

Global RE[©]

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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

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the World. ■ It presents a wide range of analyses, norms, tools at the service of researchers and of academic lecturers in charge of training future teachers of denominational or no-denominational RE; and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-multireligious-non/religious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor of every publication, or of the Publisher. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further regular bibliographic suggestions from our Readers and Users are welcome. ■ Personal or institutional subscription or un-subscription is free, by e-mailing with the Editor. ■ This issue, vol. 5, nr. 3, was closed on end of March 2026; the next issue will be released by the end April 2026.

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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 | **HRE** Human Rights Education | **ORE** Orthodox Religious Education | **RE** Religious Education | **RF** Religious Freedom | **RI** Religious Instruction | **RL** Religious Literacy | **RS** Religious Studies | **RSE** Religious and Spiritual Education | **RU** Religionsunterricht | **RWE** Religion and Worldviews Education.

■ **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 J – ACEVEDO, Baltasar, **An ecumenical approach to interreligious dialogue in Asia**, *Interreligious Studies*, Febr. 2026 - <https://irstudies.org/index.php/jirs/article/view/831> - This article examines the merits of Protestant theologian Miroslav Volf's Theology of Embrace as a Catholic framework for interreligious dialogue in Asia. The paper claims that the present Catholic orientation on the issue of interreligious dialogue

in Asia, presented in the 1999 papal document *Ecclesia in Asia*, exhibits worrying implications: that non-Christians are at best lesser Christians, that adaptation of non-Christian cultural elements is pretentious and disingenuous, that Christianization is the primary motive for dialogue and not peaceful coexistence, and that the recognition of the role of the Holy Spirit in dialogue can even be a hurdle for the Christian mission. The researcher explores the lessons of Volf's ecumenical theology, the Theology of Embrace, and suggests that these may shed light on the shortcomings of *Ecclesia in Asia* on the issue of interreligious dialogue in the region. The author articulates the four gestures of embrace (opening of arms, waiting, closing of arms, and opening of arms again) within the bounds of Volf's ecumenical theology, while at the same time generally considering Asia's colonial history, socio-economic realities, rich religious demography, and widespread religious violence.

02 R – AHN, M. Young, Lundie, D., & Kennedy, L. (2025), **Who studies religious education? Understanding young people's perceptions of religion, religious identity and religious education in England**, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2025.2549733> - There is a growing concern over the waning religious affiliations of young people and doubt about the value of RE in general. We employed a novel survey design, comprising paired survey questionnaires for students and their parents, to explore their perceptions about religion and RE. The data analysis of 456 participants across six secondary schools in England confirmed that young people acknowledged attitudes towards, and values of, their own religion and RE in general, and distinguished them from RE and GCSE Religious Studies in the school setting. There were noticeable disparities amongst young people with different religious affiliations, primarily influenced by parental opinions, regardless of their socio-economic backgrounds. By arguing the importance of classroom-level teaching and school-level approaches, this study will help to advance the current debates about young people's religious identity and RE in general as well as in schools.

03 B – ALBRECHT, Jessica A., **Producing religion, gender and national identities in Sri Lankan elite girls' schools**. *Histories, Myths, Resistances*, Bloomsbury 2026, pp. 280 - This book provides the first comparative analysis of how religious, gender and national identities have been constructed in Christian, Buddhist and Hindu girls' schools in Sri Lanka in the context of colonial histories and postcolonial struggles. Attended by the children of the socio-political elite, the Sri Lanka's girls' schools in this study have a significant impact on the country's political, cultural and religious life as their graduates carry the values they were taught beyond these institutions' doors into society. Combining archival research with ethnographic fieldwork, Jessica Albrecht examines how narratives of the past – including the Aryan myth, the story of the Sinhala Buddhist role model Sister Sangha Mitta and ideas of womanhood from the Saivite reform movement – continue to shape religious and national identities in these schools today. She integrates perspectives from religious, postcolonial and gender studies to show that these institutions play a dual role: while they empower women, they also reinforce patriarchal, nationalist and colonial ideologies. By contrasting Buddhist, Hindu and Christian schools, this book illuminates how ideas about gender, womanhood and the nation have differed across religiously diverse educational institutions from colonial times to today while sharing an entangled history. In this way, it contributes to our understanding of Sri Lanka's complex religious and educational landscape and draws attention to the often-overlooked role that women play in the making of religious and national identities in South Asia.

04 J – AMANATIDIS, Nikolaos (2026), **A Christian-based counselling model in education: a conceptual framework**, *Journal of Education and Religious Studies*, 6(01), 01-07. <https://doi.org/10.57060/jers.v6n1t2601> - This article explores the integration of counselling within educational frameworks through the lens of Christian pedagogy and edification, focusing on its role in the holistic development of educators and students in Eastern Thessaloniki, Greece. The study aims to outline how Christian values can be effectively integrated into counselling practices to address personal, pedagogic, and social challenges such as bullying and interpersonal conflicts encountered in modern school reality. Utilizing a research methodology that synthesizes existing literature with Christian pedagogical strategies, the study proposes the "Christian-Based Counselling Model". Results indicate that incorporating values like kindness, compassion, and forgiveness fosters a supportive environment for effective decision-making. Key findings highlight the effectiveness of structured steps, including active listening, the use of biblical narratives for spiritual guidance, and the creation of "quiet spaces" for reflection. These practices, along with communal activities such as thematic clubs and educational visits, reinforce a sense of belonging and ethical growth. The implications suggest that this synergistic approach provides a robust framework for navigating spiritual crises and professional obstacles,

ultimately empowering members of the school community to become ethically sensitive and resilient participants in contemporary society.

05 J - AMZALAG, Meital, & Gross, Z. (2026), Ultra-Orthodox parents' perspectives on applying learning technologies in elementary schools, *British Journal of Religious Education*, 48(1), 57–74. <https://doi.org/10.1080/01416200.2025.2471105> - The ultra-Orthodox Jewish community in Israel is characterised by its strong cohesion, unique educational system, and limited adoption of technology. In this study, we examined the viewpoints and motivations of ultra-Orthodox parents regarding the implementation of various learning technologies in elementary schools. The study employed a mixed-methods approach, incorporating quantitative research to explore the viewpoints of ultra-Orthodox parents with children in elementary schools on the effectiveness of digital learning during emergency conditions. Additionally, qualitative research was conducted to examine parental perceptions of technology in general and its implementation within educational settings, encompassing both everyday routines and periods of crisis. The findings demonstrate that ultra-Orthodox parents expressed reservations about almost any form of technology adoption in their children's elementary schools. There were reservations regarding screen addiction, possible harm to cognitive functions and reservation skills, and exposure to explicit content, violence and ideas that conflict with religious beliefs.

06 J – ANCHETA-ARRABAL, Ana & Miriam Preckler Galguera, Education for global citizenship towards the new European education area, *Social Sciences* 2025, 14(2), 73; <https://doi.org/10.3390/socsci14020073> - Over the last decades, many European educational systems have been reviewing the citizenship education model that they have been developing, trying to deepen the meaning of democratic citizenship practice today or the social demand inspired by the creation of adequate conditions for its exercise. Thus, it is challenging for educational systems to face education for global citizenship, and international organizations have been promoting the development of citizenship education and conducting research in this field. New research and educational practices are expected for global citizenship, and their meaning in our European societies is a point of reference for the study of the different policies that national and supranational institutions promote in this matter. The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education from 2010 and its counterpart framework from UNESCO in 2015 have actively promoted the idea of citizenship education on a global scale through its Global Citizenship Education Model. The International Association for the Evaluation of Educational Achievement (IEA) conducted a series of reports on social and civic competencies to investigate the extent to which young people are prepared to assume their role as citizens, which recently has been reviewed by Schulz et al. Based on its main findings and the latest survey by the European EACEA/Eurydice from 2023 that covers 15 member countries of the Eurydice Network, this paper presents a cross-national study of the global citizenship education (GCE) between European Countries that updates recent national information and research developments in this field. Based on the analysed data and the criteria established by UNESCO, the comparative study allows us to determine the dimensions and trends in global citizenship education to address its implications within the European education area.

07 R - ANDERSLAND, Inge, Faye, R., & Norhagen, S. L. (2025), Placing religion virtually: combining textbooks with virtual student-produced 360-degree virtual tours of churches in teacher education for RE, *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2025.2607148> - This study investigates how student-generated virtual 360-degree tours of churches may complement traditional textbooks in RE for student teachers. We explore how these tours complement textbooks by offering sources for learning about Christianity that are situated in real-world contexts. The students, using 360 cameras, created immersive virtual tours that they shared with their peers. We analysed focus group discussions following the production of the tours, in which the students reflected on their learning experiences. The findings indicate that producing the 360-degree virtual tours helped the students engage with church architecture, symbols and religious traditions by merging theoretical knowledge from textbooks with practical, site-specific experiences. The analysis of students' experiences draws on McLuhan's media theory, proposing that textbooks are 'hot' media, rich in information but less interactive, while virtual tours are 'cooler', requiring more participation and interpretation. We conclude that integrating virtual tours with textbooks may enhance students' understanding of religion as situated in both time and space, offering a complementary learning strategy for RE.

08 J – ANGELINI, Francesca F. (2025), Multiculturalism, religious freedom, and school, *Freedom, Security & Justice*, n. 3/2025, pp. 180-195. <https://iris.uniroma1.it/handle/11573/1756623> - This article analyses the path of the opening of the Italian State school system to multiculturalism and religious freedom, culminating

in the 2012 National Guidelines on the curriculum for nursery and primary school education. By contrast, the new 2025 National Guidelines on the curriculum for nursery and primary school education mark a clear U-turn, reintroducing an identity-based, Eurocentric and Christian approach. The paper highlights the risks of this choice in terms of a reduction of freedom of teaching, as well as the autonomy of schools to set educational, cultural and religious policy. The constitutional principle that “schooling is open to all” implies the inclusion of students’ religious and cultural diversity. The article examines how Italian schools have addressed pluralism, with particular attention to the issue of the display of crucifixes and freedom of worship. Case law, including at the European level, has provided mixed answers, culminating, however, with the Italian Court of Cassation’s affirmation of school autonomy. Recent ministerial positions challenge those achievements along with the idea of a secular, democratic and truly inclusive school.

09 J – ANTIA, David Bassey, The Ramadan school closure conundrum: a legal and policy analysis of religious freedom and the right to education in Nigeria (March 10, 2025), available at SSRN: <https://ssrn.com/abstract=5750805> or <http://dx.doi.org/10.2139/ssrn.5750805> - This paper analyses the legal and policy dimensions of religious freedom in education, focusing on the recent Ramadan-related school closures in Northern Nigeria. It examines the constitutional and international human rights implications of such policies, especially their compatibility with Nigeria's secular framework under Section 10 of the 1999 Constitution. Using a proportionality approach, the paper assesses how religious accommodations can be balanced in a pluralistic democracy without infringing on the rights of others. Relying on Nigerian case law and comparative jurisprudence, including European Court of Human Rights decisions, it argues that state-mandated school closures for religious observance constitute an impermissible endorsement of religion. These policies violate the rights to education, religious freedom, and non-discrimination, thereby breaching both constitutional and international obligations. The paper concludes by stressing the importance of maintaining state neutrality in religious affairs to safeguard individual rights and promote national cohesion in a diverse and democratic society.

10 C - APOLEWICZ, Jolantha, Kuzborska-Pacha, E. (2025), Education rights of children belonging to national minorities in the Baltic States. In: Limantė, A., Vaičiūnienė, R. (eds), *Children's Rights in Central and Eastern Europe. European Union and its Neighbours in a Globalized World*, vol 29. Springer, Cham. Pp. 387-406 - https://doi.org/10.1007/978-3-032-07092-0_19 - This chapter provides an analysis of the education rights of children belonging to national minorities in the Baltic States, exploring the historical context, current policies, and future challenges in this area. It explores the legislative frameworks and institutional practices that govern minority education rights, highlighting the existing international norms and judicial practice (especially under the Council of Europe, OSCE frameworks and recent ECHR judgments). By examining case studies from Lithuania, Latvia and Estonia, the chapter analyses how national legislative changes reflect a broader trend in the Baltic States towards strengthening education in state language while balancing the cultural and linguistic rights of minorities. It also critically evaluates the effectiveness of existing educational programs, integration strategies and identifies common challenges such as lack of consultative mechanism with minority communities while reforming educational systems, inadequate funding, limited access to quality education, and the prevalence of socio-economic disparities. In the end, recommendations for policy reforms to enhance the educational rights and outcomes of national minorities in the region are suggested. Through its approach, this chapter contributes to the broader discourse on minority rights, emphasising the importance of context-specific strategies and international collaboration to ensure the fulfilment of education rights for all.

11 J - ARITONANG Oktober Tua, Silalahi WP, Saragih O and Situmeang DM (2026), Experiences of Indonesian Christian religious education teachers in implementing the independent curriculum in Senior High Schools. A phenomenological approach, F1000 Research 2026, 15:113 <https://doi.org/10.12688/f1000research.169661.1> - This study employs a qualitative phenomenological approach to examine how Christian RE teachers engage with the independent curriculum. Given that the research questions focused on the subjective experiences of Christian RE teachers, data were collected through semi-structured and in-depth interviews with four selected participants, chosen based on the study’s objectives and a purposive sampling approach in North Tapanuli Regency, Indonesia. The study revealed that teachers need help adapting to the limitations of old learning methods and the special training and mentoring required to implement the new technology system of the independent curriculum. However, there are initiatives from teachers to collaborate, add materials, and learn from the teacher community to improve their competence. Therefore, this study ultimately offers a new perspective on understanding a phenomenon, namely, the experiences of Christian RE teachers in implementing the independent curriculum.

12 J – ASENSIO SÁNCHEZ, Miguel Angel, **Deberes educativos de los progenitores y libertad de enseñanza**, *Laicidad y libertades, escritos jurídicos*, vol. 25, n. 25 - <https://dialnet.unirioja.es/revista/3307/A/2025> - Los deberes educativos que el Código Civil impone a los padres titulares de la patria potestad (art. 154.1 CC) no solo se identifican con el deber de escolarizar a los hijos de la legislación educativa, sino que implican además atribuirles el protagonismo en su educación. Este protagonismo de los padres lo reconoce también la Constitución en el artículo 27.3 CE cuando consagra el derecho que tienen a educar a los hijos con arreglo a sus propias convicciones. En principio, el derecho fundamental de los padres se contrapondría al derecho a la educación (art. 27.1 CE) que es un derecho del hijo. Esta aparente contradicción desaparece si se entiende el derecho paterno a elegir el modelo educativo de los hijos como una función, a semejanza de la patria potestad a cuya titularidad está vinculado. En el Código la educación aparece como un proceso continuo entre la educación en la familia y la educación en la escuela. La educación familiar, protegida por el derecho a la intimidad familiar (art. 18.1 CE), vendría a ser un elemento esencial en la formación de la identidad de la familia que influiría en la educación institucional, de modo que los padres tienen derecho a que los hijos no reciban en la escuela una educación contraria a la que reciben en casa.

13 J - BAKER, Ava & Saheed Martin (2025), **Faith, pluralism, and pedagogy: rethinking religious education for a new era**, [https://www.researchgate.net/publication/391279173 Faith Pluralism and Pedagogy Rethinking Religious Education for a New Era](https://www.researchgate.net/publication/391279173_Faith_Pluralism_and_Pedagogy_Rethinking_Religious_Education_for_a_New_Era) - In an era of rapid globalization and increasing religious pluralism, the role of RE in schools is more critical than ever. As societies become increasingly diverse, educators must navigate the complex terrain of teaching religion in a way that respects both the variety of religious beliefs and the secular principles of public education. This paper explores how RE can evolve to reflect the realities of a pluralistic world, offering a pedagogical framework that emphasizes dialogue, critical engagement, and mutual respect. It critiques traditional approaches to RE, which often focus on a singular religious perspective, and proposes new methodologies that honour both religious diversity and the right of students to critically explore their beliefs. The paper examines how faith, pluralism, and pedagogy intersect in the classroom and explores practical strategies for fostering a more inclusive, reflective, and respectful approach to teaching religion. By examining the ethical and philosophical foundations of RE in the context of religious pluralism, this article offers a vision for rethinking how RE can contribute to the cultivation of tolerance, understanding, and global citizenship in the 21st century.

14 R – BARTH, Anat, Cahaner L. and Ruchwarger S. (2026), **The relationship between perceptions of non-formal education and perceptions of 21st-century skills in a religious-collectivist community**, *Frontiers Education* 11:1694349. doi:10.3389/feduc.2026.1694349 - This study examines the relationship between ultra-Orthodox teachers' perceptions of non-formal education and their perceptions of 21st-century skills. These skills comprise a set of competencies essential for successful integration into today's workforce and civic life. Teachers' perceptions of these skills and their importance are critical for their successful implementation in the classroom. Several factors contribute to teachers' positive perceptions of 21st-century skills, one of which is a positive view of non-formal education, which is a flexible, investigative, and creative educational method. This research explores this relationship by focusing on teachers from the ultra-Orthodox collectivist culture, a community that tends to show conflicting attitudes toward 21st-century skills and non-formal education. A group of 238 ultra-Orthodox teachers completed a questionnaire regarding perceptions of non-formal education, 21st-century skills and demographic data. The findings indicate that positive perceptions of non-formal education are associated with all dimensions of 21st-century skills, with the strongest related to communication skills, which is aligned with cultural norms, while creativity showed the weakest association, which also reflects a broad cultural rejection of this skill. The study reinforces the positive connection between educational approaches and perceptions of 21st-century skills, including within a religious collectivist community.

