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We are persons who have committed ourselves to the precepts and practices of the world's religions. 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*

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■ **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/RS didactics.

01 R – AMALIA, Eka Rizki, **Leadership dynamics in Islamic-based schools: a systematic review of Southeast Asia (2015–2025),** *At-Tadzkir: Islamic Education Journal*, 5(1), 1–21. https://doi.org/10.59373/attadzkir.v5i1.231 - This study presents a systematic literature review of leadership styles in Islamic-based schools across Southeast Asia by synthesizing 37 peer-reviewed studies published between 2015 and 2025. Guided by PRISMA protocols and Braun and Clarke's thematic analysis, the review identifies three dominant models of leadership: servant, instructional, and transformational, and highlights the growing emergence of hybrid adaptations. Servant leadership predominates in community-driven schools where moral legitimacy and social trust underpin leadership authority. Instructional leadership is most visible in structured systems that emphasize accountability and curriculum supervision, while transformational leadership arises in reform-oriented schools that integrate faith with innovation. Collectively, these styles intersect to form a faith-integrated leadership paradigm, blending ethical service, pedagogical rigor, and visionary reform. The study advances leadership theory by contextualizing classical Western frameworks within Islamic epistemological principles such as *amanah*, *shura*, and *taqwa*. Empirically, it offers cross-country insight into how institutional and cultural ecologies shape leadership expression. The findings have practical implications for leadership training and policy, suggesting the need for culturally responsive, Islamically grounded leadership frameworks that enhance teacher motivation, school accountability, and institutional development across Southeast Asia.

02 C – AMATULLAH, Shaima, **Religion, schooling and secularism,** in: Peter Kraftl et al.(eds), *Handbook on Geographies of Education,* Elgar online 2026, pp. 490 (429-440) - https://doi.org/10.4337/9781035314072 - With the emerging patterns of religious revival in several parts of the world, along with growing global immigration, the place of religion within schooling (public/private and faith-based) has become an important concern for nation-states. Using psychosocial lenses, this chapter critically examines the body of literature in this area and throws light on the key debates on including and excluding religion in education, and their outcomes across different geographical contexts. It identifies the lack of studies that consider children's perspectives as a major gap and the need to understand how children internalise religious or secular values and beliefs. It offers a two-fold guideline for advancing research and practice/policy. It argues for context-based research and practice that is robust and expands its scope to include both systemic factors (the state, its relationship with religion in general and in education, religious bodies, educational institutes, bureaucracies, schools' implementation of policies, actual and hidden curriculum) and individual factors (students' religious, racial composition, culture, teacher education).

03 B – AMÉRIGO, Fernando; J. López Goicoechea; E. Relaño; A. Ferrari, **Gestión de la diversidad religiosa**, Madrid, Guillermo Escolar Ed., 2025 - https://www.observatorioreligion.es/resenas/fernando_amerigo_f_javier_lopez_de_goicoechea_eugenia_relano_y_alberto_ferrari_2025_gestion_de_la_diversidad_religiosa_madrid_guillermo_escolar_editor.html – "[...] *Gestión de la diversidad religiosa* representa una contribución imprescindible para entender los desafíos que plantea el pluralismo confesional en las sociedades democráticas, y las vías jurídicas que pueden permitir no solo su ordenación, sino también su valorización como factor de cohesión y enriquecimiento colectivo. El libro invita a pensar el Derecho no como un simple regulador de conflictos, sino como un instrumento para construir espacios de convivencia en sociedades crecientemente diversas, por lo que presenta un especial interés y se convierte en punto de referencia obligado para quienes se interesan por la gestión de la diversidad religiosa en el derecho español". (M.J. Parejo Guzman).

04 P – ARYA, Yatish, et al., **Religious identity, lost learning: evidence from colonial India?** *Discussion Papers Ashoka University,* 2025, pp. 59 - https://dp.ashoka.edu.in/ash/wpaper/paper138_0.pdf - Religious groups sometimes resist welfare-enhancing interventions, impacting human capital. Can resistance to secular education arise when rulers sharing religious identity with a group are deposed by foreign powers? Focusing on colonial India, we analyse the impact of shared religious identity between deposed local rulers and religious groups on literacy. Muslim literacy is lower where British authorities replaced a Muslim ruler, and Hindu literacy is lower when the ousted ruler was Hindu. Addressing OVB, we use literacy differences, complemented by an IV approach. Our results show that the effect of shared religious identity on literacy rates depended on the historical ties between deposed rulers and their subjects: in districts where ousted rulers had historical connections to their co-religionists, there was greater resistance to education introduced by the colonizers.

05 J – ASIMIADIS, Dionysios (2025), **Discipline and subjectivity in religious education**, *Greek Journal of Religious Education (GJRE)*, 8(1), 78–87. https://doi.org/10.12681/gjre.40989 - The paper examines the relationship between disciplinary power and subject formation in RE through the theoretical insights of Michel Foucault. The general objective is to discuss how curriculum and pedagogy in RE are engaged in the process of constructing normalized religious subjects through discipline, surveillance, and internalization. The reason behind such a focus is the need to critically analyse the unseen power relations that constitute pedagogical space and student identity. The paper analyses relevant curricular texts and pedagogic practices and how they illustrate the functioning of knowledge-power relations within classroom space. Some of the findings point towards RE, albeit unintentional, as a reproducing and normalizing ideological space. The review concludes by suggesting ways of change and resistance in the form of more participatory and reflexive pedagogical paradigms. The current paper adds to the literature on educational subjectivation with critical significance to teachers, researchers, and curriculum planners who are interested in democratic and emancipatory RE.

06 P – Association canadienne des Commissaires d'Écoles Catholiques (2025), **En quoi le système scolaire catholique canadien diffère-t-il de celui de nos voisins américains ?** https://ccsta.ca/en-quoi-le-systeme-scolaire-catholique-canadien-differe-t-il-de-celui-de-nos-voisins-americains/?lang=fr - Le Canada et les États-Unis partagent des origines semblables. En Amérique du Nord, au début de la fondation des nations, les établissements religieux étaient chargés de l'éducation des jeunes car les gouvernements n'avaient pas les ressources nécessaires pour assurer une éducation publique. Malgré leurs nombreuses similitudes, les systèmes scolaires catholiques du Canada et des États-Unis ont emprunté des chemins différents. Leur histoire et leur

développement respectifs ont été différents. Pourquoi ? Comment les écoles catholiques se sont-elles développées différemment aux États-Unis ? Comment les écoles publiques et privées sont-elles financées ? Quel type de culture catholique est privilégié dans ces écoles ? Le présent article est un aperçu historique du développement des écoles catholiques aux États-Unis, et décrit également leur fonctionnement actuel et les différences avec notre système scolaire canadien.

07 C – AWUAH, D., Xatse, E. A., Oklu, V. D., & Schweitzer, R. D. (2025), **Spiritual belief structures and wellness: the role of religion in promoting adolescent mental health in Ghana**. In: K. E. Murray, R. D. Schweitzer, A. Kagee (Eds.), *The Palgrave handbook of mental health practice in Sub-Saharan Africa* (pp. 171–184), Palgrave Macmillan/Springer Nature. https://doi.org/10.1007/978-3-031-65179-3_10 - In Ghana, addressing challenges in adolescent mental health requires a varied approach that recognizes the importance of religion within the community. Religious institutions and leaders may serve as influential platforms for mental health awareness and destigmatisation, offering spiritual support and fostering social connections. The inclusion of religious perspectives in mental health initiatives can enhance cultural sensitivity and promote holistic approaches to care. This chapter describes community outreach programmes the Dora Awuah Foundation delivered based on religious beliefs and practices. The focus is directed at promoting positive mental health experiences tailored for adolescents. The chapter describes these projects and their implications.

08 B – BAGE, Jessi M., **Developing a biblical emotional intelligence strength training program for upper school teachers,** *Doctoral Dissertations and Projects*, Liberty University, 5-23-2025 - https://digitalcommons. liberty.edu/doctoral/7045 - Teachers continue to leave the teaching profession at an alarmingly high rate with emotional exhaustion and stress being the leading causes of teacher attrition in the United States. Despite the high levels of stress experienced by teachers, professional development rarely includes training in emotional intelligence. Attention must be given to emotional intelligence training to strengthen teachers' emotional regulation, stamina, and resilience and cultivate their ongoing community spiritual formation for Christian education to continue to have educators that provide continuity for students and make disciples of Christ. This project collaborated with Roanoke Valley Christian Schools to develop and implement a biblical emotional intelligence strength training program that sought to increase teachers' emotional regulation and resilience, establish a biblical worldview of emotions that built community emotional intelligence and fostered supportive team relationships, and end the cycle of teacher attrition.

09 J – BALDASSARRE, Silvia, **Las organizaciones de convicción en la pluralidad del panorama religioso,** *Cuestiones de pluralismo*, Vol. 6, No 1, online 22.01.2026 - https://doi.org/ 10.58428/ZWBW5779 – [...] "Es evidente que la equiparación lógica (entre confesiones y organizaciones filosóficas y no confesionales) no tiende a una *reductio ad unum*, ya que no coincide con una supuesta identidad, sino que implica una relación de analogía. En este sentido, es significativa la omisión de una definición explícita de los términos «religión» y «creencia» en los documentos normativos, lo que permite no limitar la protección de la libertad religiosa a determinadas creencias, revelando en este sentido una voluntad no discriminatoria y una adhesión axiológica al principio de laicidad. Desde esta perspectiva, las organizaciones filosóficas no confesionales dan testimonio de que la laicidad del Estado no implica una neutralidad indiferente, sino un compromiso activo para garantizar a todas las visiones del mundo, religiosas o no religiosas, la misma dignidad y espacio de expresión. Es precisamente en este equilibrio dinámico entre la libertad de conciencia y el reconocimiento institucional donde el pluralismo puede traducirse en una auténtica convivencia".

10 J – BARDEN CHIRWA, Frank & Christofer Kabwe Mukuka, **Death in the pot: Christian education on the margins of secularization,** *International Journal of Research and Innovation in Social Science* Published: 28 October 2025 - DOI: https://dx.doi.org/10.47772/IJRISS.2025.909000738 - This paper examines the enduring conflict between Christian education and the dynamics of secularization, employing the biblical metaphor of "death in the pot" (2 Kings 4:38–41) as an analytical framework. Christian education was established with the objective of restoring the divine image in humanity and fostering comprehensive development—spiritual, moral, intellectual, and social. However, the increasing pressures of accreditation, cultural adaptation, materialism, and evolving societal values pose a risk to the integrity of its unique mission. The paper outlines the historical contributions of Adventist education in Southern Africa, recognizing its transformative effect on society, while also addressing current challenges including moral relativism, secular philosophies, entertainment-oriented campus culture, and institutional careerism. These dynamics show how small compromises can weaken theological identity, resulting in graduates who are academically skilled but spiritually adrift. The study advocates for intentional renewal and reform via purposeful character education,

mission-driven leadership, the amalgamation of faith and learning, and critical engagement with culture. Christian education can fight the secular trend, protect its role as a transformative force, and stay a beacon of moral and spiritual growth in a world with many different beliefs by going back to its prophetic roots and basing its teaching on Scripture and the Spirit of Prophecy.

11 J – BENAZOUAOU, Amar (2025), **Tolerance: its concept and foundations in Islam**, *International Journal of Innovative Technologies in Social Science*, 1(45). https://doi.org/10.31435/ijitss.1(45).2025.3417 - Islam has promoted a message of tolerance and openness from the very beginning of its mission—within structured frameworks that ensure peaceful coexistence and harmony. Its timeless teachings—from the Qur'an and the Prophet's (s) sayings to its rich intellectual heritage—are replete with examples of this ethos. The profound and continued influence of this faith from its inception to the present day underscores that Islam at its core is a call to peace, tolerance, universalism, and communal living (global citizenship), based on mutual respect, genuine engagement, and the rejection of all forms of violence and extremism. This scholarly summary provides an epistemological foundation, clearly demonstrating that Islam has long embraced the concept of tolerance and encourages acceptance of the other.

12 J – BENVENUTO, Jeff (2025), **Coopting Holocaust memory and Genocide education: the 2000 Stockholm Declaration after a quarter-century,** *Journal of Genocide Research*, 1–21. https://doi.org/10.1080/14623528.2025.2576964 - Faced with an apparent paradox of expanded Holocaust education mandates alongside book bans in the United States, this essay analyses the institutional history of the International Holocaust Remembrance Alliance (IHRA) as a case study of norm cooption. When measured against the universalistic and nominally inclusive framework of its founding document – the *2000 Stockholm Declaration*, which was conceived at the end of liberalism's triumphant decade of the 1990s – the IHRA has recently taken a more particularistic and exclusionary turn that aligns with growing illiberal anxieties about borders and boundaries. In this case, the more progressive concerns behind the *Stockholm Declaration* have been blunted and channelled into an ongoing rightward shift in world politics spawning from a decades-long reactionary backlash against liberalism's faltering hegemony. Explained within the analytical category of norm contestation, this case demonstrates how rival political elites use competing standards of "good" and "bad" to delimit the range of politically acceptable discourse. Alongside its controversial focus on "new antisemitism," I argue that the IHRA's rule-like proscription against Holocaust "distortion" is a contestable interpretation of the genocide education norm that problematically narrows the scope of what can be said in public without risking censure. By promoting a critically truncated and theoretically impoverished comparative methodology, this disputed "best" pedagogical practice fixates on differences at the expense of commonalities, as seen with the seemingly innocuous choice of language that typically distinguishes the Holocaust from "other" genocides. If sufficiently polarized under certain circumstances, the cognitive habit of "othering" may potentially turn into a risk factor for violence, thereby posing a tragically ironic possibility that genocide education could be fostering the very conditions that the *Stockholm Declaration* promised to prevent.

13 J - BJØRNTVEDT, Andreas, & Bard Norheim (2025), **Having children intensifies faith: a mixed method study on how parenthood amplifies the importance of faith,** *Journal of Empirical Theology*, 38(2), 307-331. https://doi.org/10.1163/15709256-20240029 - This study explores how parenthood impacts religious faith. Through a mixed-methods approach, the research examines how becoming a parent intensifies faith while simultaneously prompting critical reflection on childhood beliefs and religious practices. Participants expressed a strong desire to pass on faith traditions but also faced challenges in reconciling personal doubts and evolving perspectives. Parenthood serves as both a reaffirmation and intensifying of faith, but also a catalyst for questioning established beliefs. This is explored in a dialogue with McAdams life story theory and Heinz Kohut´s theory of the self. The study highlights the fluid nature of faith, emphasizing the role of parental reflection in shaping religious transmission across generations. This research contributes to understanding faith development from the parent's perspective, a less-explored dimension in existing literature, and even the possible tension between the theologically charged *imitatio* (kenosis)-motif and the more sociological challenge of *parental determinism*.

14 J – BLANCO-CAZEAUX, Steven (2025), **Comment les écoles Waldorf enseignent les religions comme objet de culture**, *Pédagogie Steiner-Waldorf,* - https://pedagogie-waldorf.fr/2025/10/15/lenseignement-du-fait-religieux-en-ecole-waldorf/ - Les écoles Waldorf, par leur liberté pédagogique et leur vision de l'enfant en développement, offrent un cadre propice à cet enseignement non dogmatique de la spiritualité. Loin de chercher à convertir ou à imposer une foi, il s'agit de nourrir l'intelligence spirituelle des élèves, de les

familiariser avec les grandes traditions religieuses du monde, et de leur permettre de comprendre les forces culturelles, philosophiques et sociales qui ont façonné l'humanité. Ce texte propose donc une réflexion sur l'enseignement du fait religieux dans les écoles Waldorf en France au XXIᵉ siècle, à la lumière d'un parcours pédagogique articulé entre récit, histoire, géographie, philosophie et littérature. Il s'inscrit dans une volonté modeste mais essentielle : offrir aux élèves des repères, des liens, et une ouverture vers l'universel – là où les traditions spirituelles dialoguent, se répondent et révèlent la profondeur de la quête humaine.

05 R – BLANTON, Matthew, **Institutional decline and resilient belief: understanding secularization in Latin America,** *Sociological Research for a Dynamic World* , first published online September 16, 2025 - https://journals.sagepub.com/doi/10.1177/23780231251369926 - A large body of literature analyses trends of religious decline across Western Europe and North America. Often rooted in secularization theory—the idea that modernization reduces religious beliefs and practice—this research lacks attention to global, comparative contexts. In this study, the author addresses that gap by examining religious trends spanning two decades across 17 Latin American countries to analyse changes in religious affiliation, church attendance, and religious importance. The author demonstrates that institutional religiosity, measured by affiliation and church attendance, is declining, whereas personal religiosity, measured by religious importance, remains resilient and is even increasing. This fragmented secularization is distinct from patterns observed in Western Europe and the USA. Further analyses highlight additional differences, showing that religious dimensions in Latin America are less tightly correlated and that the religiously unaffiliated maintain stronger religious beliefs and practices than their counterparts in the West. To account for this divergence, the author integrates insights from the neo-secularization paradigm with Latin American theories of popular religiosity and lived religion. This synthesis provides a more precise framework for understanding secularization in Latin America and offers a model for applying secularization theory to non-Western contexts, in which modernization unfolds in diverse ways.

16 C – BLINKOVA, Alexandra & Paul Vermeer, **Religion and education in Russia: or the politicization of religious education.** In: *The Oxford Handbook of Religion and Education*, 2025, pp. 391-406 - DOI:10.1093/oxfordhb/9780198869511.013.27 - The *Oxford Handbook of Religion and Education* offer a multi-disciplinary work of scholarship and research highlighting the global significance of a critical interface of cultural and social, political, and theological importance. Drawing on historical perspective and contemporary reflection, the collection provides a uniquely transformative analysis of why the interface of religion and education is of such critical significance. With contributions from some of the leading thinkers, the *Handbook* presents a cumulatively powerful argument to reassess the complexities of the intersection of religion and education. With ambitious and yet accessible intellectual engagements, the *Handbook* here furthers a central thesis: that the interface of religion and education is not merely a matter of arcane disputation about a domain of ancient origin or a rudimentary matter of formal educational process but a vibrant domain of critical contestation fundamental to knowing, understanding, and living in the modern world.

17 J – BOIJE, Erika, Gustaf Forsell, Emma Hellström, Ida Olenius, **Approaching national Christianities in the Nordic Region,** *Journal of Church and State*, Volume 67, Issue 3, Summer 2025, csaf030, https://doi.org/10.1093/jcs/csaf030 - This article introduces "national Christianities" as an approach to explore the persistent, yet changeable, historical and contemporary intersections of nationalism and Christianity by focusing on the Nordic European region. The article challenges tendencies in nationalism studies to view the nation as a phenomenon replacing religion during the nineteenth and twentieth centuries. It also problematizes the idea of secularization and the diminished influence of Christianity across the Nordic countries. By doing so, the article highlights that Christianity has played a significant role in constructing ideas and ideals of the Nordic region as well as mobilizing national identities since the emergence of romantic nationalism in the nineteenth century. It demonstrates that the intersections of Christianity and nationalism offer an imperative lens for understanding Nordic nations and societies, both in their historical trajectories and contemporary developments.

18 R – BONNADELBERT, Antonio, **Attitudes towards religion among Gen Y and Gen Z: implications to religious education,** *Hitik:International Journal of Catechists and Religious Educators*, 2(1), 46-65. https://doi.org/10.63130/hijcre.v2i1.182 - Generational studies have emerged as a field of research examining traits distinct to each generation, particularly among Millennials (Gen Y) and Centennials (Gen Z). In terms of attitudes and perceptions, Gen Y and Gen Z differ in varied degrees. Will there also be divergences in attitudes towards religion between the two generations? The study investigated the intricacies between Gen Y and Gen Z, specifically, their perceptions and attitudes towards religion and religiosity. The research employed a descriptive quantitative research method utilizing 200 respondents (100= Gen Y, and 100= Gen Z) from a

Catholic university in Pampanga using purposive sampling technique. Data were gathered through the Filipino Students' Attitudes Towards Religion Scale and subjected to statistical treatment using mean percentages, standard deviation, and t-tests to determine disparities in their attitudes and perceptions. The results revealed no significant difference (P value= 0.73) in the overall mean responses between Gen Y and Gen Z informants regarding their attitudes towards religion. Despite being characterized as less religious, Filipino Gen Z, unlike their Western counterparts, still exhibit positive attitudes towards religion and religiosity. However, a high computed standard deviation of 1.13 for item 2: "A spiritual person is one who loves religion" indicated dispersed responses among Gen Z, showing a misperception between the terms 'religious' and 'spiritual.' With the increasing incidence of indifference towards religion among late Gen Z and the advent of the highly digitized Alpha generation, what significant challenges do religious educators face in addressing this concern?

19 J – BRATSVEDAL, Ine (14 Jan 2026), **From policy to practice: religious diversity and critical multicultural pedagogy in Norwegian early childhood education**, *British Journal of Sociology of Education,* DOI:10.1080/01425692.2026.2616354 - This article explores how critical multicultural pedagogy (CMP) can support work with religious diversity in Norwegian kindergartens. It investigates whether CMP aligns with the Ethics, Religion, and Philosophy section of Norway's Framework Plan for kindergartens, and with staff intentions and practices. While the Framework Plan acknowledges cultural and religious diversity, previous research suggests that practice often privileges majority traditions and marginalizes minority perspectives. Drawing on poststructuralist theory, this study uses CMP as an analytical framework in a critical review of the Framework Plan and group conversations with kindergarten staff. The findings reveal a dual gap: between policy and practice, and between staff intentions and their pedagogical implementation. The article argues that CMP can serve as a valuable tool for promoting inclusivity and equity in early childhood education. However, realising this potential requires a collective and sustained effort, both within kindergartens and in the education of future kindergarten teachers.

20 J – BROER, Nicolas, et al., **The place, role, and task of religion in education. Human rights considerations and challenges,** *Research Gate* December 2025 - https://www.researchgate.net/publication/399140055_The_place_role_and_task_of_religion_in_education_Human_rights_considerations_and_challenges - This article departs from the standpoint that the place, role, and task of religion in public schools need reconsideration. Present policies rooted in secularism or the accommodation of a variety of confessional religions in schools are deficient in several respects, among others that the essence of religion, its presence in contemporary societies, and its role in the lived experiences of people have not been sufficiently recognised. Furthermore, the purpose and role of education are not adequately considered, and non-Western contexts are not sufficiently reckoned with. Attention should also be given to the current fixation of the scholarly discourse on the role of religion as an instrument for establishing and maintaining state hegemony. Human rights considerations demand, instead, a greater focus on religion in education as an instrument for strengthening the moral fibre of society and for creating social cohesion. To this end, the dynamic nature of religion and the increasing religious diversity in modern society and public schools need to be reconsidered. This must be done within the framework of what is referred to as the current widely recognised creed of human rights.

21 J – BUDAK, Bahaeddin, **The development of Islamic education in Islamic primary schools in the Netherlands,** *Religions* 2025, 16(12), 1475; https://doi.org/10.3390/rel16121475 - This article examines the development of Islamic education in primary schools in the Netherlands from 1988 to 2025. In 1987, some of the founders of Islamic primary schools aspired to establish institutions like *Madrasas*, focusing heavily on Islamic instruction such as Qur'an recitation and Hadith studies. This study investigates how Islamic education has evolved in practice through semi-structured interviews, school observations, document analysis, and a national survey of religion teachers. The findings indicate that the desire to provide Islamic RE was the primary motive behind the founding of the first Islamic primary school in 1988. Since then, this objective has remained central to school boards and parents alike. RE has progressed from fragmented teaching materials rooted in Arabic and Turkish contexts to coherent, Dutch-language curricula. By 2025, the teaching materials of *Worden wie je bent* ("Becoming Who You Are") and the *Amana* have become dominant. Instruction encompasses not only religious knowledge and Qur'an recitation but also social-emotional development, citizenship, and sexuality education within an Islamic framework.

22 P – BURKE, Kevin J. & Heidi Hadley, **Christian nationalism and educational policy in the United States**, *NEPC* (National Education Policy Centre), November 2025 pp. 23 - https://nepc.colorado.edu/sites/default/files/publications/PB%20Burke-Hadley_0.pdf - Although American public education was historically

a Christian project, the nature and purpose of public schooling with respect to religion and religious instruction have always been immersed in the push and pull of denominationalism—and, in modern America, secularism. (Denominationalism here refers to differences among different branches of Christianity.) The recent rise in prominence and political power of Christian nationalists threatens this delicate balance. As used throughout this brief, the terms Christian nationalism and White Christian nationalism are applied interchangeably to refer to a primarily, though not exclusively, Protestant political, religious, societal, ideological, and cultural movement that entwines politics and religion. Others have applied the term Christian nationalist to people, groups, and ideas that do not include the same express racial element as here (although that racial element is often implicit in those instances as well).

