. Most respondents identified as Christians, highlighting the importance of Christian values in shaping their views. Specifically, 60% of respondents identified as Christians, while 15% considered themselves atheists. Furthermore, 35% stated that their moral beliefs were entirely shaped by religious teachings, and 50% reported that religion enabled them cope with stress through prayer or meditation. Religious practices, such as prayer and meditation, were found to actively assist individuals in managing stress

and navigating life's challenges. A significant proportion of respondents noted that religion influenced their perspectives on social and political issues, though for some, religion was not the primary determinant of their beliefs. Overall, the study demonstrated that while religion plays a role in shaping attitudes towards social and political matters, the religious beliefs of most respondents remained stable over time.

36 J - ENGBRETSON, Kath (2025), Coherent religious education: a curriculum model, *International Studies in Catholic Education*, 1–8. <https://doi.org/10.1080/19422539.2025.2595025> - In the archdiocese of Melbourne, Australia, a team of writers is developing a new religious education curriculum to serve the 327 primary and secondary schools of the archdiocese. The archbishop's call for a new curriculum came in light of a certain history, which is briefly described in this paper. The heart of the paper, however, describes and justifies the coherent curriculum model that was developed by the writers to guide the development of the new curriculum. In short, this model applies the theory of coherence that is widely used in other disciplines to religious education and illustrates the way forward for a curriculum which is kerygmatic, chronological, cumulative, knowledge rich, sequential, thematic and Christ centred.

37 D – EUROPEAN PARLIAMENT, Children's rights in the EU in the light of the UN Convention on the Rights of the Child, Briefing November 2025 - [https://www.europarl.europa.eu/RegData/etudes/BRIE/2025/779203/EPRI_BRI\(2025\)779203_EN.pdf](https://www.europarl.europa.eu/RegData/etudes/BRIE/2025/779203/EPRI_BRI(2025)779203_EN.pdf) - Adopted in 1989, the United Nations (UN) Convention on the Rights of the Child (CRC) was the first international instrument to explicitly recognise children as human beings with innate rights. As of 2025, it has been ratified by 196 countries, including all EU Member States, and it has become the landmark treaty on children's rights, outlining universal standards for the care, treatment, survival, development, protection and participation of all children. The promotion and protection of children's rights is one of the key objectives embedded in Article 3(3) of the Treaty on European Union (TEU). Moreover, Article 24 of the Charter of Fundamental Rights of the EU recognises that children are entitled to 'protection and care as is necessary for their well-being'. The same article recognises that the child's best interests should be the primary consideration for public authorities and private institutions. Over the years, the EU has moved from a sectoral approach towards a more coherent policy approach. Whereas initially, children's rights were developed in relation to specific areas – such as the free movement of persons – since 2000 the EU has taken a more coordinated line. The European Parliament has been especially vocal in advocating for children. This briefing offers an overview of the most relevant actions at European level to address and promote children's rights before looking at upcoming challenges.

38 J - EZEUGWU, Gilbert U. (2025), Indigenising Catholic schooling in Africa: the formative frame, *International Studies in Catholic Education*, 1–20. <https://doi.org/10.1080/19422539.2025.2588560> - This paper explores the multiple factors that influenced the origins of Catholic schooling in Africa, which diminish its affordances and challenge human and social development on the continent. The provenance of Catholic education in Africa notwithstanding, this paper focuses on bringing African Catholic schooling into dialogue with the pristine African educational thought system. Secondly, it seeks to indigenise formative education in Catholic schooling, highlighting how it contributes to decolonising and indigenising scholarship rather than derailing it. As such, this paper answers the question: What is the relevance of indigenising Catholic schooling in Africa? Is decolonising and indigenising education sufficient for human and social development in Africa? What formative framework fosters the indigenisation of Catholic schools in Africa, which is programmatic for Catholic schooling elsewhere and for education in general? Tackling these questions grounds the framing of formative education on African existential peculiarities and provides an accoutrement of Catholic schooling.

39 J – FABRETTI, Valeria (2025), Reconsidering the value of multi-religious spaces based on the notion of religious cultural heritage: beyond a purely symbolic or entirely utilitarian function, *Religions* 16: 295. <https://doi.org/10.3390/rel16030295> - Sociological research increasingly examines the diversity of cultural and religious resources that various community groups contribute to urban spaces and the public sphere. A key focus within this field is the reinterpretation of shared religious and spiritual spaces as part of the tangible and intangible religious cultural heritage (RCH). Adopting a spatial perspective, this analysis focuses on the specific case of top-down multi-religious places. Through an exploration of representative examples, this article investigates the different typologies of these places—from complexes that host distinct spaces for different faiths or religions to interfaith chapels and prayer and meditation rooms located in non-religious settings—using the framework of RCH. The central conceptual bases of this framework—namely, the historical and memorial value, aesthetic considerations, sacredness and social function—are discussed in terms of their

partial and complex association with the qualities of these unconventional spaces. This article suggests that the significance of multi-religious places from the perspective of RCH is greater when these places do not serve merely a symbolic function or a purely pragmatic one. This article emphasizes the significance of spatial elements shaped by architectural design and construction choices, which can play a crucial role in integrating multi-religious spaces into the collective memory and foster appreciation for unique forms of sacred beauty.

40 J – FASMAN, Zachary D. and Samuel Estreicher (2026), **Antizionism, antisemitism and Title VI: college and university responsibility for campus harassment of Jewish students**, 14 Pages, Posted 9 Jan 2026, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=6038134 - The upheaval rocking university and college campuses following the October 7 terror attack in Israel has led some recent academic writers and at least one federal appellate court to conclude that a sharp line has to be drawn between antisemitism and hostility to Zionism-the view that the Jewish people have a right of self-determination in their historic homeland-and that only harassment targeting Jews as such is actionable. According to this way of thinking, much of the pervasive anti-Jewish harassment found on college and university campuses is lawful, and colleges and universities are not liable under Title VI of the Civil Rights Act of 1964 for failing to address promptly and effectively the conduct of students and outsiders taking over college buildings, preventing Jewish students from attending classes and harassing and intimidating Jewish students on campuses throughout the country. This purported line of demarcation between antisemitism and anti-Zionism is evidenced most clearly in the First Circuit's ruling in *Stand with Us v MIT*, dismissing a lawsuit for failure to state a claim and ruling as a matter of law (without allowing pretrial discovery) that MIT had no legal liability despite months of campus demonstrations and harassment. As law professors who teach and have written extensively in employment discrimination law, we find that much that has been recently written and decided is wrong as a matter of law and based upon fundamental misunderstandings about controlling legal concepts. These errors are not explained away by the supposed difference between antisemitism and anti-Zionism. While we agree that a person can be opposed to the actions and policies of Israel without being antisemitic, being “anti-Zionist” in today’s parlance is often little more than antisemitism dressed in slightly different clothing.

41 R – FEL, Stanisław; Jarosław Kozak (2025), **University students' religiosity in the United Kingdom and Poland: an exploration of sociodemographic determinants**, *British Educational Research Journal*, <https://doi.org/10.1002/berj.4128> - The present paper aims to determine and compare religiosity levels in university students ($n = 2098$) from the United Kingdom ($n = 1010$) and Poland and to attempt an explanation of how nationality differences in the cultural context and affiliations with different religious traditions influence their religiosity. The current global trends regarding religiosity are marked by diversity, with an increasing polarisation between deeply religious and non-religious individuals. This phenomenon differs across cultural and national contexts, which makes its analysis crucial for the contemporary sociology of religion. ANOVA and multiple linear regression analysis were performed to determine the effect of sociodemographic factors on religiosity. The analysis revealed significant differences in religiosity level between national groups, with the highest religiosity level among students of nationalities other than British or Polish. Command of English, age, gender, religious development and academic performance influenced religiosity level. The results suggest that university students' religiosity is a complex phenomenon, shaped by numerous variables, including nationality, religious affiliation and personal and academic experience. The understanding of these relationships may contribute to a better understanding of the role of religion in the life of contemporary societies and help adjust educational and social policies to students' diverse religious needs.

42 J – FERNÁNDEZ ESPINOSA, Verónica, & Domingo Vianney (2025), **The virtue and values education centre. Establishing a research and transference centre for virtue and character education in Spain**, *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2549790> - Amid the renewed international interest in values and moral education, virtue and character education are increasingly recognized as key approaches to fostering human flourishing. This paper examines the development and work of the *Centro de Educación en Virtudes y Valores* (CEV), a research and transfer centre for character education in Spain. While such centres have grown globally, this study asks: What are the key features of a research and transfer centre designed to promote character and virtue education across educational contexts, such as culturally specific environments like Spain. The study uses a descriptive and exploratory case study approach. Data were collected using a mixed-methods design, including surveys, semi-structured interviews, and analysis of internal reports and programme evaluations. These methods enabled a triangulated understanding of the CEV's educational philosophy, programme implementation, and institutional impact. The first section explores the centre's anthropological foundations, educational rationale, and programme design. The second outlines

the CEV's transfer efforts in universities and schools, including diagnostic tools and teacher training programmes. Findings suggest that the CEV distinguishes itself through its neo-Aristotelian and Thomistic anthropological framework, emphasis on teacher flourishing and accompaniment, and its culturally adapted virtue taxonomy. Evaluations of its programmes show high satisfaction and impact among participants, reinforcing the value of sustained, relational, and context-sensitive character education. The paper concludes by identifying future lines of research, such as comparative studies with other character education research centres and the long-term impact of teacher formation on educational communities.

43 T – FLANAGAN, Ruth (2025), Addressing the challenges of understanding self through a Personal Worldviews Framework, *Journal of Religious Education* 73, 447–459 - <https://doi.org/10.1007/s40839-025-00271-6>. - The benefits of teaching about religion(s) have been observed internationally including, but not exclusively, in assisting intercultural understanding and communication. Dialogue is often promoted to improve intercultural understanding and promote respect around religious belief. However, this theoretical article argues that dialogue is a secondary action towards intercultural and interreligious communication and awareness. This article posits that the necessary precursor is that of understanding self. There are many ways to categorise the 'self' such as 'lifeviews', existential configurations and worldviews. This article will employ the term personal worldviews as a shorthand for the multifaceted nature of self (Flanagan in JRE 68:331–344, 2020). Investigation of that multifaceted nature of self, whilst encouraged in RE in England, where Ofsted recommends the investigation and assessment of pupils' *personal knowledge* (2021), faces challenges, including the lack of conceptual clarity and effective methodology to assist in this endeavour. This article proposes a methodological tool, Personal Worldviews Framework, to facilitate understanding of self and others. This framework has been employed effectively with teachers in England and as a foundational tool for a Religion and Worldviews education project in secondary schools in Australia.

44 J – FONTDEVILA, Clara, & Ellen Vanderhoven (2025), Publicly funded religious schools: for what purposes, and with what effects? Connecting normative and empirical debates, *British Journal of Sociology of Education*, 1–19. <https://doi.org/10.1080/01425692.2025.2591865> - Debates about the public funding of religious schools (PFRSs) have tended to retain a theory-centric nature, remaining largely disconnected from available evidence. Responding to calls for greater cross-fertilisation between philosophical and empirical research, and drawing on a review of the literature, this paper aims to develop an understanding of how and under which conditions PFRSs facilitate or jeopardise the realisation of different values and educational goods. To this end, we parse out a series of claims that recur in debates around PFRSs and summarise existing empirical research related to each. Based on this, we identify three sets of contextual variables relevant to understanding PFRSs' contrasting outcomes: the formal and de facto status of different religious groups, the governance of religious schooling and religious education, and the heterogeneity of the religious-school category. The paper demonstrates the potential of a sociological perspective to facilitate an understanding of PFRSs more amenable to policy analysis and action.

45 J – FRANCIS, Leslie J., Lankshear, D.W., McKenna, U. et al., Assessing pathways and challenges to growth in discipleship: a study among members of the Student Christian Movement in the UK, *Journal of Religious Education* (2025). <https://doi.org/10.1007/s40839-025-00280-5> - Drawing on data provided by 197 members of the Student Christian Movement under the age of thirty, this study examines the effect on two measures of growth in discipleship (depth of discipleship and strength of vocation) of four discipleship pathways (group activities, individual experience, church worship, and public engagement) and two contextual factors (church support and challenges to faith) after controlling for sex, age, and psychological type. The data highlighted the importance of the discipleship pathway styled individual experience in enhancing both depth of discipleship and strength of vocation. Personal experience focuses on ways of nurturing discipleship within the *ecclesia domestica*, involving personal prayer, bible study, quiet time, and reflection on life. Congregational activity alone is not adequate to nurture discipleship for this group of young people.

46 J – FRANCIS-VINCENT, Anthony; Anthony Christy Lourdunathan, Public religious pedagogy amidst religious pluralism. Qualitative study among Hindu and Muslim educators in Salesian institutions of Tamil Nadu, India, *Religions* 2025, 16(5), 646; <https://doi.org/10.3390/rel16050646> - Overcoming its self-referential preoccupations, theology today is urged to exit into the public square characterized by multiple types of diversity. One of the crucial public domains in which religions have played a significant role is education. In the contemporary multireligious Indian context, the question that arises is whether we can consider Salesian pedagogy as public religious pedagogy, that is, if educators affiliated to neighbour religions

can share the religious pedagogy in Salesian educational institutions. It is our contention that the prism of public theology can shed some light on such a possibility. With this intent, we first elucidate the configuration of public theology amidst religious pluralism focusing successively on public practical theology of education, public RE, and public religious pedagogy. This is then followed by a synthesis of Salesian pedagogy and the research design of a qualitative study on its lived experience among Hindu and Muslim educators, namely, professors in Salesian colleges, teachers in Salesian schools, and social collaborators in Salesian study centres of Tamil Nadu, India. Lastly, based on the emerging findings we highlight the relevance and advancement of Salesian pedagogy as public religious pedagogy.

47 T – FRASER-PEARCE, Jo & James W. Fraser (eds), **The Bloomsbury Handbook of Schools and Religion**, Bloomsbury 2025, pp. 432 - <https://www.bloomsbury.com/us/bloomsbury-handbook-of-schools-and-religion-9781350297302/> - *The Bloomsbury Handbook of Schools and Religion* provides the first truly global scan of contemporary issues and debates around the world regarding the relationship(s) between the state, schools and religion. Organized around specific contested issues - from whether mindfulness should be practised in schools, to appropriate and inappropriate religious attire in schools, to long-term battles about evolution, sexuality, and race, to public funding - Fraser-Pearce and Fraser carefully curate chapters by leading experts exploring these matters and others in a diverse range of national settings. *The Bloomsbury Handbook of Schools and Religion* offer a refreshingly new international perspective.

48 J – FRUGANTI, Lorenzo, **Il velo nelle scuole europee**, *Il Mulino*, vol. 74, n. 3, 2025, pp. 132-140. L'eterogeneità del quadro normativo e giurisprudenziale in seno alle istituzioni europee ha contribuito all'adozione di un'ampia varietà di misure, influenzate dalle rispettive tradizioni culturali, dalle sensibilità sociali e dagli ordinamenti costituzionali. Sebbene il concetto di 'integrazione' non abbia una definizione universalmente condivisa, si può sostenere che Francia, Germania e Regno Unito incarnino tre modelli distinti, situati lungo un *continuum* che va dall'assimilazione al multiculturalismo. Mentre la Francia rappresenta per antonomasia un modello di integrazione assimilazionista (seppure in crisi), fondato sulla repubblicana *laïcité*, il Regno Unito ha fatto propria, almeno per alcuni anni, una strategia politica 'multiculturale', basata sul riconoscimento di diritti collettivi ai membri di certi gruppi. In posizione intermedia si colloca il modello tedesco, caratterizzato da una regolamentazione differenziata a livello federale.

49 B – FUGLSETH, Kåre S., Ina ter Avest, Geir Skeie (Hrsg.), **A pluralist We in religious education. Old narratives in new contexts**, Waxmann 2025, 270 Seiten - <https://www.waxmann.com/buecher/A-Pluralist-We-in-R eligious-Education> - This volume is the result of a conference held at Nord University, Bodø, Norway, by a group of scholars (ENRECA) focusing on religious and value education, particularly religious plurality and diversity in Europe. The publication explores the complex issue of religious identity formation in the 21st century, addressing the intersectional nature of identity through different narratives. The contributions in this volume address issues of contextualisation by discussing how narratives of different kinds can be part of educational processes. Contexts in general are difficult to grasp and to deal with theoretically without examples. Even in research, where narratives and their different interpretations are central, there is often a need for exemplification in case studies. The use and study of narratives for specific pedagogical, political and ethical purposes are manifold, as this volume shows. This volume includes discussions on the educational challenges of a multi-religious Europe, interreligious dialogue, and perspectives from different religious traditions, including contributions from South African and Turkish/Muslim scholars.

50 R - GALINDO GONZÁLEZ, Pedro de Jesus & Rubio González, Leidy Isabel (2025), **La enseñanza de la educación religiosa escolar en el marco de la educación para la paz**, *Ciencia Latina Revista Científica Multidisciplinar*, 9(4), 1954-1967. https://doi.org/10.37811/cl_rcm.v9i4.18741 - Este artículo tiene como objetivo establecer la enseñanza de la ERE en el marco de la educación para la paz, en los estudiantes de grado sexto de la Institución Educativa Integrado Joaquín González, Boyacá-Colombia. Investigación realizada en el año 2019 desde un estudio de casos con enfoque crítico. Se tomó una muestra de 20 estudiantes con edades entre los 10 y 12 años provenientes de zonas urbanas y rurales con estratos socioeconómicos bajos. Para la obtención de resultados, fue necesario diseñar y aplicar un pre-test y un primer cuestionario, un post test y un segundo cuestionario. Finalmente, una clase teórico-didáctica sobre el concepto de hombre y su incidencia en la ERE dentro del marco de la educación para la paz, instrumentos que fueron validados por expertos. Se concluye que la ERE, brinda una serie de competencias ciudadanas que le permite al estudiante tener una conciencia crítica frente a las distintas problemáticas y realidades sociales presentes en su entorno.

51 T – GALLAGHER, Christine, Lucinda Mosher, Axel Takacs (Eds.), **Interreligious studies and secondary education. Pedagogies and practices for living and learning in a religiously plural world**, Seton Hall University, Department of Religion, 2025 - <https://shu.elsevierpure.com/en/publications/interreligious-studies-and-secondary-education-pedagogies-and-pra/> - This book is a groundbreaking collection of essays exploring the role of interreligious studies in public, private, and parochial secondary education. The volume is divided into four parts: Theory, Practice, Religiously Affiliated School Settings, and Beyond Secondary Education. Contributors (including several alumni of the ICJS Teachers and Nonprofit and Civic Professionals Fellowships) offer insights into religious literacy, the impact of Christian privilege, and the transformative power of interfaith dialogue and experiential learning. Practical chapters present strategies for integrating interreligious studies into curricula, while others reflect on the unique challenges faced by faith-based institutions. The book also highlights youth-led initiatives outside traditional classrooms. Each chapter ends with a list of discussion questions. Our hope is that administrators, professional learning communities, teacher educators, and more can use these essays to begin conversations in their own schools.

52 B – GARELLI, Franco; Stefania Palmisano, **Le religioni nel mondo globale**, il Mulino 2025, pp. 394 - <https://www.mulino.it/> - Il panorama delle fedi nel mondo è oggi in rapida trasformazione. Il cristianesimo è ancora la religione con il maggior numero di fedeli, ma il suo baricentro va spostandosi sempre più verso il Sud del globo. Dal canto suo, l'islam, a dispetto delle divisioni intestine, continua a dominare in Medio Oriente, ma il suo polo più diffuso si trova nel continente asiatico, dove è in atto una difficile convivenza con le fedi storiche di quei popoli. L'ateismo e l'agnosticismo dilagano, ma il 75% della popolazione mondiale professa tuttora la propria appartenenza a una fede. Il volume fornisce le chiavi di lettura di questa realtà complessa, scandagliando nuovi approcci e mettendo in rapporto la domanda e l'offerta religiosa, nella consapevolezza che la religione, pur se ha minore presa sulle coscienze, svolge tuttora un ruolo pubblico di rilievo.