15 J – BAUER, Daniel, **Perspektiven einer Religionspädagogik der Lebenswelt. Skizzen zu einem transdisziplinären Ansatz im Kontext von Ethik und Bildungstheorie, Theologie und der Theorie Sozialer Arbeit**, *Theo-Web* Nr. 2/2025, ISSN 1863-0502 Open Access - <https://openjournals.fachportal-paedagogik.de/theo-web/article/view/61/148> - Im Folgenden soll ein möglicher Ansatz zur kritischen Analyse sowie zum partizipativen und bildungstheoretischen Umgang mit ethischen und religionsbezogenen Strukturen unserer Lebenswelt aufgezeigt werden, der ein weiterführendes Potential für lebensweltorientierte Soziale Arbeit und die kritische Alltagstheorie bietet. Dazu werden Erkenntnisse der phänomenologischen Herangehensweise in der Ethik hinsichtlich der Bedeutung von Wahrnehmung, Emotionen und Narrationen für unsere moralischen Praxen an den Lebensweltbegriff nach Habermas angeschlossen und anhand von

Habermas' Rezeption der Philosophie der symbolischen Formen (von Ernst Cassirer) bildungstheoretisch erweitert – und zwar mit besonderem Blick auf die Desiderate einer Sprachfähigkeit in Sachen Religion sowie einer Religionssensibilität.

16 J – BEATTIE, Juliet (2025), **Intercultural understanding and the religious life of a school: insights from Catholic secondary education**, *International Studies in Catholic Education*, 1–15. <https://doi.org/10.1080/19422539.2025.2542182> - This article discusses how Intercultural Understanding (IU) is enacted within Religious Education (RE) in a Catholic secondary school in Queensland, Australia. Findings reveal that IU is embedded in RE through evangelisation and faith formation; prayer and worship events; religious identity and culture; and social justice activities. However, challenges persist around consistency, depth of engagement and cultural responsiveness. The study highlights the role of RE in fostering intercultural dialogue, empathy and critical reflection, and calls for intentional, inclusive practices that align theological imperatives with national educational goals. The article contributes to international conversations about Catholic education's role in preparing students for life in a culturally diverse society.

17 T – BENOIT, Céline et al. (2025), **Introducing Religion and Worldviews in secondary schools**. *Guidance for Trainers*, First published 2025, pp. 13 – Birmingham & Nottingham Universities. <https://www.nottingham.ac.uk/icemic/documents/guidance-for-trainers-secondary-schools.pdf> - The aims of this training package are:

- For teachers to have a better understanding of the R&W approach
- For teachers to see where their curriculum already touches on and follows a R&W approach
- To understand the benefits of adopting a R&W approach and how this can strengthen the teaching of religion and nonreligion in schools
- For teachers to feel better equipped when dealing with challenges and/or resistance when implementing this change in the classroom.

This training package has been designed to be delivered in school – by teachers and for teachers. As such, it includes several suggested activities and videos, which have been created to help whoever is delivering the training support colleagues as they make sense of the R&W approach, and how this can inform their practice moving forward. Trainers are welcome to adapt some of the suggested activities, to better meet the needs of their audiences.

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

19 R – BIRMINGHAM, Carrie, **The experience of being a Christian public school teacher**, *International Christian Community of Teacher Educators Journal*, 20(1). DOI: <https://doi.org/10.55221/1932-7846.1347> - This research asks, “What is the experience of being a Christian teacher in a public school?” Analysis of semi structured interviews with 16 Christian public school teachers revealed that, while this experience is highly variable and contextualized, teachers experienced four common concerns, making visible how teachers’ religious identity shapes their purpose for teaching, their interactions with supports and oppositions, their values for themselves and for their students, and their perspectives on Christian witness and teaching in their public school settings.

20 J - BLACKMER, Geneva, Zafar, A.B., **A comparative theological approach to mitigating cultural racism in religious education: reforming confessional RE through anti-racist and decolonial pedagogy**, *Journal of Religious Education* (2026). <https://doi.org/10.1007/s40839-026-00290-x> - This study proposes an interdisciplinary approach to RE that integrates multicultural and antiracist pedagogies to better address religious identity, cultural expression, and educational justice. It argues that antiracist education, particularly in Western contexts such as Germany, Britain, and the United States, often reduces race to a binary framework (e.g., Black/white), thereby neglecting *cultural racism*—a form of discrimination rooted in perceived cultural or religious difference rather than phenotype, as theorized by Tariq Modood. Similarly, multicultural education tends to essentialize cultures, unintentionally reinforcing stereotypes and contributing to *microaggressions*, such as the expectation that minority pupils serve as “spokespersons” for their entire community. RE also struggles with the abstraction of religion from its social and racial contexts, leading to a

form of religious literacy that ignores historical legacies of colonialism, *Christonormativity* (the default centering of Christian norms), and systemic inequalities. This paper introduces three guiding strategies to redress these issues: (1) Cultivating *epistemic humility*, a disposition that invites learners to recognize the limits of their knowledge and remain open to alternative religious perspectives; (2) drawing on Bauman's concepts of *dominant* (institutional) and *demotic* (lived) discourses to uncover cultural assumptions in RE; and (3) using collective memory—especially around colonial and racial trauma—as a tool for interreligious learning. The aim is to reshape RE into a more inclusive, historically conscious, and epistemically open educational framework that resists harm and fosters more profound understanding.

21 R - BOEREN, Ellen, McMahon, M., & Coll, R. (2025), **Religion, research and the REF-UoA23 education: a thematic investigation**, *British Journal of Religious Education*, 47(4), 566–583. <https://doi.org/10.1080/01416200.2024.2446359> - The Research Excellence Framework is the United Kingdom's means of judging the quality of research produced in its universities and provides an indication of the 'state of the art' across subject disciplines. This paper reports on an examination of the submissions made to the Unit of Assessment for Education (UoA23), extracting outputs through relevant keywords. RE is a compulsory curriculum subject in all UK jurisdictions, but there have been ongoing concerns about the quality and range of its provision in schools. Furthermore, religion plays an important focus in educational contexts outside of RE classes given the increased diversity of the population. Through a thematic analysis of relevant submissions to REF 2021 UoA23, this paper reports on the key themes covered by the outputs submitted, to better understand the type of research relating to religion and education that is currently being undertaken in UK universities. The paper raises questions about the future agenda for research on RE and religion in education contexts, and the need to align with any national strategies to address concerns about its future.

22 J - BOWIE, Robert A., **Charting the hermeneutical turn, its impact on religious education curricula and developing principles for pedagogy**, *Journal of Religious Education* 73, 431–446 (2025). <https://doi.org/10.1007/s40839-025-00270-7> - This article develops a Catholic tradition educational understanding to RE classrooms through the application of hermeneutical approaches to sacred texts. This is part of a historic intellectual clarification in how the Church expresses the relationship between reason and faith, identifying disciplinary methods of meaning that contribute to faith and understanding. These methods constitute an integration of disciplinary knowledge practices and personal-spiritual dimensions from the field of Biblical hermeneutics, into RE pedagogy and didactics. A hermeneutical turn in education is responding to critiques that traditional RE approaches to text engagement were detached from the natal (inherent and disciplinary) ways of knowing embedded in the subject and tradition. Sacred text traditions have long emphasized personal engagement, and 20th-century developments in Catholic Biblical interpretation, for example, reshaped academic methods of scripture study. This article originally argues that such shifts have now influenced early 21st-century school curriculum developments, particularly in Catholic education in England and Wales. The turn now includes changes in the guidance on handling Biblical texts in RE. Reporting this trajectory of change, the article next sets out principles from scholarly and personal hermeneutics to inform a more authentic, natal and subject-aligned approach to sacred text education in schools to further a spiritual understanding in education.

23 J - BREKKE, Øystein (2025), **On the meta-hermeneutics of integrative RWE: a principled argument**, *British Journal of Religious Education*, 1–18. <https://doi.org/10.1080/01416200.2025.2568134> - The article gives a holistic interpretation of the legitimacy, rationale and knowledge base of religion and worldview education (RWE) in countries with an integrative, non-confessional school subject. An important frame of reference is the long tradition in Norway for learning about both religious *and* secular worldview traditions in school. Another reference point is the recent discussion about a new and rebooted RE for English schools in the wake of the Commission on RE-report of 2018 and suggestions for moving towards a big ideas-approach. A coherent line of argument is presented for a meta-hermeneutics of integrative RWE in 18 steps. In discussing the central underpinnings of the argument, I wish to further reflection on how an integrative educational rationale sits with two kinds of external stakeholders in the school subject. The stakeholders I consider come in the form of belief communities and in the form of academic communities. A viewpoint held is that such stakeholders should play both an important and a limited role. Another claim is that objective, critical and pluralistic practice in the classroom necessitates a polyangular approach.

24 J - BUNTHAWEE, Jarun (2025), **Integrating religious principles into education for enhancing quality of life in contemporary society**, *Asian Journal of Humanities and Social Innovation*, 2(1), 27–45.

<https://so14.tci-thaijo.org/index.php/AJHSI/article/view/1848> - This article explores the integration of religious and moral principles into contemporary educational systems to enhance students' psychological well-being, moral development, and social cohesion. Through theoretical analysis, global case studies, and pedagogical models, the study highlights how shared ethical values across religions can be incorporated into curricula in inclusive and non-coercive ways. It addresses challenges such as pluralism, secularism, and the risk of indoctrination, and proposes policy reforms including teacher training, stakeholder engagement, and legal safeguards. The findings suggest that values-based education contributes meaningfully to holistic development and democratic citizenship.

25 J - BURGESS, Brad; Baker, Grace Michele; Conner, Jamaica; Giles, Jonathan; Joseph, Rachel; and Layell, Kevin (2025), **Faith learning integration in Christian higher education and faculty job satisfaction: a hermeneutical phenomenological study**, *Journal for the Scholarship of Teaching & Learning*, Vol. 1: nr 1, Article 3. - <https://doi.org/10.70623/KDES8594> - available at: <https://digitalcommons.liberty.edu/jsotl/vol1/iss1/3> - Faith learning integration (FLI) in Christian institutions of higher education contributes to job satisfaction (JS) for faculty. This study explores FLI and JS among interdisciplinary faculty in a Christian university in the Southeast US. Researchers used a hermeneutical phenomenological approach to collect data from six faculty from varying disciplines, using interviews, focus group discussions, and journaling. Manual coding was utilized to uncover three primary themes: (a) clear expectations for FLI; (b) challenges to implement FLI; and (c) faculty JS from FLI. Two subthemes emerged from the primary theme of clear expectations for FLI: standards set by the organization and classroom strategies and techniques. The third theme, faculty JS from FLI, uncovered two subthemes: support to equip faculty members and for authentic practice among educators. Herzberg's two-factor theory provided a lens to guide the study. Faculty members in Christian institutions of higher learning recognize that FLI is a rewarding experience that leads to JS. Future studies should focus on identifying the best practices to integrate faith in learning, resulting in a holistic student outcome.

26 J – BURNS, R. J., **Alumni perceptions of their Christian schooling experiences: a phenomenological study**, *Journal of Religious Education* (2026). <https://doi.org/10.1007/s40839-026-00287-6> - This article investigates alumni Australian protestant Christian school experiences and uses a *hermeneutical phenomenological* approach. These firsthand accounts uncovered highly protective schooling with strong Christian underpinnings that connected learners to their peers, staff and the Biblical worldview. Findings also highlighted tensions alumni encountered when their worldview was challenged. As some have previously criticised Christian schooling for indoctrinating the Biblical worldview, this research is important for educators, parents and students to understand the unique aspects of Christian schooling. The concluding recommendations highlight that the alumni experienced a sense of protection whilst at school as well as strong religious and social connections and their hesitancy to engage in worldviews beyond the Christian sphere. These findings may well be regarded as being an important factor in school choice. When choosing a Christian school, some parents or guardians may need to ask questions about the religious and spiritual program, and how the program addresses contemporary society, and whether the school's approach aligns with their own beliefs and values.

27 J – CANO RUIZ, Isabel, **La enseñanza de la religión en la escuela pública** [España], *Observatorio IELAT*, 30 de enero de 2026, <https://observatorio.ielat.com/index.php/2026/01/30/la-ensenanza-de-la-religion-en-la-escuela-publica/> - La Constitución española de 1978 no establece de modo explícito la obligatoriedad ni la prohibición de la enseñanza religiosa en el sistema público, pero articula su oferta en virtud del derecho de los progenitores a escoger la formación moral y religiosa de sus hijos (artículo 27.3) y de la libertad religiosa (artículo 16). La Ley Orgánica de Libertad Religiosa de 1980 refuerza este marco al reconocer el derecho a recibir y transmitir instrucción religiosa y obligar a los poderes públicos a garantizarlo en los centros docentes. El Tribunal Constitucional ha validado la inclusión voluntaria de la asignatura de Religión - sin discriminación alguna - como medio eficaz para materializar dichos derechos.

28 B – CARROLL, Thomas, **Mindfulness and ethos. Compatibility, challenges and opportunities in the Irish Catholic primary school**, Peter Lang 2025, Monographs 328 pp. - <https://www.peterlang.com/document/1326736> - This book provides a comprehensive study of the intersection of mindfulness and ethos in Irish Catholic primary schools. Charting the Buddhist origins of mindfulness to the contemporary evolutions, reinterpretations and iterations of the practice the study asks if, and when, mindfulness is (and isn't) compatible with the educational vision underpinning Catholic primary schools in an increasingly secularised,

detraditionalised Irish society. The book contextualises the explosive popularity of mindfulness across many sectors of society, including Irish educational policy and curricular reform, particularly around wellbeing. The book presents a rich analysis of Church teaching and theological research and literature on Catholic education both nationally and internationally, enabling an authentic dialogue with mindfulness practice in Catholic schools to see if common ground can be identified. This is a compelling account of a new chapter in Catholic education's encounter with contemporary culture.

29 J - CELADOR ANGÓN, Óscar, Civil effectiveness of ecclesiastical decisions: the case of religion teachers, *Estudios Eclesiásticos. Revista de investigación e información teológica y canónica* 100, no. 395 (December 15, 2025): 885–924. <https://revistas.comillas.edu/estudioseclesiasticos/article/view/22887>. - The purpose of this paper is to study the civil legal effectiveness of the decisions of the ecclesiastical authorities in the context of the hiring of religion teachers by the educational administrations, as well as to analyse to what extent the state courts can exercise control over such decisions. To this end, it examines how the «missio canonica» has been regulated in cooperation agreements with religious organizations, as well as the role played by ecclesiastical decisions in the employment relationship of teachers of religion, and the scope and content of the right to internal autonomy of religious organizations in this context. The article also analyses the main decisions of the Constitutional Court, the European Court of Human Rights and the Inter-American Court of Human Rights in this area.

30 B – CHAKAWARIKA, Bertha, An investigation into the competing claims relating to the religious upbringing of children within a modern liberal society, PhD Thesis, University of Exeter, 2025 - https://ore.exeter.ac.uk/articles/thesis/an_investigation: <https://hdl.handle.net/10779/exe.30166003> - This thesis explores the complex and often conflicting theories surrounding children's religious upbringing in contemporary liberal democracies, where religious diversity present significant challenges. The study investigates the ethical, legal, and social dimensions of these conflicts, focusing on the delicate balance between the rights, values, and interests of parents, children, and society. By drawing on multidisciplinary perspectives from law, sociology, philosophy, and religious studies, the research critically examines the tensions between parental autonomy, children's rights, and societal interests in the context of religious upbringing. The study delves into the theoretical underpinnings of religious socialisation, the role of religion in liberal societies, and the concept of religiosity, while also analysing the relationship between religious upbringing and children's rights. Through a review of relevant literature, legal frameworks, and case studies, the research identifies the complexities and limitations inherent in current approaches to resolving religious upbringing conflicts. It evaluates alternative dispute resolution mechanisms, as potential pathways for constructive dialogue and collaboration among stakeholders. The thesis proposes a novel approach called the Inclusive Rights Framework (IRF) which emphasizes inclusivity, cultural sensitivity, and the prioritization of the child's best interests. By applying the IRF model, combined with Alternative Dispute Resolution (ADR) to case studies on circumcision, social care, and education, the research demonstrates its effectiveness in balancing children's rights, parental freedoms, and societal interests considering the different levels of religiosity. The IRF model aims at fostering dialogue among stakeholders and providing recommendations for policymakers and scholars.

31 J – CICOTTO, Gianfranco, Spiritual intelligence: a new form of intelligence for a sustainable and humane future, *Encyclopedia* 2025, 5(3), 107; <https://doi.org/10.3390/encyclopedia5030107> - Spiritual intelligence (SI) is defined as a unique form of hermeneutic–relational intelligence that enables individuals to integrate cognitive, emotional, and symbolic dimensions to guide their thoughts and actions with reflection, aiming for existential coherence rooted in a transcendent system of meaning. It functions as a metacognitive framework that unites affective, cognitive, and symbolic levels in dialog with a sense of meaning that is considered sacred or transcendent, where “sacred,” in this context, refers inclusively to any symbolic reference or value that a person or culture perceives as inviolable, fundamental, or orienting. It can derive from religious traditions but also from ethical, philosophical, or civil visions. It functions as a horizon of meaning from which to draw coherence and guidance and which orients the understanding of oneself, the world, and action. SI appears as the ability to interpret one's experiences through the lens of values and principles, maintaining a sense of continuity in meaning even during times of ambiguity, conflict, or discontinuity. It therefore functions as a metacognitive ability that brings together various mental functions into a cohesive view of reality, rooted in a dynamic dialog between the self and a value system seen as sacred. (This article belongs to the Collection *Encyclopedia of Social Sciences*).