23 J – BUTTERS, Maija; Terhi Utriainen, **Becoming a (better) Muslim: a connectivist perspective on learning Islam in Finland,** *Sociology of Religion*, Volume 86, Issue 3, Autumn 2025, Pages 331–355, https://doi.org/10.1093/socrel/srae024 - The article explores the multisite learning of Islam by Finnish Muslims from the perspective of the connectivist learning theory, which makes visible the central contemporary ways of learning that emphasize the role of digitalization and collaborative learning with peers. We focus especially on learning in the context of Ramadan because, for many, the holy month is an essential time for apprehending Islamic tenets and practices. Our research indicates that the understanding of Islam among our research participants is a result of a complex set of connections and nodes of information, both online and offline. The research participants' multisite learning was enriched with an abundance of horizontal (peer-to-peer) and vertical (teacher-to-student) connections, enabling multiple interpretations and reflective learning of Islam. Our research also suggests that in Finland, where Islam is a minority religion, the learning process to become a (better) Muslim contains many aspects shared equally by converts and those born Muslim.

24 B – BUTTIER, Jean-Charles et Anne-Claire Husser, **Les configurations scolaires du religieux en contextes de sécularisation.** Editorial, *Recherches en éducation* [En ligne] 61, 2026, mis en ligne le 15 janvier 2026 - http://journals.openedition.org/ree/13955 ; DOI : https://doi.org/10.4000/15i1f - Les articles réunis dans ce dossier interrogent les modalités de traitement scolaire du religieux dans des contextes caractérisés par la sécularisation et l'exigence démocratique. Dans une perspective comparatiste (France, Suisse, Italie, Belgique) et pluridisciplinaire (croisant approches historienne, sociologique, didactique et philosophique), ils explorent la manière dont les systèmes éducatifs — laïques, confessionnels ou neutres — articulent transmission des savoirs, pluralisme conditionnel et exigences de scientificité au travers des politiques éducatives et des pratiques enseignantes en matière de formation du citoyen et d'enseignement relatif aux religions. Loin d'une lecture univoque de la sortie de la religion, ces contributions mettent en lumière la complexité des dynamiques de sécularisation dans les écoles de la démocratie.

25 J – CARMODY, Brendan, **Conversion in the Catholic school,** *Irish Theological Quarterly,* Vol. 90, Issue 4 - https://doi.org/10.1177/00211400251377783 - Conversion to Catholicism has long featured as the primary aim of the Catholic school. This perspective was interwoven with a view of Graeco-Roman culture as universally normative. Following the Church's major assembly, Vatican II (1962–1965), this changed, primarily because the Church acknowledged that other denominations and faiths could be seen as avenues of salvation. The Church subsequently opened its school to non-Catholics, not necessarily as potential converts to Catholicism. It thus faced a dilemma of how to educate non-Catholic pupils religiously. This aim necessitated a review of its former objectives. What is presented here is a framework, developed through the reflections of the philosopher-theologian Bernard Lonergan, that respects both the identity of the Catholic school and, at the same time, allows it to provide religious education to all its students.

26 D – CEDH (Cour Européenne des Droits de l'Homme) - **Rapport annuel 2025**, pp. 76 en PDF, version en français et en anglais - ISBN 978-92-871-9738 - Le Rapport annuel de la CEDH présente des informations sur l'organisation et les activités de celle-ci. Il contient un avant-propos du président, un bilan des activités judiciaires de l'année, un résumé des réformes procédurales récemment mises en œuvre par la Cour, ainsi que des statistiques et des tableaux sur les violations des articles de la Convention européenne des droits de l'homme, par État membre. Par ailleurs, le rapport relate les événements phares de l'année, notamment le 75e anniversaire de la Convention, et livre des informations actualisées sur les initiatives de la Cour en matière de partage des connaissances et de visibilité. Le présent rapport est accompagné d'une publication distincte, qui offre un aperçu de la jurisprudence de la Cour, mettant en évidence les affaires les plus marquantes de l'année 2025 et leur importance sur le plan de l'évolution de la jurisprudence.

27 J – CESARI, Jocelyne, **Rethinking *laïcité* in France, A path toward covenantal pluralism,** *Institute of Global Engagement/Portico,* January 21, 2026 - https://globalengage.org/portico/rethinking-laicite-in-france-a-path-toward-covenantal-pluralism/ - France is at a crossroads. The historical model of *laïcité*, forged in the fires of Enlightenment and Revolution, was once a necessary antidote to religious domination. But in today's social environment of deep diversity, it risks becoming a barrier to inclusion. Therefore, combining covenantal and institutional pluralism offers not just critique, but a vision for renewal. It challenges France to see pluralism not as a threat but as a shared civic opportunity. In doing so, it opens the door to a future where *laïcité* does not erase identities but embraces them, affirming the democratic promise of liberty and equality for all.

28 B – CESE (Conseil économique, sociale et environnemental), **Santé mentale et bien-être des enfants et des jeunes : un enjeu de société,** *Journal officiel de la République Française*, 2021-2026, Séance du 14 octobre 2025, pp. 274 - https://www.lecese.fr/sites/default/files/pdf/Avis/2025/2025_18_sante_mentale.pdf - « Se préoccuper et veiller au bien-être des personnes, c'est d'abord apporter une réponse à de nombreuses problématiques de notre société et contribuer à l'améliorer. La santé mentale des enfants et des jeunes doit être notre priorité pour aborder les enjeux d'avenir. La santé mentale a été désignée « Grande cause nationale » de l'année 2025. Cette décision, prise par le Premier ministre à l'automne 2024, est le résultat d'une prise de conscience croissante des enjeux de la santé mentale par la société ainsi que de la mobilisation de nombreuses organisations réunies dans un collectif. Ces acteurs de la prévention, de l'information, du soin, de la recherche, de l'accompagnement, portent depuis des années, avec les personnes concernées, leurs familles, les aidants un même message : la santé mentale est un enjeu de société, il faut la considérer comme telle. « L'année de la santé mentale » ne doit être qu'un début : elle doit permettre la programmation d'une politique plus ambitieuse et globale. Il faut, au-delà de l'information et de la déstigmatisation, intégrer la prévention comme une priorité. Des changements profonds doivent s'imposer, dans les choix de politiques publiques, dans l'action de l'État et des collectivités territoriales, dans l'organisation scolaire et universitaire, dans les pratiques des entreprises, dans les clubs de sports, de loisirs, de quartier, etc. » (pp. 10-11).

29 J – CHÁVEZ-GARCÍA, Dalia, **The role of religious education in the integral formation of women in Higher Education,** 5th International Multiconference on Entrepreneurship, Innovation and Regional Development - LEIRD 2025, *Entrepreneurship with Purpose: Social and Technological Innovation in the Age of AI* - Virtual Edition, December 1 – 3, 2025 - This study adopts a quantitative, descriptive, nonexperimental, and cross-sectional research design to examine the impact of Jewish religious education on the holistic formation of female university students within a gender-specific, faith-based academic setting. The analysis focuses on six interrelated dimensions: spiritual development, identity construction, religious formation, personal growth, academic performance, and community engagement. Data were collected through a survey that measured students' self-perceived growth in each dimension. The findings reveal consistently high evaluations in the spiritual and religious dimensions, while academic performance tends to decline in the later years of study. These results suggest that the relationship between religiosity and academic achievement is complex, and that external factors, such as personal circumstances and varying levels of institutional engagement, may play a significant role in shaping students' academic outcomes.

30 B – CLARE, Philomena, **An exploration of the contribution of Leaving Certificate Religious Education to the promotion of biblical literacy,** Thesis submitted for the award of Doctor of Education, Institute of Education, Dublin City University, March 2025, 184 pages - https://doras.dcu.ie/31427/1/Philomena%20Clare%20EdD.pdf - This research considered the status of the Bible within Ireland's Leaving Certificate Religious Education syllabus [LCRE]. Building on the work of a range of international researchers in biblical studies, a case study focus was adopted to explore the experience of biblical literacy at this level. The study availed of two research cohorts. The first involved a written survey of Religious Education teachers (n=21). The second concentrated on students who had chosen to study Religious Education for the Leaving Certificate examination (n=18). The participants were drawn from three second-level school types, a Church of Ireland school, a Catholic voluntary secondary school, and an Education and Training Board (ETB) school. Beyond an initial interrogation of the presence of the Bible in LCRE, a range of sources were examined, including material from the National Council for Curriculum and Assessment, the Teaching Council, and from the State Examination Commission that is responsible for the assessment of LCRE as well as the occasional release of quantitative student data. Thematic analysis was employed to identify patterns and findings from the qualitative data. A combination of data tools provided insight into the reasons for selecting LCRE, Section H: The Bible as an area for study. The exercise revealed that despite linkages across several sections, the specific goal of biblical literacy was fundamentally limited to one optional section, leading to a concern that many students

might not be equipped with the tools to attain a high level of biblical literacy. Findings reveal the significance of initial teacher education (ITE) in building RE teacher confidence to engage with the Bible. Some teachers and students had difficulty in identifying literary genres within the Bible. They also noted the challenge of moving beyond literal interpretations of biblical text. A further outcome indicated that the current assessment of the Bible demands less interpretative skills than other sections of the LCRE syllabus.

31 R – COHEN, Elyhau, Perry-Hazan, L., & Sapir, A. (2026), **The intersection of religious, community, and market logics in admissions to ultra-religious schools: the case of Haredi Yeshivas**. *Educational Review*, 1–20. https://doi.org/10.1080/00131911.2026.2619640 - This study explored admission processes to yeshivas – Haredi (Jewish ultra-Orthodox) secondary schools for boys – in Israel, drawing on the analytical perspective of institutional logics. The data comprised semi-structured interviews with agents holding key positions in the admission processes, including educators, recruiters employed by yeshivas, and admission advisors working for community charity organisations, municipalities, and school networks. Participants emphasised admission criteria guided by the religious logic, relating to classifying students according to their level of religiosity and excellence in religious studies. However, the findings revealed a decoupling between the religious logic, which serves as a legitimacy façade, and actual admission practices that blend this logic with principles informed by the community and market logics. The community logic reflects informal communal stratification based on the power, wealth, and ethnic origin of the student's family, alongside practices ensuring all students are placed in yeshivas. The market logic is manifested by intense competition, personal and aggressive marketing, and demands for package deals offering joint placement of excellent and weak students. The dominance of the market logic also emerged discursively, as participants frequently used terms like "market", "branding", and "products" to describe the admission process. Through decoupling, actors in the yeshivas' admission processes mask nonconformity to the religious logic under the guise of compliance. Paradoxically, though the Haredi community invests substantial political power to avoid state supervision, the absence of the state logic appears to facilitate the erosion of the religious logic due to a lack of coordination and uniform guidelines.

32 D – CONSEIL DE L'EUROPE, **Renforcement des systèmes de signalement des cas de violence à l'égard des enfants – Recommandation CM/Rec(2023)8 et exposé des motifs,** Strasbourg, pp. 94 - https://mail. google.com/mail/u/0/#inbox/FMfcgzQfCDKxhmNKfmnpBCskMKxndtMM - Mettre fin à la violence envers les enfants est une priorité absolue du Conseil de l'Europe. Pourtant, ces violences restent encore trop souvent non détectées et sous-déclarées, faute de mécanismes clairs et accessibles. Cette nouvelle recommandation vise à renforcer les systèmes nationaux de signalement en clarifiant les responsabilités des professionnels et bénévoles et en garantissant des procédures sûres, adaptées aux enfants et efficaces. Elle fournit aux États membres des orientations concrètes pour créer un cadre favorable au signalement et assurer un suivi approprié — une étape essentielle pour mieux protéger chaque enfant.

33 D – CRANMER, Frank, **Religious education and collective worship in Northern Ireland schools,** *Law & Religion UK*, 19 February 2026, https://lawandreligionuk.com/2026/02/19/religious-education-and-collective-worship-in-northern-ireland-schools/ - Readers will no doubt recall the Supreme Court's judgment in *JR87, Re Application for Judicial Review* [2025] UKSC 40, in which the Court upheld the judgment of Colton J at first instance that religious education and collective worship in the school of the anonymised child applicant were not conveyed in an objective, critical, and pluralistic manner, contrary to Article 9 and Article 2 of Protocol 1 ECHR; Russell Sandberg commented on it here. The immediate response was for the Northern Ireland Government to commission a Review of RE and collective worship. *(more)*

34 J – CUARTERO COBO, María del Mar (2025), **El ideario educativo religioso de los centros concertados, ¿un obstáculo para lograr una red escolar pública justa?** *DOXA. Cuadernos de Filosofía del Derecho*, (49), 509–528. https://doi.org/10.14198/doxa.29153 - El propósito de este artículo es discutir si el derecho de los centros privados concertados a dotarse de un ideario educativo propio (de carácter religioso, en la mayoría de las ocasiones) y a oponerlo frente a las familias que matriculen a sus hijos – con el argumento de que aquellas son libres de elegir cualquier centro – debería ceder frente al objetivo de lograr una red integrada de escuelas sostenidas con fondos públicos más justa. Para ello, tras examinar de forma crítica la jurisprudencia y doctrina constitucional acerca de la delimitación del ideario educativo y la conceptualización del pluralismo educativo (con su distinción entre pluralismo interno y externo) como manifestación de la libertad de enseñanza y de neutralidad ideológica, propongo que una forma de garantizar que la religión no sea un motivo de discriminación es tomar en consideración la propuesta ilustrada de diferenciar entre la educación y la instrucción. Mientras la formación moral y religiosa, ex art. 27.3 CE correspondería a los padres, el fin esencial

de la escuela para ayudar al libre desarrollo de la personalidad de los menores, ex art. 27.2 CE es la transmisión objetiva de los conocimientos establecidos en el currículo.

35 D – DÉFENSEUR DES DROITS, **Les discriminations fondées sur la religion**. **Rapport 2025**, pp. 93 - https://www.defenseurdesdroits.fr/sites/default/files/2025-12/ddd_rapport_les-discriminations-fondees-sur-la-religion_20251204.pdf - Le *Défenseur des droits*, autorité administrative indépendante chargée notamment de lutter contre les discriminations, est un observateur central des discriminations fondées sur la religion en France. Le traitement des réclamations qui lui sont adressées et l'examen des situations individuelles constituent une source d'informations directes et concrètes sur les difficultés rencontrées par les personnes de diverses confessions religieuses dans l'exercice de leurs droits. Cette mission lui permet également d'identifier des tendances structurelles, d'évaluer les pratiques à l'aune du droit et de contribuer à la compréhension d'enjeux qui dépassent ces situations individuelles. Les études qu'il conduit lui permettent en ce sens de compléter ses observations en offrant une vision plus globale des réalités sociales.

36 J – DELAKORDA KAWASHIMA, Tinka, **Changing attitudes toward diversity in Japanese public schools,** *Asian Studies* 13 (suppl.): 343-67. https://doi.org/10.4312/as.2025.13.sup.343-367 - Researchers have identified certain shortcomings in multicultural education in Japanese public schools, particularly in relation to children with diverse cultural and linguistic backgrounds. While there is an emphasis on supporting Japanese language instruction and equal treatment with mainstream students, there is a lack of attention to the cultural and religious differences and needs that may hinder children's integration into the school environment. Despite this observation, there is limited research on practical strategies to address these issues. This paper evaluates multicultural education on two fronts: first, through the observation of teaching practices for children with foreign roots at a Higashi-Hiroshima elementary school, and second, by examining teacher training at a national university in the same city. The study highlights deficiencies in teachers' diversity approaches, particularly their lack of experience in dealing with differences. It proposes that integrating practical group activities aimed at promoting awareness of diversity, e.g., religious differences into multicultural teacher education strategies can significantly reshape teachers' perceptions and attitudes toward different cultures.

37 J – DEMIR, Ismail, **Reason, understanding and cognition in religious education in the context of the educational value of cognitive processes,** Research article publ. 21.12.2025 - https://dergipark.org.tr/tr/download/article-file/5143917 -This study examines the educational value of cognitive processes in RE from a multidimensional perspective and aims to analyse how reasoning, understanding, and cognition-based approaches can be integrated into curricula. Focusing solely on the transmission of information in RE limits students' intellectual, affective, and behavioural development, leading to superficial and temporary learning in the internalization of religious values. The importance of this research stems from its contribution to the restructuring of RE by evaluating contemporary cognitive development theories alongside the approaches based on reason, wisdom, and contemplation in classical Islamic thought. Structured using a qualitative research design, this study deeply examines curricula, textbooks, learning outcomes, and methods through document analysis. Furthermore, the theoretical framework is built around a constructivist approach. Cognitive development approaches of theorists such as Piaget, Vygotsky, Bloom, Bruner, and Gardner are examined within the context of RE, and the pedagogical contributions of methods such as concept maps, discussion techniques, dramatization, and project-based learning are evaluated. The findings indicate that cognitive objectives in RE programs are often limited to knowledge and comprehension, and that higher-order cognitive skills (analysis, evaluation, and creation) are not adequately addressed. Furthermore, student-centred methods such as discussion, dramatization, and project-based activities were found to contribute to a deeper and more meaningful understanding of religious concepts. The study suggests that RE should be transformed from a purely transmission-based approach into a cognitively based structure that supports critical thinking, problem-solving, meaning-making, and value-oriented life skills.

38 J – DEROND, Charles (2025), **Transmisión de la religión y socialización educativa: la reconfiguración de la educación cristiana en la era pos-secular**, *Ciencia y Reflexión*, 4(4), 14–25. https://doi.org/10.70747/cr.v4i4.672 - El presente ensayo teórico de carácter hermenéutico e interdisciplinar examinó el proceso contemporáneo de transmisión de la religión y socialización educativa en el contexto de la era pos-secular. A partir de una lectura filosófica, teológica y sociológica, el estudio analizó los desafíos que enfrenta la educación cristiana ante la crisis de las instituciones tradicionales y la emergencia de nuevas formas de espiritualidad. La investigación se sustentó en un diálogo crítico con autores clásicos y contemporáneos, entre ellos J. Habermas, C. Taylor, P. Ricœur, E. Morin, P. Freire y D. Hervieu-Léger, con el fin de reinterpretar el sentido de la

socialización religiosa en sociedades pluralistas y globalizadas. El ensayo exploró cómo la transmisión de la fe, lejos de reducirse a la repetición de doctrinas, puede concebirse como un proceso de comunicación simbólica, de memoria viva y de construcción de sentido compartido. Los resultados reflexivos evidenciaron que la educación cristiana se encuentra hoy en un proceso de reconfiguración cultural: ya no se define por la pertenencia institucional, sino por la experiencia de la fe como horizonte de sentido, diálogo y compromiso ético. La socialización religiosa, en este marco, adquiere un carácter narrativo, comunitario y performativo, donde educar significa acompañar la búsqueda de sentido más que imponer verdades preestablecidas. Finalmente, el estudio concluyó que en la era pos-secular, la transmisión religiosa debe convertirse en educación de la interioridad, del diálogo interreligioso y de la responsabilidad ética, constituyéndose así en una fuerza humanizadora dentro de un mundo plural. La educación cristiana puede contribuir a la formación de sujetos capaces de reconciliar fe y razón, tradición y modernidad, espiritualidad y ciudadanía.

39 J - DÍAZ-TEJO, Javier & Javier Vega-Ramírez, **Thresholds of self-organisation in Catholic religious education: a complex analysis of curricula in Latin America,** *Religions* 2026, 17(2), 178; https://doi.org/10.3390/rel17020178 - This article analyses the official Catholic Religious Education (CRES) programmes in Chile, Brazil, Costa Rica and Colombia from the perspective of complexity sciences, using the concept of self-organisation as a central analytical axis. Given Latin American contexts marked by religious pluralism, cultural transformation, institutional crisis and youth subjectivities, it is proposed that the adequacy of CRES does not depend solely on content or methodologies, but also on the systemic architecture that articulates students, classrooms and institutions in relation to their environment. Methodologically, the study develops a framework of three thresholds of educational self-organisation—reactive, reflective, and ecological—and applies it comparatively to the four national programmes, examining how they distribute agency, learning capacity, and openness to context at the student, classroom, and school-environment levels. The analysis reveals that, although all programmes activate relevant forms of reactive and reflective self-organisation, only some partially enable thresholds of ecological self-organisation capable of sustainably integrating contemporary sociocultural and religious complexity. The results allow us to identify structural tensions between current curriculum designs and the demands of increasingly complex environments.

40 J - DIKO, Mlamli (2025), *Silenced languages:* **Probing biblical texts and South African context post-colonially**, *Theologia Viatorum* 49(1),a292. https://doi.org/10.4102/tv.v49i1.292 - The marginalisation of languages by colonial and apartheid structures distorted cultural identities, obstructing the power and independence of various communities. In this article, I probe the ongoing oppression of languages, especially native languages, and the concerted efforts to decolonise them by drawing parallels between Revelation 7:9, Isaiah 19:18 and Psalm 137 as well as the South African context. I aim to unmask the decolonisation of oppressed languages through the three selected biblical scriptures using post-colonial theory. This article makes three notable findings. Firstly, Revelation 7:9 depicts a varied, multilingual heavenly community, affirming that linguistic multiplicity transcends earthly segregations and mirrors spiritual inclusion. Secondly, Isaiah 19:18 presents a vision of linguistic transformation where Egyptians adopt the language of Canaan, symbolising a shift towards collective identity and religious unity, thus underlining the power of language in advancing inclusivity. Thirdly, Psalm 137 expresses the agony and resilience of the Israelites in a foreign land, exemplifying how language serves as both a repository of cultural identity and a tool of insubordination against assimilation. Collectively, these findings mean that intellectualising sidelined languages nurtures a sense of belonging and solidarity. Above all, this article draws connections with contemporary South Africa, where revitalising indigenous languages echoes the biblical themes of decolonisation. This article contributes to the scholarship on language decolonisation by blending post-colonial sociolinguistics and post-colonial biblical critique to uncover how biblical texts inform contemporary efforts to revitalise sidelined languages and cultural identities in South Africa and beyond.

41 R – DOBROCHYNSKA, Valentyna, & Lenartovych, O. (2025), **Orthodox education and religious practices at schools of Volyn Voivodeship (1921 – 1939),** *East European Historical Bulletin*, (35), 56–66. https://doi.org/10.24919/2519-058X.35.332675 - The purpose of the research is to analyse RE as an integral part of the Polish educational model comprehensively, to highlight the problem of maintaining religious tolerance regarding the confessional affiliation of schoolchildren, and to implement the didactic principles of RE, spiritual and moral education in educational institutions. The research methodology consists of the comprehensive application of general scientific research methods – analysis and synthesis, objectivity, historicism, as well as special historical methods – historical and source studies, historical and comparative, historical and genetic, historical and typological, historical and systemic methods. The scientific

novelty consists in the fact that for the first time, based on the analysis of a wide range of sources – two Constitutions of the Second Polish-Lithuanian Commonwealth, government decrees, school legislation, textbooks on the Law of God and the methodology of its teaching, Ukrainian Orthodox periodicals, memoirs, as well as the achievements of the Ukrainian and foreign historiography, the peculiarities of teaching the basics of RE at school and religious practices have been analysed. The principles of religious pedagogy and the requirements for the personnel of teachers of Law of God have been clarified. Thus, the study of the Orthodox religion at schools of Volyn Voivodeship contributed to the preservation of national identity, an important component of which was confessional memory. The Polish legislation in schools' issues ensured the interests of all religious communities. In curricula religion was a mandatory school subject, and teaching the basics of Christian doctrine was entrusted to a person with theological education, mainly parish priests. Religious practices played an important role, consolidating the acquired religious knowledge in students and contributing to the formation of moral and spiritual virtues and the observance of piety in everyday life.

42 J - ĐUKIĆ, Dalibor (2025), **The accommodation of religion or belief in the context of EU integration: the legal status of religious organisations in Central and Eastern European countries**, *Law, Identity and Values*, 5(1), 9–27. https://doi.org/10.55073/2025.1.9-27 - This article examines the evolution of the protection of freedom of religion or belief (FoRB) and the accommodation of religious minorities within Central and Eastern European (CEE) States before and after their integration into the EU. EU integration has impacted the religious landscape of Member States, with the common labour market, increased legal and illegal migrations, and enhanced the protection of religious freedom, contributing to greater religious pluralism and necessitating appropriate accommodations for religious minorities. Since the collapse of the Soviet Union, the level of religious freedom protection in CEE countries has fluctuated. The legislation and constitutional provisions safeguarding religious freedom have undergone several changes and have been stabilised in the post-EU accession era. This paper argues that even if the EU respects the legal status of Churches and religious communities as it is established by the national legislation of its Member States, simultaneously with the process of European integration, the development of a cooperationist model of State-religion relations occurred in Central European countries. This transformation was largely motivated by the need to assist Churches and religious communities in overcoming the impacts of decades of persecution and marginalisation under the previous regime. However, even those countries that were among the first to join the EU and have achieved a high level of religious freedom protection, still face challenges in accommodating certain religious minorities.