53 P – GARNETT, Nicole Stelle & María Paz Madrid, **Ecuador: Funding and regulation of private and faith-based schools: Education Law Project**, University of Notre Dame, The Law School, June 1, 2025, pp. 16 - <https://educationalpluralism.nd.edu/wp-content/uploads/2025/10/ND-Law-Faculty-Paper-Ecuador-ENGLISH-6.4.pdf> - This report is part of a research project that seeks to understand educational pluralism in Latin America by studying the government funding available for—and legal rules governing the operations of—privately operated elementary and secondary schools. Funding and autonomy are the twin legal levers of educational pluralism. This is because the extent of institutional pluralism in the education context is driven by two factors: First, which types of schools does the law require the government to fund (and at what level)? And second, to what extent does the law preserve the autonomy of schools (both funded and unfunded) to operate free from government control? In the United States, where private schools are relatively unregulated, debates about private and faith-based education have tended to focus on questions about government funding: How much, if any, should the government fund privately operated schools? In contrast, public funding of private schools has long been a feature of Latin American education policy. Perhaps as a result, education policy debates in Latin America tend to focus on the flip side of the pluralism coin: at is, on the degree of government control of private schools. After briefly describing the elementary and secondary education landscape in one Latin American country, each report then details the legal rules—statutes, regulations, and judicial decisions—that govern the funding and regulation of private and faith-based schools in that context. Read together, these reports shine light on understudied aspects of comparative education policy and highlight potential trade-offs between the funding and autonomy of non-governmental schools.

54 B – GELARDINI, Gabriella, Kåre S. Fuglseth, Per Jarle Bekken (Hrsg.), **Virtus et Humanitas: bridging virtues and values of Greco-Roman, Jewish, and Christian paideia**, Waxmann 2025, 700 Seiten. <https://www.waxmann.com/buecher/Virtus-et-Humanitas:-Bridging-Virtues-and-Values-of-Greco-Roman-Jewish-and-Christian-Paideia> - In an era marked by cultural fragmentation and ideological polarization, *Virtus et Humanitas* offers a thorough exploration of core themes in the ethical foundations of education. Drawing on ancient Greco-Roman, Jewish, and early Christian texts, the volume examines how classical notions of paideia—the cultivation of character and intellect—can bridge and inform present-day debates on values, virtues, and moral formation in (higher) education. This edited volume brings together forty-six scholars—renowned, established, and emerging—from classical and Jewish studies, philosophy, theology, and educational science to engage in an international and cross-disciplinary dialogue. The contributors investigate conceptual distinctions between values and virtues, the pedagogical role of narrative, and the relevance of religious and philosophical traditions in shaping educational ideals. The book advocates a pluralistic yet principled approach to value education—one that acknowledges historical complexity while addressing

contemporary challenges. Through critical engagement with ancient sources and modern pedagogical frameworks, *Virtus et Humanitas* invites educators and policymakers to reconsider the value dimensions of teaching and learning. This volume is essential reading for those interested in the intersection of history, ethics, and education, offering a compelling case for the continued relevance of classical thought in shaping the future of democratic and inclusive education.

55 J – GEORGIU, Alexandru (2025), **The use of technology in religion classes - a necessity in a contemporary society**, *Journal of Non-Formal and Digital Education*, 1(1), 40-43. DOI: <https://doi.org/10.63734/JNFDE.01.01.006> - This paper explores the essential role of integrating technology into contemporary RE, with a focus on Orthodox Christian instruction in Romania. The purpose is to examine how digital tools such as multimedia platforms, mobile applications, and interactive learning resources can increase student engagement and enhance the comprehension of religious content. A qualitative analysis is conducted using practical examples and pedagogical applications. The findings show that the use of technology can support both cognitive and spiritual development when applied judiciously. The article concludes that a balanced, reflective integration of digital tools can modernise faith-based education without compromising its spiritual depth.

56 C – GHAFFAR-KUCHER, Ameena, **What religion can teach us about schooling and citizenship-making in the 21st Century**, in: Kristy Kelly, *Global Education. Linking Theory and Practice*, Emerald Publishing Limited 2025, s.i.p. - <https://doi.org/10.1108/978-1-80117-624-820251007> - In this chapter, I argue that educational researchers must pay more attention to religion. Religion remains a potent force in the everyday experiences of many people around the world, influencing everyday decisions and choices – including those related to education. Further, the past few decades have shown a resurgence of religion and hence religiosity, which has implications for schooling and citizenship-making in both secular and nonsecular countries, and especially in pluralistic societies. I argue for a broader and more flexible rendering of religiosity to examine the seeming increase in religiosity in all aspects of life – from the mundane to the political, and especially in schooling, where religion and religiosity gain a particular kind of significance. How schools are preparing students for life in (multi)religious societies is an issue educational researchers and practitioners cannot afford to ignore. Understanding what religion means to various communities is essential to providing the kind of education capable of fostering a pluralistic and just society.

57 R – GIFT, Ozokoje C., & Farjani, Mustafa (2025), **Developing multicultural religious competence in teachers through reflective seminars in Nigeria**, *Al-Insyiroh: Jurnal Studi Keislaman*, 11(2), 292–307. <https://doi.org/10.35309/alinsyiroh.v11i2.491> - This study explores the impact of a reflective-based seminar in enhancing religious multicultural competencies among pre-service teachers in Nigeria. The purpose of the research is to examine whether a seminar focused on religious identity and interfaith dialogue can improve pre-service teachers' Cultural Competence and beliefs about fostering religious harmony in educational settings. A total of 70 pre-service teachers from various teacher training institutions in Nigeria participated in the study. The participants were divided into an intervention group, which attended a reflective seminar, and a control group that received traditional diversity training. The research used both quantitative and qualitative methods, with the intervention group showing significant improvements in Cultural Competence, attitudes towards religious diversity, and awareness of stereotypes. Qualitative findings also revealed that participants gained greater self-awareness, developed strategies for promoting inclusivity, and reported challenges in implementing the learned strategies in real-world classroom settings. The study concludes that reflective-based seminars are effective in enhancing religious multicultural competence among future educators, providing a practical framework for integrating such training into teacher education programs in Nigeria. These seminars can play a crucial role in shaping inclusive learning environments by equipping teachers with the skills necessary to manage religious diversity in the classroom and offer valuable policy recommendations for improving teacher preparation in diverse educational contexts.

58 J – GILLETT-SWAN, Jenna; Chiara Carla Monta & Rachel Shanks (2025), **A systematic review of definitions of rights education for children: Children's rights education (CRE), children's human rights education (CHRE), and other rights education subtypes**, *Review of Education* Vol. 13, Issue 3, December 2025, e70104 - <https://doi.org/10.1002/rev3.70104> - For those working in the field of rights education, there is a broad understanding of what rights education encompasses and why it is significant, but there do not appear to be any agreed definitions of subtypes of rights education aside from human rights education (HRE) (which itself is contested). This lack of conceptual clarity makes it difficult to be certain that what is being delivered

within a 'rights education' framework fulfils its obligations. To address this gap, this systematic review sought to understand how rights education for children has been defined in existing academic research. This review used seminal philosopher H.W.B. Joseph's rules for defining terms and an assessment was made of each definition against these rules. Findings confirm that few of the papers incorporate a specific definition of rights education for children, or its subtypes, such as children's rights education (CRE) or children's human rights education (CHRE). The analyses conducted in this article point to the need for definitional clarity for each of the terms CRE, CHRE and rights education for children. As a way forward, a definition of rights education for children is proposed as an overarching term positioned within international human rights law, which encompasses several specific subtypes that each use a different international human rights text to anchor its content, methods, approach and rationale. A new set of criteria to devise and assess definitions is also provided.

59 J – GLANZER, Perry L., & Jamir, Anunbla (2025), **Australian Christian higher education: a comparative case study**, *Christian Higher Education*, 24 (5), 449–467. <https://doi.org/10.1080/15363759.2025.2533123> - Within the context of a rapidly shifting landscape for Christian higher education in Australia, this article employs a collective case study approach to explore the unique and shared challenges and opportunities present for eight Australian institutions. Common challenges included the country's minority Christian culture, the relative newness of Christian higher education in a highly centralized education system, and the lack of cocurricular requirements at non-residential campuses. Common opportunities included the social stability and accountability brought about by commuter students' proximities to their home churches, a strongly Christian K–12 education system, and the need for Christian graduates to fill roles for workers in predominantly Christian health and social welfare work settings. Moreover, leaders recognized the benefits and promised efficiencies of collaboration via joint ventures. Following this collective analysis, findings are presented from the case analyses of individual institutions. Finally, a concluding discussion analyses the accomplishments of Christian educators in Australia and focuses on what Christian educators and leaders in other countries and contexts might learn from the successes of this young Australian sector.

60 B – GORDON, Floralba del Rocío Aguilar y Javier Collado Ruano (Coordinadores), **Filosofía, ética y educación para la ciudadanía en la era digital**, Edición Abya-Yala, Universidad Politécnica Salesiana, Quito 2025, pp. 442 - DOI: <https://doi.org/10.17163/abyaups.119> - [...] En conjunto, la obra ofrece un análisis riguroso de los retos y oportunidades que enfrenta la educación en el siglo XXI; plantea la necesidad de entender a la educación como una herramienta para el cambio, como una práctica que promueve el desarrollo del pensamiento crítico, el respeto por lo diverso y la capacidad para actuar éticamente en los nuevos escenarios. Los autores se proponen un replanteamiento de las bases filosóficas y éticas de la educación, y a su vez, invitan a una reflexión sobre el papel de los docentes y de las instituciones educativas en la transformación social. Este libro es, en última instancia, una invitación a repensar y reimaginar la educación desde sus raíces, a cuestionar nuestras prácticas y a comprometernos con una educación que no solo responda a las demandas instrumentales del mercado o a los avances tecnológicos, sino que también contribuya con la formación de seres humanos plenos, conscientes y solidarios. En la era digital, donde las relaciones y las identidades se construyen de formas que antes eran inimaginables, la educación requiere adoptar una postura crítica y humanista que le permita adaptarse a las nuevas realidades sin perder de vista los valores y principios que son fundamentales para la vida en sociedad (pág. 12).

61 J – GRAU CALLIZO, Ignasi (2025), **The right to education in a pluralistic world: balancing the pluralistic approach of the right to education and minimum requirements**, *Frontiers in Education*, 11 July 2025, Volume 10, 2025 - <https://doi.org/10.3389/feduc.2025.1616074> - The core of the right to education lies in its ability to foster the full development of the human personality, as recognized by international human rights treaties. Education is not merely a political or economic tool, but a fundamental human right that enables human beings to engage with the shared cultural, moral, and social achievements of society. In a pluralistic world, where cultural identities are diverse, the right to education must balance the cultural identity with the need for common knowledge and understanding. This balance cannot be achieved without a partnership of trust between families and public authorities through the establishment of human rights based minimum educational standards.

62 J – GRIERA, María del Mar, **Después del monopolio católico: religión, espiritualidad y ateísmo en la España contemporánea**, *Cuestiones de Pluralismo*, Vol. 5, n. 2 (2do semestre de 2025) - <https://doi.org/10.58428/GNQ9150> - España ya no es un país de mayoría católica. Tampoco es un país completamente secularizado. Los matices son fundamentales para entender las transformaciones que ha vivido la sociedad en

términos de religión durante las últimas décadas. El *Barómetro sobre Religión y Creencias* en España nos ofrece pistas para identificar y analizar los principales cambios en este ámbito. “[...]En términos de educación católica, de transmisión explícita de la fe, también ha habido una caída muy notable. Así, si un 87% de la población encuestada afirma haber cursado la asignatura de religión, hoy sólo un 39% inscribe o inscribiría a sus hijos en ella. De forma similar, si un 50% afirma haber asistido a escuelas con ideario religioso, hoy sólo el 30% lleva o llevaría a sus hijos a este tipo de escuela”.

63 J - GRIZĀNE, M. (2025), Old Believer religious education in Latvia in the 1920s and 2020s, *Religious Education*, 120(1), 44–57. <https://doi.org/10.1080/00344087.2025.2460323> - Focusing on Old Believers in Latvia, this article examines the problem of integrating the educational traditions of a religious minority into the national education system. State support for religious activities during the 1920s and 1930s made it possible to implement a training program at schools and to use non-formal education by public organizations. Nowadays religious education among Latvian Old Believers has become completely dependent on the initiatives of the community and is not an integral part of school education. Public and private (family) education has been crucial in the survival of the Old Believer community and development of its identity.

64 J – GU, Jahyun and Juhwan Kim, Enhancing school safety frameworks through religious education: developing a curriculum framework for teaching about world religions in general education, *Religions* 2025, 16(11), 1465; <https://doi.org/10.3390/rel16111465> - Current school safety frameworks in South Korea concentrate on physical and infrastructure-related risks (e.g., natural disasters, traffic accidents, and facility management), overlooking safety challenges that emerge from the gradual multicultural transition of Korean society. This work attempts to address this critical gap in school safety frameworks. To do so, we first examine how issues related to increasing religious diversity in South Korea create safety challenges. Through our examination of specific cases in university settings, we demonstrate not only that these issues manifest as sociocultural challenges extending beyond the physical risks that current frameworks prioritize, but also that higher education institutions lack adequate institutional responses. Based on this analysis, we develop a curriculum framework for teaching about world religions in general education as an institutional approach to these challenges. By engaging with the concept of religion alongside various religious traditions and discourses, this curriculum aims to develop students' religious literacy—a competency for better understanding and navigating complex religious and cultural dynamics in daily life. With this curriculum, we suggest an effective way to enhance current school safety frameworks through RE that is essential for addressing the challenges entwined deeply with the sociocultural transition in South Korea. In doing so, we also highlight that religion continues to maintain significant influence in contemporary Korean society, contrary to widespread assumptions that undermine its ongoing roles and impact.

65 R – GUZMÁN-POZO, Carlos; Schoeps, K.; Montoya-Castilla, I.; & Gil-Gómez, J.-A. (2025), Impacto de la inteligencia emocional y del clima escolar sobre el bienestar subjetivo y los síntomas emocionales en la adolescencia, Universidad de Navarra, *Estudios Sobre Educación*, 49, 59-77. <https://doi.org/10.15581/004.49.003> - La adolescencia es una etapa de cambios que pueden afectar a la salud mental si no se gestionan adecuadamente. Desarrollar habilidades de inteligencia emocional ayuda a experimentar mayor bienestar y menos síntomas emocionales. Resulta de especial interés el papel que juega el clima en el aula para fomentar estos recursos en el contexto escolar. La presente investigación examina la asociación entre la inteligencia emocional, la sintomatología emocional y el bienestar subjetivo, considerando el rol mediador del clima escolar. Participaron 356 adolescentes entre los 12 y 16 años ($M= 13,52$; 58% mujeres) que contestaron los siguientes instrumentos de auto-informe: Trait-Meta-Mood-Scale, Escala de Satisfacción con la Vida, Cuestionario para Evaluar Clima Social del Centro Escolar, Escala de Experiencias Positivas y Negativas, Escala de Depresión, Ansiedad y Estrés para Jóvenes. Los resultados mostraron que niveles elevados de inteligencia emocional, unidos a un clima escolar favorable, tienen un impacto positivo en el bienestar subjetivo e influyen negativamente en los síntomas de depresión, ansiedad y estrés. Por ello, estos resultados aportan datos relevantes para el diseño de programas que promueven el bienestar emocional en adolescentes.

66 J – HARIS, Muhammad & Hidayatul Mufidah, Implementation of civic education in increasing religious tolerance in elementary schools in the 21st century, *Athena: Journal of Social, Culture and Society* Vol. 3, nr 1, 2025, pp. 468-475 - DOI: <https://doi.org/10.58905/athena.v3i1.388> - In the era of increasing globalization, the diversity of cultures and religions in Indonesia presents significant challenges for the education system. Religious tolerance, a crucial aspect of fostering a harmonious and civilized society, must be instilled from an early age. Civic Education (PKn) at the elementary school level plays a key role in this process, as its

curriculum aims to cultivate responsible citizens who respect differences and can coexist peacefully with others of varied backgrounds. Despite various policies and programs aimed at promoting tolerance, incidents of intolerance among youth persist, indicating that current educational approaches may not be fully effective. This research seeks to evaluate and analyse the implementation of PKn in enhancing religious tolerance at the elementary school level, focusing on teaching methods and student engagement. Using a literature review with a critical analysis approach, the study examines books, journal articles, research reports, and policy documents related to PKn and religious tolerance. The findings reveal that PKn is effective in instilling tolerance values, though challenges such as inadequate teacher training and resource limitations hinder its full potential. The study concludes with recommendations for improving PKn implementation to better address the needs of the 21st century, emphasizing the need for a collaborative effort among government, schools, and families to support a more inclusive educational environment. This research underscores the importance of refining PKn practices and offers a foundation for future studies on civic education and religious tolerance.

67 T – HAYNES, Charles (2025), **Religion and public schools: a First Amendment Guide**, *Religion & Education*, 52(1–2), 12–25. <https://doi.org/10.1080/15507394.2025.2473809> - This guide addresses frequently asked questions about issues concerning religion in K-12 public schools. The answers are intended to reflect current law as interpreted by the U.S. Supreme Court and represent broad agreement among many religious, civil liberties and educational groups about the state of the law concerning religion in public schools. The guide is not intended to render legal advice on specific legal questions; it is designed to give general information about the place of religion in public schools. If users of the guide have specific legal questions, the services of a qualified, licensed attorney in your jurisdiction should be sought. Public school educators seeking legal advice are encouraged to contact the school board attorney for their school district.

68 T – HEINZMANN, Richard; Peter ANTES; Martin Thurner; Muala Selçuk; and Alis Albayrak (Eds), **Dictionary of Encounter. Basic terms in Christianity and Islam**, Brill 2025, e-Book & Hardback, pp. 540 -<https://brill.com/edcollbook-oa/title/70770?language=en&srslid=AfmBOoolg-D7gv4YNEmL9ecyhum577otYuqUCWlhi83kVXNIOo5Sk1EV> - The *Dictionary of Encounter* juxtaposes Christian and Muslim views of their own respective religions. Theologians from Germany and Turkey explain the basic concepts of their religions, presenting them side by side and thus inviting readers to better understand their own and other religions. It is an indispensable guide for Christians and Muslims living together in a pluralistic, democratic society. In its pursuit of improving interreligious dialogue, the Eugen Biser Foundation has joined with Ankara University to develop a foundational tool for the advancement of Christian-Islamic understanding.

69 J – HELLER, Thomas, **Aufbruch in neue Zeiten und Räume. Die Findung und Qualifizierung von Lehrpersonen für den Religionsunterricht gemäß Art. 7.3 GG in Ostdeutschland vom Anfang der 1990er bis zur Mitte der 2000er Jahre**, *Theo-Web: Zeitschrift für Religionspädagogik* 24 (2025) 1, S. 104-122 - URN: urn:nbn:de:0111-pedocs-343186 - DOI:10.25656/01:34318; 10.58069/theow.2025.1.47 - Nach der Friedlichen Revolution und dem Beitritt der DDR zum Geltungsbereich des Grundgesetzes wurde Religionsunterricht gemäß Art. 7.3 GG in den meisten ostdeutschen Bundesländern (wieder) eingeführt. Diese Umbruchssituation war mit einem erheblichen Lehrkräftemangel verbunden: Für das Fach mußten tausende Lehrpersonen gefunden und qualifiziert werden. Der Beitrag skizziert vor diesem Hintergrund die Herausforderungen, mit denen die Aus- und Weiterbildungen von Lehrpersonen für den RU nach 1989/90 konfrontiert waren, und stellt die vollzogenen Findungen und Qualifizierungen von Religionslehrkräften vom Anfang der 1990er bis zur Mitte der 2000er Jahre vor. Weiterhin wird erörtert, ob und ggf. welche Hinweise sich aus den dargestellten zeitgeschichtlichen Entwicklungen für die aktuelle Situation des Lehrkräftemangels ableiten lassen.

70 J – HEMMING, Peter J. (2025), **Reflecting on research impact: diversity of religion and belief in primary schools in England and Wales**, *Journal of Beliefs & Values*, 46(1), 115–130. <https://doi.org/10.1080/13617672.2023.2267926> - The relationship between research, policy and practice in the field of education has long been the focus of much discussion and debate. In the UK context, the growing weight attributed to research impact in the Research Excellence Framework has further intensified interest in how academics can promote the application of their research in non-academic contexts. There are relatively few existing publications that document research impact activities relating to religion and education, highlighting the potential to further explore processes of engagement, knowledge-exchange and research application within this subfield. This article provides a reflective account of a knowledge-exchange and impact project on diversity of religion and belief in primary schools in England and Wales, along with findings from an online survey that aimed to evaluate its impact. The data presented provides evidence for moderate success in meeting

the project's goals, alongside signposts for other researchers wishing to engage in impact activities on comparable topics and in similar educational contexts.