32 R - CIFUENTES CID, Hilda J., & Arteaga Viveros, E. A. (2025), **Perceptions of the teaching practices process in the initial training of religion teachers in the Araucanía Region (Chile)**, *Revista de Estudios y Experiencias en Educación*, 24(56), 156-174. <https://doi.org/10.21703/rexe.v24i56.3256> - El presente trabajo tuvo como objetivo principal analizar las experiencias de prácticas pedagógicas de los profesores y profesores en formación pertenecientes a la carrera de Pedagogía en Religión de la Universidad Católica de Temuco, institución inserta en la región de La Araucanía. Para ello se adaptó un enfoque metodológico cualitativo en el que se aplicaron entrevistas semi estructuradas a los siguientes actores claves involucrados en el proceso de práctica de la carrera: alumnos, académicos, coordinadores y profesores colaboradores de los centros de los establecimientos educativos. El análisis de la información se realizó desde la Teoría fundamentada (Grounded theory). Entre los resultados obtenidos, se destaca la obtención de 5 categorías empíricas-analíticas emergentes de importancia: 1) experiencia de articulación entre la carrera y el centro educativo, 2) competencias y desafíos en la formación de los estudiantes en práctica y 3) fortalezas del modelo de prácticas y 4) percepción sobre sus debilidades y mejoras. En las conclusiones de la investigación se enfatiza la importancia de vincular la formación disciplinar y la práctica pedagógica para el diseño y aplicación de una clase contextualizada, que posibilite los aprendizajes, el diálogo interreligioso y la diversidad intercultural.

33 B - CLEMENT, Neville David (2025), **A praxis approach to learning: epistemological implications for religious education in a Christian context**. Open Research Newcastle, Au. Thesis posted on 2025-05-11. <https://hdl.handle.net/1959.13/1491005> - Groome's (1976; 1977; 1980; 1991; 1998) innovative application of praxis to Christian RE in his 'shared Christian praxis' has significant epistemological implications relating to the way that knowledge is both rendered and applied. Reflection on the epistemological implications of a praxis approach to learning and teaching occupies three main areas of interest. The first area focuses on the nature of praxis with its attendant implications for knowing and learning as it has developed in Western thought from Aristotle to the more recent formulations of Dewey, Piaget, Freire and Habermas. A comprehensive analysis of the epistemology of praxis necessitates an historical examination of the integral role of imagination in knowing and of poetics in facilitating praxis, as proposed by Ricoeur and Kearney. Attention is given to the role of reflection in knowing and to the role of formative influences in the justification of knowledge. The second area attends to an analysis of the relation between knowing and action in the Christian tradition beginning with the thought of Ancient Israel, extending into the New Testament documents, to the concept of conscience in Aquinas and Luther, and the 'practical intent' of divine Revelation. Attention is given to the ministry and pedagogy of Jesus of Nazareth, and the significance of narrative for knowing for the Early Church and the theology of divine Revelation. The third area of interest is an analysis of Groome's application of praxis focussing on its epistemological and theological underpinnings, the interrelation of narrative and action, and the integrity of the critical apparatus. Reflection on these three areas culminates in the delineation of the epistemological implications of a praxis approach to learning in a Christian context in terms of the nature of praxis, knowing and praxis, the learning-teaching environment, and the social and historical situatedness of praxis. Specific consideration is given to the nature and role of reflection, and the epistemological, theological and practical implications of narrative, in order that a creative response is made to the contemporary challenges of RE in the Christian context.

34 J - COLLET-SABÉ, Jordi, **Schools as educational common places in an era of superdiversity: policy debates and proposals for citizen education**, *Societies* 2025, 15(9), 240; <https://doi.org/10.3390/soc15090240> - During recent decades, the commons approach has emerged as a tool with which to critically analyse current reality and propose alternatives. Using this approach, the paper asks how the common good can be promoted in education, especially in times and places of superdiversity. After a short conceptual presentation of the commons approach, it discusses the current approaches to the management of diversity (multicultural, intercultural, liberal, social cohesion) that, produced from the same episteme based on substantive identities and schools as 'invited' spaces, provide unexpected barriers to the development of schools as inclusive and participative commonplaces. With this conceptual foundation of the problem in place, the paper then examines the convivial approach as an alternative way to rethink schools as educational commons and to offer opportunities for collaboration and co-operation, generating a web of sustained connections between different actors. Finally, the paper outlines what schools as educational commons might look like in a superdiverse context and how this can be promoted as a new education policy. It focuses on specific policies that might promote conviviality and education as a common good in which schools become 'invented' spaces, participatory and self-governed common places, and producers of alternative citizenship, relations, and identities.

35 J – DA SILVA SOUSA, Raphaela, Alvares, P.D., de Oliveira, A.R. *et al.*, **Religious freedom in physical education classes in Brazil: relationships between bodily practices, fundamental rights and evangelical students**, *International Journal of Latin American Religions* (2026). <https://doi.org/10.1007/s41603-026-00327-x> - This article is a narrative review that aims to discuss, in depth, the conflicts between the subjects of dance and capoeira and the religion of evangelical students in Physical Education classes, with special emphasis on the constitutional right to religious freedom in the school context. It was observed, through different reports and analyses found in the literature, that evangelical students often resist participating in dance and capoeira classes for reasons directly linked to their beliefs and religious convictions. Dance, for these students, raises concerns related to body exposure, gestures, and interpretations that they perceive as incompatible with their faith. Capoeira, in turn, generates discomfort due to its historical origins, symbolic rituals, and connection with African-rooted religions. We infer that it is necessary for teachers to understand the rights of students and to adopt pedagogical strategies in which teaching emphasizes cultural and historical knowledge of the practices, rather than religious or ritual aspects.

36 J - DAVIS, Benji & Alexander Hanan, **Liberal Jewish identity and the pedagogy of Israel education**, *Journal of Religious Education* 73, 207–230 (2025). <https://doi.org/10.1007/s40839-025-00261-8> - Recent studies have emerged arguing that reification of Jewish identity has obscured creative efforts regarding what Jewish education should be. We agree with this critique when conceiving of identity psychologically or sociologically, but not ethically. Based on our phenomenological inquiry into the pedagogical content knowledge of twenty exemplary Israel educators from the United States, Israel, Australia, and Canada, we outline a pedagogy of Israel education for deepening liberal Jewish identity when conceptualized from an ethical perspective. We argue that Israel education represents a countercultural form of Jewish education as it aids learners in embracing distinct visions of the Jewish good beyond the liberal-religious paradigm and that Israel education be prioritized within Jewish education to empower students to develop “thick” ethical Jewish identities from Jewish sources.

37 J – DEB, Anurag and Graham, Lewis and Murray, C. R. G., **Religious education and indoctrination in Northern Ireland and beyond after JR87** (January 15, 2026), *Northern Ireland Legal Quarterly*, 2026, Available at SSRN: <https://ssrn.com/abstract=6299659> - The case of JR87 concerned the provision of RE within Northern Ireland's school system and, in particular, whether both the substance of that provision under the RE and Collective Worship syllabus and the manner in which it was implemented were compatible with the European Convention on Human Rights (ECHR). The rights relied upon in the challenge were the right to education under Art. 2 of Protocol No 1 ECHR, read together with the right to freedom of thought, conscience and religion under Art. 9 ECHR. At first instance, the Northern Ireland High Court granted a declaration that the relevant arrangements were in breach of the ECHR. Thereafter the Northern Ireland Court of Appeal overturned that decision and declared that there had been no breach. The UK Supreme Court, however, allowed an appeal against this decision and restored the High Court's declaration. This case note outlines the principal elements of the Supreme Court's reasoning and considers their implications not only in the instant case, but also more broadly, extending beyond the specific context of education in Northern Ireland.

38 J – DERROITTE, Henri, **Servir le monde de l'éducation : les nouveaux rapports entre école et Église** (éditorial), nro thématique de *Lumen Vitae*, vol. 81, mars 2026, nr 1, 6-9 – www.uclouvain.be/revuelumenvitae - « [...] Qu'en est-il des cours de religion, d'enseignements sur les faits religieux aussi, en 2026, dans les systèmes scolaires européens (Allemagne, Belgique, France, Italie, Pologne, Québec) ? Faut-il aborder les questions religieuses et spirituelles avec tous les élèves ? De toutes les écoles ? Y a-t-il une place pour un enseignement religieux confessionnel ? Que représente ce mot 'confessionnel' de nos jours ? Quels sont les buts précis de tels enseignements ? Serviront-ils un but informatif, un but intégratif, un but éducatif ? Quelles sont les recherches actuelles qui questionnent les cours de religions ? Selon les pays, les cours de religion sont ici mis en question, là ils sont mieux reconnus, ailleurs ils sont occupés à redéfinir leurs objectifs. Comme ces cours sont le plus souvent les premiers lieux de contact de nombreux jeunes avec une parole publique professionnelle à propos de religions, au sein d'une religion parfois, à partir aussi d'une religion donnée, leur importance est immense : pour éviter les simplismes, les rumeurs non fondées, les approximations, les manipulations, les harcèlements peut-être ».

39 J – DIAZ, Xavier & Javier F. A. Vega Ramírez (2026), **Thresholds of self-organisation in Catholic religious education: a complex analysis of curricula in Latin America**, *Religions* 17(2) - DOI:[10.3390/rel17020178](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 - DÍAZ-TEJO, Javier, & Vega-Ramírez, J. F. A. (2025), **Towards an integral vision of religious education**, *British Journal of Religious Education*, 1–13. <https://doi.org/10.1080/01416200.2025.2555987> - In this article we carried out a review of RE based on Ken Wilber's AQAL model, for which purpose a review of the current understanding of RE is made, widely equated with school RE, verified both in magisterial, doctrinal and ministerial documents. This is followed by a review and clarification of the origin of Ken Wilber's integral model (AQAL model) and then an analysis of the way in which it is applied to all knowledge as its principles state. From this explanation, the analysis of RE is undertaken to broaden the foundations that underpin its understanding, expanding it far beyond school education and encompassing the full breadth of personal, social and institutional religious experiences. It is concluded, through this research, that RE is a field unjustly reduced to its school dimension and that it can be developed from an integral epistemology to extra-school, extra-ecclesial and, without absolutist intention, universal dimensions.

41 J - DRIESKENS, Jean-Marc, **Le cours de religion en Belgique francophone**, *Lumen Vitae*, vol. 81, 2026, 1, 10-20 – www.uclouvain.be/revuelumenvitae - L'auteur se propose d'aborder succinctement la place et la fonction du cours de religion catholique dans l'enseignement obligatoire en Belgique francophone. Il évoque d'abord la structure et les réseaux de cet enseignement car les finalités évoquées ci-dessus sont étroitement liées à ceux-ci. Ensuite, il présente ce cours en évoquant les questions et les défis qu'il suscite aujourd'hui tant dans l'enseignement officiel que dans le libre catholique.

42 J - ELDRED, Emily, Turner, E., Fabbri, C. et al., **Embedding violence prevention in existing religious and education systems: initial learning from formative research in the Safe Schools Study in Zimbabwe**, *BMC Public Health* 25, 2387 (2025). <https://doi.org/10.1186/s12889-025-23186-1> - Findings reveal several challenges facing schools including low motivation of teachers due to high workload and inadequate school-based referral systems for child protection. Views on the acceptability of corporal punishment are polarised with some parents and teachers supporting its use despite the recent ban, presenting an opportunity for the intervention to support teachers move towards alternative discipline. Findings suggest that aligning intervention activities within existing structures within schools and using familiar teaching methods is an effective way to support intervention uptake while addressing concerns about teachers' workload and intervention acceptability. The intervention was refined considering the qualitative findings and Theory of Change workshop reflections, which included: additional behaviour change engagement with teachers, an amendment of the school-based referral system, amendment of manual content for children, and streamlining of materials with existing workload. Interventions designed by 'insiders' at institutions such as the Catholic Church, have huge potential for implementation at a large scale due to systems and context expertise, pre-established relationships, and alignment with stakeholder priorities. However, such interventions should be mindful of power hierarchies and provide adequate support to equip actors with violence prevention expertise. Future research on violence prevention interventions designed by religious institutions and their implications for future scale-up and sustainability is recommended.

43 J - ELTON-CHALCRAFT, Sally, Cooling, T., Hand, M., & Hannam, P. (2025), **Knowledge and religious education: a metalogue**, *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2025.2548522> - This article explores differing scholarly views on the relationship between knowledge and RE within a British context. Using a metalogue methodology – a structured, reflective dialogue – the perspectives of three scholars are presented facilitated by a fourth scholar. The method preserves individual voices while fostering interactive debate. The discussion includes – disagreements on the nature and definition of knowledge

and concerns over limited pedagogical vocabulary. There was a shared dislike of rote learning and the 'transmission' model of education, advocating instead for intellectual engagement, virtue ethics, and existential inquiry. The metalogue revealed differing views on whether RE uniquely holds responsibility for teaching ethical and existential themes, or if this should be interdisciplinary. Concerns about teacher education, lack of conceptual clarity, and the erosion of academic RE spaces in the UK were raised, thereby impacting ideological and pedagogical development. Despite disagreements, the scholars valued the metalogue as a respectful and productive format for dialogue and agreed it could be used as model for classroom debate. Further implications include more focussed discussion and agreement on policy direction for RE goals, pedagogical innovation focused on scholarly curiosity and better teacher education that supports deeper educational purpose beyond knowledge delivery.

44 J - ESPINOSA ZÁRATE, Zaida (2026), Spirituality for interculturality: under what conditions? *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2026.2632818> - This text explores the mutual relationship between interculturality and spirituality, as well as intercultural and spiritual education, emphasising their interdependence. Specifically, it examines the need for spirituality – broadly understood – for fostering interculturality and outlines the conditions that spirituality and RE must meet to fully harness their intercultural potential. Six key conditions are analysed: (1) the need to focus on lived religion rather than institutional aspects; (2) move beyond an interpretation of coexistence based on the concepts of needs and power characteristic of 'modern' spirituality; (3) understand spirituality beyond dialectical dialogue and logical/epistemological truth; (4) overcome defensive spiritualities tied to political identity; (5) reject a dualistic view of spirituality; and (6) recognise the culturally distinct other not only as an end 'in themselves' but also as an end 'for the person', as exemplified in what has been called a 'heterotelic' spirituality. Based on these conditions, the text calls for a transformation of RE to leverage the intercultural potential of spirituality and promote intercultural encounters grounded not only in discourse ethics and dialectical dialogue but also in the recognition of the ontological truth embodied by every human being. This truth is grasped through the person's spiritual dimension, which serves an integrative, rather than analytical, function.

45 J - EZEUGWU, Gilbert (2025), Indigenising Catholic schooling in Africa: the formative frame *International Studies in Catholic Education*, 17(2), 289–308. <https://doi.org/10.1080/19422539.2025.2588560> - This paper explores the multiple factors that influenced the origins of Catholic schooling in Africa, which diminish its affordances and challenge human and social development on the continent. The provenance of Catholic education in Africa notwithstanding, this paper focuses on bringing African Catholic schooling into dialogue with the pristine African educational thought system. Secondly, it seeks to indigenise formative education in Catholic schooling, highlighting how it contributes to decolonising and indigenising scholarship rather than derailing it. As such, this paper answers the question: What is the relevance of indigenising Catholic schooling in Africa? Is decolonising and indigenising education sufficient for human and social development in Africa? What formative framework fosters the indigenisation of Catholic schools in Africa, which is programmatic for Catholic schooling elsewhere and for education in general? Tackling these questions grounds the framing of formative education on African existential peculiarities and provides an accoutrement of Catholic schooling.

46 J – FEDERICI, Angelica, Rome's religious diversity: cultural memory, Mnemosyne, and urban heritage, *Religions* 2025, 16(5), 610; <https://doi.org/10.3390/rel16050610> - Rome, historically regarded as a monumental center of Catholic Christendom, now stands as a multi-layered environment shaped by diverse religious communities whose overlapping architectures, rites, and narratives expand the city's cultural memory. This article employs Warburg's Mnemosyne methodology to investigate how symbolic motifs, architectural forms, and intangible practices—from Eastern Orthodox iconography to the Great Mosque of Rome's transnational design—migrate, adapt, and reconfigure within Rome's urban fabric. Drawing on interdisciplinary approaches from cultural memory studies, religious studies, and urban geography, it reveals how minority communities—Jewish, Muslim, Orthodox Christian, Protestant, Methodist, and Scientology—act as "memory agents", negotiating visibility and introducing new heritage layers that challenge monolithic perceptions of Rome's identity. The analysis underscores that intangible heritage, such as chanting, prayer, and interfaith festivals, is equally central to understanding how collective memory is produced and transmitted. Tensions arise when key stakeholders do not validate these emerging cultural forms or question their "authenticity", reflecting the contested nature of heritage-making. Ultimately, Rome's religious plurality, shaped by migration and historical transformations, emerges as a dynamic memory's cape. By recognizing the

vital role of minority faiths in heritage-making, this study contributes to broader debates on cultural pluralism, super-diversity, and the evolving definitions of religious and cultural heritage in contemporary global cities.