43 J – EAUDE, Tony (2025), **Exploring some implications for spiritual, moral and religious education of the research on children's spirituality**, *British Journal of Educational Studies*, 1–18. https://doi.org/10.1080/00071005.2025.2515560 - By reviewing and critiquing the research on children's spirituality, this article considers the implications for how the spiritual overlaps with the moral and religious dimensions of children's lives and for how these can be nurtured. While how spirituality is defined and understood is elusive, common themes relate to its innateness, the need for descriptions to apply in both religious and other frameworks and the search for identity, meaning, purpose and connectedness. A holistic, cross-curricular approach which seeks to strengthen children's sense of agency and dispositions such as empathy, kindness and open-mindedness is advocated. This requires reciprocal, trusting relationships in inclusive, hospitable and caring environments which provide time, space and sensitive guidance and modelling. Such an approach, broadly based on virtue ethics, runs counter to current educational and socio-cultural assumptions, such as the emphasis on knowledge acquisition, immediacy and individualism, associated with neo-liberalism and messages from the media.

44 J – ELFF, Martin; Ruth Dassonneville; Kamil Marcinkiewicz (2026), **After secularisation? A comparative analysis of religious cleavages in Western Europe,** *European Journal of Political Research* (2026), 1–24 - https://doi.org/10.1017/S1475676525100509 - Published online by Cambridge University Press - Religion has long been considered an important determinant of voting behaviour. However, the secularisation of Western societies has changed its role. Secularisation not only limits the political relevance of religion, it may also affect the nature of religious cleavages themselves. While extant literature suggests that differences between religious denominations are in decline, regarding differences between religious and non-religious voters there are two divergent expectations, (1) that these differences are also in decline and (2) that there is an increased polarisation between the religious and the non-religious. For the latter expectation, evidence has already been found regarding the United States. In this paper, we examine whether a similar change can be observed in Western Europe. Combining data from the European Social Survey (ESS) and information on parties 'positions from the Chapel Hill Expert Survey (CHES), we assess the nature of over-time changes in the connection between religion and the vote choice. The results point to an increased polarisation between members of a

Christian church and the non-religious, however, we also find that non-Christians are more similar to the non-religious than to Christians. We also uncover a growing division between Catholics and Protestants that does not fit common expectations. These findings challenge earlier work on the political consequences of secularisation and lead to new research questions.

45 D – ERZBISTUM PADERBORN, **Neues Schulfach „*Christliche Religion*" startet 2026 in Nieder-sachsen,** *Unsere Nachrichten* 08.09.2025 - https://www.erzbistum-paderborn.de/news/neues-schulfach-christliche-religion-startet-2026-in-niedersachsen/ - In Niedersachsen gibt es bald ein neues Schulfach: Die evangelischen Kirchen und katholischen Bistümer in Niedersachsen haben am 5.9.2025 im Gästehaus der Landesregierung in Hannover eine Vereinbarung mit dem Land Niedersachsen über die Einführung des Unterrichtsfachs „Christliche Religion nach evangelischen und katholischen Grundsätzen" (kurz: *Christliche Religion*) unterzeichnet. „Mit dem neuen Fach *Christliche Religion* setzen wir ein wegweisendes Zeichen für Dialog und Kooperation. Ein gemeinsam verantworteter Religionsunterricht ist gerade in der heutigen Zeit ein wichtiges zeitgemäßes Signal: Er eröffnet Schülerinnen und Schülern die Möglichkeit, über Vielfalt und Unterschiede nachzudenken und Respekt sowie Toleranz gegenüber anderen zu entwickeln. Auf diese Weise wird das neue Schulfach *Christliche Religion* nicht nur einen wichtigen Beitrag zur religiösen Bildung von Kindern und Jugendlichen in Niedersachsen leisten, sondern zugleich die demokratischen Werte, die unser Zusammenleben prägen, deutlich stärken", sagt Kultusministerin Julia Willie Hamburg, die die Vereinbarung für das Land Niedersachsen unterzeichnet hat.

46 J – ESQUIVEL, Juan Cruz, and Roberta Ricucci, **Management of religious diversity. Theoretical stakes and case studies in Europe, Latin America and beyond,** *Religions* 2025, 16(6), 686; https://doi.org/10.3390/rel16060686 - Religious diversity is a widespread phenomenon in contemporary societies. Census data and scientific research indicate the increasing pluralization of religious affiliations in these societies. Whether due to the greater migratory flows or due to the dynamics of the religious field itself, there is a plethora of empirical evidence that reflects the greater heterogeneity of religious identities and greater visibility of various religious expressions in the public space. Although Christianity remains the majority religion in Europe, America, Oceania and sub-Saharan Africa, in recent decades, there has been not only a process of diversification in terms of religious affiliations within Christianity itself (for example, evangelical growth in Latin America), but also an increase in followers of Islam in Europe and in the religiously unaffiliated in the Western world. According to a study carried out by the *Pew Research Center* (2015), the trend toward religious pluralization in Europe will be consolidated by 2050, taking into account the fertility rate of people belonging different religions, age differences, migratory movements and flows from one religion to another or to none.

47 D – EVANGELISCHE KIRCHE IN DEUTSCHLAND, **Religiöse Bildung für alle**. **Orientierungsrahmen für den Evangelischen Religionsunterricht im sonderpädagogischen Kontext,** Juli 2025, Seiten 94 - file:///C:/Users/fpaje/Downloads/ekd-texte-143-ru-sonderpaedagogik-2025-bf.pdf - [...] Dieser Text richtet sich insbesondere an Lehrkräfte und Bildungsverantwortliche. Die in diesem Dokument formulierten Leitlinien sind eine Ermutigung, den Religionsunterricht weiterzuentwickeln und ihn als inklusiven Lernort für alle Kinder und Jugendlichen zu gestalten. Bereits heute setzen sich zahlreiche Religionslehrerinnen und Religionslehrer mit großem Engagement dafür ein, daß der Religionsunterricht heterogenitätssensibel und inklusiv gestaltet wird. Ihr Einsatz, Barrieren abzubauen und allen Schülerinnen und Schülern Raum für religiöse Bildung zu geben, ist unverzichtbar und verdient höchste Anerkennung […] (S. 6).

48 P - FEDERATION des Etablissements d'Enseignement Privés du Québec, **Projet de Loi no 94 | Loi visant notamment à renforcer la laïcité dans le réseau de l'éducation et modifiant diverses dispositions législatives**, Mémoire 2025, pp. 11 - https://www.feep.qc.ca/sites/default/files/2025-04/Memoire_FEEP_PL94.pdf - « La Fédération n'a pas de revendications ou de recommandations particulières quant au projet de loi, mais aimerait toutefois partager ses réflexions quant à la question du renforcement de la laïcité. La Fédération adhère à cet objectif qui s'inscrit naturellement dans l'évolution de la société québécoise. À travers trois enquêtes d'envergure réalisées entre 2001 et 2023 auprès d'élèves fréquentant une école privée secondaire membre de la Fédération, force a été d'observer les changements importants dans les croyances des jeunes, alors qu'un nombre croissant d'entre eux indiquent ne pas adhérer à une religion ou adhérer à une religion autre que la religion catholique. Si l'enseignement et la pratique de la religion n'ont plus leur place dans les salles de classe québécoises, on doit néanmoins reconnaître la place importante qu'elle a occupée dans notre système d'éducation au cours des derniers siècles. Environ la moitié des écoles membres de la Fédération ont été fondées par des communautés religieuses et cet héritage est inscrit dans leur patrimoine, tant bâti que

culturel. Que ce soit dans les vitraux inspirés par la religion d'une chapelle convertie en centre multimédia, dans la croix gravée dans la pierre au-dessus d'un portail, dans les armoiries ou encore dans les peintures et les sculptures qui ornent les bâtiments scolaires, le patrimoine religieux québécois demeure présent. La Fédération croit qu'il est important de trouver un juste équilibre entre le respect de notre patrimoine et les efforts pour renforcer la laïcité dans le réseau de l'éducation. Ces efforts ne doivent pas nous amener à effacer notre passé, mais plutôt à amener les jeunes à comprendre la place de la religion dans l'histoire du Québec et à constater qu'ils font partie d'une société et d'institutions en constante évolution ».

49 J – FILORAMO, Giovanni, **La Bibbia, la grande assente**, *Settimana News* 8 febbraio 2026 - https://www. settimananews.it/bibbia/la-bibbia-la-grande-assente/ - […] Ho ricordato alcune delle ragioni che spiegano perché la Bibbia continua ad essere una presenza religiosa significativa attraverso le varie forme della cultura popolare, dai film ai romanzi alla musica ai fumetti, rimanendo una fonte, forse non più centrale come lo è stata per secoli, ma comunque significativa, della cultura di massa contemporanea. Per un altro verso, però, la Bibbia è sempre più ignorata, a partire dai paesi europei che sono stati il centro della sua diffusione e del suo studio: paesi in via di progressiva inarrestabile secolarizzazione, le cui radici cristiane appaiono sempre più tenui, in cui il pluralismo religioso indotto dai processi migratori ha messo in discussione il primato della tradizione cristiana e dei suoi testi sacri, in cui, non da ultimo, è sempre più diffuso un analfabetismo religioso che, applicato al nostro caso, diventa analfabetismo biblico. *Biblia non legitur*. Il caso italiano è, da questo punto di vista, esemplare e merita, ad introduzione di questo ciclo di letture e conferenze incentrate sulla Bibbia, riflettervi a partire da un evento di alcuni mesi fa di cui si è molto parlato. Mi riferisco alle *Indicazioni nazionali per il curricolo. Scuola dell'infanzia e scuola del primo ciclo di istruzione*, promosse dal ministro Valditara, che le ha poi ampiamente commentate in numerose interviste [...].

50 B – FRANCK, Olof; Bodil Liljefors Persson (Eds.), **Controversial issues in religious education on ethics, values, and beliefs.** *Perspectives from Northern Europe*, Palgrave Macmillan 2025, pp. XIV-219 - https://link. springer.com/book/10.1007/978-3-031-96728-3 - This book presents a broad and in-depth, research-based source for exploring how teaching controversial issues on ethics, values, and beliefs can be conducted in Religious Education. How many teachers conduct an objective and comprehensive education that respects children's and young people's divergent views, based on traditions and beliefs that characterize their background and family discourse and/or in personal standpoints? The chapters explore the development of pedagogical and didactical approaches, with special regard to the implementation of teaching on issues that may be experienced as sensitive and contentious. The chapters represent a variety of disciplinary fields, including philosophy, science of religion, ethics, intercultural education, values education, worldview education, and social sustainability. The book may serve as course literature in Teacher education, and in in-service training for teachers.

51 R – GAITANO, Norberto G.; Díaz-Dorronsoro, J. M.; Olukuru, J. & Cortes, R. Z. (2025), **An international survey about young people, faith and religion: framework of the research and overall results**. *Church, Communication and Culture*, 10(3), 268–308. https://doi.org/10.1080/23753234.2025.2584662 - This article presents the results of a survey conducted in November 2023 on the faith and religion of 4,889 young people aged 18–29 from eight countries: Argentina, Brazil, Italy, Kenya, Mexico, the Philippines, Spain, and the UK. The study utilized representative quota sampling based on sex, age, and geography to reflect population distribution. The article presents and justifies the underlying philosophy of the whole Footprints Project, which lies upon the framework of the anthropological relational sociology and specifically of the questionnaire of the first step (faith and religion) of the Footprints Project. It can be summarized in three propositions: Building personal identity and character is the primary goal of any educational project; relationships are key to achieving this goal, and faith and religion orient one's way of being, becoming, and acting, thereby shaping personhood. The research examines how faith and religion shape identity and behaviour. The study explores how religion, as an affirmative answer to God's call, influences behaviour and morality beyond adherence to rituals.

52 J – GALIOTO, Carmelo, **Configuraciones epistemológicas de clases de religión en el sistema escolar de Chile: un análisis de tres programas curriculares,** *Praxis educativa* vol. 30 no 1(2026) - https://cerac. unlpam.edu.ar/index.php/praxis/article/view/9008 - Este artículo analiza las configuraciones de tres programas para clase de religión en el sistema escolar de Chile, deteniéndose en qué enfoques y justificaciones los sostienen. Los tres programas son: religión católica, religión evangélica y de la fe Baha'i. A partir de un análisis de contenido, complementado por entrevistas desarrolladas a diseñadores de los programas y a profesores. emergió que el programa de religión católica basa sus contenidos en la revelación divina

interpretada por una tradición, que interpela a quien lee. El programa de religión evangélica se basa en la Bíblia que muestra una verdad perenne. El programa de fe Baha'i plantea que cada religión aporta aspectos de la revelación divina: sus contenidos muestran componentes de varias religiones para avanzar hacia la unidad de la humanidad. Al final del artículo se discuten algunas implicaciones de estos resultados para la legitimidad de la clase de religión en la escuela pública.

53 B – GEIER, Britt A., **The changing landscape of religious expression in US public schools,** Palgrave McMillan 2025, s.i.p. - https://link.springer.com/book/10.1007/978-3-032-05616-0 - This book explores the intersection of issues related to religion and state in public schools in the United States. Framed through a study of the landmark 2022 Supreme Court case Kennedy v. Bremerton School District, where a high school football coach's post-game prayers at midfield became the centrepiece of a major ruling on religious expression in public schools, the book analyses how this case represents a significant shift in the Supreme Court's interpretation of the Establishment Clause, particularly under the Roberts Court, which has increasingly favoured religious freedom claims over strict separation of church and state. Through eleven chapters, Geier explores the historical context of religion in American public schools, the rise and fall of the Lemon test, the influence of Christian Nationalism, and provides a detailed analysis of both the majority opinion written by Justice Gorsuch and the dissent by Justice Sotomayor. Drawing from his experience as a public-school administrator and legal researcher, Geier argues that these ruling signals a new era where individual religious rights are being prioritized over Establishment Clause concerns in public schools, potentially leading to increased religious expression in educational settings.

54 J – GERMOND-BURQUIER, Véronique, et al. (2026), **Aborder la spiritualité avec les adolescents en consultation ambulatoire : tabou ou nécessité ?** *Revue Médicale Suisse* 2016 ; 12 : 1133-6 - https://aaspir. com/wp-content/uploads/2025/03/rms-juin-16-ado-spiritualite-42713.pdf - La spiritualité influe sur les aspects de la vie quotidienne des adolescents comme des adultes. On admet qu'elle a généralement une influence positive sur la santé, tant physique que psychologique, mais il arrive qu'elle soit aussi source de souffrance. Dans la perspective d'une prise en charge holistique, il importe donc d'investiguer le sujet avec tact et délicatesse. En attendant qu'un outil de repérage adapté à cette classe d'âge et à la culture européenne s'impose, on peut introduire tout au long de l'anamnèse des points permettant d'explorer spiritualité ou pratique religieuse. Toutefois, des résistances existent, provenant principalement des soignants et qui pourraient être en partie surmontées par une formation appropriée.

55 J – GIRIN, Diane-Sophie, « **Être musulman, c'est aimer son pays ». Enseignement religieux et formation à la citoyenneté dans des écoles musulmanes de niveau élémentaire**, *Recherches en éducation*, 61, 2026, mis en ligne le 15 janvier 2026 - http://journals.openedition.org/ree/14134 ; DOI : https://doi.org/ 10.4000/15i1o - L'enseignement privé musulman est un secteur récent et minoritaire du paysage scolaire français. Néanmoins, il est au centre d'une attention politique et médiatique accrue depuis les attentats de 2015, en particulier concernant l'enseignement religieux et la formation à la citoyenneté. Ses établissements ont pourtant été conçus en réponse à une demande d'égalité sociale et scolaire (en faveur d'établissements de qualité dans les quartiers populaires), mais aussi religieuse (pour doter les musulmans d'un réseau confessionnel). Les pratiques de socialisation civique qui s'y déploient s'inscrivent dans le cadre général prévu par les programmes d'éducation morale et civique (EMC) tout en étant investies de manière spécifique, en faveur de l' « ouverture » de leurs élèves ou pour créer des liens avec la morale islamique.

56 B – GjRE (*Greek Journal of Religious Education*), **Searches related to RE**, Special Issue Oct. 2025, vol. VIII, no 1 - https://ejournals.epublishing.ekt.gr/index.php/gjre/announcement/view/478 - The new issue of the *Greek Journal of Religious Education* includes six scientific articles, which cover a wide range of research related to RE. The first research highlights that effective mentoring in internships is based on guiding and reflective approaches. This approach enhances the autonomy, feedback, and professional development of prospective teachers. The next article presents the results of a survey in which graduates of the Department of Theology of the National and Kapodistrian University of Athens evaluate their studies. The third study is related to preschool education and future kindergarten teachers. It looks closely at teaching methods for creating and using lesson plans for Easter, providing information to improve the training programs for new teachers. Then, based on Foucault's theory, the way in which RE shapes "normalized" religious subjects through discipline and surveillance is analysed. In this context, the fourth study proposes more democratic, participatory, and pedagogical forms of resistance and reflection. The next article examines the views of theologian teachers and students regarding the distance teaching of the Course of RE the pandemic. The

research argues that the use of digital tools in a pedagogical way enhanced student interest and cultivated creativity without neglecting the quality of learning. The latest study explores the broad context and dynamic contribution of the Course of RE to the integration of students with a migrant background, e.g., second-generation immigrants in secondary education. At the same time, it ascertains the role of RE in the required development of respect, solidarity, and tolerance.

57 D – GOUVERNEMENT FLAMAND, **La flexibilisation des cours de philosophie dans l'enseignement officiel,** Décret du 30 janvier 2026 ; entrée en vigueur prévue le 1ᵉʳ septembre 2026. - file:///C:/Users/fpaje/Downloads/Hervorming%20levensbeschouwelijke%20vakken%20(1).pdf - Le décret maintient : le droit à 2 heures d'enseignement philosophique par semaine pour chaque élève ; le libre choix des parents entre les religions reconnues et l'enseignement moral non confessionnel ; l'autonomie des instances reconnues et de l'association ; le droit des enseignants des matières philosophiques à enseigner en témoignant d'un point de vue interne. Le décret apporte trois changements importants : 1. Flexibilité organisationnelle : les écoles disposent d'une plus grande liberté pour organiser l'enseignement philosophique, notamment en regroupant les cours et en abandonnant le parallélisme obligatoire. 2. Simplification administrative : le système actuel de nominations individuelles est remplacé par un système de visa, ce qui simplifie considérablement la procédure de nomination. 3. Soutien aux enseignants : des mesures seront prises pour offrir aux enseignants qui perdent des heures d'enseignement un maximum de possibilités de trouver un autre poste dans l'enseignement.

58 P – GRUPPO DI RICERCA (ISE), **Irc: per una convivialità delle differenze,** *Regno-Attualità* 4/2026, 109-124 (Studio del mese). https://www.ilregno.it/articles/Regno-attualita-4-2026-109-ipsil9.pdf - Il ripensamento dell'Irc che il gruppo propone nasce da un'esigenza civica: un insegnamento non confessionale contribuisce direttamente alle competenze di cittadinanza e rafforza una laicità inclusiva dell'istituzione scuola. Da qui, l'ipotesi di una nuova disciplina delle religioni, obbligatoria, capace di sviluppare competenze specifiche e di misurare gli apprendimenti in modo trasparente, sostenuta da una docenza adeguatamente formata. Gli esiti positivi sarebbero molteplici: culturalmente, la riduzione dell'analfabetismo religioso aumenterebbe l'intelligibilità di discipline come Arte, Storia e Letteratura; sul piano civico, studenti e studentesse guadagnerebbero in competenze dialogiche, indispensabili in un contesto sempre più multiculturale; sul piano professionale, prenderebbe forma un profilo-docente chiaro; la disciplina, inoltre, entrerebbe a pieno titolo nel curriculum scolastico, superando lo statuto «a parte» che ha segnato sinora l'Irc. Opportunamente, una nota critica di Piero Stefani (p. 111-112) aggiorna il testo ISE, richiamando il recente documento CEI sul tema: *L'Irc, laboratorio di cultura e dialogo*, 11.12.2025 (cf *Global RE*, vol. 4/2025, 36D).

59 R - GÜLEÇ, Yasemin (Feb 2025): **Factors affecting religious tolerance and prejudice in school context: a mixed method research synthesis**, *British Journal of Religious Education*, DOI: 10.1080/01416200.2025.2471100 - A mixed-methods review is well suited for dealing with questions about complex phenomena in different contexts and perspectives. This article presents an integrative, systematic review of quantitative and qualitative field research on factors affecting religious tolerance and prejudice in the school context of children and young people aged 5–19 in the school context between 2001 and 2021 in England, Germany, the Netherlands, and Belgium. In this study, a data-based convergent design was preferred. In this design, all included studies were examined simultaneously using the same synthesis process. Based on the review question, semantic themes were analysed deductively. Thematic analysis revealed contextual and developmental elements. Then, in the light of emerging contextual and developmental elements, some suggestions were presented regarding coping with religious diversity in schools and intercultural RE.

60 J – HADLEY, Gregory, Robinson, D. & Mitton, J., **Students' perceptions of religion at an elite Catholic school,** *Journal of Religious Education,* 2025. https://doi.org/10.1007/s40839-025-00285-0 - This study examines contemporary student perceptions of religion within a Canadian Catholic high school. Drawing on survey responses and qualitative interviews, the research explores how youth experience and interpret religious education and rituals in a pluralistic and increasingly secular cultural context. Secularization theory provides the analytical lens for assessing shifts in student religiosity, engagement, and critique. Findings indicate a complex relationship: while some students view religious practices as meaningful sources of reflection and community belonging, others perceive them as outdated, exclusionary, or irrelevant to their personal beliefs and academic priorities. Patterns of disengagement appear driven less by hostility to religion and more by a desire for authenticity, inclusivity, and relevance. The study also reveals that institutional trust, relational pedagogies, and opportunities for moral inquiry are pivotal in sustaining student interest in faith-based identity formation. These findings underscore the need for Catholic schools to navigate the tension between tradition

and diversity, adopting more dialogical and student-responsive approaches. This research contributes to broader conversations about the evolving role of religion in education and the challenges of fostering religious literacy in secular and multicultural societies.

61 B – HAKAM, Ahmad, et al., **Faith, interreligious education and teacher training in Indonesia,** *Era-Edinburg Research Archive,* Thesis, University of Edinburg 2025-11-22 - https://era.ed.ac.uk/collections/00b80ace-b016-4251-a45b-d03bc938d7ae - This thesis examines the role and impact of interreligious education in RE teacher training undergraduate programmes at four Indonesian universities, representing Protestant Christian, Catholic, and Islamic traditions. Focusing on the interreligious courses embedded within these programmes, the study explores both institutional motivations for offering such courses and their impact on trainees' perceptions of other religions. It situates these findings within broader socio-religious and political contexts shaping the RE in Indonesia. Employing a qualitative methodology, the research draws on institutional documents, including university profiles, curricula, and course syllabi, and semi-structured interviews with programme heads, lecturers, and trainees. The study investigates how interreligious courses foster knowledge, reduce prejudice, and encourage appreciation of religious diversity. It also interrogates how these courses navigate the intersection between theological commitments and pluralistic engagement. Findings reveal that these courses aim to build interreligious competences through a phenomenological approach aligned with faith-based reflection. While lecturers share a common goal of promoting understanding of other religions, trainees exhibit a range of responses – from increased curiosity and empathy to indifference or disagreement. Attitudinal shifts include movements from prejudice to perspective-taking, from doctrinal rigidity to negotiated pluralism, and from exclusion to dialogical engagement. The study contributes to a nuanced understanding of how trainees as future RE teachers develop theological and pedagogical orientations towards religious diversity. Rather than promoting doctrinal uniformity, the interreligious courses encourage critical self-reflection and respectful engagement with other religious traditions.

62 J – HAMMER, Aina (2025), **Kritische Pädagogik in der Praxis: Forum-theater als Ansatz zur Behandlung kontroverser Themen im norwegischen Religionsunterricht**, *Religionspädagogische Beiträge*, S. 1–12. Doi: 10.20377/rpb-1936 - Dieser Artikel untersucht die Anpassung und Entwicklung des Forum-theaters von Augusto Boal im Rahmen des norwegischen Religionsunterrichts in den 2020er Jahren. Er analysiert, wie diese interaktive Theaterform, die ursprünglich unter der Militärdiktatur in Brasilien der 1970er Jahre konzipiert wurde, genutzt werden kann, um kontroverse Themen an einer weiterführenden Schule im norwegischen demokratischen Wohlfahrtsstaat anzusprechen. Forum-theater basiert auf Paulo Freires kritischer Pädagogik und dient dazu, Machtasymmetrien zu hinterfragen und herauszufordern, gesellschaftlichen Wandel zu fördern und empowernde Praktiken für Lehrkräfte und Schüler: innen zu fördern. Die Analyse deutet darauf hin, daß das Forum-theater als theaterpädagogischer Ansatz ein erhebliches Potential hat, um die Herausforderungen, die mit der Diskussion kontroverser Themen im schulischen Kontext verbunden sind, zu bewältigen und abzumildern. Dennoch bringt seine Anwendung in demokratischen Wohlfahrtsstaaten, in denen die Unterschiede.