71 R – HJELM, Titus, Äystö, T., & Karimi, Z. (2025), Religious literacy and its discontents: a critical review, *Religion*, 1–29. <https://doi.org/10.1080/0048721X.2025.2602592> - Religious literacy (RL) is a 'hot' topic in twenty-first century study of religion and more broadly. But what do we talk about when we talk about RL? To answer this question, we conducted a systematic review of English-language scholarly publications from 1989 to 2023 that utilize the concept ($n=233$). Much of the discussion is best characterized as ideological-normative: RL is claimed to be the answer to multiple social challenges arising from religious diversity and there is an overwhelming consensus that we need more RL. We conclude that whatever the ethical grounds for promoting RL, the concept is severely understudied empirically. Most importantly, the common claim that knowledge and understanding of religious traditions increases tolerance and acceptance of religious diversity is virtually unexamined. As conclusion, we argue that before promoting it, scholarship should empirically assess whether the claims about RL are viable to begin with.

72 J – HOFFMANN, Anja (2025), Religious freedom without freedom of speech? A negative trend at European universities, *International Journal of Religious Freedom* vol.18, nr. 1(2025) -<https://doi.org/10.59484/TBHI6954> - Previous research has demonstrated that the labelling of Christian beliefs on controversial issues as "offensive" or "hate speech" has a chilling effect on freedom of expression and religion. Building on these findings and on recent studies of free speech at universities, the present paper examines Christian self-censorship in the university context and confirms that Christian students are particularly prone to censor their views out of fear of negative consequences or being seen as offensive. One cause of this problem is secular intolerance at universities, which has far-reaching consequences for society as a whole and requires effective remedies.

73 J – HOLMES, Wayne, AI, education, and children's rights, *Frontiers in Education*, 25 November 2025 Volume 10 - 2025 | <https://doi.org/10.3389/feduc.2025.1656736> - Artificial Intelligence (AI) systems are increasingly being used in education. However, the impact that these AI systems are having on children's rights is mostly overlooked. This paper aims to further a discussion around that omission. Having first explored how AI is distinct from other digital technologies (because its mimicry of human behaviours leads to misconceptions about its capabilities), the paper introduces the United Nations Convention on the Rights of the Child (UNCRC), which establishes key rights for children: the rights to education, dignity, autonomy, privacy, and protection from discrimination and from economic exploitation. Each of these rights are then considered in turn, focusing on how AI systems are complicating things. For example, AI systems lack the empathy and intuition of human teachers, risking the undermining of children's dignity; while the exploitation of children's data by commercial AI developers means that children are working as unpaid labour. The paper concludes by arguing that more ethical research is needed to understand AI's impact on children's cognitive development and rights; while policymakers, educators, and developers must prioritise children's rights and well-being over the contested benefits of AI, to ensure full alignment with children's rights principles.

74 B – HUAYTA LIMA, Santos Victoriano; Andrés Walter Ajalcriña Ormeño, El desarrollo personal de los estudiantes desde el área de educación religiosa, Trabajo académico para optar el título de segunda especialidad en filosofía y religión, Universidad católica Sedes Sapientiae, Lima Perú, 2025, pp. 44 -<https://repositorio.ucss.edu.pe/backend/api/core/bitstreams/bc0847d6-e6ea-403e-9d1e-abca890fdace/content> La educación religiosa (ERE) desempeña un papel fundamental en la formación integral de los estudiantes de nivel secundario, promoviendo competencias que abarcan dimensiones éticas, espirituales, emocionales y sociales. Este estudio aborda la relación entre la ERE y el desarrollo personal, y cómo esta área contribuye a la construcción de una identidad crítica y solidaria, al fortalecimiento de valores y al compromiso con el bienestar colectivo. A través del análisis teórico y normativo basado en el Currículo Nacional de la Educación Básica (CNEB) y diversas investigaciones, se identifica el impacto positivo de la ERE en el respeto por la diversidad cultural y religiosa, el fortalecimiento de las habilidades socioemocionales y la promoción de proyectos de vida con propósito. La investigación también resalta la importancia de estrategias pedagógicas como el aprendizaje-servicio y los círculos de reflexión, que vinculan los valores religiosos con acciones prácticas en la comunidad. Se concluye que la ERE no solo transforma la experiencia educativa, sino que también prepara a los estudiantes para enfrentar los desafíos de una sociedad multicultural, fomentando una ciudadanía ética y comprometida.

75 R – HUSSER, Anne-Claire et Émilie Pontanier (2025), Que faire des appartenances religieuses ? Une déclinaison réunionnaise du modèle français d'éducation à la citoyenneté, *Éthique en éducation et en formation*, numéro 18, été 2025, pp. 129–153 - <https://www.erudit.org/fr/revues/ethiqueedufor/2025-n18-ethiqueedufor010413/1121544ar/> - L'article propose d'examiner la manière dont la diversité religieuse est catégorisée, problématisée et traitée pédagogiquement dans le cadre de l'actuel curriculum d'éducation à la citoyenneté en France, et la façon dont sa mise en œuvre est déclinée à La Réunion. Pour ce faire, l'analyse s'appuie d'une part sur les programmes d'enseignement moral et civique de l'école, du collège et du lycée (2015, 2018) ainsi que sur les textes de cadrage relatifs à la mise en œuvre du parcours citoyen, et d'autre part, sur les résultats d'une enquête empirique réalisée entre 2021 et 2024 auprès de 24 professionnels de l'éducation nationale (professeurs et personnel de la vie scolaire). Ont été recueillies 78 situations de travail rattachées à l'EMC, à la laïcité et au religieux dans des collèges et des lycées publics de La Réunion. L'objectif est d'identifier dans quelle mesure la mise en œuvre de l'enseignement moral et civique (EMC) à La Réunion fait apparaître un modèle de citoyenneté distant du modèle jacobin, voire multiculturaliste.

76 C – IRVING, Andrew J. M., Cultural heritage as a concept in Religious Studies: paradox and contradiction. In: J. Ulph, S. Vigneron, & A. Maget Domincé (Eds.), *Research Handbook on Art, Culture, and Heritage*, Edward Elgar Publishing 2026, pp. 32 - <https://research.rug.nl/en/publications/cultural-heritage-as-a-concept-in-religious-studies-paradox-and-c/> - This chapter address the concept of cultural heritage from the perspective of religious studies. Though 'religious' heritage and heritage of 'spiritual interest' are features of international and national heritage lists, specific protocols and principles that might govern and guide the handling of religious heritage have proven slow to develop. This tardiness can be attributed to shifting uses of the term 'religious' in various instructions and conventions, and, on the other, to biased presuppositions about the nature of 'religion' as such. Secondly, much contemporary scholarship on heritage and religion presumes an inherent tension between religious communities and secular heritage practices, that tends to favour the understanding of religion of the dominant group and may not apply in non-European/North American contexts. The chapter concludes with considerations of 'living heritage practices' within communities as a key aspect of religious heritage.

77 R – IVAȘCU, Anca-Cristina and Dorin Opris, Religious education in the preschool multi-confessional space. A parental perspective, *Revista Romaneasca Pentru Educatie Multidimensională*, 17(4), 431-457. <https://doi.org/10.18662/rrem/17.4/1063> - This study explores the perceptions of parents in Romania on the importance of RE at pre-school level and identifies the main challenges related to its implementation in kindergartens. Theoretical foundation starts from international research supporting the onset of RE at an early age, given the benefits on the moral, emotional and social development of children. The research was carried out during Dec. 2024-April 2025, through an online survey of 564 parents of preschoolers. The data were analysed according to socio-demographic and socio-cultural variables, and the results show significant support for the introduction of an optional religion in kindergarten, with statistically significant difference in favour of parents from more numerous families and from Protestant/neo-protestant confessions. Moral motivation was prioritized over other types of motivations (religious or educational-cultural). The main difficulties identified are related to religious diversity and the adaptation of religious content in multicultural contexts. The conclusions support the need for a flexible, inclusive and contextualised approach to RE at preschool age.

78 J - JUNAIDI, Tanshizil, S. W., & Komalasari, K. (2025), Tracking the evolution of citizenship and religious education studies: a bibliometric analysis (2015–2025), *British Journal of Religious Education*, 1–18. <https://doi.org/10.1080/01416200.2025.2595644> - This study conducts a bibliometric analysis of Citizenship Education and RE research published between 2015 and 2025 to map their intellectual evolution, thematic interconnections, and global research dynamics. Using data retrieved from the Scopus database, 32 peer-reviewed journal articles were analysed through VOSviewer to examine publication trends, citation patterns, collaboration networks, and keyword co-occurrences. The results reveal a steady increase in scholarly attention, with 2023 marking the peak of publication activity. European countries, particularly the Netherlands, lead in research productivity, while Israel and the UK demonstrate strong citation impact and collaboration. 'Citizenship Education' and 'Religious Education' emerge as core thematic hubs, frequently associated with democracy, Islam, curriculum, and policy. Findings indicate a growing shift towards contextual, interdisciplinary, and policy-oriented studies that link civic engagement with moral and spiritual education. However, the study is limited to Scopus and English-language publications, suggesting the need for broader database integration and qualitative analyses. Overall, this research offers insights for educators and

policymakers seeking to promote inclusive, democratic, and values-based education through the integration of civic and religious learning.

79 J – KAPINDE, Stephen A. (2025), ‘Mixing religious logics in peacebuilding’: an integrated interfaith approach to counter-violent extremism in Kenya, *Theologia Viatorum* 49(1), a295. <https://doi.org/10.4102/tv.v49i1.295> - International discourses on counter-violent extremism (CVE) have been characterised by ‘liberal notions’ that view religion as problematic in addressing global peace and security. In the liberalisation of conflict, scholars have underestimated the potential of religion and interreligious actors as ‘viable agents to conflict transformation’ particularly in Kenya’s CVE architecture that is more militaristic in approach. This essentially leaves little space for nonstate actors’ engagement, including interfaith actors in peacebuilding and prevention of violent extremism (VE). Using grounded theory and adopting an integrated but multidimensional approach, this article seeks to systematically explore the interfaith initiatives (IFI) to VE in the Kenyan context. The article narrows down to the Coast Interfaith Council of Clerics of Kenya (CICC-K) as an empirical case to understand how the integration of belief-oriented approaches (religious knowledge, ideas, beliefs, values and attitudes) can help in the prevention of VE both at the local and national levels. This is of significance considering that different interfaith groups have increased their social engagement in peacebuilding but with less collaboration with the state, which leads eventually to less impact on CVE and deradicalisation.

80 R – KAUR, Navedeep, Building faith: the relationships between materials, form, and worship in pre-industrial religious architecture, *Current Research in Ecological and Social Psychology*, Volume 9, 2025, 100231 - <https://doi.org/10.1016/j.cresp.2025.100231> - Religious structures have traditionally been seen as reflections of beliefs and practices, yet their design may also shape religious behaviour and thought. This study investigates how local materials are related to the architecture and associated practices of pre-industrial religious structures, using data from the Database of Religious History (DRH) and additional coding of 121 sites. Results reveal that malleable materials like plaster and clay are linked to curved roofs, while wood is associated with larger structures. Larger buildings were more likely to support communal worship, whereas curved roofs were negatively associated with individual worship. Path analyses suggest that the relationship between materials and religious practices is accounted for by the architectural features, such as size and roof type, that those materials afford. Though correlational in nature, the findings illustrate a potential role of material constraints in shaping religious architecture and practices, as well as the embeddedness of religious life in its material and spatial context.

81 R - KHAYAT, Mostafa, et al. (2025), Trends in religious ethics and morality research: a bibliometric analysis (2015-2025) with an educational approach, *Cadernos de Educação Tecnologia e Sociedade*, 18 (se3), 173-182 - <https://doi.org/10.14571/brajets.v17.nse3.173-182> - Ethics are considered essential elements in developing a healthy society. The relationship between religion and morality is increasingly relevant in contemporary ethical discussions. However, despite the growing body of literature, a comprehensive analysis of emerging themes and trends in religion and morality research is either lacking or inadequate. Therefore, this study focuses on a ten-year bibliometric analysis of 1827 research articles on religious ethics and morality using “religion” and “morality” as keywords. An internet-based search was performed to locate recent and relevant articles published between 2015 and 2025 from the Web of Science database. The dataset reveals research quality and productivity during the period, particularly influence and collaboration patterns. The analysis includes contributions from 5231 authors. A total of 566 of these documents are single-authored. On average, each document features 3.1 co-authors, suggesting collaborative efforts among researchers. 20.10% of these documents are internationally co-authored, which reveals a degree of global collaboration. The outcomes show a projected growth in publication frequencies through 2025. The analysis revealed a growing recognition of the need for inclusivity and multidisciplinary approaches to ethics and morality research. The study also indicates a rise in the frequency of articles addressing psychological factors and moral obligations. Additionally, this study reveals an increased focus on healthcare ethics, gender dynamics, and social values. This study could be a valuable resource for educators and researchers aiming to develop a comprehensive framework for integrating religious ethics into moral development.

82 J – KICIŃSKI, Andrzej and Marcin Piotr Bider, Orthodox religion teaching in a public school in the Greek republic. Law and education perspective, *Teka Komisji Prawniczej PAN Oddział w Lublinie* vol. XVIII, 2025, no. 2, pp. 671–682 - <https://doi.org/10.32084/tkp.10195> - Teaching Orthodox religion in schools in the Hellenic Republic is compulsory and has firm legal foundations as well as original educational solutions within the European Union. The subject of this analysis are constitutional norms, laws, regulations and relevant

literature. The article presents the religious demographics, denominational relations in the Hellenic Republic, constitutional foundations of RE, freedom of conscience and religion, the legal status of teachers, the structure of education, and curriculum. RE includes both catechetical and religious studies elements, with emphasis on the latter. The Greek legal system protects religious and ethical dialogue, which guarantees pupils the right to exercise freedom and conscience. This is expressed in the possibility for pupils to obtain exemption from compulsory participation in religion classes. Although the current multiculturalism of Greek society and globalization mean that the denominational nature of RE is met with criticism, the link between teaching the Orthodox religion and education remains strong and is generally accepted by Greek society.

83 R – KOCH, Anne & Karsten Lehmann (2025), Between local culture, leisure activity, and nonreligion – the individual constructions of religion by adolescents in rural Austria, *Religion*, 1–18 - <https://doi.org/10.1080/0048721X.2025.2468239> - The article presents a four-fold typology of adolescent constructions of religion in rural Austria. At first, it identifies the major types of 'religion as part of local culture' and 'religion as leisure activity' that dominate group discussions among adolescents. In addition, the article identifies two marginal types of 'explicit nonreligion' and 'highly individualized religion' that dominate the individual constructions of religion by some of those adolescents. These typological considerations are based upon empirical data from the *transmission* research consortium on the constructions of religion by Austrian rural youth. Within the course of three years (2020–23) the consortium undertook and analysed 15 group discussions with adolescents from Alevi, Sunni, Catholic, Protestant, and Secular backgrounds. The comparative analyses are in the tradition of the Documentary Method. They lead to an intersectional analysis of the dynamics of adolescents within the religiously pluralized (but still largely hegemonic Catholic) Austrian context.

84 J - KHOO, Ying Hooi (2025), Religion, human rights, and educational paradigms in Southeast Asia: insights from the Malaysian context. *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2025.2567280> - The interplay between universal human rights principles and the intrinsic values of religious beliefs presents complex challenges and nuanced dynamics. This study explores how religious beliefs and practices shape the substance and implementation of human rights education (HRE) in Southeast Asia. With HRE taking varied forms across the region reflecting diverse political contexts, cultural norms, and development disparities, this paper focuses specifically on Malaysia. This paper seeks to answer to what extent does religion influence the delivery and framing of HRE in Malaysia's educational system, a country characterised by ethnic diversity and a multiracial composition. Drawing primarily on secondary sources and selected policy documents, this paper explores how Islamic Education for Muslim students, Moral Education for non-Muslims, and the irregular implementation of Civic Education intersect with HRE aims. The juxtaposition of these elements provides a backdrop that enhances our understanding of the complex relationship between human rights, religious beliefs, and education, thereby contributing to a deeper comprehension on the broader tensions and possibilities of advancing HRE in pluralistic and religiously diverse societies.

85 J – KOHL, Miriam Z. (2025), Religion and civic life: negotiating identities in pluralistic societies, *International Journal of Sociology Civics Research* vol. 01, nr 1, 2025 - https://www.sociologyresearchjournal.com/uploads/archives/20250911171712_4.pdf - In pluralistic societies, the interaction between religion and civic life is both complex and vital to the negotiation of multiple identities. Diverse religious beliefs coexist within democratic frameworks that demand both religious freedom and social cohesion. This article examines how religious identities influence civic participation, social trust, and democratic engagement, while also considering tensions and opportunities presented by religious pluralism. Drawing on global case studies and theoretical frameworks, it explores mechanisms by which religious communities contribute to civic life, challenges of inclusivity, and roles of interfaith dialogue and policy frameworks in fostering social harmony. The study emphasizes the importance of negotiating religious and civic identities to build resilient pluralistic democracies.

86 J – KOKRASHVILI, Khatuna The specifics of the religious education system in Georgia (Second half of the 19th century), *Caucasus Journal of Social Sciences*, 18(1), 331–346. <https://doi.org/10.62343/cjss.2025.278> - This article examines the specifics of the RE system in Georgia during the second half of the 19th century. Analysing historical, political, and educational dynamics demonstrates how RE functioned in the empire's border regions, particularly in Georgia, as a tool of cultural suppression, assimilation, and Russification. The research emphasizes the challenges faced by Georgian clergy and public figures under Russian policies; examines the interrelation among adaptation, education, and the preservation of cultural

heritage under colonial oppression; and showcases the resilience of Georgian identity despite systemic pressure on national culture and the native language. The RE system during the studied period reveals contradictions within the Russian church between modernisation and reactionary policies, with theological schools becoming a kind of battlefield. Georgian clergy, intellectuals, and students played a decisive role in ensuring that RE did not fully align with imperial objectives. Against the background of systemic violence, they used it as a platform to safeguard the Georgian language and cultural heritage. Thus, in Georgia during the second half of the 19th century, the dual role of the RE system was revealed: it served the policy of Russification and, at the same time, reflected the emergence and development of mechanisms for preserving Georgian identity within it. This duality enriches the narrative and illustrates the complexities of the historical moment.

87 J – KÖKTAŞ, Rumeysa, & Balc Ali (2025), Beyond direct contact: reconceptualising ‘acculturation’ in postcolonial Tunisia, *Third World Quarterly*, 46(7), 795–812. <https://doi.org/10.1080/01436597.2025.2511862> - This article introduces ‘postcolonial acculturation’, a novel framework challenging the traditional focus on direct intercultural contact in acculturation studies. Existing scholarship overlooks the enduring impact of colonial legacies on cultural identity formation in postcolonial societies. We argue that acculturation continues through the persistent influence of colonial cultural hegemony, even in the absence of direct control. ‘Postcolonial acculturation’ captures the complex processes by which former colonies navigate these legacies, recognising that colonial domination extended beyond physical control to shape psychological and epistemological landscapes. Through a case study of Habib Bourguiba’s nation-building policies in Tunisia, specifically in education and religion, we demonstrate how postcolonial acculturation provides a valuable lens for understanding cultural transformation in the postcolonial context. This article contributes to postcolonial theory by extending acculturation research beyond immediate interactions and arguing that postcolonial identities are formed within the enduring shadow of colonial paradigms. It also offers a new way of understanding cultural dynamics in postcolonial societies.

88 R – KOS, Živa and Veronika Tašner (2026), The relationship between education and religion in Slovenia in the context of increasing cultural diversity. Insights from a pilot study on the visibility of minority pupils, *Religions* 2026, 17(1), 27; <https://doi.org/10.3390/rel17010027> - online 26 Dec 2025 - This article examines the complex interplay between plurality and neutrality in Slovenian education in the context of increasing religious and cultural diversity associated with global migration. Drawing on a pilot study conducted with five primary school counsellors working in high-diversity school environments, it explores the tensions between the normative principles of plurality and neutrality and their practical implementation in everyday school life. The aim is to highlight the concrete challenges that schools and school staff encounter when addressing religious and cultural diversity. The pilot study shows that schools react differently to religious and cultural diversity, depending on the challenges faced by pupils, staff, school management and family-school co-operation. While the study included pupils from various religious backgrounds, only certain minority groups, particularly Muslim pupils, emerged as the minority group most clearly observed in the interviews. This visibility reflects the combination of cultural and religious differences from the majority and the more explicit demands these pupils and their families raised within the school context. In contrast, Orthodox Christian pupils were generally perceived as culturally and institutionally aligned with the majority population, and their practices (such as observing their New Year or other holidays) were accommodated by the existing school system without specific challenges. It also suggests that there are different understandings of how schools should teach neutrality and plurality beyond the official curriculum. The study identifies common challenges that schools face in relation to religious and cultural diversity, some of which are closely linked to the multicultural approach to education. The challenges identified are illustrated using Muslim pupils as an example of the minority group most prominently observed in the data, while acknowledging that other minority groups may experience different or less visible challenges. The findings are therefore limited to the context observed in this pilot study and cannot be generalised to all minority pupils in Slovenia.