47 R - FIRDAUS, Mohammad, Hilmy, M., Zainiyati, H. S., Hamdani, A. S., & Kusaeri. (2026), Religious education textbook assessment in Indonesia: a multi-faith approach to religious moderation, *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2026.2627926> - Confronting the global surge of religious extremism threatening pluralistic societies, innovative educational approaches are urgently needed. This mixed-methods study (2021 to 2023) investigates Indonesia's groundbreaking Religious Textbook Assessment Programme (PBPA), where 260 assessors from six faith traditions collaboratively evaluated 519 religious education textbooks to foster moderation and counter radicalisation. Statistical analysis revealed significant improvements, with problematic content decreasing from 42.86% (2022) to 11.1% (2023) and strong inter-rater reliability ($\kappa = 0.84$) across faith boundaries. Our findings contribute a novel Multi-faith Textbook Assessment Theory (MTAT), demonstrating how collaborative evaluation generates 'evaluative ecumenism' a shared understanding that respects theological distinctiveness while identifying harmful content. The assessment framework balances legal compliance, theological accuracy, educational appropriateness, and social harmony, offering RE systems worldwide a transformative model for addressing extremism while maintaining authentic faith expression. This research presents crucial implications for religious educators navigating the complex intersection of religious identity, interfaith dialogue, and countering extremism in increasingly diverse educational contexts.

48 J – FOUNTOULAKIS, Georgios; Christos Simos, Religious development in adolescence through the lens of the developmental psychology of religion. Educational implications, *Global Journal of Engineering and Technology Advances*, 2026, 26(03), 036-051. https://www.researchgate.net/publication/401658424_Religious_development_in_adolescence_through_the_lens_of_the_developmental_psychology_of_religion_Educational_implications - Adolescence is widely recognized as a formative period in human development, marked by intensified identity exploration, expanding cognitive abstraction, and increasingly autonomous moral reasoning. Within this dynamic context, religious belief and spiritual orientation often undergo significant reassessment. Rather than remaining passively inherited, religious meanings are frequently questioned, reformulated, or consciously appropriated. This article offers a bibliographical analysis of religious development during adolescence through the lens of the developmental psychology of religion. Drawing on identity theory, cognitive-developmental research, moral psychology, and contemporary discussions of pluralism and digital mediation, the study examines how adolescents engage with, reinterpret, and sometimes reconstruct religious commitments. The article further explores the educational implications of these developmental processes, arguing that RE in secondary schooling must consider adolescents' cognitive and existential capacities if it is to remain intellectually credible and pedagogically meaningful. By synthesizing interdisciplinary scholarship, this study contributes to a developmentally grounded understanding of adolescent religiosity in contemporary societies.

49 J – FRANCESCHI, Fabio, Religious claims in child-rearing under the case law of the European Court on Human Rights, *Diritto e Religioni* 2(2025), 1-21. <https://iris.uniroma1.it/handle/11573/1754151> - Many of today's most heated debates on religious freedom concern family-related issues. Among them, child-rearing is one of the areas where conflicts and disputes between religious beliefs, secular values and legal regulation are most prevalent in European countries. In order to resolve these disputes, Council of Europe law (in particular, Article 2 of Protocol No. 1 to the ECHR) must be applied in a manner consistent with international law, and in particular with Article 14 (2) of the CRC, which requires States Parties to respect the rights and duties of parents to guide their children in the exercise of their right to freedom of thought, conscience and religion, in a manner consistent with the child's evolving capacities (and based on the best interests of the child, as guaranteed by Article 18 (1) of the Convention). This essay examines the ECtHR's case-law on this subject, which is constantly seeking a difficult balance between the protection of the religious freedom of both parents and children, the best interests of the child, and the state's protective function. The analysis inevitably leads to reflection on the proper scope of the margin of appreciation, often used by the Court to resolve in a "Pilates way" the most controversial cases at the intersection of law, religion and family.

50 J - GACIC, Nina, & Johnsen, E. T. (2026), Enacting Jewish superdiversity at the boundary: classroom interaction in times of terror and war, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2644911> - This article explores superdiversity as enacted classroom interaction between upper-secondary pupils and young people who identify as Jews. The empirical material under study is part of

an educational programme called ‘Jewish pathfinders’ launched by the Norwegian government in 2015. The purpose of the pathfinders’ work is to speak in school classrooms about everyday Jewish life as young people living in Norway, but the terror attacks of 7 October 2023 and the subsequent war in Gaza have impacted on their classroom interactions. Building on Akkerman and Bakker’s article ‘Boundary Crossing and Boundary Objects’, we ask the following questions: How is Jewish superdiversity enacted in interactions between Jewish pathfinders and upper-secondary pupils in Norway? Furthermore, how is the boundary between upper-secondary pupils and Jewish pathfinders a particularly relevant site for learning about Jewish superdiversity? Our study reveals that learning at the boundary can be challenging and sometimes even impossible to achieve. Our theoretical contribution to the field is therefore three novel concepts: *boundary acceptance*, *boundary closure*, and *barrier objects*.

51 J – GALANG, Joseph R. F., Mobilla, P. J. V., & Panuringan, C. M. (2026), **From Filipino values to virtues: proposing a reflexive practice framework for religious teacher education in the Philippines**, *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2026.2619037> - Religious education in the Philippines is embedded within the country’s cultural and religious traditions, necessitating a reflexive approach to teacher education. Given its dynamic landscape, pre- and in-service religious educators must engage in a systematic self-examination and critical inquiry to enhance pedagogical practice and personal and professional development. By analysing relevant literature, this paper explores the intersection of reflexive practice and religious teacher education, highlighting the integration and alignment of Filipino virtues to foster a culturally grounded reflexive framework. The paper exposes Susan Groundwater-Smith’s reflexive inquiry, emphasising relational, collaborative, and ethical reflection. Then, it proposes a shift from a value system to a virtue ethic, exposing Filipino virtues such as *pagpapakatao* (becoming human), *pananampalataya* (faith), *pakikipagkapwá* (fellowship), *pakikipagtulugan* (collaboration), *hiya* (shame), and *pananagutan* (accountability), and aligning them with Groundwater-Smith’s reflexive inquiry practice. Finally, the paper proposes a Filipino Reflexive Practice Framework based on *pagninilay* (reflective awareness), *pag-uugnayan* (relational reflexivity), *pagtutulungan* (collaborative reflexivity), and *pagtuwid* and *pagkilos* (ethical reflexivity), providing a culturally contextualised and theologically grounded model for religious teacher education in the Philippines. Ultimately, this study offers an ethically and culturally contextualised approach to reflexivity that strengthens pre- and in-service religious educators’ personal and professional formation and pedagogical practice.

52 R – GALATOLO, Cecilia (2025), **Young people and faith in Italy: between nostalgia for God and the push towards secularisation**, *Church, Communication and Culture*, 10(3), 329–348. <https://doi.org/10.1080/23753234.2025.2584653> - In this article, we focus on the data obtained by an international survey on faith and religious experience amongst young people aged between 18–29 years in Italy. This survey was conducted by the *Footprints Project* and involved researchers from eight countries: Italy, Spain, the United Kingdom, Brazil, Mexico, Argentina, Kenya, and the Philippines. We will specifically examine the representative sample of young Italians on: the prevalent image of God amongst the youth; which religion is followed most; what values are embraced; the degree of conviction with which people identify themselves as believers or non-believers; whether they pray and, if so, how; if they are Catholic; how they perceive the Catholic Church; their thoughts about the Bible, the Magisterium, tradition of the Church, and the sacraments; and their approach to Catholic doctrine. We will also explore the views of young people on moral issues such as the role of conscience, relationships (such as the effects of pornography and contraception), and social issues (war, the death penalty, political corruption, and pollution).

53 P – GARNETT, Nicole Stelle & María Paz Madrid, **Education Law Project**, University of Notre Dame, The Law School, Paper 2025, 16 pp. - https://educationalpluralism.nd.edu/wp-content/uploads/2025/10/ND-Law-Faculty-Paper-MEXICO-ENGLISH-6_4.pdf - This report is part of a research project that seeks to understand educational pluralism in Latin America by studying the government funding available for—and legal rules governing the operations of—privately operated elementary and secondary schools. Funding and autonomy are the twin legal levers of educational pluralism. is because the extent of institutional pluralism in the education context is driven by two factors: First, which types of schools does the law require the government to fund (and at what level)? And second, to what extent does the law preserve the autonomy of schools (both funded and unfunded) to operate free from government control? In the United States, where private schools are relatively unregulated, debates about private and faith-based education have tended to focus on questions about government funding: How much, if any, should the government fund privately operated schools? In contrast, public funding of private schools has long been a feature of Latin American education

policy. Perhaps as a result, education policy debates in Latin America tend to focus on the flip side of the pluralism coin: at is, on the degree of government control of private schools. After briefly describing the elementary and secondary education landscape in one Latin American country, each report then details the legal rules—statutes, regulations, and judicial decisions—that govern the funding and regulation of private and faith-based schools in that context. Read together, these reports shine light on understudied aspects of comparative education policy and highlight potential trade-offs between the funding and autonomy of non-governmental schools.

54 J – GBULE, Ndidi Justice & Christopher Opara (2026), **Revisiting William James: religious experience as response to fanaticism in Nigeria**, *Journal of Religion & Education* Vol 7, No 1 (2026). - Religious fanaticism persists as a major challenge in Nigeria, expressed through sectarian violence, doctrinal intolerance, and extremist mobilization. This paper revisits William James’s early 20th-century concept of religious experience, as articulated in *The Varieties of Religious Experience*, to critically examine its potential and limits for addressing contemporary Nigerian religious tensions. James’s pragmatic philosophy privileges individualized, experiential faith over rigid dogma, yet his framework emerged from a Western, Protestant context over a century ago. To adapt his insights, this study situates James within Nigeria’s pluralistic and postcolonial realities, drawing on contemporary pragmatism, Social Identity Theory, African philosophy of religion, and peacebuilding scholarship. Methodologically, it employs qualitative analysis of Nigerian religious conflicts, extremist texts, and interfaith dialogue initiatives to evaluate the relevance of subjective religious experience in mitigating fanaticism. Findings suggest that, when reinterpreted and integrated with modern conflict-resolution strategies, James’s approach can inform educational, policy, and interfaith practices that privilege empathy, critical reflection, and mutual understanding. The study concludes by recognizing the limitations of applying James’s theory in isolation but proposes a hybrid philosophical framework for fostering tolerance and peaceful coexistence in Nigeria’s multi-religious society.

55 J - GEDDES, Jennifer L., **Reconsidering antisemitisms**, *Zeitschrift für Religion Gesellschaft und Politik* (2026). <https://doi.org/10.1007/s41682-026-00242-0> - This essay aims to do two things: first, to identify different forms of antisemitism and suggest that “antisemitisms” is a more apt term, and second, to describe some distinctive aspects of antisemitism in our moment. In pursuing these aims, it draws on works by Hannah Arendt and Theodor Adorno that grapple, in the aftermath of the Holocaust, with different antisemitisms. Arendt is particularly interested in the forms of antisemitism that preceded and then crystalized into Nazi ideology. Adorno devotes more attention to the different kinds and structures of antisemitisms that remained often just under the surface of public life in Germany after the end of World War Two. Using the insights of these two twentieth-century thinkers, this essay considers how we might grapple with the antisemitisms of our contemporary moment and argues that understanding their multiple forms and venues, the ways antisemitisms change over time and in response to different historical circumstances, and their different contexts, media forms, and social-political locations, will better help us to be more effective in working against them in ways that truly focus on maintaining the safety, dignity, and rights of Jews, whoever and wherever they might be.

56 B – GOODMAN, Angela (2025), **Understanding critical religious education (CRE) in practice: a comparison of teaching and learning in CRE and non CRE contexts**, Doctoral thesis (Ph.D), UCL (University College London). <https://discovery.ucl.ac.uk/id/eprint/10219363/> - Critical Religious Education (CRE) is a subject specific pedagogy developed by Andrew Wright over the past three decades. Underpinned by Critical Realism (CR), the approach centralises the truth about ultimate reality and seeks to enable students to make reasonable judgments about it. There has been much discourse about the theory of CRE, particularly amongst academics in RE in the UK, but there has been little empirical research into its outworking in practice or its impact on student learning. This thesis is thus the first attempt to explore and analyse how CRE looks on the ground, via a comparative study in four secondary schools. The researcher undertook fieldwork in two settings where the teacher purported to be enacting CRE and two in which this was not the case. In all four contexts the research process included observations of all lessons within a scheme of work, interviews with the teacher before and after its enactment, pre and post-tests of the students’ understanding and a focus group interview with students about their learning. This allowed the researcher to explore the intended, enacted and lived objects of learning in each context, as termed in the Variation Theory of Learning (VTL) which has been aligned with CRE in recent years. The wealth of data generated has shed light on patterns of difference between learning in CRE and non CRE contexts, arguably rooted in differences between realist and constructivist philosophy and pedagogy. It has also highlighted discrepancies between the theory of CRE and how it is being

enacted in certain contexts. This study thus provides new insights for academic debates surrounding RE pedagogy as well as insights for improving practice in Critical Religious Education in the future.

57 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 RE 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.

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

59 B - HANNAH, William Martin, **An analysis of the development of religious education within the secondary school curriculum and educational thinking, and its reception in the educational world**, PhD Thesis, University of Strathclyde 2025 - The aim of this study is to examine the developing relationship of RE within Scottish secondary schooling. This relationship will be defined as 'making the justification and rationale of the subject confirm to educational criteria', and to analyse the effect of this concept, and this introduction, on the subject and on its teaching in schools. The term 'educationalisation' is used in the study, to refer to the use of educational criteria in relation to RE, and not, for example, theological criteria. This task is undertaken by gathering information in different fashions, from a variety of sources. First, interviews with some of those involved in RE were used. Second, RE teachers themselves were involved, by means of the records of the Association of Teachers of RE in Scotland. Third, schools were involved, through Local Education Authorities, in their response to written requests for information about provision in religious education. Fourth, the literature of religious education was involved by means of official reports on the subject, produced by several committees, and by HMI, and the work of academics involved in the fields of RE, general curriculum, and of policy making. Data from all these sources has been brought together, to produce the outcome of the thesis. The methodological strategy adopted for the study is, in the main qualitative, and is discussed in Chapter 1. This approach was chosen because of the wide scope, involving four distinct sources of data, which it offers; and because the range of data available also was broad, covering interview procedures, survey returns, historic records of the period, and last, the literature of the subject during the period under investigation.

60 R - HARTVIGSEN, Kisten Marie (2026), **Teachers as facilitators of exploration in lower secondary religious education: classroom perspectives from Norway**, *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2026.2616347> - In August 2020, a new national curriculum for lower

secondary RE was implemented in Norway, and the curriculum highlights exploration. This empirical study investigated how RE teachers facilitated this exploratory approach when teaching 12–13-year-olds. Data collection occurred during the 2021/2022 school year and involved gathering 37 teacher logs and 22 video-recorded lessons from 4 schools and 9 classrooms, with 8 RE teachers. Teacher logs and quantitative analysis using an observation protocol were utilised to select lessons that emphasised exploration. The lessons were grouped thematically into three cases - 2 representing regular RE themes (the Old Testament and Judaism) and 1 featuring an interdisciplinary topic (the history of Norway) – and then analysed qualitatively using thematic and hermeneutic approaches. The study elucidates how RE teachers integrated exploratory activities, direct instruction and scaffolding. The teachers extensively used planned support through direct instruction and demonstration to prepare students for exploration; specifically, the teachers introduced methods, models or templates and modelled how students could employ them. During exploratory activities, scaffolding was offered contingent on the students' needs. In all three cases, teachers employed a variety of scaffolding functions. Case 3 illustrated how scaffolding was gradually faded and responsibility progressively transferred to the students.

61 J - 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 and Physical Education and 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.

62 J – HENDRICKX, Jeroen, **Enraciné et ouvert : l'enseignement religieux en Flandre** (Belgique), *Lumen Vitae*, vol. 81, 2026, 1, 21-35 – www.uclouvain.be/revuelumenvitae - Cet article examine l'avenir de l'éducation religieuse (ER) en Flandre. Après avoir présenté le contexte historique et juridique, il retrace le passage d'un modèle traditionnel mono-corrélationnel à une approche herméneutico-communicative, motivée par la sécularisation et la pluralisation. Ce modèle positionne l'enseignant comme un spécialiste, un modérateur et un témoin. L'article analyse ensuite le dialogue entre les différentes traditions religieuses et visions du monde dans les écoles catholiques et publiques, avant d'examiner l'accord gouvernemental flamand de 2024 proposant de remplacer tous les cours d'ER confessionnels par une seule matière intitulée « dialogue interconvictionnel ». Après avoir évalué les questions institutionnelles, pédagogiques et pratiques de cette proposition, l'article aborde deux principales alternatives. En fin des comptes, la légitimité de l'ER réside dans ses contributions fondamentales : favoriser la culture religieuse, soutenir le dialogue entre les différentes religions et visions du monde, et nourrir la formation de l'identité dans une société post-séculière. Le défi majeur reste de préserver la qualité de l'ER face aux pressions politiques et à la pénurie d'enseignants.

63 R - HOBSON, Charlotte (2026), **Religion, agency, and choice in English state schools**, *British Journal of Sociology of Education*, 1–19. <https://doi.org/10.1080/01425692.2026.2616654> - Religion in contemporary British society is often described as highly individualised, with research showing that views and affiliations are expected to be formed privately rather than guided by traditional authorities. Scholars describe individual agency as 'sacred' or 'sovereign' in matters of belief. Yet state-funded schools in England are legally required to engage with religion – particularly Christianity – in ways that may limit pupils' freedom to form their own religious or nonreligious views. This study analyses websites of nationally representative samples of English state schools ($n = 583, 570, 575$) to explore how institutions present collective worship, RE, values education, and faith-related admissions criteria. It considers the extent to which these practices support or constrain individual religious agency, offering insight into how the purported 'sacred' status of religious choice is reflected – or complicated – within English education.