63 J – HAMZAH, Ekavati, Santalia, I., & Qoimah, L. (2025), **Emotional education in the Qur'an: Narrative analysis of stories of Qur'anic decisions in Islamic education**, *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(1), 266–281. https://doi.org/10.31538/tijie.v7i1.2409 - Until now, the world of education tends to be dominated by the concept of intellectual intelligence (IQ) both in theory and practice, while the aspect of emotional intelligence (EQ) is often neglected. However, in the context of Islamic education, emotional intelligence is a crucial foundation for forming individuals who are knowledgeable and have noble morals according to the guidance of sharia. Therefore, this study aims to explore the dimensions of emotional intelligence in the Qur'an through the narratives of the Prophet Moses, the Prophet Joseph, and Luqman al-Hakim. The focus of this study is to analyse how these figures manage emotional stress, make decisions, and carry out leadership and guidance effectively. This study uses a qualitative approach with a narrative-thematic analysis method and a *maudū'i* (thematic) interpretation approach. Through this technique, patterns of emotional education are identified from the Qur'anic texts to see their relevance to modern Islamic psycho-pedagogy. The research findings show that the Qur'an not only contains cognitive and spiritual aspects but also provides a comprehensive affective structure in the Islamic learning process. The stories of the prophets provide concrete models of self-regulation, empathy, and mental resilience, which are at the heart of emotional intelligence. This research significantly contributes to the development of a revelation-based character education curriculum. The results can serve as a theoretical foundation for educational practitioners in designing learning models that integrate emotional and spiritual intelligence contextually.

64 J – HANAFI, Rania; Timera, M. B.; Bousso, S.; & Bruneaud, J. F. (2026), **Islamic religious education and state school policies in France and Senegal,** *British Journal of Religious Education*, 48(1), 92–104. https://doi.org/10.1080/01416200.2025.2474518 - This article examines the proponents of Islamic education in the *daaras* of Senegal and private Muslim schools (PMSs) in France, with a particular focus on government education reforms in the early 2000s. Empirical data was gathered through interviews with association leaders, headmasters, and teachers of Islamic religious education in both the *daaras* and PMSs. This was complemented by an analysis of educational policies through a socio-historical lens, exploring the intersection of the State-led modernisation project of the *daaras* in Senegal with the emergence of PMSs in France. This approach highlights the challenges faced in two education systems shaped by the conflicting legacies of French colonial school policies. Additionally, the study focuses on the various forms of mobilisation by Islamic stakeholders. It examines how these actors operate in contexts of tension with the State. The analysis places particular emphasis on their engagement in favour of Islamic RE within national education systems.

65 J – HANAN, Aleksander A., et al. (2025), **Dialogue between Science and Religious Education**, *Sciences & Education* (2025). https://doi.org/10.1007/s11191-025-00710-8 - Science educators may puzzle about how best to teach evolution while remaining sensitive to students whose faith may conflict with the scientifically accepted theory about the origins of the universe, of life, or of humankind. Similarly, teachers of religious or cultural heritages may struggle to explore sacred creation narratives while remaining sensitive to students whose worldviews may privilege science over religion or in an environment in which religious and cultural beliefs about such matters may be subject to public scrutiny based on scientific evidence. Those active in both domains can draw on philosophical analysis, among other methodologies, to navigate these tensions. Until now, the research on teaching evolution in science education has missed important parallel concepts in RE that distinguish between teaching in, about, and from worldviews. This paper considers the value of adding pedagogic strategies from RE to those of science education in the classrooms of both disciplines, using a strategy known as 'Pedagogy of Difference'.

66 R - HEDENBORG WHITE, Manon, & Mattsson, T. (2026), **Religion, spirituality, or stress management? Mindfulness and meditation in Swedish textbooks for Religious Education and Physical Education and Health,** *British Journal of Religious Education*, 1–22. https://doi.org/10.1080/01416200.2026.2618575 - The aim of this article is to advance knowledge on how mindfulness and meditation are understood in the educational system, an important yet under-explored context for these phenomena in Sweden and internationally. This is done by means of an exploratory and qualitative study of how mindfulness and meditation are constructed in Swedish textbooks for RE-Physical Education-Health (PEH), analysing how these concepts are situated and transformed. Though ostensibly two very different subjects, RE and PEH are both mandatory throughout Swedish compulsory school and are included in all national upper-secondary school programmes. The topic of mindfulness and meditation provides a conceptual overlap between PEH and RE and is presented in differing and contradictory ways in textbooks for the respective subjects. In RE textbooks, mindfulness and meditation are presented in the context of Buddhism and contemporary spirituality, while in PEH the practices are understood as stress management. This presents didactical challenges for teachers, but teaching on mindfulness and meditation also provides opportunities for synergy and curriculum cohesion.

67 J – HENNIG, Linda und Christel Gärtner, **Familiale Tradierungsprozesse: Katholische Religion im Wandel über 3 Generationen in Westdeutschland**, *Zeitschrift für Religion, Gesellschaft und Politik* (2025). https://doi.org/10.1007/s41682-025-00232-8 - In this paper, we examine the transmission and transformation of Catholic religion within the interplay of socio-historical contexts and familial processes, adopting an intergenerational perspective. While traditional Catholic milieus long ensured the integration and plausibility of a broad worldview, the erosion of these milieus—which began in the late 1950s and was linked to an increasing openness to secular society—undermined the previously unquestioned support for transmitting the Catholic faith. Through three-generation interviews with contrasting families, we explore how religiosity and values are transmitted, transformed or discontinued in socialisation processes, and how transmission practices change in the context of societal change. As a result, we can trace discontinuities and continuities back to significant changes in religiosity during each generation's adolescence. The family formation phase of the parent generation that we studied is also crucial. Unlike previous generations, faith transmission requires in current western societies a conscious decision and the support of relevant institutions.

68 R – HIDAYAH, Rusly; Madlazim, Jacky, M., Supriyanto, & Sulistyanto, S. (2025), **Student exchange program to improve interreligious studies among the young generation,** *Journal of Social Innovation and Knowledge*, 2(1), 102-115. https://doi.org/10.1163/29502683-bja00018 - Student exchange programs (SEP) have been recognized as effective in promoting cross-cultural and religious understanding. This research focuses on exploring how these programs can be used to increase interreligious studies in academic environments. SEP offer unique opportunities to interact directly with peers from different religious backgrounds. Through this experience, students can better understand the religious practices, values, and philosophical perspectives underlying various religious traditions. The study analyses SEP implemented at various higher education institutions worldwide. Data were collected through interviews with participating students, direct observation during exchanges, and analysis of program-related documents. This research indicates that SEP facilitate a practical understanding of religious differences and promote respect, tolerance, and interfaith dialogue. Students participating in these programs will likely develop inclusive attitudes and openness to religious plurality, essential skills in an increasingly connected global society. The research has identified several challenges, such as expanding program accessibility, managing potential conflicts, and integrating program outcomes into the academic curriculum. Practical recommendations have been presented to enhance the program's effectiveness in supporting future interreligious studies. SEP not only aim to broaden students' cultural and academic horizons but also have the potential to strengthen interfaith solidarity and create inclusive learning environments in global higher education institutions. This research aims to underscore the significant role of SEP in promoting interreligious studies, offering valuable insights into the benefits and challenges involved in implementing these programs in an academic environment.

69 B – HINCAPIÉ, Arboleda y Darío Fernando (coords.), **Espiritualidad y Religión. Acercamientos pedagógicos en contextos de educación religiosa escolar,** Ed. Universidad Católica de Pereira, Colombia, 2025, pp. 105 - https://philarchive.org/archive/VALEYR - El Grupo de Investigación del Fenómeno Religioso de la Universidad Católica de Pereira pone a consideración de los lectores los resultados de cuatro investigaciones que, creemos, pueden constituir un punto de partida para el abordaje de diferentes asuntos en el marco de la reflexión religiosa y espiritual para las nuevas generaciones que enfrentan desde ya propuestas novedosas y que podrán, desde el contexto escolar, en particular desde el área de la educación religiosa escolar, recibir herramientas para que puedan prepararse para ello, potenciando su agudeza y con ello, la rigurosidad al asumir lo que se les propone o se les ha de proponer en los escenarios en los que se desenvuelven cotidianamente.

70 B – HIRSCH, Sivane ; Anne-Claire Husser ; Nicole Durisch Gauthier et José-Luis Wolf, **La diversité religieuse et convictionnelle aux prismes de l'éducation à la citoyenneté,** *Ethique en éducation et formation,* Nr 18, Summer 2025, p. 5–11 - https://www.erudit.org/en/journals/ethiqueedufor/2025-n18-ethiqueedufor 010413/1121537ar/ - Le présent dossier, qui fait suite à une rencontre du groupe Religions et identités culturelles en contextes scolaires, dans le cadre du colloque qui s'est déroulé à Fribourg (Suisse) en juillet 2024, se propose d'aborder ces questions en portant un regard sur la manière dont l'éducation à la citoyenneté mobilise l'enseignement relatif aux religions à partir des discours tant politiques, imaginaires que didactiques adoptés à cet égard dans sept contextes différents : la Belgique francophone, le Québec, la France métropolitaine et son territoire ultramarin de la Réunion, la Suisse romande, l'Italie, et le Brésil. En lisant l'ensemble des textes présentés dans ce numéro, il devient évident que l'inclusion de l'enseignement relatif aux religions dans l'éducation à la citoyenneté soulève plusieurs tensions, liées autant à la posture professionnelle adoptée par le personnel enseignant face à ces contenus qu'aux divers enjeux que soulève l'éducation à la citoyenneté dans un contexte de pluralité convictionnelle. Le fait que, dans les différents contextes étudiés, la citoyenneté est une thématique plus ou moins explicite du curriculum joue un rôle important dans les enjeux documentés.

71 R – HJELM, Titus, Tuomas Äystö & Zeinab Karimi (16 Dec 2025), **Religious literacy and its discontents: a critical review,** *Religion,* 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 - HÖKE, Julia und Buß, Gregor (2026), **Religiöse Bildung von Kindern gestalten: Möglichkeiten der reflexiven Auseinandersetzung mit Herausforderungen im Studium der Kindheitspädagogik** *Religions-pädagogische Beiträge*. Doi: 10.20377/rpb-1930 - Im vorliegenden Beitrag geht es um die Frage, wie die Auseinandersetzung mit Konzepten der religiösen Bildung und Erziehung im Studium der Kindheitspädagogik gestaltet werden kann. Religiöse Bildung in Kindertageseinrichtungen bringt auf verschiedenen Ebenen Herausforderungen mit sich, mit denen sich Studierende auseinandersetzen müssen. Insbesondere spielen hier auch biographische Bezüge eine Rolle und können den angemessenen Umgang mit religiösen Inhalten mit Kindern erleichtern, aber auch erschweren. Die seminarbegleitende Aufgabe der Erstellung einer Dialogbox kann dabei den Theorie-Praxis-Transfer ermöglichen und Reflexionsprozesse anregen. Inwieweit dies gelingt, wurde im Kontext einer explorativen Untersuchung erfaßt, deren Ergebnisse im Beitrag vorgestellt werden.

73 J – HOLMES, Sarah E., Olorenshaw, E., & Logan, S. (2025), **How are parents involved? Investigating interactions and involvement between Church of England schools and churches with parents**, *Journal of Family Studies*, 1–23. https://doi.org/10.1080/13229400.2025.2547207 - Schools often seek partnerships with parents to aid children's academic learning and school engagement, so this paper investigates the nature of parent involvement with church and school to facilitate children's faith formation using an interpretive phenomenological lens. Epstein's *types of family involvement* model provided a theoretical framework to examine the overlapping spheres of influence (school, church and home) and the extent to which they are functional and operational. This pioneering research asks the questions: Do faith schools, churches and parents *want* to collaborate for the sake of their children's faith? How do churches and schools engage with parents to support children's faith formation? And how could collaborations be further developed? In-depth empirical data was collected from case study contexts: nine churches and eight schools, capturing teacher or church worker and parental perspectives in each context. This revealed that whilst there is significant desire for enhanced collaboration across these sectors, there is often a lack of confidence and awareness of possibilities. It is recommended that investment is made into resourcing and training to bring about a change of culture to see expectations and genuine realities of more shared responsibility and authentic collaboration across the sectors to enhance children's faith formation.

74 J - HOSIC, Rusmir, et al. (2025), STEAM-**integrated interfaith learning through maker education. A framework for innovative religious learning**, *Religious Education*, 120(3), 239–258. https://doi.org/10.1080/00344087.2025.2508569 - This article introduces a novel framework for primary-school interfaith learning, merging science, technology, engineering, arts, and mathematics (STEAM) and maker education. Our approach fosters dynamic classrooms, encouraging dialog, creativity, and collaboration among diverse religious backgrounds, emphasizing cross-cultural understanding and critical thinking. The framework unfolds in four stages: exploration, making activities, dialog, and reflection on religious diversity, illustrated through two case studies. In our globalized world, empathy, respect, and multidisciplinary understanding are vital. Leveraging STEAM and maker education, our framework empowers primary-school students to explore religion, embrace diversity, and cultivate skills for a harmonious society.

75 J – HUSSER, Anne-Claire et Jean-Charles Buttier, **La place du sacré dans une école pluraliste : enjeux politiques et didactiques,** *Recherches en éducation*, 61, 2026, mis en ligne le 15 janvier 2026 - http://journals.openedition.org/ree/14060 ; DOI : https://doi.org/10.4000/15i1k - Cet article se propose de réexaminer la manière dont la sécularisation travaille l'institution scolaire en régime pluraliste à la lumière de la place qu'elle confère au sacré. Aborder la question des religions à l'école à partir de la catégorie du sacré, c'est en effet s'intéresser au régime d'autorité spécifique attaché à certaines représentations ou à certains comportements religieux même si la religion n'en a pas l'apanage. Qu'il soit la marque d'un régime de vérité autre que celui des savoirs que l'école entend transmettre ou qu'il s'attache aux valeurs fondatrices de l'institution qui cherche à les faire partager, qu'il suscite le renoncement au travers du sacrifice ou rende effroyable la transgression en la faisant sacrilège, le sacré interpelle l'école de la raison en mettant au jour une dimension de l'agir et du penser irréductible à la rationalité sans lui être nécessairement contraire. Il interpelle également l'école pluraliste dans sa prétention à assurer une éducation commune dans le respect des convictions des élèves. Le présent article propose ainsi de revenir sur les enjeux de la scolarisation du sacré en régime pluraliste.

76 R – JIDONG, Dung Ezekiel, et al. (2026), **A qualitative study of religious beliefs about mental health in Nigeria,** *The American Journal of Geriatric Psychiatry: Open Science, Education, and Practice,* Volume 9, March 2026, Pages 52-60 - https://www.sciencedirect.com/science/article/pii/S2950386825000322 - This study explored the beliefs surrounding mental health among community members and practitioners in Nigeria. It adopts a qualitative design from a critical realist and social constructionist theoretical lens to explore perceptions about religious beliefs and mental health. A semi-structured interview was employed to collect data from 53 participants (MHPs = 26, LPs = 27; male = 32, female = 21) who were purposively selected from Jos, Zaria, Enugu, and Ado-Ekiti in Nigeria. Interviews were audio-recorded, transcribed verbatim, and analysed using thematic analysis. Four major themes emerged, namely: 1) evil forces and spirits are believed to be causes of MHCs, 2) the beneficial role of religious clerics in healing MHCs, 3) religious healing is a superior form of treatment modality for MHCs, and 4) rebuttal of the effectiveness of religious healing for MHCs. Religious healing is perceived as a viable alternative to Western biomedical treatment for MHC among study participants. Mental health policy and practice could strengthen avenues and modalities for religious healing, considering its potential benefits in improving the mental health and well-being of religious believers.

77 J – KARABALAEVA, Gulmira, et al., **Contemporary trends in the development of the religious consciousness of the peoples of Central Asia,** *Pharos Journal of Theology*, vol. 106 Themed Issue 3 (2025). http//: www.pharosjot.com - This study examined current trends in the development of religious consciousness among the peoples of Central Asia, focusing on the revival of Islam, the impact of digital technologies, and the interaction of global and local religious practices. The research analysed changes in the region's religious life after the collapse of the Soviet Union and examined the role of state policies in shaping religious consciousness. Results revealed that Islam has regained importance as an aspect of national identity in countries such as Kazakhstan and Uzbekistan, where governments actively support religious practices to strengthen social cohesion. More than 50% of respondents in Kazakhstan consider it possible to maintain Muslim identity through online platforms, with analysed applications playing significant roles in facilitating religious practices and building digital faith communities. The study identified tensions between global religious movements like Salafism and Tablighi Jamaat and traditional Islamic practices, posing challenges to the region's cultural identity. The practical significance lies in recommendations for policies supporting moderate Islam, preventing radicalization, and effectively using digital technologies in religious life. This contributes to understanding religion's adaptation in the context of globalization and can inform educational and policy initiatives in the region.

78 J – KARATAŞ, Meryem, **Women in higher religious education in the context of religion, education and modernisation,** *Religions* 2026, 17(2), 206; https://doi.org/10.3390/rel17020206 - The aim of the study is to describe the learning processes of women in the context of higher religious studies. The fundamental problem of this research is to demonstrate how women's learning experiences in higher RE have developed within the historical context and how this change can be interpreted in terms of the relationship between RE and modernisation. Here, religious instruction refers to the Islamic faith. The research method employed was qualitative document analysis. This study examines the historical process and reveals how women's learning experiences have transformed since the emergence of Islam. It is understood that women with similar religious beliefs experienced these educational processes in different ways in different regions. In this context, it is seen that the institutional changes that emerged in the Ottoman Empire during the *Tanzimat* period had a structure that transformed and differentiated educational institutions. Women's adaptation to the education system and the qualitative developments in women's education also took place during this period. With the establishment of the Republic of Turkey, the modernisation efforts that began during the *Tanzimat* period showed rapid development. The increased visibility of women in higher religious studies led to social and institutional shifts. The study addresses this transformation within the broader framework of RE and modernisation.

79 J – KATIGBAK-MONTOYA, Evangeline, **Faith-based transnationalism: conceptualizing the role of religion in transnational families,** *Asia-Pacific Social Science Review* vol. 25 no. 3, September 2025, Copyright © 2025 by De La Salle University, Manila - https://animorepository.dlsu.edu.ph/cgi/viewcontent.cgi?article=1586&context=apssr - This research brief introduces the concept of faith-based transnationalism, an area of study on transnational migration and geographies of religion that, I argue, is currently neglected and overshadowed by works that prioritize the religious experiences of migrants in destination countries. It does not invalidate the latter. However, it argues for the need to expand our view and look at how such religious experiences of migrants, which may include, among other things, spiritual revival or conversion to another religion, do not "stay" in host countries. Instead, they travel through time and space and impact the lives of

their nonmigrant counterparts and their communities of origin. Faith-based transnationalism is a critical concept, as it offers an important contribution to the theorizations of transnational migration and geographies of religion. This is novel because it looks at the cross-border impacts of the religious experiences of migrants. Moreover, faith-based transnationalism contributes to understanding the transformations of places and the variety of meanings inscribed over such changes.

80 B – KESTER, Kevin, Kim, H., Kwon, S. et al., **Peace education research in East Asia, 2020–2025: key works published in Chinese, Japanese, and Korean**, *Asia Pacific Educ. Revue* 26, 851–863 (2025). https://doi.org/10.1007/s12564-025-10101-x - This editorial introduces readers to key scholarship on peace education originally published in Chinese, Japanese, and Korean, with particular attention to works appearing in domestic journals and books between 2020 and 2025. The editorial takes the format of collective writing, a "new mode of academic publishing that emphasises the metaphysics of peer production and review along with aspects of openness, collaboration, co-creation and co-social innovation, and collegiality". At *Asia Pacific Education Review* (APER), we, the editors (Kwak, Shin, and Kester), recognize that a significant body of high-quality research is produced in local languages across the region but often remains inaccessible to international audiences due to linguistic barriers and structural inequities in academic publishing. Through this editorial and those that will follow, we aim to highlight such scholarship, promote a multilingual and multicultural research environment, and foster critical dialogue across linguistic and cultural boundaries in East Asia.

81 B – KIM, David and Melissa Lovell (eds.), **Religion in modern education. Conflict, economics, and politics,** Series *Brill Research Perspectives in Religion and Education,* Brill 2025, pp. 250 - https://brill.com/edcollbook/title/71101 - This innovative volume, edited by David W. Kim and Melissa E. Lovell, explores the socio-political intersection of education with religion in modern society. The contributions in this book cover a range of case studies including Christian education, Jewish education, Islamic and Asian religious perspectives, as well as their interaction with a variety of ideological and political concerns. Education can be understood as a key site to produce future citizens, and the role of religion in the education of young people is an issue of considerable discussion and disagreement. This collection approaches the issues of religion and education from multiple disciplinary perspectives, and within varied social and geographic contexts, to improve our understanding of the diversity, complexity and importance of discussions about religion in educational contexts.

82 C – KLINTBORG, Caroline, **Existential configurations as a conceptual tool in learning about religion**, in: *Religion, Learning, Literacy Theories and Concepts for Twenty-First Century,* Public Education (pp. 329-342), Springer Nature, November 2025 - https://www.researchgate.net/publication/397949757_Existential_Configurations_as__a_Conceptual_Tool_in_Learning_About_Religion - Religious education (RE) in the Swedish school context is supposed to teach students primarily about religions, and to promote a continuous learning from religions. Following the Swedish curriculum, RE needs to be non-denominational. Previous research shows that the knowledge students receive in school contexts about religions and religious people tends to become knowledge about the 'strange other'. Moreover, the risk has been observed that students will be unable to relate to the content of the RE they receive, regardless of whether they describe themselves as religious or not. The aim of the chapter is to present the reader with two concepts that can play a significant role in bringing a knowledge about meaning-making to the RE classroom that includes all students—a knowledge that can contribute to 'good' religious education and enable students to learn about religion in a relevant and significant way. These concepts are existential configurations and shared configurations. Throughout the chapter, it is argued that these concepts can make a significant contribution to the pedagogical practice of diverse forms of RE, including non-denominational RE.

83 J – KNOWLES KHANGALA, Tshilidzi (2025), **Reconciling religious freedom and educational rights in South African schools. A constitutional and legal analysis**, *E-Journal of Religious and Theological Studies* - DOI:10.38159/erats.202511101 - The intersection between religious freedom and educational entitlement is still a debated matter in South Africa, notably regarding Muslim pupils who desire to wear headscarves (hijabs) within state schools. The purpose of this study was to examine the legal framework governing these rights. Through a qualitative, desktop-based methodology, this study focused on constitutional provisions, statutory law, and judicial precedents. It argues that to prohibit any religious attire in schools constitutes unfair discrimination and violates both the right to freedom of religion and the right to basic education. Through a detailed analysis of relevant case law, this paper undoubtedly shows that South African law mandates reasonable accommodation for religious practices in schools. The article duly concludes that

educational institutions must fully respect cultural and religious diversity whilst upholding learners' constitutional rights. By dealing with this gap, South Africa can fully respect the rights of everyone as enshrined in the constitution, in particular, the right to religion and education.

84 R - KOEHRSEN, Jens, Buzzi, A.L. & Hearn, A., **Are religious organizations becoming green? Faith communities' role in advancing environmental sustainability in Switzerland**, *Sustainability Science* (2025). https://doi.org/10.1007/s11625-025-01766-9 - Scholarship increasingly regards religion as a crucial factor for transitions towards environmentally more sustainable societies. Despite the rising interest in religion, little is known about the environmental activities of religious organizations. This study explores in what ways religious organizations are becoming environmentally engaged and contribute to broader societal change. To address this question, a survey with 1,395 religious organizations from different faith traditions and additional in-depth interviews were conducted in Switzerland. The results show that religious organizations increasingly engage in environmental activities and, thereby, contribute to advancing environmental sustainability in society at large. Over a third of the congregations in the survey (36.5%) reported that there had been a process leading to more environmental awareness in the congregation. Many of the studied congregations (86%) undertake environmental activities. The engagement concentrates on recycling (68% of congregations) and receiving "green" electricity (49%), while 40% of congregations state that they have organized at least one celebration with a focus on the environment in the last 24 months. However, the stimulus for this religious engagement often comes from society. Religious organizations path-follow societal developments and focus mostly on technological change. Assuming a path-following role, they provide pioneering impulses in wider society only to a minor extent. These insights nuance claims about the innovative role and the "greening" of religions.

85 J – KOPPENHÖFER, Natalie (2025), **Fostering interfaith dialogue in schools: the role of religious identity,** https://worldmediation.org/fostering-interfaith-dialogue-in-schools-the-role-of-religious-identity/ - This paper will explore the idea of implementing interfaith RE in the formal school system. I argue that by strengthening religious identity of students in the formal school system, bridges between religious groups can be built in the long term. As Özoguz mentions, identity and being secure in one's identity is crucial in accepting differences in society. Addressing identity building is thus a crucial step in fostering interfaith dialogue. The paper will be structured as follows: First, a state of research will be given on the literature on interfaith dialogue. Then, the theoretical framework will be explored. A definition of religion and interfaith dialogue will be given. Individual and social identity building will be explained using the Social Identity Theory of Tajfel and Turner (cf. 1986) and Fiske's (cf. 2000) five social motivations. The importance of religious identity will be established. After this theoretical part, I will explore how interfaith dialogue can be fostered in the formal school system by reforming the RE classes, drawing on existing literature and findings of Germany's only interfaith RE in the federal state of Bremen. After addressing the challenges of interfaith RE, I will name actions for policymakers before drawing a conclusion.