89 B - KOTIRANTA, Matti, Freedom of speech and religion in the European Union, Granada: Comares, 2026, pp. 468 - <https://www.dykinson.com/libros/freedom-of-speech-and-religion-in-the-european-union/9791370330224/> - ¿Cómo deberían las sociedades democráticas equilibrar la libertad de expresión con la libertad de religión? Este libro ofrece una profunda exploración de esta cuestión, basándose en las discusiones y en la investigación comparada presentadas en la reunión de Joensuu/Koli de 2023 del Consorcio Europeo para la Investigación sobre Iglesia y Estado (ECCSR). El volumen examina el cambiante panorama jurídico y social en Europa, donde el multiculturalismo, la digitalización y el auge de la regulación del discurso de odio han redefinido los límites de los derechos fundamentales. A través de una estructura temática sistemática,

proporciona un análisis comparado de las legislaciones nacionales y de los principios constitucionales, abordando cuestiones tales como: la derogación histórica de las leyes de blasfemia y sus implicaciones contemporáneas; los marcos jurídicos para combatir el discurso de odio motivado por la religión; la interacción entre la libertad de expresión y las sensibilidades religiosas; los desafíos digitales a los derechos fundamentales y el discurso de odio en línea; el patrimonio cultural, la libertad artística y la protección de los símbolos religiosos. Combinando una perspectiva histórica con un análisis jurídico contemporáneo, el libro constituye un recurso esencial para académicos y profesores de religión, profesionales del derecho y responsables de políticas públicas interesados en las relaciones entre Iglesia y Estado, el derecho constitucional y los derechos humanos en sociedades pluralistas.

90 R – KOWALEWSKI, Jakub; Walbank, RA. & Daw, R., The impact of Christian environmental education: the case of Catholic schools in England, *Journal of Religious Education* 73, 401–418 (2025). <https://doi.org/10.1007/s40839-025-00268-1> - What is the impact of Christian environmental education (CEE) on the ecological attitudes of young people? Broadly speaking, there are two opposing narratives about the effectiveness of CEE. While the sceptics accuse Christianity of having a detrimental effect on ecological awareness, the apologists emphasise aspects of Christian teaching capable of positively contributing to environmental education. To test the assumptions of both camps, this study draws on qualitative data from focus groups with students (n = 44) in eight Catholic schools in the North of England. Our findings broadly support the apologetic narrative: CEE in Catholic schools effectively fosters stewardship beliefs, and the concomitant sense of self-efficacy and motivational climate worry. Importantly, our data suggests that young people's self-understanding as stewards of creation is underwritten by a sense that responsibility for the planet is divided and distributed unequally across various individual, collective, and institutional actors. As we demonstrate, such an understanding aligns with Pope Francis's message of "differentiated responsibilities" proposed in the ecological encyclical *Laudato Si'*.

91 P – LAWSON, Kevin E. (2025), A proposal for “right-handed” Bible teaching, *Christian Education Journal: Research on Educational Ministry*, 22(1), 66-84. <https://doi.org/10.1177/07398913251360781> (Original work published 2025) - Teaching ministries of churches have not always led to the kinds of spiritual growth and faith maturity desired. Historically, teaching ministries have emphasized some combination of teaching for orthodoxy, orthopraxy, and/or orthopathy. This article presents a larger framework for teaching toward transformative learning, including two critical aspects: the importance of teaching for “right relationship” (ortho-philia) with God and strengthening of a “right will” (ortho-boule) in the context of the ongoing work of the Holy Spirit.

92 R - LAZĂR, Emil (2025), Assessment in religious education through learning outcome levels, *Human Education Today for Tomorrow's World*, vol. 22, n. 1, 17-27. DOI:[10.2478/hettw-2025-0003](https://doi.org/10.2478/hettw-2025-0003) - The article analyses the evaluation process in RE through the lens of learning outcomes, emphasizing the qualitative-appreciative dimension over traditional quantitative methods. It advocates for the replacement of rigid grading systems with evaluative practices centred on the cognitive, volitional, and affective-attitudinal dimensions of student development. The study promotes a shift from control-based assessment to one rooted in metacognition and personal transformation. Anchored in theological, pedagogical, psychological perspectives, the article combines formative and summative assessment while highlighting the importance of students 'moral and spiritual' development. Based on a qualitative educational research project-questionnaire and focus groups conducted with students, teachers, and parents –this article demonstrates the effectiveness of outcome-based assessment in fostering responsibility, empathy, and internalized values. It argues for the redefinition of RE as a discipline oriented toward the integral formation of the individual, through a meaningful, student-centred assessment process. Furthermore, the research confirms the compatibility of this model with current curricular and legislative provisions, proposing practical implementation tools and frameworks.

93 B – LUCENTI, Maria (ed.), Teaching religious education. Challenges, developments and current debates in comparative perspective, Brill, Series: *Research Perspectives in Religion and Education*, 2026, pp. 160 - <https://brill.com/edcollbook/title/71375> - Historically, RE has often been seen as a tool for reinforcing cultural and religious identity. However, as the world becomes more interconnected and religious diversity grows within national borders, RE has increasingly been called upon to play a different role—one that fosters understanding and peaceful coexistence among people of different faiths and worldviews. This volume delves into these complexities, offering a comprehensive exploration of how RE is taught, debated, and implemented

across a diverse range of countries (ex. England, Québec, Tunisia, Türkiye, Uzbekistan...), challenging the Eurocentric focus of much existing research on RE.

94 J – LU, Mengyuan, Ding, R., & Yang, X. (2025), Exploring religious content instruction in China: a case study of junior high school geography education, *British Journal of Religious Education*, 1-20. <https://doi.org/10.1080/01416200.2025.2512439> - China, officially an atheist country, offers a distinctive context for integrating religious content into formal education. This study explores how religious knowledge is incorporated into a junior high school geography curriculum in China. Utilizing a mixed-methods approach – combining textbook content analysis, semi-structured interviews, classroom observation, and questionnaire surveys – the research examines the significance, challenges, and instructional strategies involved in teaching religious content within the geography curriculum. Findings reveal that geography textbooks broadly cover religious topics, including historical origins, spatial distribution, and architectural features. However, educators largely adhere to the mandated curriculum, which may restrict students' engagement and limit deeper understanding. Despite the limitation, the inclusion of religious content in geography education fosters students' cultural awareness and respect for religious diversity. The study highlights the complexities of integrating religious education within an atheist educational system, advocating for strategies that extend beyond curriculum design to promote a deeper and more holistic understanding among students.

95 J – LU, Min, Research on the supreme deity in Daoism from the perspective of ancient Chinese celestial studies, *Religions* 2026, 17(2), 131; <https://doi.org/10.3390/rel17020131> - The construction of Daoism's pantheon is deeply intertwined with traditional Chinese celestial studies. From the Eastern Han to the Northern Wei dynasties, based on star worship and belief in Taiyi, Laozi was deified as the Great High Lord Lao. In the Eastern Jin, Ge Hong drew on the Huntian theory to shape Pangu (the Primordial Heavenly King) as a creator deity, yet his status declined due to the limited Daoist immortal realm within a finite spatial category that failed to align with Daoism's boundless concepts. The infinite cosmology and Qi Theory of the Xuanye Theory provided new theoretical support for Daoism. Building on these, the Lingbao School created the Heavenly Worthy of the Primordial Beginning and the Grand Canopy Heaven. Through subsequent integration and elaboration by various sects, the Heavenly Worthy of the Primordial Beginning established his position as the supreme deity, and the Grand Canopy Heaven gained authority, transcending finiteness. This evolutionary process demonstrates the profound influence of traditional Chinese celestial studies on the construction of Daoism's pantheon.

96 C – LUQUE, David (2025), Análisis histórico y sistemático de los principales modelos de educación religiosa. En: David Luque y Silvia Sánchez-Serrano (Eds.), *Teoría de la Educación* (pp. 287-305), Ediciones Complutense, 2025 - <https://dx.doi.org/10.5209/docm.002.12> - Es necesario comprender la manera en que la evolución de Europa en los años recientes ha dado lugar a un desarrollo correlativo de los modelos de entender la ERE hasta hoy. Eso significa que es preciso analizar cómo la ERE ha evolucionado de una comprensión estrictamente catequética (que se daba vinculada a confesiones particulares en el contexto de la educación pública) a una interpretación donde ya no parece posible entender la experiencia religiosa sin un diálogo con las otras religiones presentes en nuestras sociedades. Eso es la perspectiva histórica. La perspectiva sistemática nos ofrecía esos modelos desde perspectivas internas de análisis. Para ello, se articuló un primer acercamiento cuya perspectiva era el estudio de los elementos principales de esos modelos que habían nacido de la correlación entre las confesiones y las decisiones de los distintos estados, a la luz de la evolución de sus sociedades. El segundo acercamiento consideraba las discusiones propias de la teoría educativa y discernía diferentes modelos que contribuían a comprender mejor los rasgos de todo lo visto anteriormente.

97 J – MACALE, Carlo; Francesca Cucuzza (2025), Dopo le indicazioni nazionali per il curricolo, quali potrebbero essere i rischi per le nuove indicazioni didattiche per l'Irc? *Cultura pedagogica e scenari educativi*, 3(2), 94-106. <https://doi.org/10.7347/spgs-02- 2025-11> L'articolo analizza i possibili rischi e prospettive per le nuove indicazioni didattiche dell'Irc alla luce delle recenti Indicazioni Nazionali per il curricolo 2025. Dopo un confronto storico tra le intese CEI-MIM e l'evoluzione normativa dell'Irc, si evidenzia come l'attuale orientamento identitario e italocentrico possa ridurre la dimensione interculturale e dialogica dell'insegnamento religioso. Viene proposta una cornice pedagogica fondata sul pluralismo religioso e sull'educazione interculturale, per evitare derive confessionali o relativistiche e promuovere una cittadinanza aperta, critica e democratica.

98 J – MACHADO, Cristiane Rodrigues da Silva (2025), Ensino religioso à luz da BNCC: do confessional a laicidade, *Revista Contemporânea*, 5(2), e7481. <https://doi.org/10.56083/RCV5N2-070> - Este artigo explora

a transição do ER confessional para uma perspectiva laica conforme delineado pela Base Nacional Comum Curricular (BNCC) no Brasil. Através de uma análise discute-se a importância da laicidade em um país plural e as implicações para a prática docente. Historicamente, o ER esteve fortemente vinculado ao catolicismo, refletindo a influência predominante da Igreja católica no sistema educacional. Com a promulgação da Lei de Diretrizes e Bases da Educação Nacional nº 9.394/96 e sua subsequente alteração pela Lei nº 9.475/97, o ER passou a ser facultativo, mas ainda faltavam diretrizes claras para garantir uma abordagem laica e pluralista. A criação do Fórum Nacional Permanente do ER e a elaboração dos Parâmetros Curriculares Nacionais do ER foram passos importantes para redefinir a identidade do ER e promover o respeito à diversidade religiosa. A implementação de uma abordagem laica no ER apresenta desafios significativos, incluindo a falta de formação específica para professores e a escassez de materiais didáticos adequados. No entanto, essa abordagem é essencial para promover a tolerância, o respeito às diferenças e a convivência democrática.

99 R – MAEGLI, Lea Sara, **Why the study of religion needs to talk about racism. Observations and suggestions from Switzerland**, *Religions* 2025, 16(8), 1018 - <https://doi.org/10.3390/rel16081018> - This article explores strategies for integrating anti-racist approaches into university-level study of religion teaching on multiple levels, including curriculum design, selection of teaching materials, self-reflection practices, responses to concrete classroom situations and fostering environments that protect students of colour while encouraging “white” students to critically examine their own privileges. To contextualize this endeavour, the article first outlines the current situation and describes some challenges related to racism and anti-racism efforts within a Swiss university context, drawing on recent empirical studies. This is followed by an examination of the historical development of racial thought, culminating in contemporary discussions of neo-racism and its connection with the classification category religion. A working definition of racism suitable for academic teaching is then proposed. The article further investigates the relationship between racism and the study of religion, arguing that the discipline has a crucial role to play in addressing and combating racist ideologies. This argument is supported by some empirical data from the author’s doctoral research, as well as examples drawn from the author’s teaching experience at the University of Zurich. By combining historical analysis with practical teaching strategies, the article aims to provide a coherent framework for embedding anti-racist principles in higher education.

100 B – McCABE, Miriam (2025), **Current practices in religious education in Catholic primary schools: perspectives of principals**. Doctor of Education thesis, Dublin City University - <https://doras.dcu.ie/31430/> - The Primary Curriculum Framework for Primary and Special Schools, published by the Department of Education (2023), has resulted in changes to the treatment of RE in the primary curriculum in the Republic of Ireland. RE is renamed as the Religious/Ethical/Multibelief, and Values Education – The Patron’s Programme and the time allocated to teaching RE is reduced. This raises questions around how these changes will impact RE in Catholic primary schools, where RE is central to the school’s ethos and identity. This study investigates the perspectives of principals in Catholic primary schools regarding the importance, practices, and future of RE within the context of these curriculum developments. Drawing on interviews with ten principals, it explores their views on the importance of RE in their schools, their experiences with current RE practices, and their perceptions of how the Primary Curriculum Framework for Primary and Special Schools, may impact these practices. By gathering principals’ insights, this research endeavours to provide an understanding of the current and future role of RE in Catholic primary education. The research highlights the need for enhanced support systems, including targeted professional development, clear accountability structures, and improved channels of communication between Patrons and schools. By addressing these gaps, RE can be repositioned as a key component of Catholic education, contributing to the holistic development of pupils and sustaining the ethos of a Catholic primary school. The study contributes to the discourse on RE in Ireland, offering practical considerations for enhancing its role and effectiveness in Catholic primary schools.

101 J – MEIRIEU, Philippe, **Pourquoi il faut rompre avec l’idéologie du bien-être en éducation** [*Why we need to break with the ideology of well-being in education*], *Recherches en éducation*, 57, 2025. <https://doi.org/10.4000/131op> - À partir des années 2000, la recherche en psychologie et la réflexion pédagogique s’emparent de la notion de bien-être. Le bien-être scolaire intègre alors, tout à la fois, la prévention en matière de santé, la construction de relations sociales empathiques, la lutte contre toutes les formes de violence, la mise en place d’un climat scolaire apaisé, etc. Pourtant, malgré un consensus presque général, la question du bien-être reste, sans doute en raison de l’ambiguïté du terme et de la multiplicité des théories de référence explicites ou implicites, pédagogiquement problématique. Car, pour grandir, il faut en rabattre : les choses et les êtres ne se plient que rarement aux caprices et aux désirs de celui qui vient au monde ; et l’entrée dans ce monde est,

toujours et inévitablement, apprentissage de la frustration. Parce que les autres ont, bien souvent, d'autres choses à faire que de s'occuper de moi, je vais souffrir de leur absence. Parce qu'ils n'ont pas l'obligation de faire toutes mes envies, je n'obtiendrais pas toujours d'eux ce que je veux. Et, parce qu'on ne peut pas osciller éternellement entre la toute-puissance et le renoncement, parce qu'il faut, tout à la fois, éviter de se fracasser contre le réel et de s'anéantir dans le découragement, éduquer quelqu'un, c'est lui apprendre à faire avec la résistance des choses et des êtres. Ce texte propose une réflexion sur une pédagogie du bien-devenir, en tant qu'elle vise l'émancipation de l'enfant, et les raisons pour lesquelles elle ne peut s'inscrire dans le paradigme du « développement personnel ».

102 J – MEREGALLI, Damiano (2026), *Sui sentieri dell'interiorità. Una riflessione pedagogica sui giovani e la ricerca di senso*, *Orientamenti Pedagogici*, vol. 73, n. 1, gennaio 2026 - <https://rivistadigitali.erickson.it/orientamenti-pedagogici/abstract/?article=4120> - L'intento dell'articolo è quello di tratteggiare le peculiarità dell'interiorità umana ed evidenziare come tale dimensione antropologica persista nonostante la modernità liquida. L'interrogativo sulle finalità ultime della vita, custodito nelle profondità dell'essere, permette di far intuire che c'è qualcosa di alto e di altro da scoprire: elementi che rimandano a un orizzonte di senso che travalica i confini della realtà. In questa prospettiva, il focus dell'elaborato ruota attorno all'educazione interiore. Essa è un percorso di accompagnamento dei giovani a saper leggere dentro di sé per trovare, pur nella finitudine della vita, l'anelito all'infinito. Alimentare il desiderio di attribuire alla propria esistenza una forma unica e originale, partendo dalla relazionalità con l'altro e con l'Oltre, è un richiamo alla condizione di erranza dell'uomo, di cui l'interiorità è fondamento imprescindibile. Mediante il raccoglimento, il silenzio e l'ascolto il giovane è invitato a scorgere le potenzialità in lui custodite per trasformarle, grazie al legame educativo, in opportunità e azioni concrete che scandiscono il cammino della vita.

103 J – MILANI, Milad, *Thinking religion and religious studies: a methodological challenge*, *Marburg Journal of Religion* vol. 26, nr 1, 2025, pp. 1-19 - <https://researchers.westernsydney.edu.au/ben/publications/thinking-religion-and-religious-studies-a-methodological-challeng/> - This article argues religious studies (RS) is a discipline specifically designed for answering the big questions about religion. The comparative and general study of religion is what emerges when scholarship abandons the big questions about religion. This occurs first by the field's distancing from theology and later philosophy. Historical and phenomenological approaches present RS as a pluralistic and multidisciplinary research field, whilst arguably it is originally polymethodic. The difference, I argue, is that the RS discipline is better defined by a multiple methods approach rather than a disciplinary hybridity. I make my argument by discussing the philosophical method of "thinking" as necessary to reclaim for religious studies and specifically making the case for thinking as a key method for RS research.

104 R – MOFU, Benyamin Dadi Ratu, et al. (2025), *Christian education as a pillar of religious moderation in facing campus radicalism*, *International Journal of Christian Education and Philosophical Inquiry* 2025, vol. 2, no. 2 - <https://doi.org/10.61132/ijcep.v2i2.306> - The rise of radicalism on university campuses poses a serious challenge to the world of education, particularly in preserving the unity of a pluralistic and tolerant nation. Radicalism targets not only religious institutions but has also infiltrated academic spaces, including among students. Christian education, grounded in the values of love, forgiveness, and respect for others, holds strategic potential as a pillar in fostering religious moderation (RM) amid the tide of extremism. This study aims to examine the contribution of Christian education in shaping moderate mindsets and character among campus youth. The research method used is qualitative-descriptive with a literature study approach, analysing relevant literature, documents, and studies on Christian education, RM, and campus radicalism. The novelty of this research lies in its emphasis on integrating the teachings of love in Christian faith with the values of RM as a response to radicalism. The findings reveal that a transformative Christian education approach can strengthen national insight, encourage interfaith dialogue, and foster a spirit of peaceful coexistence. The discussion highlights the role of curriculum reformulation, character education reinforcement, and collaboration with various parties to create an academic atmosphere free from radical influences. The conclusion is that Christian education can serve as a strong foundation for promoting RM and countering campus radicalism by forming students' character grounded in love and tolerance in their daily lives.

105 B – MOGRA, Imran, *Cultural capital and the potential of RE: insider perspectives from trainee teachers*, College of Education and Social Work, Birmingham City University, Birmingham, England. <https://orcid.org/0000-0002-1738-5678> - In England the concept of cultural capital (CC) has been introduced to educational discourse by including it in the frameworks of Ofsted, the body responsible for monitoring the

quality of education and social care. To increase the CC of all children, schools are now expected to ensure their curriculum on offer is ambitious and consists of essential knowledge that introduces pupils to the best that has been thought and said and that engenders an appreciation of human creativity and achievement. This research reports the views of trainee primary teachers about the link between CC and RE. 157 trainees from a university in the West Midlands, England completed a questionnaire to select activities they perceived as contributing to CC through RE. Some also participated in discursive engagements during taught sessions. Overall, those activities which are perceived to be specifically RE orientated have been selected by more trainees than the generic activities in increasing CC. The article argues that RE has potential of making a valuable contribution to increasing pupils' CC.