64 R – HUDA, A. A. S., Aghnia, A., Nurhuda, A., Ahmad, W. I., Hamdi, H., Anugrah, D. S., & Faresi, G. M. F. (2026), **Research trends and critical issues in Islamic ecotheology learning. A bibliometric study (2020–2025)**, *Hierophany: Journal of Islamic Religious Education*, 1(1), 21–43. <https://journal.liacore.org/hierophany/article/view/215> - This research is motivated by the increasing global environmental crisis and the urgency of Islamic education in building ecological awareness based on theological values. Islamic Ecotheology Learning is seen as a strategic approach that integrates the values of monotheism, caliphate, trust, and sustainability in educational practices. The purpose of this research is to investigate trends, publication sources, research actors, emerging issues, and opportunities for developing Islamic Ecotheology Learning studies in the 2020–2025 period. The research was conducted in January 2026 with a quantitative approach through bibliometric analysis methods. Primary data in the form of 808 scientific publications obtained from Google Scholar using the Publish or Perish application, then selected into 83 relevant publications. Data analysis was carried out descriptively qualitatively with the support of Vosviewer for mapping keywords and theme networks. Results show five main findings: (1) publication trends increased significantly in 2023–2025; (2) sources are dominated by journal articles and seminar proceedings; (3) the focus shifts from normative-theoretical to applicative and contextual; (4) dominant issues include ecotheological values, Islamic Religious Education, the caliphate, sustainability, environmental crisis, and eco-Islamic boarding schools; and (5) opportunities emerge for developing community-based ecotheological learning models. Limitations lie in the lack of international sources indexed by Scopus and cross-country networks. This research recommends expanding international databases and developing integrative, contextual models.

65 J - HWANG, Heesung (2026), **Grace and community in the age of AI: a Wesleyan-theological dialogue on digital technology and religious education**, *Religious Education*, 1–14. <https://doi.org/10.1080/00344087.2026.2627117> - This article examines the integration of artificial intelligence (AI) in RE through a Wesleyan theological framework. Engaging the doctrines of prevenient grace, social holiness, and connectionalism, it evaluates the potential of AI to enhance learner-centered pedagogy while safeguarding the relational, embodied, and communal nature of spiritual formation. Rather than treating AI as a neutral tool, the study considers its ethical and theological implications, proposing design principles rooted in grace, accountability, and human dignity. The article offers a theological framework for discerning AI's role in RE, emphasizing formation over efficiency and community over technological convenience.

66 J – JOHN, Johnathan & William Taylor, **The importance of religious education in building global citizenship and tolerance**, *ResearchGate* Dec. 2025 - https://www.researchgate.net/publication/391279434_The_Importance_of_Religious_Education_in_Building_Global_Citizenship_and_Tolerance - In an increasingly interconnected world, where cultural and religious diversity is becoming more prominent, RE plays a critical role in fostering global citizenship and promoting tolerance. This article explores the significance of religious education in cultivating understanding, respect, and cooperation across different belief systems. By examining the role of RE in addressing the challenges posed by religious diversity, the paper underscores how RE can contribute to the development of empathetic individuals who can participate in global, multicultural societies. It argues that through informed engagement with various religious traditions, students can develop the skills needed to navigate interreligious tensions, foster peace, and contribute to social cohesion. The article also examines the role of teachers, curricula, and pedagogical strategies in shaping students' religious literacy and their ability to engage with others respectfully and thoughtfully. Drawing on educational theory and global case studies, the paper concludes that RE is an essential tool in shaping the attitudes and behaviours of future generations, ultimately contributing to the promotion of tolerance, peace, and understanding in an increasingly globalized world.

67 C - JONSSON, Linda (2025), **The multicultural almanac as a pedagogical tool in religious education**. In: Windsor, S., Franck, O. (eds), *Intersections of Religion, Education, and a Sustainable World*, Springer, Cham, pp. 73–86 - https://doi.org/10.1007/978-3-031-81809-7_6 - The Swedish syllabus for primary school, from preschool class to year 3 (F–3), states that ‘Teaching in religion should aim at helping the pupils to develop knowledge of religions and other outlooks on life in their own society and in other parts of the world’ (Skolverket, *Läroplan för grundskolan, förskoleklassen och fritidshemmet, Lgr22* [Curriculum for the compulsory school, preschool class and the leisure-time centre], 2022, p. 188). The headings in the syllabus – living together, living in the neighbourhood, living in the world and exploring reality – indicate that the learning should start with the close and familiar, but it is also about what we experience as foreign and unknown. In many Swedish classrooms in the lower grades, the calendar/almanac is a natural starting point for the school day. Using the almanac the teacher draws the pupils’ attention to the day of the week and date. The following

chapter, taking an intercultural pedagogical and lifeworld-oriented approach, will reason about whether a multicultural almanac as a pedagogical tool can contribute to the pupils seeing themselves as a part of a larger whole. The chapter concludes with some pedagogical implications for an enriching RE based on the multicultural almanac as a pedagogical tool. The almanac serves as a contribution to creating a sustainable classroom community in diversity and for education for sustainable development.

68 J – KÄRNEBRO, Katarina & Mette Buchardt, “Life” and democratisation in the Swedish welfare state school. **Experimental research projects on children’s “Life questions” in RE, late 1960s to early 1990s**, *Nordic Journal of Educational History*, Vol. 12, no. 1 (2025), pp. 65–90 - <https://journals.ub.umu.se/index.php/njedh/article/view/1066/582> - “Life questions” (*livsfrågor*) was inserted in RE in the Swedish curriculum for comprehensive school in 1969. This was in line with the democratisation aspirations of one school for all, in which both modernisation and secularisation were important aspects. In relation to this, the National Board of Education commissioned a large experimental research project on teaching methodology in RE that was later followed by a series of projects focusing on children’s life questions. This article explores the history of three of these projects and their knowledge production and discusses how the recontextualisation of RE and the pedagogic interest in life questions related to school reforms during 1960–1990s. Life questions as a student-centred pedagogical model had its peak in the 1980s but lost its central role in the new prescriptive model of knowledge that was launched in the curriculum of 1994. Life questions aspired to the ambitions of democratisation through individualisation and can be seen as a continuation of earlier school reforms aiming at the individualisation of religious practice.

69 J – KARSHIYEV, Sh.A., **The impact of the balance between religious education and moral knowledge on personal development** [Uzbekistan], *Science and Innovation. International Scientific Journal*, volume 4 issue 11 nov. 2025 - <https://scientists.uz/fileView?id=9836> - This article examines the influence of religious views—which today exert a direct impact on human psychology—on social life and moral consciousness. It highlights how the erosion of religious, spiritual, and moral values under the waves of globalization can lead to various tragic consequences. The study also presents reflections on the necessity of cultivating religious awareness and enlightenment that enable individuals to form scientifically grounded conclusions about religion, its doctrines, directions, and schools, and to maintain the balance between religiosity and secularism. Undeniably, the role of the education system is essential in nurturing a morally mature and well-rounded individual, as education directly influences the development of society, determines future socio-cultural directions, and shapes a generation that is intellectually and morally advanced.

70 R – KAUSAR, Maria, et al. (2025), **Synergistic interplay between religious education and peacebuilding: navigating societal harmony through faith-driven learning**, *Research Journal for Social Affairs*, 3(2), 375-384. <https://doi.org/10.71317/RJSA.003.02.0160> - This study examines the madrasah system in Pakistan and discusses how its impact on youth regarding social harmony, tolerance, and peace-related perspectives. The study explores perceptions by evaluating teachers and students, assesses curricula of madrasahs in fostering peace-oriented attitudes, and examines religious scholars’ (*ulamas*) perspectives in shaping ideologies regarding coexistence and conflict resolution. By Presenting the global scrutiny adjacent to madrasahs, the study aims to provide empirical understandings to discuss their roles and analyse, whether they have participated in strengthening or opposing extremism. Using a convergent parallel mix method design, the study combines qualitative semi-structured interviews and quantitative self-developed surveys to triangulate findings. Proportionate stratified sampling was used to collect data from 186 males and 396 females. Results indicate that moral growth, justice, reconciliation, and peace-related attitudes are prioritized by many madrasahs following Islamic ideologies, but yes some are condemned for their ideological rigidity. However, challenges related to sectarian divisions, traditional rote-learning techniques, and curricular disparities hinder the conduction of peace education in these institutions.

71 J - KAYMAKCAN, Recep (2025), **An evaluation of the possibility of religious education in early childhood in Türkiye**, *Religious Education Journal*, 1(1), 1-11. <https://religionseducationjournal.com/index.php/pub/article/view/2> - Religious education in early childhood has not been a topic of public debate in Türkiye until recent years. Moreover, the issue of providing religious and moral education at an early age has been one of the challenging topics to deliberate in the country. There has been a strong lobby opposing early childhood RE on the grounds that it would not be in the best interest of the child. Objections to providing RE to children at an early age have sometimes been based on ideological stances, and at other times justified from the perspective of child development and educational science. Until 2011, children were legally restricted from

receiving RE in courses affiliated with the Presidency of Religious Affairs until they had completed primary school. In addition, RE in formal schooling begins in the 4th grade of primary school, and this threshold remains in effect today. This article analyses three main arguments put forward against early childhood religious education in Türkiye: 1. Freedom of religion and RE in schools, 2. Developmental psychology and RE in early childhood, 3. The lack of scholarly research on early childhood RE. Comprehensive evaluations of these three main arguments—considering both scientific perspectives and international examples—lead to the conclusion that religious and moral education in early childhood is indeed possible in Türkiye. The article also offers recommendations on how this could be implemented in practice.

72 R - KESTER, Kevin (2025), **Peace education as a form of global citizenship education in universities in divided settings: challenges and prospects**, *Discourse: Studies in the Cultural Politics of Education*, 1–16. <https://doi.org/10.1080/01596306.2025.2574974> - Peace education has been practiced as a form of global citizenship education for several decades. Since the establishment of the SDGs in 2015, this overlap between the two fields has been further amplified amid enduring and escalating conflicts that now emerge as key components of the contemporary global order. Through ethnographic data collected in four divided and conflict-affected settings – China/Taiwan, Cyprus, Korea, and Somalia/Somaliland – this study examines how contextualized course syllabi and pedagogical practices of university educators in contexts fraught with division and conflict function to produce ideas about peace and global citizenship. It asks: Can peace as a form of global citizenship be taught in universities in settings where the legacies of war, division, and colonialism remain deeply rooted? Drawing on fieldwork, document analysis, and interviews with 40 faculty members, the study shows how university educators in these contexts support peacebuilding and efforts toward global citizenship through their work. Data is analysed through the conceptual lens of post-critical (peace and global citizenship) education. Findings indicate that educators in conflict-affected contexts are divided on issues of peace, reconciliation, and citizenship. The paper concludes by discussing the implications of these findings for curriculum, pedagogy, and policy.

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

74 J - KÖNIG, George, **Religions-, Ethik- und Demokratieunterricht in Österreich aktuelle Situation und Reformansätze**, *Schule verantworten 2025_3* - <https://doi.org/10.53349/schuleverantworten.2025.i3.a588> - Der Beitrag analysiert die Situation von Religions-, Ethik- und Demokratieunterricht in Österreichs 1.–8. Schulstufe. Deutlich wird ein Reformbedarf: Rund 58.000 Schüler*innen der Sekundarstufe 1 und 44.000 in der Volksschule erhalten weder religiöse noch ethische Bildung. Aus Sicht der Schulleitungen kritisiert werden späte Abmeldungen, hoher Aufsichtsaufwand und Ressourcenbindung durch Kleingruppenunterricht. Vorgeschlagen wird, Demokratieunterricht als verbindliche Übung für alle einzuführen, ergänzt durch Ethikunterricht als Ersatz- oder Wahlpflichtfach zum Religionsunterricht. So lassen sich Wertebildung, demokratische Kultur und soziale Verantwortung für alle Kinder sichern. Regionale Unterschiede sollen durch schulautonome Lösungen berücksichtigt werden, um sowohl in städtischen als auch in ländlichen Schulen praxisnahe und nachhaltige Umsetzungen zu ermöglichen.

75 R - KORKUT, Sevda, Çetin, B., **The relationship between spiritual intelligence and compliance with professional values in nursing students in Türkiye**, *Journal of Religion & Health* 64, 1770–1782 (2025). <https://doi.org/10.1007/s10943-025-02291-w> - This study was conducted to reveal the relationship between

nursing students' spiritual intelligence levels and their compliance with professional values. This research was designed as a cross-sectional and correlational study. The study included 311 nursing students from a university in Türkiye. Descriptive characteristics form, spiritual intelligence scale and nurses professional values scale—revised were used to collect the research data. There was a moderate positive correlation between students' nursing professional values and spiritual intelligence scores. Spiritual intelligence explained 10% of the total variance in compliance with professional values.

76 R – KOSARKOVA, Alice, & Opatrny, D. (2026), **Religiosity, spirituality and emotions towards God: domain-specific links to bioethical, social and environmental attitudes among Czech adolescents**, *Cogent Arts & Humanities*, 13(1). <https://doi.org/10.1080/23311983.2026.2627160> - Adolescents' religiosity, spirituality, belief styles and God-focused emotions may shape moral attitudes towards various issues in today's value-plural world. We examined how various aspects of adolescents' religiosity and spirituality (R/S) relate to moral attitudes across bioethical, social and environmental items in a secular setting. A sample of Czech adolescents ($n = 1595$, mean age = 16.78) participated in an online survey. We measured attitudes towards ethical issues, faith identification, religious affiliation, religious attendance, spirituality, cognitive belief styles and emotions towards God (EtG). Stronger institutional religiosity, particularly attendance, was associated with higher disapproval of bioethical issues. Spirituality showed mixed, domain-specific associations, aligning with more prosocial orientations on selected social and ecological issues. Cognitive belief orientations showed contrasting results; affirming orientations were associated with higher disapproval of selected bioethical and social items, whereas critical/relativising orientations were associated with lower disapproval. Positive EtG was associated with stricter positions on bioethical items, while negative EtG showed little or no association. Ambivalent attitudes were higher on sexuality-related items among the more religious but lower on some social justice and environmental items with higher spirituality and positive EtG. Our findings highlight domain-specific R/S links, advancing understanding of factors that may shape adolescents' moral attitudes.

77 J – KUJANPÄÄ, Saila, **Developments of Islamic education in the Nordic countries: from public schools to Muslim communities**, *Religionspädagogische Beiträge. Journal for Religion in Education* RpB 48 (2025) 1, 1–12; <https://doi.org/10.20377/rpb-196> - The Nordic countries, although each of them has their own history and particular features, share a culture that is strongly influenced by Lutheran Protestantism on the one hand and by a strong secularization process on the other. They all profile as Nordic welfare states, where the state has an active role in providing public services including education. This article looks at how and in what forms Islamic education has been developed in the Nordic contexts. Although there are similarities in the Nordic states in terms of how religion and its role in the society are understood, different forms of Islamic RE have emerged in these countries due to the existing structures and frameworks of RE in each country. Focusing on Sweden, Norway, Denmark and Finland, the article will look at Islamic RE as a subject in public schools and privately run Muslim free schools, in addition to provision of Islamic supplementary education in mosques and religious communities. It will detect some similarities in the Nordic contexts such as homogeneous national imaginaries in which Islam and Muslims are seen as the “others” and the perceived threats of Islamic education to national unity and integration.

78 J – KUNJUMON, Satheesh K.P., **Curriculum design for Christian higher education: towards transforming the whole person in theological education in India**, *IJRIS*, 2025 <https://dx.doi.org/10.47772/IJRIS.2025.903SEDU0026> - <https://rsisinternational.org/journals/ijriss/articles/curriculum-design-for-christian-higher-education-towards-transforming-the-whole-person-in-theological-education-in-india/> -The curriculum serves as a foundational element in achieving the mission and vision of Christian higher education institutions, providing a structured framework for equipping individuals for life and ministry. This paper explores the significance of curriculum design in theological education, with a particular focus on the Master of Divinity program. It examines the distinction between curriculum and syllabus, surveys the historical development of curriculum design, and evaluates different types and criteria for effective curriculum construction. Highlighting the practical purpose of education, as emphasized by scholars like Fant (2018) and Young (2014), the paper underscores the broader role of curriculum in advancing the objectives of theological education. Furthermore, it addresses the complexities and debates surrounding curriculum theory and design, emphasizing its critical role in shaping the effectiveness and impact of Christian higher education.