86 R – KURATA, Lehlohonolo, et al., **Teaching religious studies with artificial intelligence: A qualitative analysis of Lesotho secondary schools teachers' perceptions**, *International Journal of Educational Research,* vol. 8, June 2025, 100417. https://www.sciencedirect.com/science/article/pii/S2666374024000992 - Artificial intelligence (AI) integration in education is expanding globally due to machine learning and big data advancements. AI has the potential to revolutionize teaching and learning practices by providing personalised experiences and enhancing engagement. However, it also raises concerns regarding technology infrastructure and ethical considerations. This study investigates the integration of AI in secondary religious studies in Lesotho, focusing on teachers' perspectives. Semi-structured interviews were conducted with 20 secondary religious studies teacher using an interpretive paradigm and qualitative approach. Thematic analysis identified patterns and themes within the data, revealing that teachers perceive AI as improving teaching efficiency and student learning outcomes. However, concerns about access, ethical use, and pedagogical implications remain significant. Recommendations include policy initiatives, infrastructure improvements, and targeted teacher training programs. This study provides insights into the adoption of AI in educational contexts, highlighting the benefits and challenges specific to Lesotho's secondary religious studies curriculum.

87 J – KURAVA, Suresh & Srisailamaiah Maheswara, **Spirituality, spiritual intelligence and mental health**, *The International Journal of Indian Psychology*, vol. 13, no 1, March 2025 - In recent years, the intersection of spirituality, spiritual intelligence, and mental health has gained significant attention across disciplines including psychology, psychiatry, medicine, and neuroscience. This paper explores the conceptual foundations and practical implications of spirituality and spiritual intelligence on individual mental well-being. Spirituality,

while often linked to religion, is increasingly seen as a personal and non-institutional quest for meaning, inner peace, and connection, transcending traditional religious frameworks. Spiritual intelligence, a relatively newer construct, complements cognitive and emotional intelligences by integrating one's inner life with daily functioning and ethical decision-making. Drawing on theoretical perspectives from pioneers like William James, Carl Jung, and Howard Gardner, the paper highlights how spiritual frameworks can positively influence coping mechanisms, promote resilience, and enhance life satisfaction. Furthermore, empirical studies demonstrate that spiritual practices—such as meditation, mindfulness, and reflective contemplation—can reduce anxiety, depression, and stress while fostering hope and optimism. However, the paper also cautions against the potential negative impacts of misapplied spirituality, including guilt, fear, or neglect of medical treatment. In conclusion, integrating spirituality and spiritual intelligence into mental health care can offer a holistic approach to healing, one that nurtures not just the body and mind, but also the spirit. The findings advocate for a broader, more inclusive understanding of mental health that values personal meaning, ethical living, and self-transcendence as essential components of psychological well-being.

88 C – KVAMME, Ole Andreas (2025), **Truth, situatedness, and critique: toward religion and worldview education in the Anthropocene**. In: Windsor, S., Franck, O. (eds), *Intersections of Religion, Education, and a Sustainable World*, Springer, Cham. https://doi.org/10.1007/978-3-031-81809-7_2 - This chapter is written into a situation conceived of as the era of the Anthropocene, expressing the new position of the human species in earth history with an irreversible and massive impact on earth's planetary systems. In the notion of the Anthropocene, I include the conception of humankind as many and not one, acknowledging the interconnectedness with other forms of life. A premise in the following is that the current sustainability challenges involving climate crisis, ecological crisis and global injustice, prompt a rethinking of pedagogy and education. If so, how may religious and worldview education be reconsidered? I examine three accounts of religious and worldview education – Andrew Wright's critical religious education, Robert Jackson's interpretive approach, and Wanda Alberts' didactics of the study of religions. I particularly identify their conceptions of the purpose of religious and worldview education, exploring how they accommodate the ecological, existential, and political contexts. While these approaches pay limited attention to the crises in the Anthropocene, by primarily situating and reflecting on religious and worldview education in increasingly plural societies, they contribute to social sustainability. Furthermore, in their attention to the search for truth and student situatedness, a recognition of a global element, a formative dimension of education accommodating a critical, reflexive element they provide possible spaces and entry points for rethinking of an integrative religious and worldview education in the Anthropocene.

89 R - KVIA, Anne Siri (2025), **Activating reflexivity: supporting professional development for preservice teachers in religious education**, *British Journal of Religious Education*, 1–18. https://doi.org/10.1080/01416200.2025.2512438 - In Religious Education research, reflexivity is a key concept. This empirical study examines reflexivity as a resource for the professional development of preservice teachers in Religious Education (RE) through implementing the Reflexivity Toolkit (RT). Developed as part of a design-based research project, the RT aims to activate reflexivity by using 360-VR clips from two religious communities vulnerable to prejudice. Participants reflected on potential connections between their personal worldview and their responses to the clips and discussed the relevance of their worldview positionality to becoming RE teachers. The study involved participants from four universities in Norway with limited teaching experience. Using empirical data from 17 peer group discussions, the study describes the reflexivity evidenced and discusses the significance of personal worldview for the professional role. Findings show that the design activated reflexivity in 45 of 56 students. However, only 15 applied personal positionality as a lens in discussions of their professional roles. To understand this, the article introduces the distinction between basic and deep reflexivity as two modes of reflexivity. By examining reflexivity empirically and introducing these concepts, this study contributes to the academic debate on reflexivity and RE teacher education.

90 J – KYUCHUKOVA, Mirela, & Topalska, Radoslava (2025), **Digital tools in the teaching of religion - Eastern Orthodox Christianity**, *Knowledge - International Journal*, 70(2), 221–226. - https://ojs.ikm.mk/index.php/kij/article/view/7565 - The object of the study is RE in Bulgarian public schools in the context of the possibility to integrate digital technologies. The subject Religion is normatively defined as a free elective subject in confessional (Religion-Eastern Orthodox Christianity and Religion-Islam) and non-confessional form. At present, it is taught from first to twelfth grade by parents' and children's choice and has textbooks to ensure the process. There is serious discussion in the Bulgarian society to introduce the subject as a regular elective. To increase the interest of students and to conceptualize the subject as innovative, the possibilities of

applying digital technologies such as virtual and augmented reality, multimedia resources, interactive presentations, e-lessons, online libraries, etc. are commented. In this study, we propose the possibility for the religion teacher to prepare his/her own innovative lesson that combines the traditional approach, paper or electronic textbook and digital technologies. In this paper, we describe the use of electronic platforms that allow the construction of interactive content based on digital technologies and can be applied to traditional teaching tools such as the religion textbook.

91 D – ICLRS (International Centre for Law and Religious Studies), **Libertad religiosa. Una guía**, Costa Rica, 2025, pp. 16 - https://www.iclrs.org/app/uploads/2025/04/PD80049156_002-Religious-Freedom_Costa-Rica_web.pdf - *Sumario:* Libertad religiosa y de culto en Costa Rica - Religión en el espacio público - Libertad religiosa en el ámbito laboral – Libertad religiosa en las escuelas (artt.13-16) - Religión y la Justicia - La libertad religiosa en el derecho internacional - Buscar aspectos en común: informarse, escuchar a todas las partes, practicar el civismo, fomentar la tolerancia, establecer relationes de confiança. [Ver análogas *Guías* para el Guatemala: https://www.iclrs.org/app/uploads/2025/03/2026-_PD80049163_002_ReligiousFreedom Brochure_Guatemala_Web.pdf, y tanbién para el Paraguay: https://www.iclrs.org/app/uploads/2025/12/CJC_ PD80061644_Religious-Freedom-booklet-Paraguay-_1.0.3_2025.pdf]

92 R – JUNAIDI, Tanshzil, 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 Religious Education 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 United Kingdom 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.

93 J – LALANI, Munir; Panjwani, Farid, **Faith, identity, and culture: contextualising Christian religious education in a Pakistani setting,** *Journal of Religious Education,* 73 (2025), 493–509. https://doi.org/10. 1007/s40839-025-00267-2 - Christianity has had a longstanding presence in the regions that constitute present-day Pakistan, dating back to its earliest centuries. These historical roots notwithstanding, most today's Christians in Pakistan are descendants of converts during the British colonial period, particularly from marginalised Hindu castes. As such, their religious identity is not only shaped by ancient ties but also by more recent socio-political and cultural developments. Christian communities and institutions have undertaken significant efforts to assert and preserve their socio-religious identity while remaining grounded in the local cultural context. Central to this effort are RE institutions such as Catechism and Sunday Schools, which play a crucial role in nurturing the faith and identity of Christian children. This paper, which forms part of a broader ethnographic study, focuses on two Sunday Schools in Karachi: one Catholic and one Protestant, to explore how Christian RE contributes to the development of children's socio-religious identity. Drawing on participant observation, semi-structured interviews, and the analysis of student artifacts, the study examines how religious identity is taught, embodied, and expressed in these educational settings. Findings indicate that Sunday Schools are increasingly integrating local cultural elements to help children connect more meaningfully with their religion. Children's activities and classroom discussions demonstrate a growing capacity among students to articulate their Christian identity with confidence and relevance, while remaining rooted in their cultural surroundings. This identity work also includes a hidden curriculum, where unspoken social values, taboos, and ethical expectations are subtly communicated and reinforced. The paper also offers some recommendations on how RE can continue to support this process in inclusive and culturally meaningful ways.

94 J – LEVEN, Eva-Maria, **(De-)Professionalisierung von Religionslehrkräften unter der Perspektive des Lehrkräftemangels,** *Theo-Web* 1/2025, DOI: https://doi.org/10.58069/theow.2025.1.41 - This paper

investigates the potential de-professionalization of the religious education teaching profession in Germany, considering the teacher shortage that has persisted for over a decade and the increasing employment of career changers and lateral entrants. The analysis reveals that lateral and non-traditional pathways into the teaching profession play a minimal role in the subject of religion from a state policy perspective. Instead, church-run training institutions play a significant role in qualifying new teachers. The article explores how de-professionalization of religious education teachers might manifest on the levels of competence, structural theory, and professional biography. To counteract the risk of de-professionalization, the article emphasizes the need to ensure the quality of these alternative training pathways through the integration of theological content and principles of religious pedagogy.

95 P – LIGUE DES DROITS ET LIBERTÉS, **Pour une laïcité respectueuse des droits humains**. Mémoire présenté à la Commission culture et éducation de l'Assemblée nationale du Québec, 22 avril 2025, pp. 27 - file:///C:/Users/fpaje/Downloads/018M_018M_Ligue_des_droits_et_libert%C3%A9s.pdf - Dans ce mémoire, nous montrerons que le PL94 (*Projet de Loi*) constitue un recul face au processus historique de laïcisation de l'État québécois en proposant un modèle de laïcité incompatible avec la défense des droits humains. Après avoir rappelé les obligations de l'État québécois en vertu du droit national et international des droits humains, nous exposerons la manière dont le PL94 s'écarte de l'objectif premier de la laïcité qui est justement de respecter, protéger et mettre en œuvre ces droits. Nous dressons par la suite une liste des principales entorses directes aux droits humains, en montrant que celui-ci sabre dans les droits en l'absence d'un problème avéré et en insistant sur la manière dont il menace les libertés de conscience, de religion et d'expression, le droit à l'égalité, et le droit à l'éducation. Nous terminons en rappelant les dangers de l'utilisation répétée, par le gouvernement actuel, des clauses dérogatoires prévues aux Chartes québécoises et canadiennes pour les droits de l'ensemble de la population québécoise.

96 J – LOMBAARD, Christo, **The conceptual placement of atheism in secularist and post-secularist conceptions of society,** *Religious Freedom and Measures of Tolerance,* vol. 18 no 2 (2025) - https://doi.org/10.59484/TTDV3783 - This paper draws a comparison between the intellectual placement afforded to atheism in social contexts with a foundationally secularist reflex and in those that are now moving beyond such secularist impulses. Describing these two kinds of contexts ideal-typically, that is, by placing them phenomenologically shows that atheism can be seen as occupying either a default no-religion position, placed above faith orientations, or a religious orientation within available alternatives, hence placed amongst faith orientations. The relevance of this issue for Africa is that many of these underlying assumptions about the treatment of atheism remain unacknowledged in Africa.

97 R – LÓPEZ-GARCÍA-TORRES, Rocío, Elia Saneleuterio, Sandra Soler-Campo, **Estudio axiológico del currículo de religión católica de la educación primaria,** *Cauriensia. Revista Anual de Ciencias Eclesiásticas*, 20, 343–366. https://doi.org/10.17398/2340-4256.20.343 - Centrándose en el caso, periódicamente polémico, de la materia de religión, la presente investigación analiza los valores en los que pretende educar el nuevo currículo de la enseñanza de religión católica en España. Se expone, pues, un estudio axiológico, analítico y crítico, del texto legal de la *Resolución de 21 de junio de 2022, de la Secretaría de Estado de Educación, por la que se publican los currículos de las enseñanzas de religión católica correspondientes a Educación Infantil, Primaria, Secundaria Obligatoria y Bachillerato*, en concreto del anexo II, "Religión católica de la educación primaria". El principal objetivo del trabajo se centra en identificar los valores, expresos e implícitos, que establece dicha resolución para la etapa de 6 a 12 años, acorde con un modelo axiológico de educación integral indicado. Se trata de una investigación documental, mediante la técnica del análisis de contenido (Bardin, 2002), de corte fundamentalmente cualitativo. Los resultados revelan el predominio de los valores religiosos y sociales, seguidos de los morales. También se extraen datos significativos como la escasa presencia de los valores corporales y espaciales, y se muestra como mejorable la representación otros valores, especialmente los estéticos y ecológicos, según la tradición artística de la cristiandad y las preocupaciones recientes del Vaticano por la casa común, respectivamente.

98 J – MACALE, Carlo e 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 critica e democratica.

99 J – MALIZAL, Zelynda Zeinab, **Islamic education and globalization: curriculum, identity, and digital integration,** *Sinergi International Journal of Islamic Studies,* vol. 3, nr. 2, 2025 - https://journal.sinergi. or.id/index.php/ijis/article/view/711 - In an increasingly globalized world, Islamic education systems are under pressure to evolve while maintaining their core values. This narrative review explores how Islamic educational institutions respond to global educational trends through curriculum reform, digital integration, gender-inclusive leadership, identity formation, and international comparisons. The study employs a narrative synthesis methodology to analyse current empirical and conceptual literature, drawing on sources from diverse geographical and cultural contexts. The findings demonstrate that Islamic education is gradually aligning with global pedagogical practices, particularly through competency-based curriculum reforms, digital learning tools, and interdisciplinary approaches. Institutions are increasingly adopting interactive teaching models and integrating critical thinking into RS. However, systemic challenges continue to hinder comprehensive transformation. The discussion highlights the need for adaptive policies, cross-sector collaboration, and inclusive strategies that balance tradition with innovation. This study underscores the importance of evidence-based interventions, including teacher training, leadership development, digital infrastructure, and curriculum adaptability. It concludes that sustainable reform in Islamic education hinges on the successful integration of global best practices with local cultural and religious values.

100 J – MANATHUNGA, Catherine, **Indigenous doctoral education policies in the Global South: post-colonial policy borrowing in Aotearoa New Zealand, Australia and South Africa**, *Higher Education Policy*, https://doi.org/10.1057/s41307-025-00422-2 - While decolonising education policy has attracted much rhetoric, consistent if slow policy change in doctoral education has been evident in the Global South. In former settler/invader colonies, a commitment to social justice necessarily involves addressing the ongoing wrongs of colonisation, with a special focus on changing the conditions of doctoral education for Indigenous peoples. This paper traces policy developments for Māori doctoral students in Aotearoa New Zealand; First Nations Australian doctoral students in Australia and Black majority students in South Africa. This paper draws upon a postcolonial policy borrowing theoretical framework, which foregrounds the academic survivance and sovereignty of First Nations and culturally diverse activists in driving policy borrowing from other First Nations and culturally diverse communities around the globe as the vital catalyst for shifting mainstream national racist discourses and practices and generating sustainable policy change. Secondly, it builds upon Mignolo's ideas of pluriversality. This article foregrounds the role of Indigenous activists and student and researcher networks and the revival of First Nations and other community languages in doctoral education across Aotearoa New Zealand, Australia and South Africa. We conclude that sustainable change in doctoral education policy will only begin when policy makers begin to enact decolonial policy transfer.

101 R – MANDO, Nadia F., & Dyer, W. Justine (2026), **Sacred struggles: How religious conflict in families affects mental well-being,** *Psychology of Religion and Spirituality,* 18(1), 142–153. https://doi.org/10.1037/rel0000588 - Prior research has found that parent–child religious conflict is linked to poorer mental health in adolescents. However, the direction of effects remains unclear due to limited longitudinal research. This study examined the bidirectional relationship between parent–adolescent religious conflict and mental health (depression, anxiety, and shame) from adolescence into emerging adulthood. Using 6-year longitudinal data from 1,264 adolescents in the western United States, we tested bidirectional associations between religious conflict and mental health using random intercept cross-lagged panel models. Depression, anxiety, and shame were measured through adolescent self-report. Across models, Wave 2 mental health predicted greater religious conflict at Wave 3: depression ($\beta = .10$, $p < .05$), shame ($\beta = .22$, $p < .001$), and anxiety ($\beta = .12$, $p < .05$). Shame at Wave 3 predicted increased conflict at Wave 4 ($\beta = .02$, $p < .001$). Depression and anxiety at Wave 3 did not significantly predict conflict at Wave 4. Religious conflict at Wave 4 predicted increased anxiety at Wave 5 ($\beta = .13$, $p < .01$), but not later depression or shame. Findings indicate that adolescent mental health precedes religious conflict in middle adolescence. However, in late adolescence into emerging adulthood, religious conflict precedes anxiety alone. This suggests that the relationship between religious conflict and mental health is dynamic and likely changes across developmental stages.

102 B – McCABE, Miriam, **Current practices in religious education in Catholic primary schools. Perspectives of principals.** Thesis submitted for award of Doctor of Education, Institute of Education, Dublin

City University, 2025, pp. 176 - https://doras.dcu.ie/31430/1/EdD%20Thesis%20MMcC%20FINAL.pdf - The *Primary Curriculum Framework for Primary and Special Schools* (DE, 2023), published by the Department of Education, has resulted in changes to the treatment of Religious Education (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. Principals acknowledge RE's importance in fostering holistic education and ethos but admit that they face challenges such as a lack of oversight, outdated policies, and limited support. The study identifies significant gaps in continuous professional development opportunities for teachers and principals, challenges in communication between Patrons and schools, and the impact of increased diversity in classrooms. 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.

103 C – MATEMBA, Yonah, **Africa South of the Sahara: an anticolonial framework for religion and education,** in: *The Oxford Handbook of Religion and Education* (Liam Francis Gearon, Arniika Kuusisto eds.), Oxford University Press, 2025, chapter 29 - The chapter examines how, if at all, Religious Education south of the Sahara engages with the decolonisation imperative in education. It initiates critical discussion why decolonisation in RE is proving to be a difficult process south of the south of Sahara including the complex picture that emerges in which some countries are recolonising a curriculum that had started the process of decolonisation. Drawing on anticolonial framework not only is the chapter critical of the current set up of RE for its inability to decolonise but crucially provides insights on how decolonised RE can be conceptualised and actualised in the curriculum.

104 C – MEDDA-WINDISCHER, Roberta, **Civic and citizenship education, common values and religious education: meanings, criticisms, and reflections,** in: Strazzari Davide, Bottoni Roossella, Piciocchi Cinzia. (Eds.), *Multiculturalism to Interculturalism: Law, Religious Teaching and Civic/Citizenship Education in Today's Europe*, pp. 61-81**.** Collana della Facoltà di Giurisprudenza dell'Università degli Studi di Trento, n. 92, Editoriale Scientifica Napoli, 2025, pp. VIII-384. ISBN 9791223502686. Handle: https://hdl.handle.net/10863/48547 (*without abstract*).

105 J – MIKKOLA, Eelis et al. (2026), **Adapting philosophy for Children for Finnish upper secondary schools: a comparative analysis of philosophy, religious education, and culture, worldviews and ethics**, *British Journal of Religious Education*, 1–15. https://doi.org/10.1080/01416200.2026.2617913 - In this paper, we consider the question: to what extent is Philosophy for Children (P4C) a *pedagogically suitable* approach for philosophy, religious education (RE), and its secular alternative, culture, worldviews and ethics (CWE) in Finnish general upper secondary school. We define the suitability of a pedagogical approach as the satisfaction of the necessary conditions for the approach to be implemented effectively within a specific context. To establish these conditions, we utilise recent research on the causal factors affecting the effectiveness of P4C in general. Through an analysis of the National Core Curriculum of 2019 and the institutional context of Finnish upper secondary education, we identify several factors that challenge the classical implementation of P4C. We argue that the identified factors affect different subjects to varying degrees: P4C is most suitable for CWE, moderately suitable for philosophy, and least suitable for RE.

106 J – MOODY, Zoe, **A theory of children's human rights education,** *European Educational Research Journal*, First published online October 2, 2025 - https://journals.sagepub.com/doi/full/10.1177/14749041251378172 - Children's entitlement to education about their human rights is affirmed by various United Nations treaties and emphasised in scholarly literature. However, the field of rights education for children is hindered by fragmented research and inconsistent terminology, resulting in conceptual confusion that obstructs

the development of effective rights education practices. This article tackles these challenges by presenting an innovative theory of Children's Human Rights Education (CHRE) along with a systemic model. By integrating principles from children's rights, human rights education, and insights into educational processes, the CHRE theory presents a systemic framework that consists of six interconnected components: aims, ends-in-view, the learner, the educator, content and educational processes. This article outlines the development process and interdisciplinary foundations of the CHRE theory and presents a visual systemic model along with a detailed explanation of each of its six components. The conclusion assesses the theory's contributions, emphasising its potential to promote conceptual clarity for scholars and practitioners, fostering a more comprehensive and impactful approach to CHRE. The theory also holds the potential to identify research gaps and point to several new research paths, ultimately enhancing the effectiveness of CHRE in supporting children to learn about, through and for their human rights.

107 R – MORAN RONQUILLO, Walther, et al., **Ejercicio pastoral y hermenéutica en la educación religiosa,** *Espacios,* vol. 46 no. 3, jun. 2025, Epub 18-Jul-2025 - https://doi.org/10.48082/espacios-a25v46n03p26 - Mediante un abordaje cualitativo comprensivo del ejercicio pastoral y el rol de la hermenéutica bíblica en el contexto educativo religioso ecuatoriano, se consultaron con entrevistas a 20 pastores cristiano-evangélicos en contextos rurales y urbanos. Las categorías fueron: los Antecedentes formativos; Fundamentos metodológicos; Integración contextual; Desarrollo espiritual; Preparación académica; Aplicación práctica y Valoración final. Se identificaron relaciones y metarelaciones, surgiendo la necesidad de mejorar la formación y de incorporar prácticas interpretativas que respondan más directamente a los desafíos contextuales contemporáneos.

108 J – MUHAMMAD, Muhammad (2026), **Research methods in religious studies: focus on Islamic methodology and ethics,** *Journal of Arts, Humanities and Social Sciences* vol.2, no 1, 2026 - https://zenodo.org/records/18212140 - This study explores the diverse research methodologies employed in religious studies, with a specific focus on Islamic research methods and ethical considerations. Religious studies, as an academic discipline, play a crucial role in fostering moral values, character development, and interdisciplinary discourse. The paper outlines the significance of qualitative and quantitative research approaches in religious studies, including historical analysis, comparative studies, textual interpretation, and ethnographic methods. Islamic research methodology integrates both divine revelation (*naqliah*) and rational investigation (*'aqliah*), emphasizing a balanced approach to knowledge-seeking. The study highlights core sources of knowledge in Islamic Studies, including the Qur'an, Hadith, Fiqh literature, Tafsir, and scholarly consensus (*Ijma'*). Additionally, the research examines ethical principles in Islamic Studies, such as integrity, respect for sacred texts, and proper citation practices. Challenges in Islamic research, such as limited access to original manuscripts, linguistic barriers, and misinterpretation of texts, are discussed alongside emerging opportunities, particularly advancements in digital technology and interdisciplinary collaborations. The paper concludes by emphasizing the necessity of methodological rigor, ethical research practices, and the integration of modern digital tools in advancing Islamic scholarship.

109 J – MUJINGA, Martin, **A colonial-decolonial critique of theological and religious research in South Africa (1975-2025)**, Verbum et Ecclesia (online) vol. 46 n. 3 Pretoria 2025 - https://doi.org/10.4102/ve.v46i3.3346 - As the Research Institute for Theology and Religion (RITR) celebrates 50 years of theological and religious research, reflecting on how the two have shaped South Africa's history is essential. Religion and theology had been used as weapons of oppression and liberation. Before 1994, the two stood on two conflicting sides - the oppressor and the oppressed. The elite identified with the minority, while most of the poor craved an incarnate black God, who sides with the marginalised. The engagement of God in the Kairos Document, Black Theology and the decoloniality of theology in the post-apartheid era redefined God as one who is not static. Using a qualitative research methodology, this article aimed to explore the contours of the theological discourse employed by the RITR during the colonial and post-colonial eras. The article argued that the trajectory of theology from 1975 to 2025 demonstrates that God's revelation takes different forms of the Godself. The need to redefine and redescribe a God who cannot be captured but remains incognito has been the major thrust of RITR; as such, celebrating the golden jubilee is a just cause. The article concluded by proposing future trajectories of theology in South Africa. Intradisciplinary and/or interdisciplinary implications: The trajectories of theology from the minority to the majority, from confrontation and defensive to decolonial theology in South Africa, demonstrate that religion and theology are not static, but rather the people's socio-political and economic life continues to define and redefine the relationship between God and humanity.