106 J – MORENO, Maria de Fátima Carvalho (2025), A contribuição do Ensino Religioso no ambiente esportivo, *Cadernos Cajuína*, 10(1), e958. <https://doi.org/10.52641/cadcajv10i1.958> - Este artigo examina a contribuição do ER no ambiente esportivo escolar, destacando como a integração dessas duas áreas pode reforçar valores fundamentais, como respeito, inclusão, empatia e cultura de paz. A pesquisa, fundamentada em uma abordagem bibliográfica e documental, explora as interseções entre a Educação Física e o ER, abordando aspectos legais, pedagógicos e práticos. O estudo demonstra que, quando conduzido com uma perspectiva laica e inclusiva, o ER, em parceria com a Educação Física, pode desempenhar um papel importante no desenvolvimento das competências socioemocionais dos alunos e na valorização da diversidade religiosa. Essa abordagem também contribui para a construção de uma escola mais democrática e acolhedora, promovendo a convivência pacífica e o respeito às diferenças. O artigo propõe, ainda, estratégias pedagógicas interdisciplinares que favorecem a integração entre esporte e ER, apontando os benefícios de uma educação inclusiva.

107 J – MOULIN, Daniel (2025), Using Schwab to reform the religious education curriculum in England, *Oxford Review of Education*, 1–15. <https://doi.org/10.1080/03054985.2025.2573261> - Initiatives to reform RE in England have been driven by novel theoretical approaches to the study of religion, most recently in calls to rebrand the subject 'Religion and Worldviews Education'. Engaging with the current UK Government's ongoing *Curriculum and Assessment Review*, this article considers how a RE 'revolution' based on such theoretical principles may inhibit young people's freedom of belief and limit pedagogical innovation. By applying Joseph J. Schwab's ideas of 'the practical' and 'the eclectic' to RE, it is argued that theory-based curriculum revolution is likely to be doctrinaire and partial in its framing of religious knowledge and non-religious perspectives. As RE is a subject area in which impartiality and freedom of belief are of paramount importance, and upheld by law, it is argued that a practical and eclectic approach inspired by Schwab's view of the curriculum is a better way to conceptualise the authentic pluralism necessary for reforming RE in a secular and diverse society.

108 C – MUNA MADRAH Yastuti, et al. (2025), Nurturing resilience through religious education of the left-behind children in Southeast Asia: insights from the Philippines, in: *The 8th International Conference on Social Sciences and Humanities*, pages 64–83. DOI:10.18502/kss.v10i30.20331 - This Indonesia-led study, enriched with comparative insights from the Philippines, investigates how religious-based education fosters resilience, moral development, and social stability among Left-Behind Children (LBC) in migrant worker families. Primary qualitative data from Jambeurum Village, Central Java, Indonesia, were gathered through interviews, participant observation, and document review involving migrant parents, caregivers, community leaders, and religious educators. Insights from the Philippines were drawn from a structured synthesis of published studies, reflecting its longer history of LBC research and organized family support programs involving schools, NGOs, and churches, highlighting how faith-based institutions complement family care and promote psychosocial wellbeing. Guided by migration theory, socialization theory, RE principles, and functionalist perspectives on religion, the analysis shows that in both Indonesia and the Philippines, resilience is cultivated through religious institutions, kinship arrangements, and adaptive reconfigurations of gender roles. This study provides regionally relevant recommendations to enhance the well-being of LBC and strengthen cross-national learning.

109 B – MURZAKU, Ines A. & Joseph P. Rice (Eds.), An interdisciplinary pedagogical model for Catholic Studies. *Rooted in Vatican II, Growing Through the 21st Century*, Springer Singapore 2025, pp. XVII-238 - <https://link.springer.com/book/10.1007/978-981-96-3290-9#accessibility-information> - This book offers a vision of an integrated Humanities curriculum, potentiated by the depth and diversity of perspectives that Catholic Studies contributes to both Catholic and secular universities. The result, inspired in various

magisterial documents, is a more profound, relevant, and enduring college learning experience. It considers Catholic Studies as a response to the rich legacy of Vatican II, and its opening to contemporary culture, as it is expressed in Catholic education. It answers the dual call of the declaration on Christian education *Gravissimum Educationis* for cooperation and collaboration among Catholic institutions of higher learning, and among faculty of the different scholarly disciplines. This book serves as a guide and a reference for new and established programs of Catholic Studies, nationally and internationally. It seeks to extend a conversation, in the style of a symposium, to campuses and cultural contexts in the United States and internationally.

110 P – MY GERMAN UNIVERSITY, Interreligious Studies study programs in Germany: application deadlines (2026/27), <https://www.mygermanuniversity.com/subjects/interreligious-studies/application-deadlines> - Germany provides a uniquely compelling setting for studying Interreligious Studies, shaped by a complex religious history and an increasingly pluralistic society. As the birthplace of the Reformation, home to significant Jewish heritage, and now one of Europe's most religiously diverse nations with a growing Muslim population, Germany offers living case studies in interfaith encounter, tension, and dialogue. German universities have strong theological faculties and a long tradition of religious scholarship, approaching interreligious studies with both academic rigor and practical relevance—covering comparative theology, scriptural hermeneutics, ethics across traditions, and the sociology of religion. Students engage with pressing contemporary issues such as religious integration, secularization, the role of faith in public life, and how communities navigate coexistence in pluralistic democracies. Germany's historical reckoning with the Holocaust also provides profound context for Jewish-Christian dialogue and the ethics of remembrance. Research institutions and initiatives—like the Akademie der Weltreligionen in Hamburg or interfaith centers across major cities—offer opportunities for fieldwork, community engagement, and applied dialogue facilitation. International students benefit from exposure to diverse religious communities, chaplaincy models, and policy debates around religious education and accommodation. With affordable public university tuition, English-taught program options, and a welcoming academic environment, Germany prepares graduates to foster understanding and bridge divides as mediators, educators, researchers, or community leaders in an increasingly interconnected yet religiously diverse world.

111 R – NANDIANTI, Sri Rosalin (2025), Four years of the ASEAN Journal of Religion, Education, and Society: a bibliometric analysis, *Journal of Religion, Education, and Society* 4(2) 2025, pp. 91-100 - <https://ejournal.bumipublikasinsantara.id/index.php/ajores> - This study presents a bibliometric analysis of the *ASEAN Journal of Religion, Education, and Society* from 2021 to 2024. Using data from both the journal's official archive and the Scopus database, the study examined 29 published articles and 19 indexed entries. Key indicators such as publication trends, authorship patterns, institutional affiliations, country contributions, keywords, and citation performance were analysed. The results show steady growth in publication output and strong engagement from scholars in Indonesia, Nigeria, and the Philippines. Themes centred around RE, multiculturalism, and the digital transformation of faith-based instruction. The most cited article received 53 citations, indicating early academic impact. Although cross-national collaboration was limited, opportunities exist for broader cooperation. This study offers insights into the journal's development and provides recommendations to enhance its global visibility and scholarly contribution in the fields of religion, education, and social research.

112 D NIEDERSÄCHSISCHE KULTUSMINISTERIUM, Tragen des Kopftuchs an Schulen ist und bleibt erlaubt, 05 Dezember 2025 https://news.evangelische-agentur.de/damfiles/default/newsletter-kirchenagentur/Archiv/Christen-und-Muslime/2025-Mobilansicht/Christen-und-Muslime-10--2025_mobil.pdf-8149ea8e9708a9d502489169e9efe8c9.pdf - Das niedersächsische Kultusministerium hat klargestellt, daß das Tragen von Kopftüchern als Zeichen des Bekennnisses zum Islam an den Schulen nicht untersagt werden darf. „Das Tragen eines Kopftuches durch Schülerinnen und Lehrerinnen ist als Ausdruck der Religionsausübung grundsätzlich an niedersächsischen Schulen erlaubt“, betonte ein Sprecher in Hannover. „Es darf nicht verboten werden.“ Das Ministerium bezog sich dabei auf einen aktuellen Fall in Buer bei Osnabrück. Die dortige Lindenschule hatte Anfang November in ihrer Schulordnung festgelegt, daß Kopfbedeckungen vor dem Betreten der Schule abzulegen seien. Ausnahmen könnten auf Antrag genehmigt werden. In einem Brief hatte die Schule die Eltern über die Neuregelung informiert, die auch für Mützen oder Kappen gelte. Vor allem Eltern muslimischer Schülerinnen nahmen daran Anstoß.

113 J - NÚÑEZ DURÁN, Cristián; Ana Gutiérrez; Manuel Lobos-González, Espiritualidad e inclusión en la educación religiosa escolar Católica. Estudio descriptivo en aulas PIE de la Región Metropolitana de

Chile, Revista de Educación Religiosa, Vol. 3, n.º 4, 2025, pp. 9-28 - <https://doi.org/10.38123/rer.v3i4.547> - Este artículo describe en qué medida determinadas prácticas pedagógicas de la Educación Religiosa Escolar Católica (EREC) reflejan de manera explícita un enfoque inclusivo, orientado a promover la dimensión espiritual de estudiantes con necesidades educativas especiales. Enmarcado en el paradigma cuantitativo, mediante una metodología descriptiva y de tipo observacional, se diseñó y aplicó una pauta de observación a una muestra no probabilística intencionada de quince docentes de seis colegios con Proyectos de Integración Escolar (PIE) de la Región Metropolitana de Chile. Este instrumento incorpora indicadores basados en el diseño para el aprendizaje y en las Bases Curriculares de Religión Católica elaboradas por la Conferencia episcopal de Chile. Los resultados evidencian una correlación significativa entre la promoción de la espiritualidad cristiana y la implementación de prácticas inclusivas en el aula, mediante estrategias pedagógicas diversificadas que favorecen tanto el desarrollo espiritual como la inclusión educativa. Se concluye que es fundamental fortalecer la formación docente en prácticas inclusivas y en el desarrollo de la dimensión espiritual, integrando ambos enfoques en las políticas educativas y curriculares.

114 J – ODIPO, Samuel, et al. (2025), A phenomenological approach to teaching moral topics in the Christian Religious Education syllabus in public secondary schools in Kakamega Central, Kenya, African Journal of Empirical Research, 6(3), 1181–1187. <https://doi.org/10.51867/ajernet.6.3.91> - In Kenya, Christian Religious Education (CRE) has traditionally been the primary subject for imparting moral values in secondary schools. However, there is increasing questioning about the effectiveness of CRE in addressing ethical issues among youth, such as school unrest, substance abuse, and corruption. This current article examines the methods employed to teach morals in CRE, with a focus on a phenomenological approach and Paulo Freire's critical pedagogy. The study targeted public secondary schools in Kakamega Central, Kenya, with a sample of five teachers with over five years of experience in teaching CRE. Data were collected through unstructured interviews, which were then transcribed and analysed using the thematic analysis approach. Key outcomes indicated that the predominant teaching methods are teacher-centred, heavily reliant on thinking skills, and focused on testing, leaving little room for students to engage, reflect, or internalize moral values. The study recommended combining dialogical, experiential, and culturally responsive teaching techniques, which can be supported by changes in policy and targeted professional development for teachers.

115 D – OEI (Organización de Estados Iberoamericanos para la Educación, la Ciencia y la Cultura), Hacia una nueva educación. Ideas fuerza para guiar la transformación, ISBN: 978-84-86025-66-3, Junio 2025, pp. 264 - <https://oei.int/wp-content/uploads/2025/06/transf-educ-ideas-fuerza-web.pdf> – “[...] Este documento supone una contribución de enorme valor para el debate y la acción en el ámbito de la educación, en un momento en que la región enfrenta retos fundamentales para garantizar sistemas educativos más justos, inclusivos y sostenibles. La originalidad de esta obra, a través de sus diecinueve textos, radica en su enfoque innovador y en su capacidad para articular una visión transformadora de la educación. A través de una serie de ideas fuerza, en cada uno de ellos se abordan las principales dimensiones del cambio educativo, desde el replanteamiento de los fines de la educación hasta la interacción entre el Estado, la sociedad civil y los actores clave en el proceso de enseñanza y aprendizaje. La diversidad de perspectivas reflejadas en sus páginas enriquece el debate y ofrece referencias valiosas para la construcción de un modelo educativo más equitativo y pertinente a los desafíos del siglo XXI. Para la OEI, la educación es un pilar fundamental del desarrollo sostenible y la cohesión social” (Prólogo, p.7-8).

116 J – OHIBON IGBOIN, Benson (2025), The future of the Study of Religions in Africa. Decolonial-pluriversal directions, Utambuzi: Journal for the Study of the Religions of Africa and Its Diaspora, 8(1), 9-20. <https://orcid.org/0000-0002-5895-0856> - There is a theoretically intractable argument about what we might mean by 'Africa'. The origin and knowledge about 'Africa' as an identifier or a construct have continued to dictate the agenda for Africa, religions in Africa, and African Studies in Africa and the diaspora. Although 'religions in Africa' are receiving profound empirical and methodological attention, this article argues that they have continued to be approached from the theoretical question of what Africa might mean. It further states that the three main religions in Africa—African Indigenous Religion, Christianity, and Islam—are locked in this theoretical hole, but scholars have continued to navigate the threshold through thematic studies dictated by the names of the continent. It concludes by stating that the study of religions in Africa, though complexified, both now and in the past, will still follow the trajectories dictated outside Africa. But the article also suggests that a decolonial-pluriversal approach could help to appreciate the African worldviews in tension with other worldviews.

117 R – OKUR, Hüseyin; Mehmet Bahçekap; Muhammet Fatih Genç, Religious institutions and educational policies in combating violence against women. The case of Türkiye, *Religions* 2025, 16(12),1573; <https://doi.org/10.3390/rel16121573> - Violence against women remains one of the most persistent social problems in Türkiye, often reinforced by patriarchal interpretations of religion and cultural traditions. This study investigates the role of religious institutions and values-based education in preventing such violence by analysing national curricula, mosque sermons, policy documents, and reports of the Presidency of Religious Affairs. Using a qualitative design based on document analysis and literature review, it examines how RE reflects or omits gender-related themes and how institutional practices shape public awareness. The findings reveal that while formal and non-formal types of RE promote moral values such as compassion, justice, and respect, they rarely address gender-based violence explicitly. Religious discourse tends to emphasize general moral development rather than specific strategies for preventing violence against women. The study concludes that integrating gender-sensitive content into religious curricula, promoting authentic Qur'anic teachings on equality and mercy, and providing professional training for religious personnel are essential to transforming societal attitudes. Strengthening cooperation between educational institutions, religious authorities, and policymakers will ensure that religion functions as a constructive moral resource rather than a tool for legitimizing inequality.

118 R – OLOKURU, John; Pamba, J. P., & Otieno, K. (2025), Kenyan youth's perception of study, faith and religion, *Church, Communication and Culture*, 10(3), 406–429. <https://doi.org/10.1080/23753234.2025.2584649> - Youth in Africa are shaping the continent's future as they navigate complex landscapes of education, faith and religion. This paper explores how African youth balance these spheres, educational pursuits, and religious beliefs interact to influence their identities and aspirations. Acknowledging that Africa's young population is set to expand significantly, the study delves into current challenges, opportunities, and evolving perspectives, offering insights into how young Africans manage traditional faith practices alongside the demands of modern education and professional life. It provides a nuanced understanding of how African youth envision their roles within these interconnected domains and their impact on Africa's future. A survey of 670 Kenyan youth found that 540 had a university education, highlighting education's influence on their perceptions of work, study, faith and religion.

119 J – ØIERUDA, Gunnfrid Ljones and Espen Schjtne, Meeting the majority religion. Majority church field trips and educational equality in Norwegian RE, *British Journal of Religious Education* 2025, Vol. 47, No. 4, 517–533 <https://doi.org/10.1080/01416200.2025.2452223> - Field trips to faith communities are generally seen as a valuable way of learning about different religions. This article reports on a qualitative study exploring the practice of primary school field trips to the Church of Norway; the majority church that historically has had a religiously dominant role in Norwegian society. Utilising perspectives on place and space, the article investigates the encounters and learning opportunities the field trips provide space for. The article identifies how the churches studied become five different places during the field trips. It also identifies structures privileging field trips to the Church of Norway. In dialogue with findings from research on minority religion field trips, the article claims that the Christian majority religion, on the one hand, comes forth as a living tradition to a more limited extent, but on the other as more historically rooted and socially integrated. The article then discusses the implications of the findings for educational equality.

120 J – ORNELLA, Alexander Darius (2025), To study religion and media, we need to teach religion and media, *Economic realities, challenges, and future directions*, www.jrfm.eu 2025, 11/1, 27–47 DOI: 10.25364/05.11:2025.1.3 - Universities in the United Kingdom, and also in the United States, Austria, and Germany, are facing increased financial pressures. This has already led to the closure of religious studies departments and courses. Course closures impact not only the study choices of students but also the opportunities for the faculty to study religion and media. In this essay, written from a UK perspective, I argue that healthy recruitment into religious studies and related degrees is a necessary foundation for consideration of future directions in the study of religion and media. Given precarious funding, it is essential to consider the value that the study of religion offers the tax-paying public and how scholars in the study of religion can demonstrate how religion shapes sociocultural and political transformations. I argue that scholars of religion and media can do much to renew public interest in the study of religion.

121 J – OUELLETTE-DUBÉ, Maude (2025), La singularité de l'enseignement de l'Ethique à l'école : une analyse critique de la notion de responsabilité éthique dans le Plan d'études vaudois, *Éthique en éducation et en formation* Numéro 17, p. 7–23 - <https://www.erudit.org/fr/revues/ethiqueedufor/2024-n17-ethiqueedufor>

[09925/1116961ar/](https://doi.org/10.116961ar/) - Cet article analyse la visée prioritaire de la discipline scolaire « éthique » dans le Plan d'études vaudois. Selon ce dernier, la visée de l'enseignement de l'éthique est de « développer le sens d'une responsabilité éthique ». La signification du « sens d'une responsabilité éthique » est analysée grâce à la théorie de la compréhension morale de la philosophe américaine Margaret Urban Walker. Suivant cette analyse, cet enseignement viserait le développement d'une compétence complexe de positionnement collaboratif. Cette compétence situe la formation autonome du jugement moral au sein d'une large trame d'apprentissage. Enfin, ce dialogue entre la didactique de l'éthique et l'épistémologie morale féministe fournit une analyse critique de la notion d'autonomie, qui permet un regard neuf sur les postures enseignantes.

122 J – OUIMETTE, Marie-Ève, La culture religieuse à l'école : un sacrifice sur l'autel de la laïcité ?
Studies in Religion/Sciences Religieuses, Vol. 54, 3 (2025) - <https://doi.org/10.1177/00084298251346793> - Cet article examine l'abolition récente du programme scolaire *Éthique et culture religieuse* (ÉCR) au Québec et l'implantation de son successeur, le programme *Culture et citoyenneté québécoise* (CCQ). L'auteure avance que ce changement peut être vu comme le reflet d'une ambivalence des Québécois à l'égard de la religion et de l'évolution de la place de celle-ci dans la formation du citoyen. L'article commence par contextualiser l'histoire de la religion à l'école publique au Québec, puis discute des différentes conceptions de la laïcité qui ont influencé les débats entourant la place de la religion à l'école. L'article conclut en analysant les différences et éléments de continuité entre les programmes ÉCR et CCQ et évalue diverses implications pour le futur de la religion dans le système scolaire québécois. L'article s'appuie sur une variété de sources, incluant des articles académiques, des documents gouvernementaux et des articles de presse.

123 R – PACHECO de PAULIZ, William Giovanni, et al. (2025), Espiritualidad operacionalizada como inteligencia espiritual y crecimiento personal en adolescentes escolarizados. Análisis desde la escala VIVESAE. bol.redipe. 2025 Dec. 2; 14(12):77-98. Available from: <https://revista.redipe.org/index.php/1/article/view/2331> - El presente estudio tuvo como objetivo cuantificar la influencia predictiva de la espiritualidad, en sus dimensiones interna y relacional sobre el desarrollo de competencias personales vinculadas al crecimiento personal en adolescentes escolarizados, ajustando por la condición de liderazgo. Se aplicó un diseño cuantitativo, no experimental, transversal y correlacional-predictivo, bajo el paradigma postpositivista, con una muestra de 80 estudiantes de grados 9.^º, 10.^º y 11.^º pertenecientes a dos instituciones privadas con convenio público del municipio de Soledad, Atlántico (Colombia). El instrumento utilizado fue la Escala VIVESAE, validada mediante juicio de expertos (S-CVI/Ave = 0.956; AC1 = 0.908) y prueba piloto. Los análisis en SPSS, JASP 18 revelaron que la espiritualidad predijo significativamente el crecimiento personal ($\beta = 0.912$; $R^2 = .579$; $p < .001$), efecto que se mantuvo al ajustar por liderazgo ($\Delta = +5.01$; $p = .017$). La dimensión relacional mostró un efecto marginal ($\beta = 0.223$; $p = .042$). En las entrevistas (ATLAS.ti), IE-Espiritualidad/sentido concentró el 62,91% de las menciones (frente a 16,55% en Crecimiento personal, 15,89% en Liderazgo y 4,64% en Ética aplicada); en la observación estructurada (SPSS - n = 60) se registraron tasas altas de servicio/ empatía (90%), resiliencia (90%), solución de conflictos (90%), liderazgo inclusivo (83,3%) y decisiones éticas (78,3%), con brechas en lenguaje ético (35%) y reflexión sobre proyecto de vida (40%). Estos resultados triangulados muestran que un mayor desarrollo espiritual se asocia con empatía, autoconocimiento y liderazgo cooperativo, confirmando que la espiritualidad (IE) es un predictor significativo del crecimiento personal y un eje formativo para fortalecer la educación integral en América Latina.