79 J - LAHODYCH, Mykola (2026), **Interfaith dialogue as a factor in the modernization of the modern educational process of theological institutions: historical and canonical analysis**, *Philosophy and*

Governance, 1(17). <https://doi.org/10.70651/3041-248X/2026.1.08> - The article focuses on interfaith dialogue as an important factor in modern theological education at Ukrainian higher theological institutions, to form theologians and leaders of Christian denominations capable of effective social and value-based service, considering the religious diversity of the world. The article aims to substantiate the importance of the transition from a confessionally engaged, closed system of higher theological education in Ukraine to an open academic ecosystem, integrated into the general educational space and based on the values of dialogue, tolerance, intellectual power, and openness to scientific and theological discourse. It is emphasized that the events of the Revolution of Dignity became an important milestone not only for the life of the entire country, but also for theology in Ukraine, which acquired the status of an academic science. This allowed replacing the language of hostility and alienation with an objective comparative analysis of religious and worldview systems. It is proven that the successful modernization of theological higher education in Ukraine is possible through the implementation of vectors of integrative theology and social relevance. Special attention is focused on the theological educational program for bachelors of the Faculty of Philosophy and Theology of the Ukrainian Catholic University, which is the only one in Ukraine with international accreditation. The conclusions emphasize that interfaith dialogue is an important component of modern higher theological RE in religious institutions of Ukraine for the formation of professional competence in the post-secular world and harmonious development of the personality based on Christian values. The education model, which combines theological disciplines with modern socio-humanitarian sciences, allows preparing future moral leaders capable of active service and solving current problems of society. Modernization through interfaith dialogue is the path to cognitive sovereignty and intellectual viability and competitiveness of institutions of higher RE in Ukraine.

80 J – LAREDJ, Chikh (2026), **Education in Algeria during the colonial era, between colonial intentions and Algerian attitudes**, *Journal of Education and Instruction*, Vol. 16, No.1, 2026 (pp. 796-803) - Colonial education was a very important means of subjugating colonised peoples, complementing military invasion. The French were aware of this fact, and from the outset they emphasised the establishment of colonial educational institutions, which began to spread throughout most of Algeria. The apparent purpose of these institutions was to educate a backward people, while the real goal was to eliminate national identity and achieve colonial domination. In this study, we have discussed the stages defined by colonial education and the French attitude towards Arab-Muslim education. We have also mentioned the most important colonial educational institutions that our country has known since 1830 and the issue of restrictions imposed on the education of Algerians through laws and conferences organised for this purpose.

81 R – LEVIN, Ariel, & Kohn, Eli (2026), **The professional identity of Jewish thought teachers in Israel's state religious education system**, *British Journal of Religious Education*, 48(1), 146–162. <https://doi.org/10.1080/01416200.2025.2485305>Ariel & Eli - This study examines the professional identity of teachers of Jewish thought within Israel's state-religious education system. Despite the pivotal role of Jewish thought in shaping students' religious consciousness, no comprehensive study has yet addressed the professional identity of educators in this field. Utilising semi-structured, in-depth interviews with 15 teachers, the study identifies four central components shaping their professional identity: their perception of their role as shapers of consciousness and belief, the tension between exercising leadership and maintaining flexibility in guiding educational processes, their commitment to continuous professional development, and the pedagogical challenges of rendering traditional content, utilising the language of ancient texts accessible to 21st-century students. The significance of this study lies in its contribution to theoretical knowledge regarding the professional identity of educators in religious philosophy, its elucidation of the challenges involved in teaching Jewish thought in the contemporary era, and its implications for teacher training and professional development programmes. These findings offer valuable insights into the complexity of the role of educators engaged in teaching philosophical-religious content within modern educational contexts.

82 J – LI, Weidan & Yilun Zhang, **Symbol and narrative in religious music: a cross-cultural comparative analysis**, *Cultura. International Journal of Philosophy of Culture and Axiology* 22(3)/2025: 163-182 - <file:///C:/Users/fpaje/Downloads/9.+Symbol+and+Narrative+in+Religious+Music+A+Cross-Cultural+Comparative+Analysis.pdf> - This study explores the symbolic and narrative functions in religious music, revealing its complexity and diversity in different cultural contexts. Through a comparative analysis of major religious music such as Christianity, Islam, Buddhism and Hinduism, the study found that these musical forms have significant similarities in conveying religious beliefs, cultural values and social norms sex and differences. Christian music embodies symbolism through a combination of melody and lyrics, Islamic music guides meditation through the repetition of rhythm and melody, Buddhist music combines ritual chanting and

instruments, and Hindu music Mythology and philosophy are conveyed through complex raga and tala structures. Research shows that symbols and narratives in religious music are not only means of artistic expression but also important carriers for spreading religious culture, promoting the spread of faith and the inheritance of culture. Future research should focus on the new functions and forms of religious music in the context of globalization and digitalization, as well as its role in mental health, social harmony, and cultural heritage protection.

83 J – LICASTRO, Angelo, **Perseverare diabolicum (est)? A proposito della reintroduzione del divieto del velo islamico nelle scuole austriache**, *Stato, Chiese e pluralismo confessionale*, n. 2, febbraio 2026 - DOI: <https://doi.org/10.54103/1971-8543/30785> - Nella legislazione federale austriaca è stato di recente reintrodotta il divieto di indossare il velo islamico nelle scuole. La norma si applica alle studentesse infraquattordicenni. Un analogo divieto, riferito alle studentesse con meno di dieci anni, era stato dichiarato illegittimo dalla Corte costituzionale. Il presente scritto illustra il divieto in vigore e affronta la questione se, a seguito delle modifiche apportate e della parziale ridefinizione degli scopi perseguiti dal legislatore, il tentativo di allineamento ai principi costituzionali possa dirsi riuscito.

84 J - LINDSTRÖM, Niclas (2026), **Bridging the divide: casuistry and the integration of religious and philosophical ethics in RE**, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2614594> - Religious traditions encompass integrated norms and values that shape individual and societal life, often expressed through beliefs and behaviours with moral and ethical implications. In Swedish schools, however, the treatment of these normative dimensions in non-confessional RE has been widely criticised. Studies point to three core issues: a lack of theoretical grounding in moral discussions, a disconnection between ethical content and religious worldviews, and reliance on the reductive World Religions Paradigm. This paper explores these challenges as arising from the intersection of religious education and philosophy, particularly the tension between the lived realities of religious traditions and abstract ethical theories. Inspired by a reflective practitioner methodology, I explore casuistry – an ethical approach grounded in practical cases and narratives – as an alternative pedagogical model. Casuistry respects the internal complexity and interpretive richness of religious traditions while facilitating analytic and structured ethical reasoning. By integrating narrative-based moral deliberation into RE, this approach can address key shortcomings in current curricula and foster deeper ethical engagement without reducing religious ethics to simplified philosophical categories.

85 R - LU, Mengyan, Ai, X., & Ding, R. (2026), **Critical analysis of religious representation in Chinese geography textbooks in the context of version superdiversity**, *British Journal of Religious Education*, 1–23. <https://doi.org/10.1080/01416200.2026.2644904> - This study analyses the representation of religion in ten editions of geography textbooks used in Chinese junior high schools, employing a framework of superdiversity and educational equity. Informed by Bourdieu's theory of cultural capital and Freire's critical pedagogy, the analysis explores how certain forms of religious knowledge are emphasised while others receive limited attention within textbook narratives. The patterns identified include: (1) a focus on the 'Big Three' – Christianity, Islam, and Buddhism – at the expense of a broader belief systems; (2) the depiction of religion in largely abstract terms, with limited connection to lived social and cultural contexts; and (3) minimal engagement with ethical discussions related to equality, diversity, and social responsibility. Taken together, these patterns indicate that textbook representations tend to standardise and simplify religious knowledge, which may constrain students' opportunities to engage with religious diversity in more nuanced ways. By situating these findings within international discussions on curriculum development and religious literacy, this study highlights the role of geography textbooks in shaping students' understandings of cultural difference and coexistence. It argues for curriculum reflection and revision that place greater emphasis on inclusivity, critical awareness, and intercultural dialogue in geography education.

86 J – LUIGGI, Anne-Sophie, **Des relations complexes entre l'école et les religions en France**, *Lumen Vitae* vol. 81, Mars 2026, nr. 1, 36-48 – www.uclouvain.be/revuelumenvitae - Derrière ce singulier de l'école se cache en réalité une multiplicité de situations liée à la variété de l'offre éducative : enseignement public, enseignement privé associé par contrat avec l'Etat, ou encore enseignement privé dit 'hors contrat'. Cet article se propose de dresser un rapide bilan de la prise en compte des religions tout en soulignant la complexité et les enjeux de la place des religions à l'école.

87 R – MAKSUM Ghufron, et al. (2025), **Religious values as foundations of education: Insights from teachers' perspectives**, *Research Journal in Advanced Humanities* 6(3) – Doi:[10.58256/tb06n075](https://doi.org/10.58256/tb06n075) - The

integration of religious values into primary education plays a crucial role in shaping children's character and morality from an early age. As the forefront of the educational process, teachers hold a strategic role in instilling and exemplifying these values within the school environment. This study aimed to explore primary school teachers' perspectives on the urgency of embedding religious values in formal education, identify which values are essential to introduce early, and examine the reflective role of teachers as role models and agents of character formation in schools. Adopting a narrative inquiry approach, data were collected through observations, interviews, and documentation. The participants consisted of six primary school teachers with in-depth knowledge of the characteristics of children in their respective teaching contexts. The findings revealed that: (1) religious values should be instilled from an early age as they are fundamental to character building; (2) the values deemed most essential included morality, faith and monotheism, discipline, honesty and justice, politeness and social etiquette, care and responsibility, compassion and empathy, as well as tolerance and cooperation; and (3) teachers served as role models, facilitators, motivators, and mentors who guided and monitored students' attitudes and behaviours throughout the school day. The implications of this study indicate that integrating religious values into the learning process requires appropriate pedagogical approaches and sustained institutional support. These findings enrich the discourse on religion-based character education at the primary level and pave the way for developing culturally contextualized value-based learning models. Furthermore, the study provides a foundation for future research on the effectiveness of value education interventions across diverse social and cultural contexts.

88 J - MALIK, Adam (2025), Digital learning and gamification in IRE: impacts on engagement among Generation Z, *Journal of Learning Technology and Innovation*, 1(1), 1-15. <https://doi.org/10.64850/jolti.v1i1.130> - Islamic Religious Education in the digital era faces significant challenges in sustaining Generation Z students' engagement and motivation, who are accustomed to interactive technology, while conventional methods dominate and empirical evidence on gamification specific to PAI contexts remains limited. This study employs a library research method using a PRISMA-based Systematic Literature Review (SLR), involving identification of 1,895 articles from *Scopus*, *ResearchGate*, and *Google Scholar* (2020-2025), screening to exclude 1,545 irrelevant or duplicate documents, eligibility assessment of 350 full-texts, and synthesis of 30 high-quality articles meeting inclusion criteria (gamification-IRE themes, empirical, peer-reviewed). Synthesis results show that gamification—through elements like points, Sharia-compliant rewards, progressive challenges, collaborative leaderboards, and achievement badges, significantly enhances Generation Z students' cognitive, affective, and behavioural engagement, deepening religious concept comprehension and internalization of Islamic values such as noble morals and discipline. This research offers unique contributions, including documentation of Islam-contextualized gamification aligned with Islamic pedagogical values, multidimensional analysis of impacts on value internalization for Generation Z, and identification of implementation barriers like low teacher digital literacy, infrastructure disparities, and over-gamification risks that undermine intrinsic motivation—areas previously underexplored systematically. Practical implications include recommendations for learning-objective-based gamification design, professional development for PAI teachers, game element personalization, and blended approach integration to promote educational equity in Indonesian schools, particularly rural ones. These findings affirm gamification as an essential innovative strategy for optimizing PAI for Generation Z in the 21st century, with suggestions for future quasi-experimental trials and AI/VR integration.

89 C - MATEMBA, Yonah (2025), Africa South of the Sahara: an anticolonial framework for religion and education. In: L. F. Gearon, & A. Kuusisto (Eds.), *The Oxford Handbook of Religion and Education* (Oxford Handbooks in Religion and Theology). Oxford University Press. <https://global.oup.com/academic/product/the-oxford-handbook-of-religion-and-education-9780198869511?q=%22The%20Oxford%20Handbook%20of%20Religion%20and%20Education%22&lang=en&cc=gb> - 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.

90 R – MAT YUSOFF, Sh., Hao, L. J. and Basal, M. H. (2025), Investigating the influence of pedagogical content knowledge on formative assessment practices in Islamic religious education of Malaysian secondary schools, *International Journal of Asia Pacific Studies* 21 (2): 89–113. <https://doi.org/>

[10.21315/ijaps2025.21.2.5](#) - This study examines the influence of pedagogical content knowledge (PCK) on formative assessment practices among Islamic religious education (IRE) teachers in Malaysian secondary schools, mixed methods design. The research integrates quantitative and qualitative approaches to comprehensively analyse the relationship between content knowledge, pedagogical knowledge, and PCK in shaping formative assessment practices. Quantitative data were collected from 249 IRE teachers via an online survey and analysed using partial least squares structural equation modelling, revealing that pedagogical knowledge and PCK significantly influence formative assessment practices, with pedagogical knowledge emerging as the strongest predictor. Content knowledge, however, did not demonstrate a significant impact. Three IRE teachers were randomly selected for semi-structured interviews to complement these findings, providing qualitative insights into their formative assessment strategies. The qualitative findings underscored the role of PCK in designing assessments that integrate Islamic teachings with real-life applications, promoting both intellectual engagement and moral development. Teachers employed varied strategies, including reflective essays, oral recitations, and real-world scenarios, to foster a deeper understanding of Islamic principles such as *Tawheed* and *Fiqh*. The interviews also highlighted the importance of addressing misconceptions and implementing differentiated instruction to cater to diverse learning needs. This study demonstrates the critical role of PCK in shaping effective formative assessments thus emphasising its potential to enhance students' academic achievements and their spiritual and ethical growth. The findings contribute valuable insights into the intersection of pedagogy and assessment within the context of Islamic education, offering implications for future research and educational practices.

91 J - MERCER, Joyce Ann (2025), **Burnout as soul-erosion: on stress and the work of religious education**, *Religious Education*, 120(5), 405–409. <https://doi.org/10.1080/00344087.2025.2578926> - Religious educators as a specific group appear to be missing from most existing studies of burnout, except those working in schools who may have been folded into studies of teachers more generally. Surely this is not because RE is stress-free with no one suffering from burnout! The lacuna in the research made me curious: might there be ways in which the teaching and scholarship of RE particularly invites burnout? Or, conversely, might RE as a subject area for teaching in schools, a scholarly discipline, and an important aspect of the work of faith communities constitute something of a protective factor in relation to burnout? While I cannot offer empirical research of my own on this matter in response to these questions, I want to briefly underscore here the significance of some of the existing work on burnout for RE. In what follows, I will use the term “workplace” to refer to the variety of settings where religious educators labour, as it is common in the research literature on burnout.

92 P – MEREDITH, Robbie, **Christianity will remain central to religious education**, *BBC News NI*, 3 February 2026, <https://www.bbc.com/news/articles/cj6wj87552wo> - Christianity will "remain central" to the Religious Education taught in schools, the education minister has said. But the RE syllabus will change to include other main religions and philosophical traditions, the minister Paul Givan added. He has appointed a new panel to review the syllabus, which means the four main Christian churches will not be solely responsible for deciding what is taught in RE. Givan said that the churches would "retain a unique role in respect of that." "I would not be putting out to public consultation a curriculum which failed to have the necessary support of the main churches in Northern Ireland", he told BBC Radio Ulster's. The changes come after the UK's highest court ruled that the RE taught in schools in Northern Ireland was unlawful. In 2022, the High Court in Belfast ruled that the Christian-based RE taught at primary schools in Northern Ireland was unlawful. However, the Department of Education subsequently won an appeal against that judgement. Then in November 2025 the UK Supreme Court unanimously allowed an appeal by an unnamed father and daughter, ruling that the Christian RE taught in schools across Northern Ireland was unlawful (...).

93 J - MIEDEMA, Siebren (2025), **Worldview education in a (post-)secular age**, *Türkiye Din Eğitimi Araştırmaları Dergisi*, DOI:[10.53112/tudear.1729905](https://doi.org/10.53112/tudear.1729905) - This study reconsiders the role of religion in the public sphere and the position of worldview education (WE) in the context of a post-secular era. It emphasizes that religion cannot be entirely excluded from public life; rather, it occupies a central place in individual and collective quests for meaning. Drawing on the contributions of contemporary thinkers such as Habermas, Taylor, De Vries, and Joas, the article argues that religions and worldviews serve not only individual development but also contribute significantly to the shaping of social life and democratic participation. Charles Taylor's tripartite definition of secularity offers insight into the extent to which individuals' faith trajectories have become detached from institutional frameworks. The article asserts that WE should be integrally connected to citizenship education, emphasizing that such integration can support students in constructing their personal identities. In this regard, the current dual structure of the Dutch education system -dividing public

and denominational schools- is critically examined. The need for a more inclusive, pluralistic, and formation-oriented educational approach is highlighted. Promising developments are also noted, including the implementation of pluralism-based educational models in some Islamic schools, the emergence of collaborative school models, and the renewed attention to the concept of personal formation in education policy debates. These developments underscore the importance of an education that goes beyond cognitive achievement alone, supporting students' meaning making and identity development through pluralistic and inclusive frameworks. Encouraging personal growth grounded in worldviews should be seen not merely as an individual right but as a pedagogical responsibility that contributes to the common good in democratic societies. Education systems must foster dialogue and mutual understanding among individuals from diverse religious and value-based backgrounds, thereby playing a vital role in achieving social cohesion within contemporary multicultural societies.