110 R – MUN, Sophia & Robert Schields, **Christian worldview and AI literacy: promoting responsible AI use in Higher Education,** *Journal of Faith in the Academic Profession*, 4(1), 12-20. https://cbuopenpublishing.org/index.php/jfap/article/view/142 - The integration of artificial intelligence in higher education requires not only technical competence but also ethical discernment among students. While secular frameworks for AI ethics are prevalent, there remains a significant research gap concerning how faith-based perspectives might inform AI literacy. This study examined the relationship between Christian worldview and AI literacy among 307 undergraduate students at a Christian university. Utilizing established measures, including a Christian Worldview Scale and Digital Literacy Scale, alongside a custom AI Use Experience measure, the research investigated correlations between religious values and AI engagement. Results revealed that students' Christian worldview significantly correlates with critical comprehension ability and ethical behaviour in AI contexts. Hierarchical multiple regression analysis identified Christian worldview as a significant predictor of ethical AI behaviour, alongside AI risk awareness, agreeableness regarding faith's impact on AI usage, and formal AI training. Despite 58.2% of students utilizing AI for academic purposes, only 15.6% had received formal AI training, highlighting a significant educational gap. Furthermore, 42% of students expressed neutrality about their faith's influence on AI usage, suggesting opportunities for more intentional integration of religious perspectives in technology education. These findings provide valuable insights for Christian educational institutions to develop comprehensive AI literacy programs that explicitly address the intersection of faith and technology.

111 B – NELSON, James and Rebecca Loader, **Religion & Worldviews for All: possibilities for change Religious Education in Northern Ireland,** Queen's University Belfast, 2025, pp. 58 - https://www.qub.ac.uk/home/Filestore/rwe-report-december-2025.pdf - The *Religion and Worldviews Education for All* project was devised to explore possibilities for an inclusive approach to religious education in Northern Ireland (NI). Our aim was to build an evidence base which would provide insights into: a) current attitudes to RE in Northern Ireland among the general population; b) the views of those who belong to groups that up to now have had limited or no opportunities to influence or contribute to syllabus design in RE; and c) the perspectives of primary school teachers and school leaders with a particular interest in RE. A secondary aim was to provide opportunities for dialogue and education around RE by supporting education professionals, parents of school-age children and other stakeholders in education to explore new possibilities for teaching and learning the subject in primary schools in NI.

112 J – NEUMANN, Eszter (2025), **How churches make education policy: the churchification of Hungarian education and the social question under religious populism**, *Religion, State and Society*, 53(2), 97–116. https://doi.org/10.1080/09637494.2024.2399452 - Since 2010, Hungary's authoritarian populist government has radically redefined church-state relations, promoting the governance narrative of building an 'old-style Christian democracy'. Public education has been reconceptualised within a religious framework and outsourced to religious actors. This article explores how key religious organisations engage with the government's religious populism and govern their expanding school networks. Given the immanent tension between nativist Christian-conservative identity politics and Christian teachings about the church's social mission, I focus on how Christian church elites have engaged with the education of underprivileged communities. Four characteristic types of strategic involvement are identified based on church education policies and the legitimacy discourses of church elites concerning their (lack of) engagement with the social question. Despite using different approaches to navigate political pressures, both the nativist illiberal and inclusive liberal visions of religion and their corresponding policies have reinforced the structures of segregated education and legitimised the government's education policy.

113 J – ODEI, Moses Adeiza, et al. (2025), **Reimagining theological education for the modern world: roles, challenges, and prospects,** *GAS Journal of Education and Literature*, 2(3), 35-41 - https://gaspublishers.com/reimagining-theological-education-for-the-modern-world-roles-challenges-and-prospects/ - Theological education (ThE) has historically shaped Christian leaders and provided moral direction for society. In the 21st century, however, its form and content face new challenges demanding critical reassessment. Previous studies by Farley and Wheeler highlighted a growing disconnect between theological curricula and contemporary realities, leaving a gap in contextual responsiveness and practical engagement. This study addresses this gap by reimagining ThE through a contextual, transformative lens. The theoretical framework is based on Farley's, *Theologia,* which critiques the fragmentation of ThE and calls for integrative formation. Using qualitative research methods, the study draws from document analysis, case studies of theological institutions, and interviews with theological educators. The research focuses on theological seminaries in West Africa, chosen

for their dual challenges of cultural rootedness and global relevance. Findings reveal a strong need for interdisciplinary curriculum reform, digital adaptation, and stronger church-academy community collaboration. Recommendations include embracing hybrid pedagogies, contextual curriculum development, and capacity building for theological educators. The study concludes that reimagining ThE education is essential for equipping leaders who can engage meaningfully with today's complex world.

114 B – OLIVA, Joanna Marie, **Forming women leaders: the effects and influences of Catholic education in the Philippines,** Thesis submitted for the award of Doctor of Philosophy, Faculty of Education Theology, St. Mary's University, Twickenham 2025, pp. 311 - This study explores the extent to which Catholic education affected and influenced the formation of women leaders in the Philippines. Rooted in the distinctive nature of Catholic education, the research focused on moral formation in the faith, search for excellence towards service, respect for human dignity, solidarity with the community, and education for the common good. It examines how moral formation in the faith contributed to the ethical and moral disposition of women leaders. It also explored the pursuit of excellence towards service and considered the values of respect for human dignity, solidarity with the community, and the education of the common good, especially in addressing the preferential option for the poor. A key focus of this study is leadership as a sacramental vision drawing on Jesus Christ's examples as a model for leadership formation, emphasising the principles of discerning authority, servant leadership, and inclusive leadership. Given the historical and cultural significance of women leaders in the Philippines, the study also highlights their evolving roles in leadership across different historical periods.

115 J - ONIFADE, Mathew Akinlabi, **Epistemic injustice in Africa: a philosophical dialogue with the Science of Religion,** *Papers SSRN*, November 17, 2025; online 27.01.2026, pp. 7 - https://ssrn.com/abstract= 5958494 or http://dx.doi.org/10.2139/ssrn.5958494 -This paper examines the persistence of epistemic injustice in Africa through a philosophical dialogue with the Cognitive Science of Religion (CSR). As theorized by Miranda Fricker, epistemic injustice refers to the systematic undermining of certain groups' capacities as knowers. Within the African context, indigenous knowledge systems and religious worldviews have often been dismissed as irrational, primitive, or unscientific, an intellectual marginalisation rooted in colonial and postcolonial structures of thought. CSR, a growing interdisciplinary field that seeks to explain the cognitive foundations of religious belief, provides a unique framework for re-examining this problem. Using critical and conceptual analysis methods to examine how CSR accounts for the universality of religious cognition, the paper argues that African religious and epistemic traditions should not be viewed as inferior, but rather as expressions of a shared human cognitive architecture. This recognition challenges the epistemic hierarchies that delegitimize African ways of knowing. The dialogue between African philosophy and CSR thus serves a dual purpose: first, to critique the colonial legacy of epistemic exclusion, and second, to demonstrate that African indigenous knowledge and religious practices have explanatory parity with other global traditions when examined through cognitive lenses. The paper concludes that reclaiming African epistemologies requires both resisting epistemic injustice and constructing a more inclusive framework of knowledge that recognises the cognitive foundations of belief across cultures. Such a framework affirms Africa's place in the global epistemic community and opens pathways for decolonial rethinking of philosophy, science, and religion.

116 J – OPERIOL, Valérie, **Comment traiter des religions au primaire dans un contexte laïque : finalités, difficultés, contradictions ?** [Suisse], *Recherches en éducation*, 61, 2026, mis en ligne le 15.01. 2026 - http://journals.openedition.org/ree/13995 ; DOI : https://doi.org/10.4000/15i1h - À l'école primaire genevoise, les prescriptions donnent une place très importante au fait religieux. Genève étant un canton suisse laïque, cet enseignement est intégré dans le cours d'histoire et doit être abordé selon une perspective scientifique. Cet article se demande dans quelle mesure des leçons sur les religions peuvent se prêter, quand elles sont dispensées à de très jeunes élèves, aux conditions de scientificité de la discipline historique. Par l'analyse de forums de discussion produits par des enseignantes et enseignants en formation, qui relatent leurs expériences sur le terrain lors de leurs stages, la recherche montre qu'il n'est pas facile de garantir l'application en classe d'une approche laïque. De plus, les recommandations institutionnelles liées à la neutralité de leur posture ne s'avèrent pas évidentes à respecter dans les interactions avec les élèves, en particulier les plus petits. Ainsi, la volonté de l'institution scolaire d'instituer l'étude du fait religieux dans tous les degrés entraine un certain nombre de difficultés, qui nous amènent à nous demander dans quelle mesure il est possible de traduire des injonctions politiques sans s'assurer préalablement de leur applicabilité.

117 R – PALAC, Nenad (2025), **Croatian religious teachers' trust in artificial intelligence,** *Church in the World : Church in the World*, Vol. 60 No. 4, 2025 - https://hrcak.srce.hr/en/341506 - Artificial Intelligence and

AI-based tools have become an integral part of modern society and are increasingly being implemented in the educational system, both among teachers and students. This paper analyses the attitudes and trust of Croatian RE teachers towards the application of AI tools in everyday life and in Catholic religious education classes. The empirical research was conducted through a survey among 1,400 religious education teachers gathered in the Facebook group "Školski vjeronauk – Vjeroučitelji" (eng. Religious Education in School – Religious education teachers, with 205 participants (14.43%) anonymously completing the questionnaire in February 2025. The results indicate an ambivalent attitude of RE teachers towards AI. Despite their limited knowledge of AI, they still recognize its potential. At the same time, they express a certain level of caution, particularly regarding the generation and processing of religious content, although they ultimately do not fear that these tools will replace them in the future. The primary concern of RE teachers relates to the possible reduction of the interpersonal dimension of teaching and emphasises the need for clearer ethical guidelines in the integration of AI tools into the educational system.

118 B – PARKER G., Cristian, **Religiones en América Latina: la gran transformación**, Ariadna Ediciones, Santiago de Chile 2025, 486 pp. - https://www.ssoar.info/ssoar/handle/document/106045# - "Este libro habla de cosas que son muy importantes para la gente: sus creencias, su fe y sus espiritualidades. Más allá del análisis de los datos y de las estructuras, más allá de las transformaciones, están las personas. Este libro es el fruto de años de trabajo investigativo en interacción con colegas y con personas que buscan creer en realidades extraordinarias, llamadas espirituales, que consideran importantes porque afectan, orientan e influyen en sus vidas y trayectorias en este mundo.

119 R - PÉREZ-LATRE, Francisco J., Bellido, G., & Sádaba, C. (2025), **The transformation of the relationship between Spanish youth and religion,** *Church, Communication and Culture*, 10(3), 309–328. https://doi.org/10.1080/23753234.2025.2584652 - This paper examines the religiosity and spirituality of Spanish youth using data from the 2023 *Footprints* survey with 601 respondents aged 18 to 29. The findings show a significant decline in traditional Catholic affiliation (31%) alongside growing secular and non-affiliated spiritual identities (over 40%). Belief in God remains at 42%, illustrating complex religious transformations rather than complete disengagement. The study contextualizes these trends within broader social, political, and educational changes, emphasizing the reduced role of religious education and family religiosity in shaping youth beliefs. Immigration-driven religious pluralism introduces diverse spiritual options, fostering eclectic and hybrid practices. Despite widespread secularization, emergent Catholic youth movements, supported by digital media, reveal ongoing pockets of religious vitality. By integrating empirical data and relevant theories of secularization, pluralism, and individualization, this research reveals how Spanish youth navigate faith and spirituality in a post-Christian, multicultural context. The findings highlight the coexistence of institutional decline with personalized spirituality, underscoring pluralism and fluid religious identities as defining features of contemporary youth culture in Spain.

120 R – PEW RESEARCH CENTER (2026), **Catholicism has declined in Latin America over the past decade**, by Kirsten Lesage, Jonathan Evans, Manolo Corichi and Skylar Thomas, https://www.pewresearch.org/wp-content/uploads/sites/20/2026/01/PR_2026.01.21_religion-in-latin-america_report.pdf - This report describes how the religious affiliation of people in six Latin American countries has changed over the past decade. It also examines their religious beliefs and practices. It focuses on several of the largest countries in the region: Brazil, Mexico, Colombia, Argentina and Peru are the five most populous countries in Latin America and the Caribbean, while Chile has the region's seventh-largest population. This report is based mainly on a Pew Research Center survey conducted in spring 2024 that included more than 6,200 Latin American adults (ages 18 and older). This analysis was produced by Pew Research Center as part of the Pew-Templeton Global Religious Futures project, which analyses religious change and its impact on societies around the world.

121 J – PLACIAL, Claire, **Lire la Bible en français à l'école publique. Approches comparées (France, Belgique),** *Recherches en éducation*, 61, 2026, mis en ligne le 15.01.2026 http://journals.openedition.org/ree/14009 - ; DOI : https://doi.org/10.4000/15i1i - La place des textes bibliques et des méthodes de lecture de la Bible n'est pas la même en France et en Belgique, à commencer par la discipline dans laquelle leur étude s'inscrit (histoire et français en France : cet article se concentrera sur le cours de français ; cours de religion en Belgique : on se concentrera ici sur le cours de religion catholique des écoles francophones). Il s'agira d'expliquer en quoi l'encadrement disciplinaire détermine les modes de lectures des textes, et comment paradoxalement, l'approche confessionnelle du texte en Belgique permet une approche plus pluraliste des

textes bibliques, en raison tant de l'inscription du cours dans le temps dans les six ans de scolarité secondaire, que de la variété des approches exégétiques.

122 R – PLANKER, Alejandra & Teresa Téramo (2025), **Footprints: faith, values and religious experience among Argentine youth,** *Church, Communication and Culture*, 10(3), 471–500. https://doi.org/10.1080/23753234.2025.2584659 - This article characterizes Argentine youth in relation to their beliefs and values. Religiosity, a key aspect of identity formation, gains relevance at this stage of life, as it offers frameworks of meaning that help young people interpret their place in the world, face existential dilemmas, and shape the values that guide their decisions and relationships. The study draws on a survey of 604 Argentine youth aged 18–29, complemented by insights gathered through focus groups. It forms part of a broader project led by the Pontifical University of the Holy Cross in Rome, in collaboration with the GAD3 agency, involving 4,889 young people from eight countries. The search for transcendence, the need to believe—even among those unaffiliated with any specific faith—and the centrality of personal and autonomous forms of spirituality stand out. These findings invite renewed approaches to youth and religiosity and offer guidance for pastoral initiatives attentive to contemporary ethical and value-based searches.

123 R – PYRHÖNEN, Niko & Kaisa Tiusanen (2025), **Religion, media, and democracy in the Nordic countries**. A scoping review of empirical research 2011–2024, *Nordicom Review,* 46(S1), 130–147. https://doi.org/10.2478/nor-2025-0013 - This article provides an overview of empirical research at the intersection between religion, democracy, and media in the Nordic countries. Based on a scoping review of 46 studies published between January 2011 and June 2024, we identify how scholarly attention has concentrated on Islam and Muslim minorities, often in the context of mediatised conflict, securitisation, or cultural tension. The studies commonly focus on practices through which mainstream media underplays religious complexity and reproduces tensions between democratic ideals, such as freedom of religion and freedom of speech. While some studies address non-institutional actors and new media platforms, these remain relatively underexplored in Nordic literature engaging in the intersection of religion, media, and democracy. This scoping review highlights gaps in current scholarship and calls for broader engagement with how religion modulates and structures democratic participation, as well as closer attention to emerging media environments and non-institutional religiosity.

124 R – QUINTANA RUBIO, Miriam Yovani, **Pedagogía religiosa y desarrollo de valores en adolescentes: revisión sistemática,** *Horizontes-Revista de Investigación en Ciencias de la Educación*, 9(38), 2130–2142. https://doi.org/10.33996/revistahorizontes.v9i38.1040 - La pedagogía religiosa desempeña un papel fundamental en la formación integral de los adolescentes, al fomentar no solo el conocimiento de aspectos religiosos, sino también la internalización de valores que orientan su conducta. El presente estudio tuvo como objetivo examinar la evidencia científica existente sobre la relación entre la pedagogía religiosa y el desarrollo de valores en estudiantes, mediante una revisión sistemática de artículos publicados entre 2019 y 2024 en bases de datos indexadas como *Scielo, Scopus* y *Web of Science*. Bajo el enfoque PRISMA, se identificaron 14 estudios que cumplieron con los criterios de inclusión y calidad metodológica. Los resultados evidencian que la pedagogía religiosa contribuye significativamente al fortalecimiento de valores en los adolescentes, destacando su rol no solo como medio de instrucción académica, sino también como herramienta para el desarrollo ético y personal.

125 R - RIWANDA, Agus, et al. (2026), **Teaching the unseen: a systematic review of metaphysical learning in early childhood across religious and secular contexts**, *British Journal of Religious Education*, 1–17. https://doi.org/10.1080/01416200.2026.2616795 - This systematic literature review explores how concepts of God and the afterlife are introduced in early childhood education across diverse cultural and religious contexts. Synthesising 27 empirical studies, it identifies four thematic areas: children's anthropomorphic and abstract conceptions of God; dual narratives of death and spiritual continuity; the role of prayer, ritual, and storytelling in spiritual practice; and pedagogical challenges in both religious and secular settings. Findings show that young children are capable of deep metaphysical reflection when supported by culturally embedded, developmentally appropriate pedagogies. While theological content varies, shared values such as compassion, reverence, and moral reasoning consistently emerge. However, gaps persist – especially in teacher preparedness and curriculum design in secular systems. To address this, we propose a framework of Distinctive Religious Pedagogies with Shared Human Values, which preserves theological integrity while fostering intercultural understanding and spiritual agency in young learners. The study advocates for dialogical, symbolic, and narrative-based approaches to metaphysical learning.

126 R – ROLEDER, Felix, **Are there public effects of religious education?** *Journal of Empirical Theology,* vol. 38, 2025, no 2, 251-278 - https://brill.com/view/journals/jet/38/2/article-p251_6.xml - This quantitative study examines the effects of RE, in conjunction with other religious and non-religious factors, on the civic attitudes of Christians under the age of 30 in Germany. The multivariate analyses are based on a recent population representative sample (6th Church Membership Survey). The results provide modest evidence of a limited direct and indirect contribution of RE to civic attitudes. In addition to a direct reduction in populist attitudes, school RE is somewhat associated with acceptance of cultural diversity and immigration, thereby also indirectly decreasing the appeal of populism. However, the ambivalent role of young Christians' religiosity is evident in relation to traditionalism and religious exclusivism, which are associated with a preference for cultural homogeneity and, consequently, an affinity with populism. These findings contribute to the understanding of the current crisis of the acceptance of democracy and underline the public dimension of RE.

127 R - ROSENBERG, Annette R. (2025), **Educational content selection in human rights education at the early childhood education and care level**, *JSSE - Journal of Social Science Education*, 24(2). https://doi.org/10.11576/jsse-7813 - This study pays attention to educational content in human rights education (HRE) at the early childhood education and care (ECEC) level. It aims to discuss the function of four content selection dimensions for discussing HRE content at the ECEC level. The aim is explored through a directed content analysis of 73 online posts suggesting ideas for observing UN Day. In the ECEC teachers' ideas, little attention is paid to educational content. Less than half of the posts include a connection to human rights. Preliminary findings indicate that the four dimensions can aid in structuring a subject-didactic approach to HRE content. This study contributes to discussing HRE content in ECEC. It provides insight into prevalent ideas and discussions; it does not provide insight into how ECEC teachers practice HRE. The findings are a starting point for discussing support to ECEC teachers in selecting human rights educational content.

128 J – RUDAS, Sebastian (2026), **Secularism as non-theocracy. Brazil's confessional religious education in public schools,** *British Journal of Religious Education*, 1–12. https://doi.org/10.1080/01416200.2026.2615113 - This article examines the Brazilian Federal Supreme Court's ruling on the constitutionality of confessional religious education (CRE) in public schools. It argues that the Court's endorsement of CRE marks a significant departure from a republican conception of secularism, traditionally associated with the role of public education in forming democratic citizens. The article contends that the Court redefines secularism in minimal terms – as non-theocracy – thus allowing public institutions to support religious instruction, even at the expense of the ideal of democratic citizenship. Four core arguments underpinning the decision are reconstructed and critically assessed: the facultative, constitutive, basic rights, and tradition arguments. Using the tools of normative political philosophy, the article demonstrates that even rigorous reconstructions of these arguments fail to meet minimal standards of public justification. In doing so, it challenges the notion that CRE can be reconciled with the values of a constitutional democracy.

129 J – SÄGESSER, Caroline, **L'évolution de la fréquentation des cours philosophiques pousse-t-elle au changement ?** *Les @nalyses du CRISP en ligne* – 4 décembre 2025. https://www.crisp.be/crisp/wp-content/uploads/analyses/AL2025-15.pdf - En Belgique vallon, l'organisation des cours de religion et de morale non confessionnelle suscite le débat depuis plusieurs années. En Communauté française, une évolution significative a eu lieu en 2016-2017 avec la réduction du volume horaire de ces cours à une heure par semaine et l'introduction du cours de philosophie et de citoyenneté. Ce dernier est obligatoire à raison d'une heure par semaine, et peut être suivi pour une deuxième heure, en lieu et place du cours de religion ou de morale. Les derniers chiffres de fréquentation révèlent que ce choix est devenu plus populaire, au détriment des cours de religion catholique et de morale non confessionnelle, qui sont de moins en moins choisis.

130 J - SALGADO-GUTIÉRREZ, Daniela, & García-Béjar, L. (2025), **Spirituality, beliefs, and religious practices of young Mexicans: coincidences and divergences between believers and nonbelievers**, *Church, Communication and Culture*, 10(3), 449–470. https://doi.org/10.1080/23753234.2025.2584651 - Youth is a stage in which vital principles are both questioned and reaffirmed; it is, therefore, both a challenge and an opportunity for personal growth and maturity. In today's Mexico, young people comprise 24% of the population, or approximately 31.3 million as of 2023. They constitute a population group whose convictions, values, ways of relating, and actions influence the present and the future at the social, cultural, and religious levels. This study examines the beliefs, values, and religious practices of this population group in Mexico, within the framework of a cross-cultural research project conducted in eight countries across four continents. Additionally, it describes how spirituality and faith are integrated into their lives, decision-making, aspirations,

and social commitments. To this end, anthropological and pedagogical variables linked to the ethical and social life of believers and nonbelievers are analysed. One of the contributions of this study is to emphasize the ethical and social discrepancies and similarities between the two groups and to formulate some pedagogical guidelines for the specific formation of Catholics and the transmission of the faith.

131 R – SÁNCHEZ-BOLÍVAR, Lionel, et al. (2025), **The role of religion on stress and social skills of university students in multi-religious border environments**, *Psychology, Society & Education*, 17(3), 31–41. https://doi.org/10.21071/pse.v17i3.18378 - When it comes to constructing the professional profile of university students, it is essential to consider the competencies and skills necessary for their personal and social development. In this regard, both social skills and the way in which students experience and cope with stress will be paramount. These variables will be influenced by the impact of religions in environments where several converge, in turn, shape the profile of the student population. The analysis of this interaction will contribute to refining the teaching-learning process. The aim of this study, employing a quantitative, descriptive, exploratory, and correlational design, is to examine the relationship between religion and the social skills and stress levels of university students in cross-border and multi-religious environments in Ceuta and Melilla. For this endeavour, a sample of 436 students (78.9% women; $M_{age} = 22.5$, $SD = 5.26$) was selected, and they were administered a questionnaire comprising two scales: the *Social Skills Scale* and the *Perceived Stress Scale*. The main results indicate that religion is related to social skills, with Muslim students exhibiting higher levels of social skills in expressing feelings and anger, while students of religions with mid-lower presence present higher levels in interrupting social interactions and expressing denial. This study demonstrates the need to establish training program for these skills as a bridge of connection between religions.