124 J – PAREJO-GUZMÁN, María-José and David Cobos-Sánchez (2026), Impact of Artificial Intelligence on the management of religious diversity in healthcare, *Religions* 2026, 17(1), 20; <https://doi.org/10.3390/rel17010020> - Religious plurality is an increasingly prevalent phenomenon in contemporary societies, and managing it within the healthcare sector presents significant challenges. In this regard, healthcare systems must strike a balance between religious freedom and the organisation of healthcare services. This paper will address the management and legal treatment of religious diversity in healthcare, focusing on the impact of artificial intelligence in this area. There is no doubt that AI is transforming the management of religious diversity in healthcare. While many advances have been observed in this area in recent years, numerous ethical and privacy challenges have also emerged, which are undoubtedly leading to the need for a reconfiguration of the legal framework. Issues such as conscientious objection by healthcare personnel, access to treatments compatible with patients' beliefs, and possible tensions between the right to health and religious freedom will be analysed. The influence of AI on decision-making and the personalisation of treatments, along with the ethical and legal challenges this entails, will also be explored. Based on this analysis, we will reflect on current challenges and possible improvements in managing religious plurality in healthcare systems. Our aim is to promote a model

that provides better medical care, adequately addresses ethical and privacy challenges, respects diversity, and guarantees fundamental rights.

125 R – PEAR, Rachel S.A. et al. (2025), **Evolution and origins: Israeli Bible education experts on teaching the intersection of science and religion**, *Journal of Beliefs & Values*, 1–17. <https://doi.org/10.1080/13617672.2025.2523814> - This article reports on research conducted with 28 experts in Bible education in Israel, where Hebrew Bible is a required subject in the curriculum. Fourteen of these experts work in the general education stream, which primarily serves students from secular and traditional Jewish families, and 14 of them work in the RE stream, which primarily serves students from orthodox Jewish families. Through information gained in in-depth interviews with 19 of these experts, and a Delphi survey administered to 17 of these experts, we report on whether experts were in favour of teaching about the interface of evolution and Genesis in Bible class. We found that religious stream Bible experts exhibited a consensus in favour of addressing the interface between evolution and Genesis in Bible classes, while general stream Bible education experts were divided on the issue of whether the topic of evolution was relevant at all to Bible teaching. Additionally, most of the religious stream Bible experts and some of the general stream Bible experts challenged the assumption of a conflict between evolution and religion, while a minority of the general stream Bible experts reinforced the assumption.

126 R - POLANCO, Félix Nélido (2025), **Comparación de estrategias de prevención contra la violencia escolar a nivel internacional**, *Sciencevolution*, 4(2), 58–71. <https://doi.org/10.61325/ser.v4i2.179> - La violencia escolar es un problema que ha afectado la salud mental de diversos estudiantes a nivel internacional. Se manifiesta en acoso escolar o bullying, el ciberacoso y formas de agresión física, psicológica y simbólica, alterando la convivencia escolar y el desarrollo integral de niños y adolescentes. El presente artículo tiene el objetivo de comparar y analizar las políticas públicas educativas y estrategias de prevención a nivel internacional, identificando patrones comunes, diferencias contextuales y buenas prácticas que contribuyan a la construcción de entornos escolares seguros y libres de violencia. La metodología empleada fue un enfoque cualitativo de tipo descriptivo comparativo con un análisis hermenéutico e inductivo. Se tomaron 49 fuentes de información, incluyendo documentos oficiales de los distintos países con mayor prevalencia de violencia escolar a nivel internacional. Se concluye que la educación emocional es la estrategia preventiva más utilizada en distintos contextos y que la causa principal es la discriminación cultural, racial y por religión, siguiéndole el sexism y la homofobia, y factores contextuales. Finalmente, se plantea la necesidad de explorar el papel de la inteligencia artificial en educación como herramienta innovadora en la identificación temprana de casos de violencia escolar y en la personalización de intervenciones preventivas.

127 C – POLITON, Ventje Adri et al., **The role of Christian religious education through Bible teaching in anticipating forbidden love in the younger generation of Christians**, in: *Proceedings of the 3rd International Conference on Christian and Inter-Religious Studies*, Atlantis Press 2025 - <https://www.atlantis-press.com/proceedings/icc-irs-24/126012308> - Christian youth as the backbone of church development have an important role in maintaining the sustainability of church life. Meanwhile, the younger generation of Christians are the future successors of the church and nation. The young generation of Christians must be provided with reliable and adequate Christian RE so that the identity of a young Christian will be format in accordance with the teachings of the truth of God's word in the Bible. In the relationships of Christian youth there are often illicit love affairs. Forbidden love is a result of a forbidden love relationship or bond. Forbidden love in the bible is love that not approved by parent, love of the same blood, love of someone who is already married and love of a different faith. To anticipate the occurrence of illicit love affairs in the younger generation of Christians, the role of Christian RE through Bible teaching is needed. With good Bible teaching will anticipate forbidden love affairs in the younger generation of Christians. The method used in this research is library study which is a series of activities related to library data collections methods, through reading and note-taking activities, as well as managing research materials sourced from textbooks, journals and other written materials such as the Bible.

128 J – PRZYGODA, Wieslaw, et al., **Artificial Intelligence: a new challenge for human understanding, Christian education, and the pastoral activity of the Churches**, *Religions* 2025, 16(8), 948 - <https://doi.org/10.3390/rel16080948> - How does the symbiotic relationship between artificial and natural intelligence manifest across three dimensions of human experience—philosophical understanding, educational practice, and pastoral care—and what hermeneutical, phenomenological, and critical realist insights can illuminate both the promises and perils of this emerging co-evolution? To address this issue, an interdisciplinary research team

was established. This team comprised a philosopher, an educator, and a pastoral theologian. This study is grounded in a critical-hermeneutic meta-analysis of the existing literature, ecclesial documents, and empirical investigations on AI. The results of scientific research allow for a broader insight into the impact of AI on humans and on personal relationships in Christian communities. The authors are concerned not only with providing an in-depth understanding of the issue but also with considering the ecumenical perspective of religious, social, and cultural education of contemporary Christians. Our analysis reveals that cultivating a healthy symbiosis between artificial and natural intelligence requires specific competencies and ethical frameworks. We therefore conclude with practical recommendations for Christian formation that neither uncritically embrace nor fearfully reject AI, but rather foster wise discernment for navigating this unprecedented co-evolutionary moment in human history. New fields of study are being created at universities, and managers are constantly introducing new AI solutions for business management, marketing, and advertising new products. Unfortunately, AI is also used to promote dangerous political parties and ideologies.

129 T QUEENSLAND CURRICULUM & ASSESSMENT AUTHORITY, **Study of Religion 2025 v 1.3 General senior syllabus**, January 2026, pp. 46 - https://www.qcaa.qld.edu.au/downloads/senior-qce/syllabuses/snr_study_religion_25_syll.pdf - Study of Religion is the investigation and study of religious traditions and how religion has influenced, and continues to influence, people's lives. As religions are living traditions, a variety of religious expressions exists within each tradition. Religious beliefs and practices also influence the social, cultural and political lives of people and nations. Students become aware of their own religious beliefs, the religious beliefs of others, and how people holding such beliefs can co-exist in modern society. In this subject, students study the five major world religions of Judaism, Christianity, Islam, Hinduism and Buddhism; and Australian Aboriginal spiritualities and Torres Strait Islander religion. Each tradition is explored through the lens of the nature and purpose of religion, sacred texts that offer insights into life, and the rituals that mark significant moments and events in the religion itself and in the lives of adherents. Nature and purpose of religion, sacred texts, and rituals provide the foundations for understanding religious ethics and the ways religion functions in society and culture. Throughout the course of study, students engage with an inquiry approach to learning about religions, their central beliefs and practices, and their influence on individuals, groups and society. As a result, a logical and critical approach to understanding the influence of religion should be developed, with judgments supported through valid and reasoned argument. This contributes to the development of a range of transferable thinking and processing skills that will help students to live and work successfully in the 21st century (*read more* p. 5).

130 J – RAHMATIKA, Nuniek, et al. (2025), **Unveiling the power of transformational leadership in faith-based schools through systematic literature review**, *International Journal of Learning Reformation in Elementary Education*, 4(02), 100–112. <https://doi.org/10.56741/ijlree.v4i02.878> - This study aims to explore the impact of transformational leadership in faith-based schools through a systematic literature review. It investigates how religious values and spiritual principles shape leadership styles and school performance. By analysing various studies, this research highlights how transformational leadership rooted in religious values can drive increased motivation and engagement among staff and students in pursuit of educational excellence. The findings indicate that leadership approaches integrating spiritual, moral, and social awareness enhance both professional effectiveness and personal well-being among school leaders. Faith-based school leaders utilize religious values as a resource to strengthen transformational leadership practices. Integrating principles such as service, sacrifice, and compassion, derived from religious doctrines, enhances leadership efficacy and fosters a value-centred educational climate. This study makes a significant contribution to improving the quality of education and leadership in faith-based schools.

131 J - REBOUÇAS, Lucio Marcio de Sousa (2025), **Contribuições do Ensino Religioso como estratégia pedagógica para a prevenção e redução do bullying na escola pública**, *Cadernos Cajuína*, 10(5), e1221. <https://doi.org/10.52641/cadcajv10i5.1221> - Este estudo analisa as contribuições do ER como estratégia pedagógica para prevenção e redução do *bullying* em escolas públicas. A questão-problema indagou como o ER pode contribuir para redução das práticas de *bullying*, promovendo ambientes mais inclusivos. Como hipótese, sustenta-se que esta disciplina, implementada via abordagem crítica, plural e baseada em valores humanos universais, oferece subsídios ao desenvolvimento de competências socioemocionais cruciais. A justificativa fundamentou-se na necessidade de resgatar princípios éticos universais, reconhecendo a dimensão espiritual na formação humana. Metodologicamente, realizou-se pesquisa qualitativa bibliográfica, com análise documental e revisão crítica da literatura especializada. Neste referencial teórico destacam-se estudiosos como Vals (2000), Junqueira (2011), Cunha (2016), Freitas (2016), Rodrigues (2020), Vilas-Boas e

Pereira (2022), Boone e Ulrich (2023), Rolim e Kalil (2024), entre outros. Os resultados demonstraram que o ER contribui para redução do *bullying* mediante reflexões sobre princípios éticos, criação de espaços dialógicos, desenvolvimento de atividades que estimulam a solidariedade e articulação interdisciplinar que fortalece valores comunitários, confirmando a hipótese inicial.

132 J – REPOLE, Roberto (2025), *The reception of Vatican II in Italy. Some theological junctures*, *ET-Studies*, Vol. 16, 1, 2025, pp. 31-47 - DOI: 10.2143/ETS.16.1.3294232 - While it is difficult to summarize the reception of Vatican II in Italy, the four Constitutions of Vatican II can offer a frame for analysing some major junctures as they are reflected in theology. Theology itself in its style and method has changed considerably while receiving Vatican II. In the last 60 years, a plurality of processes in the life of the Church were deeply intertwined with theological reflection. Among others, the *Associazione Teologica Italiana* (ATI) offered different kinds of opportunities for this reflection. The relationship between Church and culture, the renewed liturgy, the new awareness of scripture and the path towards a synodal Church are central aspects of the reception of Vatican II in Italy. While fundamental insights with far-reaching implications dominate the field, there are, of course, also blind spots and areas where further learning is needed. If we can speak of a crisis of truth, we can argue that truth is not to be found in the extremes but during a Church within the world. In this sense, Vatican II has offered new possibilities for the Church and theology.

133 B – ROBINSON, Philip Howard, *Can religious education in Catholic schools be objective, critical, and pluralistic?* Thesis submitted for the award of Professional Doctorate in Education, Faculty of Education, Theology, and the Arts St Mary's University, Twickenham, March 2024, revised January 2025, pp. 202 - <https://research.stmarys.ac.uk/id/eprint/6748/1/Can%20Religious%20Education%20in%20Catholic%20schools%20be%20objective%2C%20critical%20and%20pluralistic.pdf> - This research explores the question of how, if at all, RE in Catholic schools could pass the legal test set by the European Court of Human Rights (2007) to be objective, critical, and pluralistic. In addition, it sought to explore how well-equipped the Catholic Church in England and Wales is to practically respond to the requirement to provide RE that meets all three components of that legal test. In my literature review I explore the purpose of RE in different kinds of schools and the philosophical and empirical analyses of each of the components of the legal test: objectivity, criticality, and plurality. The research revealed that the advisers had different views on the purpose of RE Catholic schools and, consequently, different views on whether the subject could pass the objective, critical and pluralistic test. I also found that any successful defence of RE in Catholic schools required a professional agility on behalf of the advisers to navigate the complexity of the landscape surrounding this contested curriculum space. Their ability to do this was constrained to some extent by the performativity pressures that accompany acting as a representative of the institutional Church and by the underinvestment in their role at both the regional and national levels. However, when the advisers had received good formation and had been allowed the space to respond creatively to the best thinking to be found in the wider community of RE practice and research, as NBRIA had historically done, then they were able to respond to the challenge convincingly and with confidence.

134 R – ROCHA LEITE, Erika Maria, et al. (2025), *The contribution of spirituality to university students' meaning in life*, *Journal of Spirituality in Mental Health*, 1–26. <https://doi.org/10.1080/19349637.2025.2559604> - Spirituality's relationship with a sense of meaning in life among emerging adults has been an important topic in health and social sciences, including psychology, medicine, and public health. Recognizing the critical role of meaning in life for healthy adult development, this integrative literature review explores the association between spirituality and meaning in life in university students, framed through Viktor Frankl's Logotherapy. Covering studies from 2000 to 2024, we employed a three-stage process: (1) identifying 184 studies across Portuguese, English, Spanish, and French in major databases; (2) narrowing the selection to 117 studies focusing on spirituality, meaning, Logotherapy, and university students; and (3) analysing 21 articles and four books addressing two or more themes comprehensively. Our findings underscore spirituality's significant role in fostering reflection on life's purpose, guiding young adults through adversity, and contributing to their overall sense of meaning. The study highlights the importance of integrating spirituality into academic training and curricula to promote well-being and resilience among students.

135 J – ROEBBEN, Bert (2025), “*Deus semper maior*”. Radical existentialism as a point of reference for religious educational leadership in Western Europe, *Educatio. La revue scientifique de l'éducation chrétienne*, 2025 - <https://revue-educatio.eu/2025/03/06/deus-semper-maior/> - New forms of leadership, based on the moral integrity and spiritual resilience of the teacher, are needed for the future of education in general and RE in particular. In this contribution, the global challenges to society, education and teacher education are

formulated from a radical existentialist perspective: truth, goodness and beauty need not only to be conceived, but above all to be performatively enacted and narratively compacted. Looking into the future, this bottom-up approach will have to take shape especially in inter-religious and inter-worldview learning processes in the classroom. The text reflects in a second movement on the theopoetic significance of this development.

136 R – ROMERO OSPINA, Fernando Arturo; Manuel Francisco Romero Ospina (2025), La asignatura de religión en la escuela: un debate que debe continuar, *Noria*, Vol. 2 Nro 16, 2025, pp. 66-85 - ISSN-e: 2590 5791 Bogotá D.C., Colombia - El artículo pretende abordar el tema de la educación religiosa en la escuela (ERE) como un asunto de interés público que ha generado diversas tensiones en la sociedad colombiana a lo largo de la historia, para lo cual, se inicia con el reconocimiento del papel de la Iglesia católica en la escuela, desde la colonia, hasta las tensiones que se dieron en el XIX ante la incursión de movimientos pedagógicos diferentes a los hegemónicos que plantean un proceso de secularización en la esfera de lo público hasta la Constitución de 1991. Posteriormente, se plantea la necesidad de explorar nuevas propuestas en el tema de la ERE, para ello se seleccionaron 5 trabajos de grado de maestría publicados entre el año 2021 y 2024, se identificaron elementos comunes y diferenciadores, así como aspectos relevantes en relación con la libertad religiosa, la necesidad de la formación del maestro en la ERE y el fomento de las competencias ciudadanas. Para esto, se parte del paradigma de la investigación cualitativa para hacer una aproximación global efectuando una exploración, descripción y comprensión de las situaciones sociales a estudiar. Finalmente, este trabajo busca poner en evidencia las exigencias que encierra la asignatura de ERE, señalando las urgencias de prácticas pedagógicas que respondan a las problemáticas de la sociedad actual, vinculando las competencias ciudadanas y los hechos religiosos desde propuesta por el respeto a la diferencia como elemento constitutivo de las sociedades democráticas.

137 J – ROSELL, Jaime (2026), Governance systems in the management of multireligious societies: the Spanish model, *Religions* 2026, 17(1), 34; <https://doi.org/10.3390/rel17010034> - online 29 Dec 2025 - This article addresses the need to rethink models for managing religious diversity in Europe, which, among other causes, has transformed into a multi-religious society, breaking with Christian hegemony as a result of the migration processes of the last century. The author proposes governance as an essential tool for managing religious diversity, understood as a style of government that promotes interaction and cooperation between the State and non-state actors, including religious denominations, in decision-making processes to regulate this phenomenon and enable individuals and the groups they belong to, to exercise their fundamental right to religious freedom. This approach seeks the social inclusion and effective participation of religious minorities to combat their marginalization and radicalization. To this end, we propose moving away from laicism positions that seek to exclude religion from the public sphere or from those that defend the political use of religion as an element of national identity, proposing instead a model of positive secularism like the Spanish one. Analysing the Spanish model, the article argues how the political participation of religious minorities through a model of religious governance in the management of religious diversity is crucial for building inclusive and safe societies where social cohesion and the full observance of religious freedom and other fundamental rights are achieved.

138 J - RUIZ ANDRÉS, Rafael & Sajir, Zakaria, Creer o no creer, ¿esa es la cuestión? Explorando la no-religión en la España actual, *Cuestiones de Pluralismo*, Vol. 5, nº2 (segundo semestre de 2025) - <https://doi.org/10.58428/HJIJ9106> - El Barómetro sobre Religión y Creencias en España 2025 nos sitúa ante una ecología densa de no-religión. En este espacio, la ausencia, el apagamiento y el rechazo a la religión coexisten con presencias simbólico-religiosas, espiritualidades difusas y creencias híbridas, atravesadas todas ellas por dinámicas generacionales, de género y origen, que apuntan a un cambio profundo en el campo religioso y espiritual. A excepción de los ecos sobre un “giro católico” en la juventud española, que han copado el debate mediático en las últimas semanas, la tónica habitual en los titulares en torno al cambio religioso en España ha sido otra: la proclamación del supuesto fin de la religión. Así pues, España habría pasado, en pocas décadas, de ser “un país católico” a convertirse en una sociedad “secular”, equiparando este apelativo con increencia y a ésta con ausencia radical de religiosidad o espiritualidad.

139 J – SA'ADAH, Lailatus, et al., Assessment for learning and value internalization: cognitive assessment in Islamic religious education at Indonesian middle schools, *Bulletin of Islamic Studies*, vol. 4, n. 2 (2025), pp. 935-960 - <https://journal.kurasinstitute.com/index.php/biis/article/view/1683> - Assessment in Islamic religious education (PAI) plays a strategic role in measuring cognitive achievement while simultaneously internalizing religious values. This aligns with the theory of assessment for learning, which emphasizes

assessment as a continuous process of constructive feedback and Bloom's taxonomy as a reference for developing cognitive questions from lower to higher-order thinking. This study analyses the cognitive assessment practices of PAI teachers at a junior high school in Bandung, covering teachers' understanding, planning, implementation, use of assessment results, and professional development. A qualitative approach with an instrumental case study design was employed, involving four purposively selected PAI teachers. Data were collected through structured interviews, classroom observations, and document analysis of teaching modules, test items, and rubrics, then analysed using Huberman's stages of reduction, presentation, and conclusion drawing. Findings reveal that assessment planning is supported by curriculum and MGMP forums, though rubrics remain holistic; implementation combines various techniques, but written tests dominate; results are used for remedial; while professional development occurs through MGMP but still requires practical training on HOTS and analytic rubrics. This study contributes by mapping the contextual assessment cycle of PAI and recommending rubric strengthening, differentiation, and continuous professional development, enabling assessment to function as both a driver of holistic learning and a medium for value internalization.