94 R - MLEKUŽ, Ana, Štremfel, U., & Žmavc, J. (2026), **Respect for diversity in schools and positive youth development of migrant students: insights from four upper-secondary schools in Slovenia**, *Diaspora, Indigenous, and Minority Education*, 1–16. <https://doi.org/10.1080/15595692.2026.2612721> - The positive youth development (PYD) model emphasizes the importance of identifying and supporting adolescents' strengths rather than preventing or treating their deficits. This has proved to be a more effective approach to fostering positive development and resilience. PYD highlights the positive resources that adolescents possess, optimizing their well-being, personal development and life experiences if they are suitably empowered and supported. Since adolescents spend a great deal of their time in schools, these institutions should be obligated to create an environment which promotes positive development and serves as a protective factor. One of the crucial elements of the school climate with respect to supporting the positive development of migrant students is respect for diversity. In Slovenia, research shows that first-generation migrant students exhibit significantly higher levels of several internal and external PYD assets than other students. By conducting 8 focus groups with a total of 29 participants (principals, social workers, and teachers) at four Slovenian upper-secondary schools, we examined how the school context supports their positive development by focusing on respect for diversity. The results show that although all the schools included have multicultural settings, the teachers and principals still perceive them as monocultural and monolingual. Different cultures and different languages are mostly seen as an impediment to educational goals or dealt with as a distant topic, which puts the protective function of the school environment for migrant students in Slovenia into question.

95 J – MOSBEH, Zouk, **University Education in Lebanon: religious and cultural diversity as a resource**, *Katholischer Akademischer Austauschdienst 2026* - <https://www.kaad.de/en/events/events-details/university-education-in-lebanon-religious-and-cultural-diversity-as-a-resource> - Lebanon is characterized by a pronounced religious, cultural and ethnic diversity, which is directly reflected in the higher education landscape: Universities here are not only places of knowledge transfer, but also of social interaction, interreligious and intercultural exchange and the promotion of civil society skills. At the same time, many universities are supported by large religious groups, such as various Christian churches and Muslim communities. This not only illustrates the social fragmentation in Lebanon but also contributes to its consolidation. At the same time, Lebanese universities represent important spaces of identity preservation for religious communities in neighbouring countries, especially in Syria.

96 R – MUJAHIDIN, Ahmad, et al. (2026), **The role of Islamic education in promoting peace and tolerance: a bibliometric perspective**, *Immortalis Journal of Interdisciplinary Studies*, 2(1)2026, 180-205. <https://doi.org/10.37600/zz5wmc03> - Islamic education plays a crucial role in fostering peace, tolerance, and global social harmony. In response to growing issues of intolerance and extremism, this study aims to analyse the landscape of research on the role of Islamic education in promoting peace and tolerance through a bibliometric approach. Using data from Scopus and Web of Science from 2019–2024, this research applies PRISMA 2020 protocol and utilizes VOSviewer and Bibliometrix software to identify trends, influential authors, collaboration networks, and conceptual structures within the field. The study found a significant increase in publications after 2015, with Indonesia and Malaysia emerging as leading contributors. Thematic mapping revealed four dominant clusters: religion–Islam–education, cultural anthropology–history, human–students, and engineering education–Islamic values. The findings highlight the integration of spirituality, humanism, and science as a new epistemic paradigm known as Critical Islamic Pedagogy. This paradigm bridges Islamic epistemology (*ta'dib*) and critical pedagogy (conscientization), positioning Islamic education as both a spiritual and social transformation tool. The novelty of this study lies in its quantitative bibliometric mapping that visualizes the global scientific network in Islamic education and peace studies, offering a data-driven

foundation for future research directions. Practically, the findings contribute to developing inclusive Islamic curricula, strengthening interfaith collaboration, and enhancing Indonesia's academic diplomacy in Islamic peace education.

97 J – MUKHLIS, The interplay between religious worldviews and scientific knowledge in contemporary social understanding, *Journal of Religion, Knowledge, and Society* Vol. 1 Nr 1, (2026), 1-24, available online at <https://globaldinipublishing.my.id/ojs/index.php/jrks> - This research explores the dynamic relationship between religious worldviews and scientific knowledge in shaping contemporary social understanding. The perceived dichotomy between religion and science has often influenced public attitudes toward knowledge legitimacy and authority. The purpose of this study is to analyse how religious and scientific knowledge interact, coexist, and sometimes conflict within modern societies. A qualitative approach was adopted through a critical literature review and conceptual analysis of interdisciplinary studies on religion and science. Data were examined using hermeneutic analysis to interpret underlying assumptions and epistemological frameworks. The results reveal that rather than being inherently oppositional, religious and scientific knowledge often intersect in addressing ethical, existential, and social issues. The study finds that integrative approaches contribute to more holistic social understanding, while rigid separation leads to epistemic fragmentation. This research highlights the importance of dialogue between religious and scientific perspectives in fostering balanced and inclusive knowledge systems within society.

98 J – MUKUKA, Christopher Kabwe, Navigating the margins of secularization: a critical examination of Christian education and morality, *IJRISS* 2025, DOI: <https://dx.doi.org/10.47772/IJRISS.2025.909000675> - The intersection of Christian education and morality within the framework of secularization is the focus of this study. Given the many issues brought about by secularization, the study examines how Christian education can assist children in developing a better understanding and handling of morality. By surveying the relevant literature, we can identify the primary challenges and opportunities presented by the intersection of Christian education, morality, and secularization. We contend that addressing the issues related to waning religiosity and helping students develop strong moral principles rooted in biblical teachings are essential if Christian education is to remain relevant in a rapidly evolving society. Christians must adopt a contextual and adaptable approach to teaching and learning that acknowledges the diverse backgrounds and perspectives of their students to effectively combat secularization. The primary aim of this research is to establish a Christian educational framework capable of withstanding secularization and instilling transformative values in young individuals.

99 R - NADYRSHIN, Timur (2025), Scientometric analysis of publications in journals dedicated to the course 'Fundamentals of Religious Cultures and Secular Ethics,' *British Journal of Religious Education*, 1–17. <https://doi.org/10.1080/01416200.2025.2568728> - In 2009, a decision was made to introduce the course 'Fundamentals of Religious Cultures and Secular Ethics' (FRCSE) in Russia. This topic has attracted interest from the scientific, religious and pedagogical communities. However, most of the works are not available to most readers, as they are written in Russian. The purpose of this article is a quantitative scientometric analysis of publications within journals of the Russian Science Citation Index (RSCI) dedicated to the course 'Fundamentals of Religious Cultures and Secular Ethics'. This work is based on a bibliographic analysis of 564 articles. The data were processed according to such parameters as the number and gender of authors, the name of the journal, the number of citations in the RSCI, the year of publication, the geographical distribution of publications, the type of organisation in which the author works, the presence of an empirical component, and the availability of information about the teaching module. This study can encourage scientists to study and compare the topic of RE in other countries.

100 R – NIEDICK, Jannis; Linda P. Juang; Leo Bitter (2026), Education against antisemitism. A scoping review, *Zeitschrift für Bildungsforschung*, DOI: [10.1007/s35834-025-00529-x](https://doi.org/10.1007/s35834-025-00529-x) - The purpose of this scoping review is to examine the availability of empirical studies on the effectiveness of educational programs addressing antisemitism, to identify existing educational initiatives, and to highlight the gap between civil society-driven educational efforts and systematic research on their impact. Despite the assumption that education is key to reducing antisemitism, empirical evidence on the effectiveness of these programs is limited. Out of the results from five databases (n = 3855 studies), only six studies were identified that assess the impact of these interventions using empirical methods. In contrast, a comparatively large number of concrete training manuals (n = 24) were found in the search results and considered in this review. The six studies demonstrate a wide methodological range, making direct comparisons difficult but revealing potential for further exploration. The findings emphasize the need for more rigorous evaluations, particularly regarding long-term impacts and

addressing various forms of contemporary antisemitism, including Israel-related antisemitism and conspiracy theories. Voluntary participation and the role of educators were identified as key factors influencing program success. This review contributes to the broader discourse on antisemitism education by mapping current research and practical approaches and highlighting the need for future empirical studies to improve the effectiveness of these programs.

101 R - OPLATKA, Izhar, & Erlanger, C. (2025), **Emotional responses of school members and stakeholders from a religious community to a curriculum reform**, *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2025.2585440> - The purpose of the study was to explore the emotions of ultra-Orthodox Jewish school principals, teachers and parents during the introduction of a new governmental curriculum reform in Israel. This society is highly religious, and its main purpose is to conserve God's commandments and avoid modernity. Based on semi-structured interviews with eight school principals, 16 teachers and 16 parents whose children attend schools that adopted the new curriculum, it was found that the reform implementation evoked both negative and positive emotions among educators and stakeholders. Thus, our interviewees reported feeling fear, anxiety, contempt and indifference alongside happiness and enthusiasm in response to the reform. Their emotions are related to conservative religious values, potential transgression, the centrality of religious studies in the ultra-Orthodox society, and a need to prepare the younger generation for adulthood in a modern country. Some practical implications are suggested.

102 R – PAJARIANTO, Hadi (2025), **Religious literacy as a mediator in the ecosystem model of religious moderation towards youth's tolerance attitudes**, *International Journal of Law and Society (IJLS)* 4(3):445-466 - DOI:[10.59683/ijls.v4i3.236](https://doi.org/10.59683/ijls.v4i3.236) - This study aims to pinpoint and explore how the ecosystem of religious moderation shapes youth tolerance through religious literacy (RL). The research was conducted in three regions of Indonesia: the western, central, and eastern areas. A total of 350 informants were selected proportionally. Using a mixed-methods approach, the study embraced an exploratory sequential design that integrates qualitative and quantitative methods. Quantitative data were analysed using Structural Equation Modelling, while qualitative data were examined thematically. The findings indicate that the Religious Moderation Ecosystem (X1)—which consists of six components: society, education, religion, politics, the state, and the media—significantly influences youth tolerance (Y). Another key finding indicates that RL functions as a mediating variable (Z) between the ecosystem and youth tolerance. The significance of RL as a mediator constitutes the study's novelty, demonstrating its ability to link the religious moderation ecosystem with tolerant attitudes among young people. These results carry both theoretical and practical implications, highlighting substantial direct and interceded relationships among the ecosystem, RL, and tolerance. Furthermore, RL can mediate all elements of the religious moderation ecosystem in shaping tolerance, marking it as a novel contribution compared to prior research. This study is limited by the restricted number of respondents, which does not fully represent all regions. Therefore, future studies are recommended to explore the ecosystem of religious moderation with a more proportionate distribution of regions, respondents, and informants.

103 J – PAJER, Flavio, **Ecole et religions en Italie : le profil de l'enseignement actuel, les défis à venir**, *Lumen Vitae*, vol. 81, Mars 2026, nr. 1, 73-82. www.uclouvain.be/revuelumenvitae - La révision du concordat entre Italie et Saint-Siège (1984-85) a institué un « enseignement de la religion catholique » en tant que matière facultative, à caractère culturel, homogène aux finalités éducatives de l'école publique, délivrée par un enseignant titulaire mandaté par son évêque, formé professionnellement dans des institutions d'Eglise, payé par l'Etat. Si les taux des inscriptions à ce cours atteignent actuellement la moyenne nationale du 84%, les nouvelles conditions et religieuses des élèves (pluralisme culturel et ethnique accentué, émergence de spiritualités œcuméniques et de convictions non religieuses, déclin d'un catholicisme de routine...) exigeraient des innovations structurelles assez radicales pour repenser à nouveaux frais une culture religieuse inclusive, adéquate aux jeunes croyants et non croyants de notre temps. Toutefois, une toute dernière prise de position de l'épiscopat (*Nota pastorale*, 11 décembre 2025) a confirmé, après 40 ans de son exercice, la pertinence - bien qu'atypique - du profil juridique et pédagogique de ce cours mono-confessionnel et facultatif.

104 J - PARKER, Stephen G. (2026), **Religious education and the interior life**, *Journal of Beliefs & Values*, 47(1), 1–2. <https://doi.org/10.1080/13617672.2026.2622486> - To speak of the interior life in RE Education may ring 'alarm bells' because it sounds like a form of neo-confessionalism, however, writing of the interior life is not a retreat into subjectivism, neither is it to collapse the subject into a mode of therapy. On the contrary, it is to acknowledge that, just as religions are lived and learned through propositional beliefs,

texts and traditions, and through the inner work of interpretation, response and orientation, so RE does the same, particularly the latter three elements. RE is about the interior life because this is the space where belief (or non-belief) is weighed; where moral judgements are formed and actions decided upon; where practices such as prayer or reflection are encountered, and where spirituality, understood not as private sentiment but as a mode of attentiveness, begin to take shape. It is also the place where religious language meets human emotions such as desire, doubt, joy, resistance and ethical responsibility. This is not a private realm sealed off from education, but one shaped through pedagogical encounters, communal practices and shared forms of attention through which children are taught to inhabit modes of thought and affective encounter. To ignore this side of RE is not to secure its neutrality or rigour, but to leave unexamined the very processes through which religious understanding and/or understanding of religion can take root.

105 J - PEÑALOZA, Gonzalo, El-Hani, Ch., **Christian religious and scientific views and forms of human–nature relationship in biology teachers**, *Cultural Studies of Science Education* (2026). <https://doi.org/10.1007/s11422-025-10266-2> - In the context of the current global socioenvironmental crisis, it is fundamental to reflect on how we build relations with natural systems, the values intertwined with those relations, and the ethics we build based on the latter that may allow us to radically transform human–nature relationships. From this standpoint, academic sciences and religions are key frameworks we may use to ground those reflections. However, more knowledge is needed about how scientific and religious perspectives interact with each other within subjects' views of nature cultural, professional, and religious contexts. Moreover, the ontological and epistemological positions built by subjects showing different patterns of interaction between those perspectives may provide insight about their stances toward human–nature relationships and the values associated with them. The present study explores how scientific and Christian religious perspectives interact in four Colombian Biology teachers' views of nature and its relationships with humans, using a qualitative approach and an interpretivist research design. The analysis shows that despite holding diverse religious and spiritual beliefs, all participating teachers showed a shared sense of care toward nature, blending their value systems and epistemological commitments in two distinct human–nature relational models, namely, the Stewardship and Wardship models, according to Muradian and Pascual's typology of forms of human–nature relationships. We conclude that these teachers ascribe an aesthetic value to nature that is closely related to their ethics with respect to it, which is, in turn, related to their religious or scientific ideas to varying degrees.

106 J – PERREAULT, Jean-Philippe, **De la concurrence des convictions en régime pluraliste. Le sort de la religion à l'école québécoise**, *Lumen Vitae*, vol. 81, mars 2026, nr 1, 96-108 – www.uclouvain.be/revuelumenvitae – Ce texte analyse l'évolution de la place de la religion au Québec à travers les transformations des politiques éducatives et des régimes de religiosité depuis le milieu du XX siècle. Il s'inscrit dans une réflexion sociologique visant à comprendre comment les mutations du rapport collectif au religieux, à la laïcité et à l'identité nationale se traduisent dans les programmes scolaires, en particulier à travers les passages de l'enseignement confessionnel au programme *Ethique et culture religieuse*, puis à son remplacement récent par le programme *Culture et citoyenneté québécoise*. Comment expliquer ces transformations successives ? Quels débats sociaux et politiques les ont accompagnées ? Quels effets peut-on anticiper sur la formation des élèves, la compréhension du pluralisme religieux et le vivre-ensemble dans la société ? Les changements ont constitué un moment charnière dans le passage du catholicisme culturel à un régime pluraliste, tout en relevant les tensions liées à la concurrence des convictions et à la redéfinition de la laïcité.

107 T – PESSI, Anne Birgitta, et al., **Developing a methodological tool for exploring sense of safety in religious spaces**, *Frontiers in Psychology*, 22 April 2025, *Sec. Personality and Social Psychology*, Volume 16 – 2025. <https://doi.org/10.3389/fpsyg.2025.1448951> - The aim of this article thus is to develop a methodological tool for empirically exploring the sense of safety experienced in the spaces of religion. The article first discusses sense of safety and space, specifically in relation to religion, and the need for a methodological approach to investigating it empirically. The article leans on environmental psychology, urban studies, and research on the recognition and politics of belonging from political philosophy. Based on this, we design The Spiral Model: a one-plus-five dimensions tool for empirical exploration of sense of safety in religious spaces, and the dimensions are: Identifying a religious place; Unpacking intergroup connectedness, and networks of belonging and safety; Focusing on intragroup boundaries, and how they are afforded by physical surroundings; Exploring the embodied emotions that are associated with the place and its spatial dimension; and, Looking at the embodied emotions of sense of safety of inter- and intragroup nexuses in the framework of wider social, societal, and global vistas. To demonstrate how the model can be applied, for both

data collection and analysis, we introduce four ongoing, collaborative empirical case studies: (1) a novel communal church building, (2) LGBTQ+ Muslims, (3) Jewish mikveh baths, and (4) intersections of dance and religion. Although the spiral model developed in this article is far from complete, it holds a lot of potential for advancing a more holistic view of humans in research and deepening the understanding of social space with philosophical conceptualization and analysis related to recognition and politics of belonging.

108 J - PHILIP, Jose (2025), **Life in the Kingdom: reimagining theological education for a post-secular global age**, *Great Commission Research Journal*, 17(2), 89-108. Retrieved from <https://place.asburyseminary.edu/gcrj/vol17/iss2/6> - Theological education faces a profound crisis, shaped by globalization, secularization, and an epistemological fracture that prioritizes intellectual mastery over spiritual formation. Many seminaries fail to cultivate graduates who are spiritually grounded and missionally engaged due to models rooted in Enlightenment rationalism and managerial pragmatism. This paper advocates for reimagining theological education as a Kingdom-centered vocation, emphasizing transformative participation in the life of God. The paper calls for a shift from content delivery to character formation, centering theological education on faithful, embodied witness to God's mission in a complex world.