132 R – SANDU, Camelia, et al., **The impact of religious beliefs on mental health. A self-assessment study among medical students,** *Religions* 2025, 16(12), 1501; https://doi.org/10.3390/rel16121501 - Religion can provide comfort, a sense of purpose and community support, but when it comes to mental health, it may also have a negative impact by triggering feelings of guilt, fear and social stigma. The aim of this study is to explore the medical students' beliefs about possible impact of religion on mental health. A 16-item questionnaire was distributed online to 100 medical students with different religious backgrounds. It assessed beliefs, the frequency of religious activities and the perceived influence on mental health. Data were analysed using the Chi-square test and Fisher's exact test (via GraphPad Prism 10.5.0 (774) software). The participants were young adults (61% aged 20–25), predominately female (59%) and Islam was the most represented religion (51%). 64% reported mental struggles and 76% had faced hardships that affected their mental state. Among these, 66% said hardships brought them closer to faith and 85% found religious refuge helpful. Also, 83% valued religious community support. On the other hand, 56% have reported frequent feeling of guilt related to religious practices and 41% believe that being too religious can affect mental health. Significant associations were found between level of religious practice and several beliefs, indicating differences in how more and less practicing individuals perceived guilt, religious coping, and the impact of hardships. Religion may provide psychological support, offering effective coping tools and emotional help. However, it may also contribute to mental distress through guilt and social stigma. These findings highlight the need for culturally and spiritually sensitive mental health care that respects everyone's beliefs.

133 J – SAPUTRA, Adi (2026), **Generation Z students' responses to the collaboration of conventional and modern learning media in Islamic religious education**, *Journal of Islamic Education* Vol. 9, No. 1, 14-27. https://doi.org/10.22373/jie.v9i1.33811 - This article analyses the role of education as an instrument in the processes of Arabization and Islamization during the Umayyad caliphate (661–750 CE). Existing scholarship on the Umayyads often prioritizes political expansion and administration, while educational practices are frequently described without sufficient attention to how they operationalized language policy and religious consolidation. Using a qualitative historical-analytical literature approach, this study draws on classical historiographical sources and relevant contemporary works to examine the interaction between Umayyad reforms and educational institutions such as the *kuttāb,* mosques, and *ḥalaqāt*. The analysis indicates that education facilitated Arabization by institutionalizing Arabic literacy and scholarly competence, which supported administrative integration and made Arabic the shared medium of worship, governance, and knowledge. These intertwined processes contributed to early intellectual infrastructures, including the development of Arabic linguistic disciplines to safeguard Qur'anic recitation and a gradual shift toward written codification in religious learning. The article argues that education functioned as a strategic channel through which Arabization and Islamization were internalized as durable social practice in the making of early Islamic civilization.

134 R - SCHRAMM, Alexandra; Stein, M. & Zimmer, V., **Geschlechtsspezifische Dynamiken der familiären Transmission von Religiosität und Werten,** *Zeitschrift für Religion & Gesellschaft und Politik* (2026). https://doi.org/10.1007/s41682-025-00231-9 - Values and religious beliefs are central elements of social norms and have a lasting influence on the socialization and behaviours of individuals. This study examines the intergenerational transmission of values and religiosity as well as their gender-specific dynamics on the basis of a bigenerational sample consisting of 927 young adults (18–26 years) and their parents ($N = 325$). Data were collected using standardized questionnaires, including the Portrait Values Questionnaire (PVQ-21) to assess value types according to Schwartz, and a multidimensional religiosity scale. The results indicate a general decline in religiosity across generations, especially around institutionalized practice. Nevertheless, significant intergenerational correlations exist in private religious practice and subjective religiosity. Religious parents and children show a stronger preference for traditional values, while less religious families prioritize achievement and power-oriented values. Mothers have a stronger influence on social values such as tradition and universalism, while fathers are less influential in imparting values. Gender-specific differences are particularly evident in the case of daughters, who adopt social values more frequently, while sons show inconsistent patterns in the adoption of values. The results offer new insights into familial mechanisms of transmitting values and religiosity and their gender-specific differences. The study thus contributes to the social science debate on the role of religion and gender in the intergenerational transmission of values and expands our understanding of gender-specific dynamics in this context.

135 D – SECRETARIAT FOR CATHOLIC EDUCATION, **Regulations for admission into Church schools, Malta 2026-2027.** *These Regulations form part of the Regulations for Admission into Church Schools Malta,* January 2026, pp. 14. https://ms.knisja.mt/WEBSITE/2026/CHURCH%20SCHOOLS/REGULATIONS/Regulations%20Serious%20Cases%202026-2027.pdf - Church Schools in Malta and Gozo offer holistic Catholic Education inspired by Gospel values and the teachings of the Church within a diverse, often multifaith, community. As licensed educational institutions, Church Schools operate in full alignment with the National Curriculum Framework and national educational policies. Applications for admission are accepted as per applicable Admissions Regulations from all those legitimately residing in Malta or Gozo, in accordance with local legislation. By virtue of the 1991 Agreement between the Holy See and the Republic of Malta, Church Schools provide free education to Maltese, EU and EEA citizens. Fees may apply for third-country nationals as advised by the Ministry responsible for Education. In line with the same Agreement, Church Schools may also receive donations and request administrative contributions to support their sustainability and continuous improvement. The languages of instruction in Church Schools are Maltese and English at the teacher's discretion in line with the respective school's policy and/or practice. It is therefore highly advisable that students seeking admission can communicate effectively in both, or at least one of these languages.

136 B – SEGRETERIA DI STATO VATICANO, **Annuario Pontificio 2025**, pp. 2564. Dall'8 dicembre 2025 disponibile anche in edizione digitale. La piattaforma dell'*Annuario Pontificio* digitale (con abbonamenti trimestrali a 18,90€ e annuali a 68,10€) è disponibile all'indirizzo: https://www.annuariopontificio.catholic/ , nonché attraverso una app dedicata per dispositivi iOS e Android, al fine di ottimizzare la consultazione da smartphone e tablet. Tra le statistiche aggiornate a livello mondiale, l'Annuario documenta le cifre relative all'Educazione cattolica : « Avec plus de 71 millions de jeunes inscrits dans ses établissements de la maternelle à l'université, le réseau éducatif catholique est sans équivalent au niveau mondial. Aucune autre institution ne peut se prévaloir d'un tel maillage sur la planète, de l'école de brousse africaine à la grande université américaine, toutes deux répondant à la même visée éducative nourrie par l'Évangile. En comptant les enseignants et les anciens élèves, on estime à 500 millions les personnes dans le monde qui ont fréquenté les écoles catholiques » (*La Croix*, 23 janvier 2026).

137 R – SEMBIRING, Julistry, et al., **The pedagogical competence of Christian religious education teachers in instilling the value of faithfulness based on *Genesis* 2:24**, *Didaktika Pedagogia: Journal of Education and Religion* Vol 1 No. 4, 2025. file:///C:/Users/fpaje/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. As contemporary society faces increasing challenges to commitment and fidelity in relationships, the role of religious educators becomes crucial in shaping students' moral frameworks. 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.

138 J – SETTLER, Federico, **Religious complexity in postcolonial South Africa: contending with the Indigenous,** *Religions* 2025, 16(1), 60; https://doi.org/10.3390/rel16010060 - The history of religions during the nineteenth and early twentieth centuries has been closely tied to the classification of Indigenous religions. However, recent scholarship in the field of religion has increasingly drawn on the work of subaltern and postcolonial historiography as a way of disrupting the European canon and dislodging Indigenous and non-western ways of knowing and being from the tyranny of the classical taxonomies of religion. Recent approaches to religious diversity have been challenged for reproducing imperial hierarchies of religion—assuming an accommodationist approach to Indigenous religions while also rendering invisible the internal diversity, fluidity, and adaptive orientations within Indigenous religions. In this paper, I contend that in the postcolonial context, Indigenous religions uncouple themselves from traditional taxonomies of religion, and I propose religious complexity as a suitable framework and approach for accounting, contending with, and reporting on religious change in postcolonial South Africa. I explore questions about how to account for, 'classify', or 'measure' change related to everyday African Indigenous religious efforts and practices in the aftermath of and in response to colonialism, where conventional ideas about religious authority and affinity are displaced by Indigenous practices that can variously be described as simultaneously vital, viral, or feral.

139 B – SHANAHAN, Matthew, **Deprivatizing religion in our secular age: Ignatian Pedagogy as a critique of *Laïcité,*** A thesis in the Department of Theological Studies, Concordia University Montreal, Quebec, Canada March 18, 2025, pp. 78 - https://spectrum.library.concordia.ca/id/eprint/995223/1/Shanahan_MA_S2025.pdf - Is there room for religion in the public square? This simple, yet heavy question has been constant and evolving since the Enlightenment period. Prior to this period in the context of Latin Christendom, the answer was an obvious 'yes'. The innovative idea that the answer might be 'no' has had an immense impact on Church-State relations in various Western contexts in the past 250 years. The experiments in secularity within the past few hundred years wrestling with this question are explored in brief detail. One of the social imaginaries that emerged in France is the concept of *laïcité.* It is important to address the historical roots of the ideology of *laïcité* within the broader context of emerging Western secularities. Grievances present within this ideology are also addressed, culminating with a deconstruction of its totalizing features that seek to marginalize other burgeoning ideas of secularity. Ignatian Pedagogy will be illustrated as one of the many examples that illustrate the deprivatization of religion in the public sphere. Furthermore, it will be discussed in terms of its applicability to all students in hopes of both greater human flourishing, and an accomplishment of the possibility for religious freedom and peace among differences, meeting a central goal of the Peace of Westphalia.

140 J – SHOMARI FILAMBI, Suleiman, **The Muslim community in Tanzania: the quest for education,** *East African Journal of Education Studies,* Vol 8 No 2 (2025) - https://journals.eanso.org/index.php/eajes/article/view/3272 - In Tanzania, the Muslim community has faced significant educational challenges due to colonial-era policies that favoured Christian missionary schools, leaving Islamic institutions marginalised. Despite post-independence reforms, Muslim students continue to experience barriers to higher education, influenced by economic constraints, societal biases, and limited institutional support. This paper examines the historical trajectory, contemporary challenges, and emerging trends in the Muslim community's pursuit of education in Tanzania. It highlights the impact of privatisation, religiously affiliated schools, and socio-economic implications, while focusing on interventions to bridge gaps in educational access. Colonial favouritism towards Christian schools created lasting disparities, with Muslim students often confined to madrasas. Post-independence policies aimed at inclusivity have not fully addressed these imbalances. Economic constraints and cultural perceptions further hinder Muslim students' progress, especially in higher education. The rise of private Islamic schools offers an alternative, integrating religious teachings with modern curricula. However, disparities in accessibility and quality persist. This study uses qualitative research to gather insights from key informants and respondents on educational access, challenges, and policy effectiveness.

Findings indicate the need for targeted interventions to address economic barriers, enhance institutional support, and foster inclusive education strategies. Establishing scholarships, financial aid, and collaborative efforts between religious leaders, educators, and policymakers is crucial for improving educational opportunities for Muslim students. This paper contributes to the discourse on education, religion, and social equality, emphasising the importance of inclusive policies and community-driven efforts to bridge the educational divide and ensure equitable learning opportunities.

141 J – SILHOL, Guillaime, **Politisation et requalification de la « culture religieuse » : une sociologie des controverses pédagogiques sur l'instruction religieuse en Italie (1974-1984),** *Recherches en éducation* [En ligne], 61 | 2026, mis en ligne le 15 janvier 2026 - http://journals.openedition.org/ree/13983 ; DOI : https://doi.org/10.4000/15i1g - Dans une première partie sera présenté le dispositif de l'IR avant la révision concordataire. La deuxième partie s'attachera ensuite aux prises de position d'experts sur l'IR dans les années 1974-1984. Elle traitera d'abord de la formalisation des différentes positions sur la « culture religieuse », de leurs circulations et de leur politisation. Ensuite seront analysées deux tentatives avortées de les insérer dans les politiques éducatives, pour finir sur la clôture des controverses, causée par des recompositions dans le champ politique. L'analyse des controverses sur l'instruction religieuse en Italie montre que les évolutions de l'enseignement de la religion à l'école sont tributaires de médiations complexes entre les institutions éducatives et leurs divers acteurs, la représentation politique et les autorités religieuses. Le regard que la reconstitution historique de ces dynamiques permet de porter sur les « possibles non advenus » restitue toute la part jouée par des actions collectives (du militantisme de dossier à des pratiques de négociation) et des usages de l'expertise demeurant dans l'ombre des négociations du Concordat, mais aussi de facteurs exogènes, ici dans le champ politique. Si les entreprises de politisation de l'instruction religieuse contre sa définition juridique échouent dans leurs projets, elles n'en ont pas moins des conséquences politiques. Leurs effets paradoxaux résident dans le maintien d'un dispositif pédagogique confessionnel, contrôlé par les diocèses catholiques, mais justifié par une argumentation plus séculière en termes de promotion de la « culture religieuse » mobilisée par les différents acteurs critiques de l'instruction religieuse entre 1974 et 1984.

142 J – SIREGAR, Kardina Engelina, et al., **Managing interfaith education for pluralism: an educational strategy to counter radicalization in contemporary society,** *Journal of Educational Management Research*, 5(1), 802–814. https://doi.org/10.61987/jemr.v5i1.1166 - Interfaith education and pluralism have increasingly been recognized as strategic approaches to counter radicalism and extremism in contemporary society. This study aims to analyse the role of interfaith education that respects religious diversity in reducing tendencies toward radicalism. Employing a qualitative research approach, the study explores the implementation of structured interfaith education programs and examines their influence on individuals' perceptions of other religions. Data were collected through in-depth interviews, observations, and document analysis, and were analysed thematically within the framework of pluralism theory. The findings reveal that well-designed and sustained interfaith education fosters deeper understanding of religious values, promotes attitudes of tolerance and mutual respect, and significantly reduces the inclination to adopt radical ideologies. These programs also contribute to strengthening social cohesion and intercultural dialogue. The study implies that interfaith education plays a crucial role in educational and social management as a preventive and deradicalization strategy, offering a transformative perspective on the role of religion in addressing contemporary social challenges and promoting peaceful coexistence in plural societies.

143 R – STACEY, Meghan, & Mashayekh, S. (2026), **Teachers with religious commitments in religiously affiliated schools: caution and connection**, *Teachers and Teaching*, 32(2), 254–271. https://doi.org/10.1080/13540602.2025.2476550 - Teaching has long been associated with moral purpose and 'mission', yet how religious commitments may inform teachers' understanding and experience of their work within modern schooling systems remains unclear. In this article, we present interview data generated with teachers ($n = 11$) who identified as having a form of Christian religious commitment and as working in a school affiliated with a Christian tradition. Interviewees were drawn from the national context of Australia, which features a high proportion of religiously affiliated schools and thereby serves as a critical case of the relationship between teaching and religion in diversified schooling systems. Drawing on the conceptual tools of habitus and field, we argue that for these participants, their Christian religious commitments were central to how they approached the field of school education, and what they understood teaching to be. However, while teachers' lives and work were in many ways enabled by these institutional settings, they were constrained in others, reflecting a need to cautiously negotiate the ongoing confrontation between habitus and field. Based on this analysis, we

raise questions regarding the diversification of school settings within modern schooling systems, and the implications of such structures for modern pluralistic societies.

144 J – STALLER, Mario S., Koerner, S. & Kramer, A., **The pedagogy of evangelicalism: A social systems-theoretical perspective on German free evangelical communities,** *Zeitschrift für Religion, Gesellschaft und Politik* (2025). https://doi.org/10.1007/s41682-025-00219-5 - In this paper, we investigate the pedagogical communication within German Free Evangelical Communities ("Bund Freier evangelischer Gemeinden in Deutschland", BFeG) from the perspective of social systems theory, focusing on their increasing influence in Germany. We argue that the growth and evolution of these communities are closely linked to their strategic use of communication, particularly in pedagogical contexts. Our comprehensive case study unveils a robust pedagogical framework at the heart of evangelicalism, often advocating specific ideological positions on gender, sexual identities, and violence. However, these positions significantly diverge from the democratic, legal, and scientifically informed views prevalent in modern society. Paradoxically, they attempt to assimilate modern, democratic worldviews. Our examination sheds light on the intricate ways in which evangelical communities navigate and adapt to societal changes, illustrating a form of immunization that wrestles with internal paradoxes while responding to external societal challenges.

145 R – STOLZ, Jörg; de Graaf, N.D.; Hackett, C. et al.*;* **The three stages of religious decline around the world**, *Nature Communications* 16, 7202 (2025). https://doi.org/10.1038/s41467-025-62452-z - Religiosity tends to decline across generations. However, religious decline is more pronounced in some countries, and the diminishing aspects of religion vary by context. To explain such variation, we extend the general secular transition model, which proposes that countries undergo a similar process of secularization beginning at different points in time. We explain that secular transition happens in three steps: first, public ritual participation declines; second, the importance of religion to individuals declines; and third, people shed religious affiliation. We test this model using datasets from surveys in 111 countries (Pew Research Centre), 58 countries (World Values Survey and European Values Study (WVS/EVS)), and a subset of 17 countries measured in at least five WVS/EVS waves. We show the model fits countries with Christian, Muslim, Hindu, and Buddhist pluralities. While Eastern post-Soviet countries deviate from this pattern, traditionally Muslim countries appear to follow its early stages. However, we recommend caution in interpreting longitudinal claims, due to limited data.

146 J – STRAZZARI, Davide, **Educazione interculturale, educazione civica e insegnamento sul fatto religioso,** *Quaderni di diritto e politica ecclesiastica,* 2025, 2, pp. 647-664 - https://www.rivisteweb.it/doi/10.1440/118326 - In 2008, the White Paper on Intercultural Dialogue proposed CoE Member States to promote intercultural education at school through the introduction of citizenship education and teaching about religions courses. This contribution looks at how member States have responded to these calls and whether since then a European model has emerged. It concludes by noting that national peculiarities in this area are still very strong, preventing harmonisation. However, this does not mean that the subject is static. Rather, it is marked by a certain experimentalism that struggles to take on precise connotations.

147 R – SUBAKTI, Hani, et al. (2026), **Implementation of digital textbooks in Islamic religious education to develop critical thinking skills of university students**, *Tafkir: Interdisciplinary Journal of Islamic Education* Vol 7, No. 1, March 2026, DOI: https://doi.org/10.31538/tijie.v7i1.2479 - The development of globalization and digital technology has brought significant changes to higher education, driving the adoption of technology based learning to create a more interactive and relevant experience for the current generation of students. This study aims to analyse the implementation of digital textbooks in Islamic Religious Education (IRE) at public universities, focusing on the development of students' critical thinking skills. Using a qualitative approach with a case study design, this research was conducted at a university in East Kalimantan, involving 15 informants from lecturers, students, and program administrators. Data were collected through nonparticipant observation, semi-structured interviews, and documentation, then analysed using an interactive model. The findings indicate that the implementation of digital textbooks in IRE is carried out in three stages: planning, implementation, and evaluation. The digital textbooks have been proven to enhance students' ability to analyse religious issues, formulate logical arguments, and foster empathy and tolerance toward religious differences. This research also enriches the educational literature by affirming that digital textbooks not only effectively strengthen higher-order thinking skills (HOTS), but also function as a pedagogical tool that supports inclusive and multicultural RE. Therefore, digital textbooks can be a transformative tool in shaping critical, reflective, and inclusive students in higher education.

148 J – SUKU, Kaboshio, **The religious response to the impact of colonialism in post-colonial Africa,** *Jos Journal of Religion and Philosophy* Vol. 6, No. 2, December 2025 - file:///C:/Users/fpaje/Downloads/8101-Article%20Text-27885-1-10-20251205.pdf - After the fight for the liberation of most African states from the alien dictatorship of colonialism, the African states were disenchanted when they discovered that the economic, political, and cultural exploitation of the continent continued. African nations are faced with enormous problems and challenges due colonial legacy. This development spans decades. There are scholarly works that address some of these problems. However, the religious response to the impact of colonialism is missing. So, the recognition of these problems has inspired the writing of this paper, which argues that transformative religious values could influence individual behaviours, which has a direct impact on the social, political, and economic institutions. This will give a new lease on how to face these problems. Historical approach, archival materials, and secondary materials from existing literature were used, in addition to demonstrative examples drawn from around the continent. It was noted that religious values remain a crucial component that could contribute to social, political, and economic well-being and transformation in Africa. Also, Africans should initiate and implement programmes for the development of the continent.

149 R – TEIXEIRA PINTO, Cristina, et al., **Spiritual intelligence: a scoping review with concept analysis on the key to spiritual care,** *Journal of Intelligence* 2026, 14(2),24; https://doi.org/10.3390/jintelligence 14020024 -This study explores the concept of spiritual intelligence from an evolutionary perspective, providing a comprehensive and updated definition. A concept analysis was conducted following Rodgers' Evolutionary Method, supported by a scoping review in accordance with the Joanna Briggs Institute methodology. Studies explicitly addressing spiritual intelligence, regardless of population, setting, or discipline, were included across quantitative, qualitative, mixed-methods, and review designs. Four databases—PsycINFO, PubMed Central, Scopus, and Web of Science—were searched for publications up to 15 December 2025, using the term "spiritual intelligence." One-hundred-twelve articles met inclusion criteria and were analysed through narrative synthesis and inductive analytical processing. Spiritual intelligence emerged as a construct encompassing adaptive cognition, higher consciousness, problem management, and personal growth, often referred to as Spiritual Quotient or Existential Intelligence. Antecedents included self and transcendental awareness, existential questioning, and search for meaning and purpose, while consequents comprised enhanced health, performance, self-awareness, and humanitarian orientation. Defining attributes were equanimity, life-wisdom, transcendental awareness, spiritual consciousness, meaning and purpose creation, and existential questioning. This evolutionary analysis traced the concept from theory to application, revealing its positive influence in daily life. Equanimity and life-wisdom were identified as core attributes, highlighting implications for training and integration of spiritual care in professional practice.

150 R – TÜRKKAŞ ANASIZ, Burcu (2026), **Can we talk about paradigm in religious education? 'Parents' views on religious education in preschoolers',** *Journal of Beliefs & Values*, 1–22. https://doi.org/10. 1080/13617672.2025.2606679 - This study examines parents' views on preschool religious instruction in Muğla, Turkey's southern district, using Thomas Kuhn's paradigm concept. In Turkey, preschool education does not legally include religious education, however some local customs may include Islamic religious content. Alternative Islamic courses for 4–6-year-olds are also offered by the Turkish Presidency of Religious Affairs. Families desiring religious instruction have demanded these courses despite ongoing disagreements over their purpose. The study examines how parental views indicate continuity or change in RE using Kuhn's paradigm idea. The study investigates parents' views on RE's necessity, content, and technique and its consequences on children's development. We interviewed 25 preschool parents for the study. Data illustrates parents' various religious educational attitudes. Some parents choose faith-based RE, while others prefer a more inclusive and value-oriented model or avoid it. The research emphasises school-family cooperation in RE and indicates that attitudes and expectations matter. Teachers' educational skills, impartiality, attitude influence children's RE. The study uses Thomas Kuhn's paradigm theory to argue that epistemology and pedagogy affect religious education more than scientific paradigms. RE cannot be independent of society's ideologies and cultures; hence flexible techniques are needed to serve varied social groups.

151 J - UPPENKAMP, Vera (2025), **Der Religionsunterricht als Klassentreffen? Klassismuskritik als Aufgabe einer inklusiven Religionspädagogik**, *Theo-Web. Zeitschrift für Religionspädagogik*, 24(2), 68-84. https://doi.org/10.58069/theow.2025.2.71 - In diesem Artikel wird Klassismus als gesellschaftliche Ordnungsstruktur und religionspädagogisch relevante Diskriminierungsform in den Blick genommen. Wie sich klassistische Bildungsbenachteiligung auch im Religionsunterricht zeigt, wird anhand von Beispielen herausgestellt. Zudem wird skizziert, wie sich Klassismuskritik im Rahmen inklusiver Religionspädagogik

entfalten läßt und wie ein klassismuskritisches Bildungsverständnis dazu beitragen kann. Abschließend werden zwei Aufgaben für eine klassismuskritische Religionspädagogik formuliert: Für mehr epistemische Gerechtigkeit ist religiöse Bildung befreiungstheologisch zu interpretieren und für eine Schärfung des politischen Profils vieler inklusiver Ansätze von Religionspädagogik ist die Differenzkategorie class intersektional zu bearbeiten.

152 D – U.S. DEPARTMENT OF EDUCATION, **Guidance on prayer and religious expression in public schools,** February 5, 2026 - https://www.ed.gov/about/news/press-release/us-department-of-education-issues-guidance-prayer-and-religious-expression-public-schools - The U.S. Department of Education issued a a guidance on constitutionally protected prayer and religious expression in public elementary and secondary schools. The *Guidance,* required by the Elementary and Secondary Education Act of 1965 to be updated periodically, makes clear that parents and children have a constitutional right to take part in public school in ways that align with their sincerely held religious beliefs. School officials should allow members of the public-school community to act and speak according to their faith, as long as: They respect the rights of others; the school itself does not engage in religious activities or speech as an institution; and the school does not favour secular views over religious ones or one religion over another. Key points of the *Guidance:* • Students, teachers, and other school officials have a right to pray in school as an expression of individual faith, as long as they're not doing so on behalf of the school • Public schools may not sponsor prayer nor coerce or pressure students to pray. For example, a school principal may not lead a prayer at a mandatory school assembly • Public schools can regulate student speech that "materially disrupts classwork or involves substantial disorder or invasion of the rights of others." For example, a student can't pray out loud during math class in a way that prevents others from learning, provided such disruptions are handled consistently with other forms of speech • Religious speech should be treated the same as secular speech. For example, an essay with religious content should be graded by the same academic standards as a secular essay of similar quality • Religious student organizations should likewise be treated the same as secular student organizations. For example, if a school offers support or recognition to secular student clubs, it must provide the same support to religious student clubs.