140 C – SCHIALEJEV, Olga; Laima Geikina, and Rimgalė Dikšaitė, Intersections of religion and gender in public schools of Baltic countries, in: Milda Ališauskienė et al., *Religion and Gender Equality around the Baltic Sea. Ideologies, Policies, and Private Lives*, Routledge 2025, 235-256. <https://portalcris.vdu.lt/server/api/core/bitstreams/4ff7a371-976d-4081-bb6c-491bd312f86b/content>. The chapter examines how gender in different religious traditions gets portrayed in general education programs and textbooks and how teachers respond to these representations. The three countries are diverse in how they organize studies about religion: there are six denominational programs of confessional RE or Ethics in Lithuania, religion is predominately dealt with in social studies subjects and the elective subject of non-confessional RE in Estonia, and there is a transition from ecumenical RE to a competence-based curriculum in Latvia. Teaching the intersection of religion and gender is a contested topic, as it navigates the delicate balance between promoting the educational core values of gender equality and the potential risk of reinforcing gender stereotypes inherent in the subject matter. Studying how this tension is dealt with in three different contexts enables us to look critically at the current teaching of this topic in general education. Following an examination of programs and textbooks, focus group interviews were carried out with teachers to learn more about their strategies and responses to biases identified in programs and textbooks. The results of this study underscore the importance of inclusive representation of both religions and gender issues in educational materials, emphasizing the need for collaborative efforts to empower teachers with the autonomy and resources necessary to navigate challenges, ultimately promoting meaningful and diverse education in the Baltic countries.

141 R – SEFFNER, Fernando, et al. (2025), Escuelas, familias e instituciones religiosas: tensiones y resistencias, Educar em Revista, Curitiba, v. 41, e96115, 2025 - Este artículo se detiene en las fronteras entre familias, escuelas y religiones para identificar disputas y tensiones en el gobierno de niños, niñas y jóvenes. En un primer momento, recuperamos elementos esenciales para comprender el papel educativo y legal que el ordenamiento jurídico brasileño prevé para familias, escuelas y religiones. Después, realizamos el análisis empírico de las situaciones de tensión identificadas en un acervo de noticias publicadas en periódicos brasileños y recopiladas en el intervalo de 2022 a 2024, período en el cual presentamos el relato sobre las referidas disputas. Luego de constituido el acervo, seleccionamos dos ejes temáticos para análisis: el que involucraba disputas relacionadas a fiestas escolares y el que comprendía disputas en torno a la censura de libros en los que se abordaban temas de raza, género y sexualidad. Concluimos reconociendo la complejidad de esa triple frontera entre familias, escuelas y religiones e indicando elementos que no se deben olvidar al arbitrar esas disputas.

142 R – SEMBIRING, Julistry and Binur Panjaitan, The pedagogical competence of Christian religious education teachers in instilling the value of faithfulness based on Genesis 2:24, Didaktika Pedagogia Vol 1 No. 4 2025 - file:///C:/Users/Downloads/Didaktika_Julistry.pdf - This study examines the pedagogical competence of Christian Religious Education (CRE) teachers in instilling the value of faithfulness among students, grounded in the biblical principle of Genesis 2:24. This research investigates how CRE teachers utilize their pedagogical competencies to effectively transmit the theological concept of faithfulness derived from the Genesis narrative. Employing a qualitative descriptive approach, data were collected through semi-structured interviews with 15 CRE teachers from various educational institutions and classroom observations. The findings reveal that teachers employ diverse pedagogical strategies, including contextual teaching methods, experiential learning activities, and value integration across curriculum content. However, significant challenges persist, including limited instructional resources, cultural tensions between traditional values and

modern societal norms, and varying levels of teacher preparedness in handling sensitive relationship topics. The study concludes that enhanced pedagogical competence, characterized by biblical literacy, cultural sensitivity, and innovative teaching methodologies, significantly influences the effectiveness of value transmission. Recommendations include comprehensive professional development programs, development of contextually relevant teaching materials, and establishment of collaborative networks among CRE teachers to strengthen their capacity in character education.

143 R – SEMO, Galia and Doly Eliyahu-Levi, An educational beit midrash as a bridge between religious and secular identity, *Humanities and Social Sciences Communications* 12, 152 (2025). <https://doi.org/10.1057/s41599-025-04468-w> - This qualitative-phenomenological study presents the contribution of the educational beit midrash, a setting that is centred on a multidimensional engagement with Jewish and modern Hebrew texts. This unique preoccupation with Jewish canon texts also expresses educational-pedagogical innovation because it is neither bound by the religious-orthodox study limitations nor subject to predetermined educational goals. The research tool was an in-depth interview, conducted with 17 Bible teachers. Content analysis revealed three innovative realms of the educational beit midrash – pedagogical space, instruction, and learners. The pedagogical realm is pluralistic and egalitarian, based on collaborative interdisciplinary learning and listening. Instruction is characterized by professional freedom, and the learners' realm reveals a varied learners community that enjoys introspection, individual and subjective thinking, and forming a Jewish-Israeli identity and belonging to the immediate and broader community. These research findings are significant for both teacher training and professional development, and the beit midrash method may enable a deep, inquisitive, and formative experience of intellectual dialogue.

144 J – SHISHKINA, Alisa Romanovna, & Voskoboynik, Y. V. (2025), Legal aspects of Islamic education development in Russia, *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2556890> - This article examines the phenomenon of Islamic education within the context of the Russian Federation, focusing on its legal framework and institutional structure. It examines the legal provisions governing the right to religious education and the regulations governing Islamic educational institutions. It provides historical insights, assesses the balance between religious and secular education, and analyses the legal status of different levels of Islamic education, including maktabas, madrasas, higher education and postgraduate programs. By contextualizing these aspects within Russia's broader educational landscape, the article highlights key challenges, regulatory dynamics, and prospects affecting the development and future of Islamic education.

145 J – SHOFWAN, Arif Muzayin, Building religious moderation in the millennial generation: character education as the foundation for wisdom and moral leadership, *International Journal of Society Reviews*, Vol. 3, No. 3, 2025, pp 129-142 - This study examines the crucial role of character education in fostering religious moderation among the millennial generation, particularly in the context of increasingly polarized religious discourse. Using a qualitative descriptive methodology with a library research approach, this research investigates how character education can serve as a foundation for developing wisdom and moral leadership among millennials. The findings reveal that character education that emphasizes critical thinking, empathy, cultural awareness, and ethical reasoning significantly contributes to religious moderation. Furthermore, this study identifies specific pedagogical approaches that effectively promote moderate religious attitudes while respecting diverse belief systems. Educational institutions, religious organizations, and policymakers can utilize these insights to design programs that cultivate religious moderation and prepare millennials for moral leadership roles in pluralistic societies. This research contributes to the growing body of literature on RE reform, character development, and the promotion of peaceful coexistence in diverse religious landscapes.

146 J – SHAW, Martha, & Alexis Stones (2025), Understanding the interplay: a new methodology for education, religion, worldviews and lived citizenship, *British Journal of Sociology of Education*, 1–18. <https://doi.org/10.1080/01425692.2025.2560409> - In an increasingly polarised world, in which religion/worldview is a growing marker of difference, an inclusive understanding of citizenship is crucial. We report on a project with secondary schools in England to explore young people's lived citizenship and its relationship to religion/worldview. Religion/worldview does not always feature within citizenship education, and the potentially generative space between religious education (RE) and citizenship for exploring issues of identity, belonging and participation, is underused, under-theorised and under-resourced. At this interface, 'Understanding the Interplay' introduces an innovative methodology that is both a creative and inclusive form of data generation and a pedagogical model grounded in *praxis*. Findings and analytical themes are shared to reflect

how the project design contributes to both educational research and curriculum development in the pursuit of more inclusive education within plural democracies.

147 J - ŠIMOVIĆ, Ivan; Josipa Kokić (2025), Role of the parents in the exercise of the child's right to freedom of thought, conscience and religion, EU and Comparative Law Issues and Challenges Series (ECLIC), 9, 300-325. <https://doi.org/10.25234/eclic/38104> - The right of the child to freedom of thought, conscience and religion is one of the four participation rights of the child, protected under Article 14, paragraph 1 of the UNCRC. As such, it enables the child to be an active member of society. However, due to child's vulnerability, immaturity and dependency on adults, the role of parents in exercising this (and other) right(s) is of a great importance. As the child's legal representatives, parents are entitled to provide direction and guidance in the exercise of this child's right (article 14, paragraph 2 of the UNCRC). Nevertheless, according to Family law theory, such direction and guidance must be subject to certain limitations. Additionally, parents are entitled to decide about child's religious upbringing, which can result in conflict between their right to determine child's religion and child's rights, such as right to education, right to life, survival and development, and rights to physical integrity, self-determination and health. Conflicts are also likely to arise in case of divorce of parents in regarding the determination of child's religious upbringing. While discussing the right to determine child's religion, the role and rights of adoptive parents shall not be overlooked. Finally, the limitations of the right of the child to manifest religion are also examined.

148 J – SIREGAR, Viktor Deni & Besti Niat Harefa, Technology and media in Christian religious education, Journal of Arts, Humanities and Social Sciences Vol. III, Issue VI (November - December) 2025. <https://isrgpublishers.com/wp-content/uploads/2025/11/ISRGJAHSS1002902025.pdf> - The advancement of information and communication technology in the 21st century has significantly transformed education, including Christian Religious Education (CRE). This article explores the effectiveness, impacts, challenges, and future relevance of technology and media in CRE through a qualitative descriptive approach grounded in literature review. Technologies such as Learning Management Systems (LMS), e-learning platforms, video conferencing, and interactive media have proven effective in enhancing accessibility, student engagement, and comprehension of biblical teachings. However, their integration is not without risks: spiritual distortion, diminished concentration, unequal access to digital resources, and the misuse of social media constitute primary challenges. The authors assert that technology must be regarded as a supportive tool not a substitute for authentic, personal, and transformative spiritual experiences. The successful integration of technology depends on educators' digital literacy, wise discernment in selecting appropriate media, and a steadfast commitment to preserving the theological essence of Christian doctrine. In the future, technology-driven innovations rooted in sound theological principles will be pivotal in shaping students' character and deepening their faith in an increasingly interconnected digital world.

149 J – SITORUS, Tiorlin and Ibelala Gea, Reflection on the pedagogical competence of Christian religious education teachers in developing learning based on the image of God (Genesis 1:27), Didaktika Pedagogia Vol 1 No. 4 2025 - [file:///C:/Users/Downloads/Didaktika_Tiorlin+Sitorus%20\(1\).pdf](file:///C:/Users/Downloads/Didaktika_Tiorlin+Sitorus%20(1).pdf) - This study examines the pedagogical competence of Christian Religious Education (CRE) teachers in developing learning frameworks grounded in the theological concept of the "imago Dei" as presented in Genesis 1:27. Through qualitative analysis and theological reflection, this research explores how Christian educators can integrate the foundational understanding of human dignity and divine image into their pedagogical practices. The study reveals that effective CRE teachers demonstrate competence not only in traditional educational methodologies but also in theological hermeneutics, contextual application, and transformative learning approaches that honour the inherent worth of every student. Key findings indicate that when teachers ground their pedagogy in the concept of imago Dei, students develop enhanced self-understanding, stronger moral foundations, and deeper appreciation for human diversity and dignity. This research contributes to the ongoing discourse on faith-based education by providing a framework for theological pedagogy that is both academically rigorous and spiritually formative.

150 J – SMALLEY, Paul (2025), Reimagining the accidentally local in English RE, Journal of Beliefs & Values, 46(3), 432–444. <https://doi.org/10.1080/13617672.2024.2423480> - This paper will critically analyse the assertion that 'The local argument for the Locally Agreed Syllabus has been lost' (57). It will begin by briefly sketching the historical background to the unique way that Religious Education is structured in England, with each local area having its own syllabus. It will then outline some of the main points of the local/national debate, which has been an issue for over 50 years. It will then critically analyse what is meant by local, drawing

on debates in History education, before turning to consider what content means in RE syllabi, drawing on the work of the RE Council's Religion and Worldviews Project. It will conclude by suggesting that the initial assertion is accurate and that the concept of local content should be reimagined as a hermeneutic encounter between the pupil and the subject matter, recognising that each encounter will be unique because of the perspectives of the individuals involved in that encounter. Practically, schools should be free to determine their own curricula for RE in line with national benchmarks, as with any other subject.

151 B – SMYŁA, Joanna and Błażej Przybylski, **Designing the future by Polish youth. A theoretical and empirical study**, De Gruyter Brill, 2025, pp. 144 - <https://www.degruyterbrill.com/document/isbn/9789004733251/html?> - The expectations, hopes, dreams as well as anxieties and fears of the youth are often marginalized. This book presents answers to pivotal questions about the preferred individual and collective futures. Authors give the voice to young Polish students, who willingly and broadly describe their life projects and their desired world in the future. Qualitative and quantitative studies employed in the research document strong variations in students' plans, aims and opinions. Certainly, their future visions may transfer you to unknown futures. Let's remember that always and everywhere various futures are possible.

152 B - SOLÉ LOUZEIRO, Alex, **La enseñanza de la asignatura de religión en la educación pública: un análisis del caso español desde el derecho comparado**, Trabajo final del Máster avanzado en Ciencias Jurídicas, Universitat Pompeu Fabra Barcelona, Curso 2024-2025, pp. 42 - <https://repositori.upf.edu/server/api/core/bitstreams/b7bd803e-cad7-4810-b849-66c140df3f7b/content> - Este trabajo analiza el marco jurídico que regula la enseñanza de la religión en los centros públicos y concertados del sistema educativo español. A través del estudio de la normativa nacional, los acuerdos del Estado con las confesiones religiosas y la jurisprudencia constitucional, se examina cómo se concilian el derecho fundamental a la libertad religiosa y el principio de aconfesionalidad del Estado recogidos en el artículo 16 de la Constitución española. Además, se incluye un análisis comparado con los modelos de otros países europeos, especialmente Italia, y se abordan cuestiones prácticas como la posible segregación del alumnado y el estatus jurídico de los profesores de religión. La investigación concluye que el modelo español presenta tensiones estructurales entre neutralidad institucional y reconocimiento confesional, lo que plantea desafíos jurídicos y sociales no resueltos.

153 J – SRINIO, Fuad, et al., **Comparison of Islamic and Western education systems: opportunities for integration of Islamic values**, *Adiluhung: Journal of Islamic Values and Civilization* Vol. 2, Issue (1) (May, 2025), pp. 29-41 - <https://doi.org/10.59373/adiluhung.v2i1.114> - This research aims to compare Islamic and Western education systems and explore opportunities for integrating Islamic values into Western curricula. Using a library research method, the study analyses existing literature, focusing on key educational philosophies, pedagogical methods, and curriculum structures. The findings highlight the strengths of both systems, with Islamic education emphasizing moral, social, and spiritual development, while Western education focuses on critical thinking, creativity, and the acquisition of practical skills. The study suggests that Islamic education can contribute to Western systems by emphasizing values such as social justice, ethical conduct, and spiritual development, ultimately leading to more holistic student growth. The research argues that integrating these Islamic values into Western education can provide students with a well-rounded educational experience that nurtures not only intellectual abilities but also personal character and ethical reasoning. Moreover, the integration of these values could foster interfaith understanding, encourage empathy, and improve social cohesion. The implications of this research are significant for educators and policymakers, suggesting that the development of inclusive, value-driven educational environments combining the best aspects of both educational systems could help prepare students for the challenges of an interconnected world. This study lays the foundation for future research to explore how these values can be practically applied in diverse educational settings, considering cultural contexts, and the potential impact on student outcomes.

154 B – SULTMANN, William; Peta Goldburg & David Hall (Eds.), **Engaging religious plurality within Australian and New Zealand Catholic schools: particularity in dialogue with diversity**, *Religions* 2025, 16(12), 1535; <https://doi.org/10.3390/rel16121535> - Catholic schools in Australia and New Zealand educate young people within a context of unprecedented social, cultural, and religious diversity. The shifting religious demographics of both nations, the rise of student agency, curriculum preferencing, and the imperatives of inclusion and wellbeing have caused Catholic educators to reconsider the purposes, practices, and pedagogies of RE. This volume brings together twelve contributions originally published as individual contributions within a special issue of *Religions*. This integrated work now brings together these papers and sheds light on the evolving landscape of RE, offering conceptual insight, empirical research, practical

guidance, and emerging innovations to support Catholic schools as they engage with plurality while remaining faithful to mission. The collection responds to a central question: *How might Catholic schools sustain a distinctive religious identity while authentically engaging the diverse beliefs, cultures, and experiences of their students?* Across these chapters, the contributors explore this question through the lenses of curriculum, pedagogy, dialogue, formation, policy, and contextual realities in both Australia and New Zealand. The result is a coherent, forward-facing account of contemporary RE, one marked by openness, creativity, and fidelity.

155 J – TADROS, Mariz (2025), Religious freedom and religious equality. Research, praxis, and future trajectories, *The Review of Faith & International Affairs*, 23(4), 131–144. <https://doi.org/10.1080/15570274.2025.2545141> - This paper argues that the lexicon of religious equality has the potential to realize conceptual, paradigmatic, and policy inroads that contribute to making visible the day-to-day encroachments on freedom of religion or belief (FoRB). While mindful of the detrimental impact of diminishing support for international aid and multilateralism as well as deepening political polarizations domestically, the paper argues that a situated, intersectional approach to understanding drivers and outcomes of inequality has much to offer to religious freedom studies, in particular in how FoRB can practically serve as a driver for addressing marginalized people's lived realities on the ground.

156 R – TAK, Surbhi, Mapping the scholarly landscape of religious education: a quarterly bibliometric overview of 21st century, *Review of Business Information Systems* Vol. 25 No. 2 (2025) - <https://journals.klalliance.org/index.php/RBIS/article/view/605> - This paper intends to highlight the trends of religious education research between 2000 and 2024 by employing bibliometric analysis. There is total 1115 articles were collected from the Scopus database and advanced bibliometric tools were used for analysis. The findings revealed that UK and USA are the most influential countries in RE research. Notably, author Jackson R has been identified as a prominent figure in this field. While examine the articles, it was also observed that keywords such as RE, religion, spirituality, faith schools, education, pedagogy, and catholic schools hold significance within the domain. The findings from this analysis provide researchers with valuable strategic insights, helping them to conduct future studies in RE.

157 R – TANAKA, Shiho, et al., Cultural diversity in beliefs regarding mental illness: comparison of Indonesian Muslims, Indonesian Christians, and Japanese non-religions, *Frontiers in Psychology - Sect. Cultural Psychology*, Vol. 16, 2025 - <https://doi.org/10.3389/fpsyg.2025.1524680> - A majority of Indonesians, approximately 90% of them, are Muslims and have been reported to religiously cope with symptoms of mental illness. This may depend on the degree of recognition of Western medicine and attribution to biological factors; however, this has not been adequately investigated. To avoid clinical bias, it is vital to understand the underlying mechanism. Hence, this study aims to determine the relationship between depression recognition, causal attributions, and coping behaviours among Indonesian Muslims using a quantitative approach. To capture the salient features of Indonesian Muslims, they were compared with Japanese non-religions and Indonesian Christians. We also developed new causal attribution and coping behaviour scales that are culturally valid for both Indonesia and Japan. Specifically, in Study 1, we first examined the demographic details of the participants and then developed the scales; in Study 2, we compared Indonesian Muslims, Japanese non-religions, and Indonesian Christians in terms of relationships between recognizing depression, causal attributions, and coping behaviours. Participants were university students around the capital of both countries: 236 Indonesian Muslims (182 females), 493 Japanese non-religions (365 females), and 266 Indonesian Christians (180 females). In Study 1, religiosity was the only demographic characteristic that saliently differed between the 3 groups. Both the causal attribution and coping behaviour scales were adequate for use in Study 2. In Study 2, the results of structural equation modelling revealed that the relationships between depression recognition, causal attributions, and coping behaviours differed among Indonesian Muslims, Japanese non-religions, and Indonesian Christians. More specifically, amongst Indonesian Muslims, the level of depression recognition had a marginally significant positive influence on religious attribution, which in turn had a significant positive influence on evil dispelling. However, Japanese non-religions and Indonesian Christians showed no association between the recognition of depression and religious attribution. These results suggests that the three groups may have different beliefs about depression.

158 R – TAUFIK, Zulfan, et al. (2025), Religious literacy and youth peacebuilding: interfaith engagements in Indonesian communities, *Asian Journal of Peacebuilding* Vol. 13 No. 2 (2025), 231-248 - doi: 10.18588/202511.00a547 - This article examines how interfaith youth communities in Indonesia use religious literacy (RL) for grassroots peacebuilding in diverse religious contexts. Based on qualitative case studies from

Muslim-, Hindu-, and Christian-majority regions, the study highlights youth-led initiatives that promote interreligious understanding, civic cooperation, and social inclusion. Through interviews, observations, and document analysis in five cities, the findings show that sustained engagement helps youth build critical RL, challenge stereotypes, and foster locally rooted peace strategies. Moving beyond institutional frameworks, the study emphasizes youth agency in navigating complex religious dynamics. It contributes to global peacebuilding discourse by showing how youth-driven RL can support inclusive and participatory models of coexistence, relevant not only in Indonesia but also in other plural societies.

159 J – TORRIJOS-MARTÍ, Isabel, Cultural diversity in Spanish educational policy (1970–2025): from assimilation to intercultural inclusion, *Education Sciences* 2025, 15(12), 1699 - <https://doi.org/10.3390/educsci15121699> - Spanish educational legislation on cultural diversity has shifted in five decades from homogenizing frameworks to an explicit commitment to inclusion and interculturality. This article reports a qualitative documentary analysis of state laws and Royal Decrees from the *Ley 14/1970 General de Educación* to the *Ley Orgánica 3/2020, de 29 de diciembre, por la que se modifica la Ley Orgánica 2/2006, de Educación* to examine how cultural and linguistic diversity is conceptualized, how it is embedded in a competence-based curriculum, and which tools are provided for its implementation. The analysis addresses three dimensions: (a) policy conceptions of diversity, (b) curricular instruments (competences, learning situations, assessment), and (c) implementation mechanisms (resources, teacher development, equity monitoring). Results indicate a move from compensatory and assimilationist logics to rights-based, competence-based formulations, with clearer references to dialogue, mediation, and non-discrimination, but also a persistent gap between legal texts and school realities. The study concludes that the current framework enables more observable and assessable intercultural aims, while its impact depends on concrete support for school and teachers. This diachronic perspective on a medium-sized European system offers transferable insights for other countries seeking to embed intercultural competences and equity in curriculum assessment and teacher development.

160 J – TURKOVIĆ, Andrea (2025), Cultural(ized) religion and intolerance. A comparative study of Serbia, Italy, and the United Kingdom, *Journal of Religion in Europe*, 18(4), 487-512. <https://doi.org/10.1163/18748929-bja10153> - This study examines the relationship between religiosity, secularization, and intolerance toward immigrants across distinct cultural and religious contexts—Italy, Serbia, and the United Kingdom. Using data from the ninth wave of the European Social Survey (2023), linear regression models reveal context-dependent patterns: in Serbia, religiosity is linked to higher intolerance; in Italy, religious affiliation plays a central role; in the UK, culturalized religion correlates with exclusionary attitudes. The findings highlight the complexity of secularization outcomes and the role of religiosity in shaping immigration attitudes, demonstrating their dependence on each country's unique religious and cultural context.

161 J – TUSA, Fernanda, et al., Values and ethics as education policy. Media framing of Ecuador's 2024 curriculum reform, *Education Sciences* 2025, 15(10), 1328; <https://doi.org/10.3390/educsci15101328> - Ecuador is experiencing an unprecedented escalation of violence, organized crime and public insecurity, prompting the Ministry of Education to introduce a curricular reform through Ministerial Agreement MINEDUC-MINEDUC-2024-00060-A. This reform incorporates five new subjects—*Civic Education, Ethics and Integrity, Education for Sustainable Development, Socioemotional Education, Financial Education, and Education for Road Safety and Sustainable Mobility*—into the national curriculum, with the explicit aim of fostering civic responsibility, ethical behaviour and social cohesion. This study examines the societal and political context of the reform and analyses its representation in the Ecuadorian press during 2024 using qualitative content analysis of publicly accessible national news articles, including reports, chronicles, interviews and press releases. The analysis focuses on the framing of the reform's messages, the information provided and the actors featured in the coverage. Findings reveal that media narratives strongly reflect governmental discourse, portraying Civic, Ethic and Integrity Education as a moral *vitamin* to counteract the erosion of values and as a strategy to reinforce national identity through civic rituals. The study concludes that the reform exemplifies the integration of educational policy with sociopolitical objectives, positioning schools as central actors in long-term efforts to address societal violence and promote ethical citizenship.

162 T – UNESCO, Strategies to counter antisemitism. A handbook for educators, 2025, e-book, pp. 38 - <https://doi.org/10.54675/ZRVW7864> - Education is the first line of defence against hate and prejudice. By targeting the root causes of hate ideologies, deconstructing the stereotypes that underlie them from an early age, and promoting inclusive models, education is the keystone of a holistic approach to combating

discrimination. Tackling antisemitism through education requires tailored content that addresses its complex, shifting and multilayered forms, both past and present. Acknowledging the topic's complexity and the paucity of resources available to education stakeholders, this concise guide aims to provide a roadmap for policymakers, curriculum developers and educators on current approaches and initiatives. It presents ten educational practices, each grounded in academic literature and illustrated by a promising educational initiative that operationalizes core pedagogical principles. The handbook is built around the three core learning domains which inform UNESCO's approach to Global Citizenship Education: cognitive, socio-emotional, and behavioural learning. Conceived as an accessible operational guide for practitioners, this resource sets out to start a larger conversation about the needs of educators for tackling contemporary forms of antisemitism. It aims to encourage investments in high-quality empirical research that can pave the way for a better approach to combat antisemitism.

163 T – UNESCO, The representation of Jews, Judaism and antisemitism in school textbooks and curricula in Europe, E-book, published in 2025 by the United Nations Educational, Scientific and Cultural Organization, pp. 135 - <https://doi.org/10.54675/ZATM6896> - A comprehensive review of how Jewish life and anti-Jewish prejudice are portrayed in school materials. Jewish communities have been integral to Europe's social fabric for centuries, preserving rich religious and cultural traditions while facing recurring periods of exclusion, persecution, and resilience. School textbooks are important vantage points to understand how this history and heritage is represented, (de)constructed and embedded into a shared historical and cultural memory. They are also important practical tools used daily by students, teachers, and parents. This in-depth study looks into how anti-Jewish prejudice and Jewish culture; history and life are portrayed in secondary education materials in eight European countries. It identifies curricular entry points for teaching about Jewish experiences and antisemitism, analyses how these topics are integrated into textbooks, and explores the narratives and representations that emerge. The findings highlight both recurring stereotypes and promising practices. By showcasing these contrasts, the study provides targeted recommendations to guide the creation of more inclusive educational materials. It aims to ensure that representations of Jews, Judaism, and antisemitism convey the diversity, richness, and complexity of Jewish life while helping students critically engage with prejudice in historical and contemporary contexts, only 10% of textbooks in this study address contemporary forms of antisemitism “Since wars begin in the minds of men and women it is in the minds of men and women that the defences of peace must be constructed”.

164 D – UNESCO, Estrategia regional docente para América Latina y el Caribe, 2025-2030, 19 de Noviembre 2025, pp. 77 - <https://www.unesco.org/es/articles/estrategia-regional-docente-para-america-latina-y-el-caribe-2025-2030> - En América Latina y el Caribe persiste una escasez de docentes calificados - al menos un millón en educación primaria y 2,2 millones en secundaria (UNESCO y Equipo especial sobre Docentes, 2023) - que se distribuye de manera desigual, afectando con mayor intensidad a las zonas geográficamente alejadas, socialmente desfavorecidas y a asignaturas críticas como Matemáticas, Ciencias, Lenguas extranjeras y Educación intercultural, lo que subraya la urgencia de focalizar esfuerzos en estos ámbitos. La estrategia regional docente para América Latina y el Caribe (2025-2030) se propone enfrentar de manera efectiva los retos actuales y emergentes en el ámbito educativo, a partir de una mirada contextualizada y holística, que busca activamente la participación y el diálogo entre todos los miembros de la comunidad educativa. Hacia 2030, se aspira a construir un consenso sólido y sostenible que impulse la transformación educativa en América Latina y el Caribe.

165 T – UNIVERSITY OF MALTA, SEC 25 Syllabus Religious Knowledge 2026, pp. 25 - <https://www.um.edu.mt/media/um/docs/directorates/matsec/syllabi/2026/sec/SEC25ReligiousKnowledge2026.pdf> - As a learning outcomes-based syllabus, it addresses the holistic development of all learners and advocates a quality education for all as part of a coherent strategy for lifelong learning. It ensures that all children can obtain the necessary skills and attitudes to be future active citizens and to succeed at work and in society irrespective of socio-economic, cultural, racial, ethnic, religious, gender and sexual status. This new syllabus provides equitable opportunities for all learners to achieve educational outcomes at the end of their schooling which will enable them to participate in lifelong and adult learning, reduce the high incidence of early school leaving and ensure that all learners attain key twenty-first century competences. This programme also embeds learning outcomes related to cross-curricular themes, namely digital literacy; diversity; entrepreneurship creativity and innovation; sustainable development; learning to learn and cooperative learning and literacy. In this way students will be fully equipped with the skills, knowledge, attitudes and values needed to further learning, work, life and citizenship. Religious Knowledge, from its very definition and nature, should contribute to the

development of human beings by supporting and enabling their personal search for meaning. Search for meaning is at the basis of every area of learning. However, “the distinctive contribution which RE must make to the curriculum is located by its recourse to living belief systems for its content. This is true not only at the level of facts but also the ethos and values which are conveyed for such study. Distinctiveness of RE is never self-contained. Religious experience is distinctive when it is in a dynamic relationship with other forms of experience”.

166 J – VALENCIA CANDALIJA, Rafael, Religious freedom and neutrality in Belgian education: about the ban on Islamic headscarves in Flanders, *Religions* 2026, 17(1), 82; <https://doi.org/10.3390/rel17010082>

The Belgian constitution establishes that communities shall dispense neutral teaching that also respects both religious convictions and non-denominational philosophical choices. The application of this article has led to several conflicts with the religiosity of parents and students, among which one stands out eminently: the prohibition of the Islamic headscarf in schools in Flanders and Wallonia. It is precisely in the first of these communities, Flanders, where the collisions between the principle of neutrality and the religious freedom of Muslim women who intend to continue wearing this religious symbol continue to be reproduced, not only for reasons of religiosity, but also of identity. Signally, one of the main problems lies in the difficulties in delimiting the extension of the concept of neutrality as a limit to religious freedom, a task in which there does not seem to be agreement, neither among the main agents of the education system nor even among the courts of justice of the community. The best proof of this are the last two developments in the matter, the European Court of Human Right judgment in the Mykias case and the unsuccessful attempt to ban the Islamic veil in the province of Flanders.

167 R – VILKS, Andreis; Aldona Kipane and Anatolijs Krivins (2025), The role of religious norms in the formation of legal systems: the theological foundations of law in different world religions, *Pharos Journal of Theology* ISSN 2414-3324 online Volume 106 (3) Themed Issue (2025) - <http://www.pharosjot.com> - <https://doi.org/10.46222/pharosjot.106.3029> - This study examines the impact of religious norms on the development of legal systems, concentrating on the theological foundations of law in major world religions, including Christianity, Islam, Judaism, Hinduism, and Buddhism. The research aimed to analyse how religious principles shape legal norms, state governance, and judicial practices in various countries. The study is based on a comparative legal and historical analysis of religious legal traditions and their impact on modern legal frameworks. In Islamic law, Sharia remains a primary source of legislation in many countries, regulating civil, criminal, and family matters. Jewish law, *Halakha*, continues to influence legal systems in Israel and Jewish communities worldwide. Christian legal traditions have significantly shaped Western legal systems, mainly through canon law and moral principles embedded in state laws. Hindu law, historically rooted in the *Dharmashastra* texts, has influenced family and inheritance law in India, while Buddhist legal principles contribute to legal ethics and dispute resolution practices in several Asian countries. The study also identifies ongoing interactions between religious and secular legal norms, highlighting challenges in balancing religious traditions with modern human rights standards. Statistical analysis of legal systems in 30 countries demonstrates that in states where religious norms significantly influence legislation, legal frameworks tend to be more conservative, particularly in family and moral laws.

168 J – WARDANI RANGKUTI, Lely, Exploring spiritual experiences and meaning-making in interfaith prayer among urban youth, *Irfana: Journal of Religious Studies* Vol. 1 No. 7 Juli 2025 - <https://journals.ai-mrc.com/irfana> - Spirituality among youth in interfaith contexts has become an increasingly significant area of inquiry within religious and social studies. Despite growing participation in interfaith prayer communities, limited research has explored how young individuals subjectively experience spirituality within these shared religious spaces. What remains unclear is how youth interpret, negotiate, and internalize spiritual meaning during interfaith prayer, particularly in multicultural urban settings. This study adopts an interpretative phenomenological approach to examine the lived spiritual experiences of youth involved in interfaith prayer gatherings. Using in-depth, semi-structured interviews with ten participants from diverse religious backgrounds, the study identified four central themes: encountering the sacred in shared silence, negotiating faith and identity, developing relational spirituality through empathy, and engaging in ritual as a liminal space for transformation. The interpretative analysis revealed that interfaith prayer is not merely a symbolic or social activity but a deeply personal and transformative experience that fosters both spiritual depth and pluralistic understanding. These findings offer a nuanced view of how youth construct spiritual meaning across religious boundaries and suggest that interfaith environments can nurture identity formation and spiritual growth. This

study broadens current understandings of youth spirituality and highlights the value of phenomenological inquiry in capturing the richness of interreligious spiritual experience.

169 C – WEGERIF, Rupert, Dialogic education and religion, in: ID., Rethinking Educational Theory, Monograph Book, Elgaronline 2025, pp. 78-93 - https://www.elgaronline.com/monochap/book/9781803926414/chapter6.xml?tab_body=abstract-copy1 - Education used to be guided by religion. Many think that we can do without this kind of guiding framework now. I am not so sure. In this chapter, I show how and why dialogic education can offer the shared values, sense of community and transcendental purpose traditionally provided by religions. The idea is not to replace existing religions or worldviews such as humanism but to include them and augment them in an open dialogue, which is itself a journey towards individual and collective well-being.

170 R – WEINTRAUB, Roy and Dan Porat, Religious beliefs and history education: biblical stories among Jewish-Israeli adolescents' historical significance, History Education Research Journal, 22 (1), 15. Publ 25 Jun 2025 - doi: <https://doi.org/10.14324/HERJ.22.1.15>. - Despite the significant impact of identity and cultural characteristics on historical thinking, the influence of religious aspects on students' historical understanding remains under-researched. This article addresses this gap by exploring the historical significance attributed to biblical stories among secular and religious Jewish adolescents, while also examining how history education extends beyond formal history classes. Although the Bible holds a central place in Jewish historical culture, biblical narratives are absent from Israeli school history curricula. This study employs quantitative methods to investigate students' attitudes towards biblical stories through two key questions: (1) *What are the five most important events in history?* and (2) *When did Zionism begin?* The research sample included 350 Jewish Israeli adolescents, surveyed approximately two months after completing K–12 education in either the non-religious state education or the state-religious education systems. The findings reveal a profound impact of religious identity and culture on students' historical significance. Among state-religious education graduates, more than 50% cited at least one biblical event as one of the most important in history, compared to less than 7% of non-religious state education graduates. Similarly, when considering the beginning of Zionism, state-religious education graduates referred to the biblical period three times more often than their secular counterparts. Despite the differences between educational systems, around 20% of non-religious state education graduates included biblical stories in their responses, underscoring the Bible's lasting influence on historical understanding in Israel.

171 J – WILD-WOOD, Emma (2025), Studying religions in Africa: single or multiple traditions, Utambuzi: Journal for the Study of the Religions of Africa and its Diaspora, 8(1), 35-46. <https://doi.org/10.36615/ypzzyd17> - The examination of a single religious tradition and the exploration of the plurality of lived practice provide two broad approaches to the study of religion in Africa. The article discusses each of these units of analysis by introducing two scholarly trends emerging in twenty-first century scholarship: the Anthropology of Christianity and the Plurality of Religion. It discusses the historical background to these trends in the contested definitions of 'religion' emerging in the twentieth century. It shows how the trends have been developed and discusses their usefulness in the author's own work. The article demonstrates that the definition of 'religion' matters and the unit of analysis influence the research trajectory and the findings. Researchers are encouraged to consider whether their subjects conform to or challenge their working definitions. The article concludes by asking for reflections on these trends by African scholars and looking forward to further discussions on approaches to the study of religion from insider perspectives.

172 B – WILLEMS, Joachim and Ariane Dihle (Hrsg.), Inventur. Schulbücher jüdischchristlich bedenken Antisemitismuskritische Perspektiven auf religionspädagogische Bildungsmedien, Verlagsgruppe Beltz Juventa 2025, Seiten 216. [...] Diese Veranstaltung wurde gemeinsam von der Evangelischen Kirche in Deutschland, dem Zentralrat der Juden in Deutschland, dem Netzwerk für antisemitismus- und rassismuskritische Religionspädagogik und Theologie (narrt), der Evangelischen Akademie zu Berlin, dem Comenius-Institut Münster, der Carl von Ossietzky Universität Oldenburg und dem Verband der Bildungsmedien e.V. geplant und durchgeführt. Eingeladen waren Bildungsverantwortliche aus den Kirchen, Autor:innen und Herausgebende von Bildungsmedien sowie Redakteur:innen und andere Personen aus Bildungsmedienvverlagen [...] (S.10).

173 J - YASIN Falah, M. & Sedequillah Karimi (2025), Quranic approaches to preventing moral and social deviations among youth, International Journal of Cultural and Religious Studies, 5(1), 78-87 - <https://doi.org/10.32996/ijcrs.2025.5.1.8> - This study examines the Quranic approaches to preventing moral and social deviations among youth, analysing the effective methods for addressing these deviations based on religious

teachings. Moral deviations refer to behaviours that oppose social norms and ethical principles, potentially leading to individual and societal harm. In this regard, the Quran, as the primary reference for guiding humans toward a moral life, places significant emphasis on controlling human instincts and purifying the soul. Quranic teachings, such as adherence to piety, rationality, and balance in fulfilling personal needs, can play a key role in preventing moral and social deviations. Islam, as a comprehensive religion, addresses all aspects of human life, and consequently, the Quranic solutions for preventing moral and social deviations among youth are holistic and all-encompassing. These solutions include a focus on RE, strengthening faith, avoiding harmful environments, and fostering positive motivations in young people. This research, through an analysis of Quranic concepts, investigates these methods and their impact on reducing social and moral deviations among youth. The goal of this study is to highlight the role of Quranic teachings in preventing moral and social deviations in young people and to introduce practical solutions that can be effective for educational and social institutions. The research aims to provide actionable recommendations for combating social harm and enhancing the ethics of youth through the application of religious principles.

174 J – ZYLBERBERG, Sam, Le pacte scolaire belge à l'épreuve : enjeux du cours de philosophie et citoyenneté, Je Retiens – le savoir en partage depuis 18 ans ! 3 octobre 2025 – <https://jeretiens.net/le-pacte-scolaire-belge-a-lepreuve-enjeux-du-cours-de-philosophie-et-citoyennete/> - Durant près de cent ans, la Belgique a été déchirée par des querelles intestines au sujet du financement des écoles et de la liberté d'enseignement. En 1958, un compromis est trouvé : le *Pacte scolaire*, qui institue l'existence de deux réseaux d'enseignement (catholique et officiel) et qui intègre dans les programmes un cours correspondant à l'une des six religions reconnues dont le contenu est déterminé par les cultes eux-mêmes et les enseignants choisis par ceux-ci, ainsi qu'un cours de morale laïque non confessionnelle. Les parents choisissent si leurs enfants suivent le cours de morale ou de religion. L'évolution de la société belge, sa sécularisation, son multiculturalisme, a remis en question ce consensus. Aujourd'hui, le rôle attribué à l'école est de contribuer à l'éducation des élèves et de les préparer à prendre part comme citoyens à une société ouverte aux différentes cultures et à promouvoir le « vivre ensemble ». Les débats et les compromis ont mené à la création d'un nouveau *Cours de philosophie et citoyenneté*. Ce cours censé mettre les faits religieux à distance et les étudier sous un angle philosophique et dans une dimension historique permet la dispense partielle ou totale du cours de religion ou de morale. Que contient ce cours et quelles questions épistémologiques et didactiques soulève-t-il en pratique aujourd'hui ?

* * *

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