153 R – VARGA, Fernando, et al. (2025), **The role of the church in facilitating Roma education in Cluj-Napoca, Romania,** *Romani Studies,* Vol. 35, Nr 2 - https://doi.org/10.3828/rost.202 - This qualitative research, based on a series of interviews (n=7), aims to develop a theoretical framework regarding the role of the church in facilitating education for Roma communities in Cluj-Napoca, a municipality in Romania. The study is grounded in the premise that education is a fundamental factor in the process of social inclusion. Therefore, the church's involvement in facilitating access to education plays a direct role in the social integration of community members. The primary objective of the research was to investigate how the church contributes to improving educational access for Roma communities in Cluj-Napoca. The results from interviews with Roma experts in Cluj-Napoca suggest that the church is not only a place of worship but also serves as a key centre for non-formal education, significantly influencing the educational and social priorities of the Roma community. It contributes not only to the development of spiritual knowledge but also to the formation of moral and social values that can profoundly transform the perspectives of young Roma and their parents regarding education and their professional futures. This research underscores the church's role as an agent of social and educational change, highlighting its impact on facilitating education in Cluj-Napoca.

154 J – VEGARD HUGAAS, Jon (2026), **The legal framework for religious education in Norway - towards a Kantian balance between rights of state and rights of the citizen**, *British Journal of Religious Education* 2026, Vol. 48, No. 1, 75–91 https://doi.org/10.1080/01416200.2025.2471929 - Politicisation of education has for the last decade been a topic in the international debate on religious education (RE). Concerns have been raised about the legitimacy of politicisation of both confessional and non-confessional variants of RE. The Norwegian subject has gained special attention internationally due to the censure by the UN's HRC and the verdict from the ECtHR. The aim of this article is to assess the legitimacy of the legal framework for RE in Norway, based on the presumption that positive law should be consistent with universal right. I will do this from the perspective of Kant's doctrine of right which has a basic normative structure established independent of any material values, making it especially suited for the challenge to promote and preserve a shared political identity in societies with growing cultural and religious diversity. The main question of this article is whether and to what extent changes of the Norwegian legal framework for RE have strengthened its legitimacy from a Kantian perspective. I will argue that the current framework aligns with the practical implications of Kant's theory, concluding that the Norwegian case exemplifies a legitimate politicisation of RE in a pluralistic society within the limits of a liberal democracy.

155 B – VERMANDER, Benoit and Chae Young Kim, **Religious and theological interactions in East Asia: issues, channels and impact,** *Religions* 2026, special issue, 17(1), 92; https://doi.org/10.3390/rel17010092 - The contributions gathered here introduce their readers to the diversity of the resources mobilized by a younger generation of scholars working on religious phenomena, and particularly on interactions among faiths, spiritualities, and communities, in East Asia. Taken as a whole, this volume explores the way East Asian religions and societies harness resources offered by the cross-fertilization occurring between various religious and spiritual traditions. Directly or indirectly, these contributions also raise a question that goes beyond a mere academic endeavour: how do such interactions allow thinkers and actors to dialogically tackle issues related to the care of our common home? How do religious encounters and studies enable their agents to contribute to such pressing challenges as peacebuilding, ecological awareness, social equity, or spiritual empowerment? We can divide the following eleven contributions into three groups. The first relates to the reading of classics as a vector of religious interactions; the second, spiritual experiences and collective identities; and the third, religious interactions and policies in national and global contexts.

156 J – VIJAY PAWAR, Anuradha, **Spirituality and its effects on adolescence mental wellbeing**, *The International Journal of Indian Psychology*, vol. 13, 2, 2025 - DOI: 10.25215/1302.303 - Rapid developmental changes and increased emotional vulnerability characterize adolescence, a crucial time in life. Research on the importance of spirituality as a coping strategy for adolescents' mental health has grown in recent years. Spirituality can have distinct effects on mental health outcomes, especially in India, where spiritual practices are intricately entwined with cultural norms. The study investigates how spirituality affects teenagers' mental health. It looks at several aspects, including social connectedness, emotional resilience, and stress management. To give a more thorough understanding of this relationship, the study also incorporates case studies and statistical data. According to the research, spirituality protects adolescents from the negative effects of stress, anxiety, and depression by fostering mental health. Yet, the impact differs in various socioeconomic and cultural contexts, calling for a sophisticated strategy to comprehend and promote youth spirituality.

157 J – WACHSMUTH, Melody J., **The role of theological education in social and religious empowerment of the Roma,** *Romani Studies* Volume 35, Number 2 - https://doi.org/10.3828/rost.2025 - Liverpool University Press, 2025 - There has been an increasing number of studies on Pentecostal movements among the Roma over the past 15 years, in discrete contexts. Some of these movements have their own theological training for their leaders, such as the French *Vie et Lumière* and the *Iglesia de Filadelfia* in Spain. How do discrete groups form their theological education and what role does theological education play in shaping Roma Christianity in their communities and beyond? This paper will first introduce the gradual shift in Protestant theological education, with special emphasis on Pentecostal streams, to engage with the context. Second, this paper will offer two examples – explored through interviews and participant-observation – to investigate theological education and its reported impact in Roma churches and communities. First, the Hungarian Gypsy Missions International is an independent mission branch of the Pentecostal church in Hungary that, among their many social, educational, and religious programmes, offers a holistic Community Transformational Missionary Worker Training, which also encompasses theological education. Second, a travelling Roma Bible school, operating both in Southeastern Europe and Germany, is now in its second generation of students and offers a highly contextual model of theology and pedagogy. Despite both trainings being formed "in-house," engagement with various missionaries and mission organizations contributes to part of the contextual formation.

158 J – WADA, Moe (2025), **The paradox of *laïcité* diplomacy: genuinely advocating for 'universal' principles?** *Modern & Contemporary France*, 1–19. https://doi.org/10.1080/09639489.2025.2519090 - French *laïcité* is central to debates about the place of religion in society. Although the foundational principles of French secularism aim to guarantee state neutrality and protect freedom of religion, *laïcité* has attracted increasing international criticism in recent decades for being anti-religious and restricting individual freedom. Through discourse analysis, this study examines *laïcité* as implemented in French foreign policy, focusing on the recent development of '*laïcité* diplomacy' by the Ministry of Foreign Affairs and how it seeks to clarify and promote *laïcité* on the international stage through diplomatic channels, drawing on liberal interpretations. This article argues that *laïcité* in diplomatic discourse has evolved from a principle not initially considered as *un article d'exportation* to one now actively promoted abroad. Despite these efforts, the study illustrates that *laïcité* diplomacy is often undermined by increasingly restrictive domestic policies and ongoing debates on applications of *laïcité* in France. This study concludes that French *laïcité* diplomacy faces a paradox. As the country enacts more restrictive measures regarding religious freedom, it is simultaneously intensifying its efforts to present *laïcité* abroad as a pillar of universalism, positioning itself as a defender of human rights.

159 J – WALTERS, James, **Reshaping religious education in the UK,** *London School of Economics Blogs,* January 22, 2026, https://blogs.lse.ac.uk/religionglobalsociety/2026/01/reshaping-religious-education-in-the-uk/ - "[…] Young people know they are growing up in a world that has been left in a disordered state by a technocratic capitalist materialism that has diminished the flourishing of life, human and non-human. Good RE could be much more than knowledge about religions and belief systems. It could renew the entire learning enterprise and inspire learners with the hopeful belief that their generation can bring about a better world by drawing more meaningfully on the wisdom of the past as they navigate the possible goods that the future technologies of AI and other scientific advances may bring. This kind of RE will look very different from the scriptural study that ultra-orthodox Jews put at the centre of their community life. But perhaps we might come to think of it as equally indispensable to the flourishing – even the very survival – of our societies".

160 J – WIJSEN, Frans, **Religious and secular environmental ethics: a comparison between Indonesia and The Netherlands,** *Ethics in Science and Environmental Politics,* 25:87-101 (2025) - DOI: https://doi.org/10.3354/esep00222 - This article compares the outcomes of studies using the so-called Humans and Nature scale in The Netherlands and in Indonesia. The scale measures public support for policies that aim to address environmental challenges, conceptualizing and operationalizing 4 images of human-nature interaction, based on philosophy and religion. The scale was developed in The Netherlands, which is one of the most secularized countries in the world. It has been used in more than 12 countries, and recently in Indonesia, a country that is overwhelmingly religious, predominantly Muslim. The main research questions are whether religion matters when it comes to environment, and whether The Netherlands and Indonesia differ in this respect. The answers are relevant because in the environmentalism debate there is a tension between secular and religious environmentalists that does not facilitate a joint effort. The main finding is that humans primarily respond to environmental issues as humans, not as Muslims or Christians, Indonesians or Dutch, and that respondents of various backgrounds are united in their support for a view of humans as eco-friendly stewards of nature. However, this fundamental human attitude towards nature may be framed in religious language, if that language is available in a specific context. In a world where there seems to be a growing gap between the West and the Muslim world, yet a world which faces global environmental challenges, this outcome might be surprising and significant. It is good news for policy makers who foster collaboration between religions, religious and secular (non-religious) actors, and Westerners and non-Westerners in overcoming environmental challenges.

161 J – WINCHESTER, Daniel (2025), **Becoming religious as an education of attention,** *Journal for the Scientific Study of Religion* Vol. 64, no 4, First published online Nov. 14, 2025 - https://doi.org/10.1111/jssr.12956 - A vast literature in the social scientific study of religion demonstrates that religious people are made not born. More specifically, researchers have shown that becoming religious is something that people must learn how to do. Adding to this well-established focus on the socialization of religious subjects, I argue that becoming religious also involves learning and being taught how to pay attention. Drawing from ethnographic findings on religious conversion to Eastern Orthodoxy as well as other cases, I demonstrate how and to what ends religious embodied practices, material artifacts, and narratives cultivate actors' attentional habits and capacities. Via this education of attention, aspects of actors lived experience become open to the possibility of new religious signification and interpretation. At the same time, what would otherwise be abstract religious meanings are able to take on concrete, perceptible forms, making them more phenomenally realistic and compelling. By paying sociological attention to the education of attention, we gain new insight into how, exactly, religious meanings become implicated in peoples lived experiences and self-understandings.

162 R – XIU Lim, **Rethinking Singaporean interfaith management: an interview-based approach to uncovering Singapore's accommodative secularism,** *The Journal of Contemporary Asian Studies,* Publ. January 4, 2026 - https://utsynergyjournal.org/2026/01/04/rethinking-singaporean-interfaith-management-an-interview-based-approach-to-uncovering-singapores-accommodative-secularism/ - Interreligious tensions are among the most common sources of contemporary violent conflicts, yet Singapore, despite its remarkable religious diversity, experiences some of the lowest instances of interreligious strife. A 2023 Pew Research Centre study highlights Singapore's religious diversity as "remarkable on a global scale," yet the country has remained largely free from significant interfaith conflict, much less violence. While stable economic growth and low general violence levels are obvious contributors, a deeper examination reveals that the relationships between the individual faithful, their representatives, and the state play both critical and interconnected roles. This paper argues that the distinctive interreligious harmony in Singapore is sustained by two key factors: the culturally embedded relationships among religious groups and the consultative approach adopted by the

People's Action Party in regulating religious activity. Both foster interfaith engagement and implement de-escalatory measures when necessary. The argument is based on in-depth interviews with leaders from key religious organizations, including the Archdiocesan Interreligious Dialogue and Ecumenism Centre, Buddhist Federation, the Inter-Religious Organization, and the Majlis Islam Singapura. This paper takes a unique approach by integrating the voices of representatives from major faith organizations in Singapore into its analysis of the country's religious governance – an element largely neglected in earlier research.

163 J – YANTI KANA, Kristiani & Hotmaulina Sihotang, **The role of Christian education in shaping emotions and intellect,** *Formosa Journal of Multidisciplinary Research,* 27 Oct 2025 - DOI: 10.55927/fjmr.v4i10.567 - Modern education today faces the challenge of a dichotomy between intellectual and emotional development, including in Christian education (ChE). ChE is an educational process designed to shape a holistic individual. ChE is not only spiritually focused but also encompasses emotional and intellectual development. This study examines the role of ChE in shaping the emotional and intellectual dimensions. This approach fosters not only academic excellence but also emotional intelligence and spiritual maturity. The literature review approach consists of fifteen books and five international journals. The purpose of this study is to analyse how Christian educational philosophy, based on the concept of *Imago Dei*, provides a comprehensive framework for human development. The results of this study demonstrate that through the integration of the Bible, a growing learning community, and character-based education, ChE bridges the gap between the intellectual and emotional realms. The novelty of this research lies in its comprehensive analysis of the theological foundations as the basis for emotional and intellectual integration, offering a unique paradigm in contemporary educational discourse. It also aims to develop a theoretical model for how biblical ChE can address modern-day challenges to emotional health and the crisis of intellectual meaning.

164 R – YESMAGANBE, Nurbek & Nurlan Kairbekov, **Examination of the activities of religious educators of the Soviet period in the context of the development of European religious thought**, *Pharos Journal of Theology* ISSN 2414-3324 online Vol. 106 (3) Themed Issue (2025) - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_30_106_3 - The purpose of the study is to analyse the activities of religious educators during the Soviet period in Kazakhstan in the context of the development of religious thought against the background of secularisation and state atheistic policy. The article examines the processes of reviewing religious thought, adapting religion to social and political conditions, and the role of religious leaders in preserving spiritual traditions. The study investigates the activities of key religious figures in Kazakhstan. Historical materials on RE in Kazakhstan and other Central Asian countries such as Uzbekistan, Kyrgyzstan, and Tajikistan are analysed, and the relationship between secularisation, religious revival, and government policy in the Soviet Union is considered. Secularisation processes and atheism policies in the Soviet Union put serious pressure on religious institutions, reducing official religious activities through repression and closure of churches. However, religious leaders adapted, using family connections to pass on spiritual knowledge and creating underground communities for secret rituals. Sufi orders played an important role in preserving religious and cultural traditions and maintaining spiritual unity and identity. In the post-Soviet period, RE was revived, which led to the creation of new madrassas and educational programmes that contributed to the strengthening of religious life and social harmony, and the restoration of spiritual traditions lost during the Soviet era. These programmes not only supported Islamic teachings but also contributed to the development of interreligious dialogue and tolerance in modern society, which strengthened cultural identity and cohesion.

165 J – ZABIROVA, Aigul, **Sociological study of religiosity in post-atheist Kazakhstan,** *Frontiers in Sociology,* Volume 10, 2025. https://doi.org/10.3389/fsoc.2025.1609030 - This paper explores a marked shift in the role and functions of religion in Kazakhstan, indicative of change in ideology and societal foundations. In explaining this shift, we highlight various elements that affect the religious landscape in Kazakhstan, with the most pronounced and recent trend being the Islamization of society. The subject of this study is the exploration a person's daily religious rituals, participation in religious activities, reading religious publications, and discussing religion with other people. Our analysis revealed that though many people identify themselves as religious, few participate in religious life daily. That is why we argue that Islam in Kazakhstan remains as a cultural and traditional value for many Muslims, rather than a vital component of their everyday life.

166 B – ZAINAB Saied, **Colonial legacies in North Africa. Administrative and educational continuities in postcolonial Tunisia and Algeria**, Praha, 2025, 72s bachelor's thesis, Charles University, Faculty of Social Sciences, Institute of Political Studies, Praha. https://dspace.cuni.cz/bitstream/handle/20.500.11956/201307/130418534.pdf?sequence=1&isAllowed=y - This thesis critically explores the lasting impacts of French

colonial rule in Tunisia and Algeria, mainly examining the colonial legacies of administrative and educational structures that continue to shape postcolonial realities. Through a qualitative historical analysis and comparative case study, this research examines how colonial powers did not merely occupy territory but fully reshaped governance, education, and identity through strategic policies like the *Protocol of Independence* (1956), and the *Évian Accords* (1962). Drawing upon postcolonial and poststructuralist theories, a comprehensive analysis of the primary documents showed that both countries inherited a highly centralized, hierarchical, and linguistically stratified system of government that persists today. Algeria's direct settler colonialism and Tunisia's strategic colonization through consent both resulted in linguistic fragmentation, bureaucratic hierarchy, and elite reproduction. This research argues that real change and prosperity of former colonies require a brave confrontation of the deeply entrenched colonial legacies rather than symbolic reforms. Both countries ought to redefine what sovereignty is, reclaim their indigenous knowledge systems and identity, and critically address the foundational structures of colonial rule. This thesis aims to contribute to broader discussions on postcolonial state-building and the challenges it comes with, identity formation to what best reflects the indigenous population, and the never-ending struggle for genuine decolonization in North Africa.

167 J – ZAREINIA, Kourosh, **The dilemma of religious education in public schools: should faith be taught?** *Researchgate* April 2025 - https://www.researchgate.net/publication/391220291_The_Dilemma_of_Religious_Education_in_Public_Schools_Should_Faith_Be_Taught - The inclusion of religious education (RE) in public schools has been a subject of ongoing debate. Proponents argue that RE fosters moral development, cultural understanding, and social cohesion. Conversely, critics contend that it may infringe upon secular principles, lead to indoctrination, and marginalize non-religious students. This article delves into the complexities surrounding the teaching of faith in public schools, examining historical, legal, ethical, and pedagogical perspectives. Through a comprehensive analysis, the paper aims to provide insights into how public education systems can navigate the challenges of integrating religious content while maintaining inclusivity and neutrality.

168 R – ZHANDOSSOVA, Sholpan, et al. (2025), **Exploring internet space on the formation of religious identity**, *Journal of Social Studies Education Research* vol 16, no 2 (2025) - https://www.jsser.org/index.php/jsser/article/view/6418 - The impact of global digitalization on religious attitudes and self-identification is profound. Since religious identity often serves as a fundamental component of national identity, examining the impact of the virtual environment on religiosity and self-identification is particularly relevant. This study aims to identify the key characteristics of modern religious identity as shaped by digital technologies. Employing a qualitative meta-analysis approach, the research synthesizes existing literature and empirical studies on digital religion, virtual religious communities, and online religious practices. Data collection involved a systematic review of peer-reviewed articles, academic books, and research reports published between 2010 and 2024, focusing on the intersection of digitalization and religious identity. The findings reveal that the virtual environment significantly impacts an individual's religious identity, offering numerous opportunities for social interaction in the religious sphere. Digital technologies can repeatedly affect and transform a person's religious identity over time, potentially altering its essence. Despite this fluidity, religious identity remains a crucial factor in shaping an individual's societal role. Consequently, the formation of personal identity through religion plays a key role in ensuring the stability and security of the state. The transformation of religious relations through digitalization is a natural process that presents new opportunities, but it also carries risks, including the spread of extremist views, the creation of pseudo-religious groups, and the potential loss of personal identification in the online space. The study's findings provide valuable insights for public policy, particularly in the areas of information security and religious affairs.

0169 J – ZHANG, Jing; Welong Song; Yang Liu, **Cognitive bias in generative AI influences religious education,** *Scientific Report*, 2025 May 5;15:15720. doi: 10.1038/s41598-025-99121-6 - This study explores the transformative role of generative artificial intelligence (AI) in shaping religious cognition, with particular emphasis on its implications for RE. By examining the biases inherent in AI-generated content, this research highlights how these biases influence user perceptions and interactions with diverse religious teachings. Through experimental frameworks and pre/post-interaction evaluations, the study reveals that generative AI not only reflects but amplifies cognitive biases, affecting users' understanding of religious doctrines and cultural diversity. The findings underscore the potential of generative AI to act as a double-edged sword in RE: enhancing personalized learning and cross-cultural understanding while risking the reinforcement of prejudice. These insights call for ethical guidelines and oversight mechanisms in deploying generative AI within religious

contexts. This research contributes to the growing discourse on AI ethics and its pivotal role in shaping inclusive and unbiased RE in the digital era.

170 R – ZIADET BERMÚDEZ, Elicza Isabel, et al. (2025), **Análisis de la ética en la educación y su formación integral y desarrollo moral de los estudiantes,** *Revista Social Fronteriza*, 5(2), e–639. https://doi.org/10.59814/resofro.2025.5(2)639 - La ética en la educación es un tema de creciente relevancia en el contexto actual, donde los estudiantes enfrentan dilemas morales y desafíos sociales sin precedentes. Este trabajo tuvo como objetivo analizar cómo la integración de la ética en el currículo educativo promueve la formación moral y el desarrollo integral de los estudiantes, así como el papel de la institución educativa en este proceso transformador. Se analizaron también los desafíos que se presentan, con la finalidad de contribuir a un debate más amplio sobre la necesidad de una educación que no solo prepare a los estudiantes académicamente, sino que también los forme como ciudadanos éticos y responsables. Para abordar esta temática, se llevó a cabo una revisión bibliográfica exhaustiva de estudios previos en bases de datos como Scielo y Google Scholar, priorizando investigaciones centradas en la influencia de la ética en los programas educativos, utilizando análisis de contenido para identificar patrones comunes sobre el rol del docente y la percepción de los estudiantes respecto a la ética en la educación. Además, se discutieron los retos que enfrentan los educadores en la implementación de una educación ética, como la falta de formación adecuada y la resistencia al cambio. Finalmente, el artículo concluyó con reflexiones sobre la importancia de priorizar la ética en la educación y su papel en la formación de estudiantes que además de tener habilidades técnicas, posean una sólida base moral, lo que es fundamental para enfrentar los desafíos del futuro.

171 R - ZULKARNAIN, Maisyanah, Bulan, S., Fuad, Z., & Kusaeri (2025), **The dynamics of religious moderation and interfaith dialogue in educational institutions: perspectives from religious educators in Indonesia and Malaysia,** *International Studies in Catholic Education*, 1–17. https://doi.org/10.1080/19422539.2025.2600994 - This comparative study examines the perspectives and practices of Islamic religious educators regarding religious moderation (RM) and interfaith dialogue in educational institutions across Indonesia and Malaysia. Using a qualitative methodology with semi-structured interviews, the research involved 20 Islamic religious educators (10 from each country) from government secondary schools with religiously diverse student populations. The study employed Skeie's three-level comparative framework to analyse *macro* (national policy), *meso* (institutional implementation), and *micro* (individual educator) levels. Findings reveal significant differences in how educators conceptualise and implement RM principles, reflecting distinct constitutional and policy frameworks in each country. Indonesian educators more frequently frame RM within Pancasila principles and constitutional pluralism, adopting integrated approaches that encourage active interfaith dialogue and incorporate comparative religious perspectives. In contrast, Malaysian educators tend to conceptualise RM within more defined religious boundaries, emphasising proper Islamic instruction while teaching respectful coexistence rather than active engagement across religious lines. Both groups of educators' face challenges from growing religious conservatism and digital media promoting exclusive religious interpretations. The study demonstrates that while all educators understand RM as 'balanced and fair' religious practice, their approaches are significantly shaped by national contexts, institutional structures, and the relationship between Islamic identity and national citizenship. These findings contribute to developing more nuanced and effective approaches to promoting RM through Islamic education in diverse societies.

172 J - ZUMRADKHON Sabirzhanovna Kasimova, **Current issues of increasing religious literacy among youth,** *International Journal of European Research Output (ijero),* vol. 5 no 1 (2026), 177-183 - http://ijero.co.uk/index.php/ijero/article/view/1431 - Enhancing religious literacy among youth is crucial for the sustainable development of society and spiritual education. This article analyses pressing issues, challenges, and possible solutions to improve religious knowledge among young people. The role of the educational system, social media, and cultural events in fostering religious competence is discussed. The article concludes with recommendations aimed at the moral development of youth and the promotion of interfaith tolerance in society.

173 R - ZWINGMANN, Christian, **Religiosity, spirituality and mental health: meta-analysis of studies from the German-speaking area,** *Journal of Religious Health* (2025). https://doi.org/10.1007/s10943-025-02406-3 -This meta-analysis of the relationship between religiosity/spirituality (R/S) and mental health includes 39 studies from the German-speaking area conducted between 2016 and 2023. The weighted average correlation is 0.083 (95% CI [0.055; 0.111]), which means that greater R/S is significantly associated with

better mental health, but only to a small extent. The overall effect is only slightly larger than that found in a previous meta-analysis of studies from German-speaking countries (0.06 when excluding negative forms of R/S) and can be considered rather minimal compared to findings from meta-analyses that mainly include studies from the USA. The results are moderated to a minor extent by whether religiosity (R) or spirituality (S) is measured in the primary studies: The average correlation is higher for S and mixed scales than for R scales. Thus, in the more secularized German-speaking countries, it is more the non-institutionalized, conceptually and semantically open forms of transcendental meaning-making that are associated with mental health.

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*This issue contains **173** selected bibliographic abstracts, of which: **21 B** Books/Theses – **7 C** Chapters – **10 D** Documents – **85 J** Journal, academic Articles – **6 P** Papers/Projects – **44 R** Research/Inquiries*

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