109 J – PUSPAWATI, Srirahayu, & Arjana, I. B. M. (2025), **Ethical foundations in religious pluralism: epistemological perspectives for interfaith education in a globalized world**, *Jurnal Konseling dan Pendidikan* 13(2), 454-465. <https://doi.org/10.29210/1153800> - Religious pluralism is both a challenge and an opportunity in an increasingly globalized world, especially in the context of interfaith education. Ethical foundations and epistemological perspectives are very important for building inclusive and reflective interfaith dialogue. This study aims to critically analyse the ethical foundations of religious pluralism from an epistemological perspective and their relevance to interfaith education in the era of globalization. The method used is qualitative with a comprehensive literature study approach, involving an in-depth study of philosophical, theological, and related academic research works. The results of the study reveal that the ethical foundations of religious pluralism must be based on the principles of universal humanism, respect for individual epistemic rights, and critical reflection on claims of absolute truth. Effective interfaith education requires a curriculum and pedagogy that integrate these values in an inclusive and dialogical manner, to build attitudes of empathy, openness, and multireligious awareness. These findings provide theoretical and practical contributions to the development of RE that can answer global complexity by forming a generation that can live side by side in harmony and civilized.

110 J – PUTRI, Nina Aria, et al. (2025), **The concept of multicultural education in the perspective of Islamic religious education in higher education**, https://www.researchgate.net/publication/399627769_The_Concept_of_Multicultural_Education_in_the_Perspective_of_Islamic_Religious_Education_in_Higher_Education - This study aims to analyse the concept of multicultural education from the perspective of IRE in higher education. Multicultural education emphasizes respect for diversity in ethnicity, culture, religion, and social values as an integral part of the learning process. Within the context of IRE, multicultural education does not merely focus on cognitive aspects but also on cultivating tolerance, religious moderation, and appreciation for differences among students. This research employs a literature review method by examining books, scientific articles, and previous relevant studies. The findings indicate that the concept of multicultural education in Islamic teachings is closely related to the principle of *rahmatan lil 'alamin*, the notion of *ukhuwah* (Islamic, national, and human brotherhood), as well as the values of justice and equality reflected in the Qur'an and Hadith. In the higher education setting, IRE holds a strategic role in embedding multicultural awareness through the integration of tolerance, respect for diversity, and social cooperation into teaching and learning practices. The implementation of multicultural education in IRE can serve as a foundation for fostering social harmony and strengthening students' national character amidst diversity in academic environments.

111 R - RADISAVLJEVIĆ-ĆIPARIZOVIĆ Dragana, **Religious education in Serbia: twenty-four years after its return to the educational system**, *Glasnik Etnografskog instituta* 2025 Volume 73, Issue 3, Pages: 251-265 - <https://doi.org/10.2298/GEI2503251R> - The process of revitalizing religion preceded the return of religious education to the Serbian educational system. After half a century of exile, the Serbian Orthodox Church emerged into the public sphere. Confessional RE was reintroduced in our educational system as an optional subject (2001/02). By the following school year (2002/03), RE and civic education became mandatory elective subjects. Today, after twenty-four years of their presence, debates continue regarding the status these subjects should have, which was further influenced by their rebranding from an elective subject to an elective program in 2017. Following the tragic events at Vladislav Ribnikar Primary School in May 2023, amendments

to the Law on the Foundations of the Education System are being announced. These changes will restore the status of RE as an elective subject, and religion teachers will be able to sign indefinite employment contracts. The second part of the paper presents the results of empirical research on the attitudes of 4th-grade students from two high schools in Belgrade: the Mathematical Grammar School and the Geological and Hydrometeorological School, who attend RE classes. The research aimed to determine whether students are familiar with and practice religious customs and rituals, what motivated their decision to attend RE, and whether their expectations from the subject were met. The research was conducted in April 2023 with a random sample of 93 students. The results confirmed our hypothesis that responses would differ by school and gender.

112 C - RADHOUANE, Myriam, and Abdeljalil Akkari, **Comparative international research on religion and education: the Council of Europe**, in Liam Francis Gearon, and Arniika Kuusisto (eds), *Religion and Education in Comparative International Context*, in Liam Francis Gearon, and Arniika Kuusisto (eds), *The Oxford Handbook of Religion and Education*, 2025; online Oxford Academic, 22 May 2025, <https://doi.org/10.1093/oxfordhb/9780198869511.013.23> - This chapter focuses on comparative international research on religion and education through the lens of the Council of Europe. In this chapter, there is no question of putting forward ready-made solutions about taking religion into account within the school but rather conducting an examination of the issues it presents and the existing resources. For this reason, the chapter proceeds along two main lines. First, it tackles a series of discussions arising from the literature. Then, it discusses the resource to confront the matter of religion in education in an international and comparative context represented by the Council of Europe. Before dealing with the first topic of this chapter, it is necessary to clarify a concept: about the diversity of approaches: expressions are used, such as education for religion, religious education or education for religious diversity. Thus, except in clearly specified cases referring to a particular context, the chapter follows the approach that the terms employed mean: ‘education about, from, and into religion’.

113 J - RAINERO, Valeria, Jörg Stolz, and Ruud Luijckx (2026), **The faith factor. How scholars’ religiosity biases research findings on secularization**, *Sociological Science* 13: 154-177. https://sociologicalscience.com/download/volume-13/february/SocSci_v13_154to177.pdf - Secularization is one of the most debated areas of research in current sociology of religion. Despite hundreds of empirical studies, researchers do not even agree on the very existence of secularization in different parts of the world. This article investigates whether some of the variability in findings may be attributed not to the social reality investigated but to bias in the form of researchers’ own religiosity. Specifically, we test whether researchers’ religiosity is correlated with two outcomes: their personal belief in the secularization thesis and the likelihood of supporting secularization in their published articles. To address this question, we constructed an international database of scholars working on secularization and conducted a survey measuring their religiosity and beliefs about religious decline. We then coded their publications according to whether they supported the secularization thesis and linked the two data sets. We find significant evidence of a “(non-)religious bias.” Either in their private attitudes or public writings, religious researchers find less evidence for the secularization thesis, whereas secular scholars find more. This result cannot be explained by differences in research methods, study quality, or the religious and geographic contexts under investigation.

114 J - RASYID, Musyrifah, Hidayat, M. I., Nurannisa, I., Tang, M., & Syahrul, M. (2025), **Integration of multicultural values in the development of Islamic religious education curriculum**, *Edusoshum : Journal of Islamic Education and Social Humanities*, 6(1), 116–125. <https://doi.org/10.52366/edusoshum.v6i1.225> - This study aims to analyse multicultural values, identify strategies for developing a multicultural-based curriculum, and examine the challenges and solutions in its implementation. The method used is a qualitative approach with a library research design, focusing on the exploration and analysis of various written sources such as books, scientific journals, articles, and relevant online materials. The results of the study indicate that the application of values such as tolerance, unity, cooperation, and solidarity plays an important role in shaping inclusive student character. The strategies used include adjusting the educational philosophy toward a more humanistic approach, integrating cultural values into learning materials, implementing collaborative learning, and using comprehensive evaluation methods. In the context of IRE, the multicultural approach is effective in fostering religious moderation and tolerance, although it still faces obstacles such as limited resources and insufficient teacher training. Therefore, collaboration among the government, educational institutions, and society is needed to strengthen the implementation of multicultural curricula in schools.

115 R - R’BOUL, Hamza & Yazidi, Rachid El (2026), **Interculturality for interfaith dialogue in education: Student engagement and radicalisation prevention**, *International Journal of Educational Development*,

Elsevier, vol.121C.<https://ideas.repec.org/a/eee/injoed/v121y2026ics0738059326000349.html>- In education, interfaith dialogue is considered crucial for conflict prevention and social peacebuilding in multicultural and multi-religious societies. However, in Morocco, the relationship between interculturality and interfaith dialogue is complex and contested. Drawing on in-depth interviews with 23 university students, this article examines representations of interfaith dialogue and radicalisation prevention in Moroccan higher education. It focuses on the 'Intercultural Awareness' module within English Studies BA programs, where interculturality is positioned as fundamental to developing students' criticality, democratic values, citizenship, and resilience against extremism. It analyses how the syllabus, materials, and teaching methods contribute to a nuanced and critical understanding of interculturality-interfaith relations in a country experiencing increasing linguistic, cultural, and religious diversities due to migration. The study also considers the novel challenges these demographic shifts pose for managing and accounting for religious diversity within Moroccan education. Findings revealed that (a) the course enhanced students' critical awareness of radicalisation, hate, and extremism although perceptions of its directness and depth varied accordingly; (b) the comparative approach was useful in stimulating criticality towards bigotry by showcasing that claims of superiority are politically constructed; and (c) student engagement through case studies, guest speakers, and debates was reported to centre criticality which helped redress susceptibility to radicalisation but there were also limitations such as online formats, passive delivery, and lack of skill-building. The theoretical contribution of this study is its demonstration that applying a critical intercultural lens transforms interfaith education by interrogating the politics of difference itself, which offers a robust framework for countering extremism.

116 R – RINDE, Adrian (2026), ‘**This religion is not...**’: Norwegian upper secondary students’ secular imaginations of religion through *via negativa* statements, *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2026.2633329> - Recent research has highlighted the dominance of secular discourse in Scandinavian religious education (RE), both among teachers and students. This article contributes to this discussion by examining how upper secondary students in Norway articulate their understandings of ‘religion’ through the imaginative task of creating new religions. Drawing on 181 written responses, the study employs qualitative coding with a focus on *via negativa* statements – instances where students define their imagined religions through explicit negation (e.g. ‘not like other religions’). The analysis identifies three overarching thematic structures: contesting religious authority, dismantling religious forms and reimagining religion as peaceful and tolerant. These themes reveal a secular-liberal normative framework through which students evaluate and reconstruct religious concepts. Rather than indicating disinterest, the findings show active engagement with religion as a contested cultural category. The article argues that secular positions shape students’ expectations of religion in complex ways and should be more researched. There is also a potential for explicitly addressing this in RE pedagogy.

117 J – RONCONI, Marco, **Un meraviglioso ircocervo. Insegnamento della religione cattolica e missione della Chiesa**, *Rassegna di Teologia* 66 (2026) 1, 5-22. <https://www.rassegnaditeologia.it/som126.html> - Definendo l’Insegnamento della religione cattolica (Irc) un “ircocervo”, il testo ne esplora le contraddizioni dovute alla sua storia. Ricostruendo poi le tensioni ecclesiologiche sottese ad alcune recenti analisi critiche, si propende per la necessità di superare l’attuale natura ibrida e ambigua della disciplina per meglio rispondere alle urgenze educative del nostro tempo e alla missione stessa della Chiesa.

118 J – ROTNITZKY, David K., **Beyond accommodation fatigue? The European Court of Human Rights’ inclusion of religious diversity in education**, *Religions* 2026, 17(3), 337; <https://doi.org/10.3390/re17030337> - The management of religious diversity (RD) has become a central concern for European countries, particularly within the sphere of education. It has been questioned before the European Court of Human Rights (ECtHR) approach towards RD through indirect discrimination and the proportionality test. While this approach has yielded positive outcomes in workplace contexts, its application in educational settings reveals distinctive challenges, especially given the pluralistic and often contested nature of public education in Europe. This article undertakes a comparative analysis of how the ECtHR’s development of concepts such as indirect discrimination and differential treatment in educational cases shapes the broader understanding of RD. It examines the Court’s evolving and at times inconsistent jurisprudence, which oscillates between affirming individual rights and upholding collective interests such as social cohesion and secularism. The analysis highlights that the management of RD diversity in education cannot rely solely on legal accommodation; it requires a nuanced interplay between legal standards, institutional practices, and societal engagement.

119 J – ROUSSEAU, Guillaume, **Religious education in Québec and Canadian constitutional values: history, recent developments and future prospects**, *Sage Journals*, Febr. 2026 - <https://journals.sagepub.com/doi/10.1177/17461979251405384> - In this paper, we study the links between the teaching of religion and constitutional values through the history of Québec. This history has been marked by two phases. The first phase started in 1867 with the adoption of the *British North America Act* that protected denominational Catholic and Protestant Education. The second phase is the one with the single compulsory non-denominational course, that was established in 2008. This system can be associated with the values of democracy, federalism, constitutionalism and the rule of law. The *Ethics and Religious Culture* course can be associated with these values, but also with that of protection of minorities. However, this course has always been the object of criticism. The current government is creating a new course called *Culture and Citizenship* in Québec. By analysing the relationship between this new course and these values, we want to demonstrate that it reflects these values, although there could be a debate about how it reflects the protection of minorities.

120 R - RUBIN, Osnat, Novis-Deutsch, N. (2026), **Degrees of change: the impact of academic studies on religious belonging and professional development among ultra-Orthodox students, across gender and marital status**, *The International Journal of Higher Education Research* (2026). <https://doi.org/10.1007/s10734-025-01587-w> - This study focused on two culturally salient criteria for assessing outcomes of learning in higher education, in the highly conservative minority group of Israeli ultra-Orthodox (Haredi) Jewish students: professional development, reflecting students' primary motivation for pursuing higher education, and religious belonging, which emphasizes their cultural and spiritual identity. Using a mixed-methods approach, we analyzed survey data ($n = 447$) and in-depth interviews ($n = 61$), retrospectively assessing three time points: before, during, and after students' academic studies. Analyses revealed a consistent increase in professional development and a modest decline in religious belonging, with the magnitude of professional growth significantly exceeding that of the decline in religious belonging. Secondary analyses examined how these changes unfold differently by gender and marital status, two variables of high emic significance for this community: Men reported significantly greater decreases in religious belonging than women, while single students showed more pronounced professional development gains than their married peers. Interview narratives illuminated the intertwined and often tension-filled nature of academic transformations and religious change, underscoring the difficulties students face in aligning academic aspirations with their sense of belonging. These findings highlight the complex negotiations involved in higher education for students from conservative societies. The study points to the value of culturally grounded criteria and demographic disaggregation in relation to transformations and subjective outcomes in higher education. We offer recommendations for culturally responsive strategies to support both academic professional development and religious belonging continuity.

121 R – SANDERS, Karen, Gilbert, S., & Spear, S. (2025), **Young, British and searching: rethinking secularization through Gen Z**, *Church, Communication and Culture*, 10(3), 349–376. <https://doi.org/10.1080/23753234.2025.2584661> - 'Generation Z' is a generational cohort more likely to choose 'no religion' as their preferred self-designation and to seek out their own personal approach to spirituality beyond institutional religion. This article analyses the findings of the British sample of a cross-national survey of 4,889 young people (18-29) from eight countries. It explores the religious identity and ethical views of British young people, including how their views align or diverge from doctrinal or cultural expectations of the three most prominent faith traditions in Britain: Catholicism, Anglicanism and Islam. The study reveals the complexity of young Britons' navigation of faith and spirituality and indicates that linear secularization narratives do not adequately reflect the reality of changing attitudes towards institutional religion. We argue that more nuanced interpretive frameworks that include the reality of human agency can better account for the diversity of belief and unbelief among Generation Z.

122 C - SAVIĆ, Vanja-Ivan (2025), **Parents–Children relationship related to religious freedom and the concept of parental direction consistent with child evolving capacities**. In: *Religion and Children's Rights. Human Rights – Children's Rights; International and Comparative Children's Rights (4)*. Central European Academic Publishing, Miskolc, pp. 95-110. https://doi.org/10.71009/2025.kzmb.racr_4 - In this chapter, the author analyses and elaborates parent–child relationship in relation to religious freedom by examining international legal documents (conventional law), which regulate interactions in the most important social structure of society—family. The author explains the international conventional framework, which deals with the rights of children and parents, with emphasises on the European Court of Human Rights and Art. 9 of the ECHR. The author explains that secularisation of contemporary society seeks to limit religious presence in the

public domain to the extent possible, including religious education of children, which again, is parental prerogative. It primarily focuses on RE in public schools. Meanwhile, there is a constant need to invent mechanisms that protect children from unwanted and harmful influences, regardless of whether they are internal (from the family) or external (from the society) and therefore emphasises the role of the committee that oversees the implementation of the Convention on the Rights of the Child. However, the recommendations of the committee are more observational and do not provide concrete guidelines or solutions as to how specific requests must be implemented, if given. The article provides some suggestions that would place the right of the child to religious belief in balance with other potential rights of a child that exist in other legal areas

123 C – SCHLAG, Thomas (2026), **(Post-)digital religious education: transformations, explorations, challenges and potentials of digitalization in the context of international knowledge transfer**. In F. Schweitzer & M. Rothgangel (Eds.), *International Comparison and Transfer in Religious Education: The Projects “RE at Schools in Europe” and “International Knowledge Transfer” in Dialogue* Vol. 25, pp. 191–210, V&R Unipress GmbH. <https://www.zora.uzh.ch/entities/publication/4aa69cbe-6173-4436-b687-64853074c568> - Digital transformation within the school context, and consequently of RE, accelerated by the COVID-19 pandemic, has reshaped teaching methods, learning objectives, and pedagogical approaches. This paper explores the theoretical debate on the digital mediatization as well as the potential integration of digital tools in RE within both formal and non-formal contexts and its impact on International Knowledge transfer (IKT). It highlights challenges, ethical concerns, and opportunities. While German-speaking research has already fostered extensive debates on digital RE, international studies in Digital Religion research have largely overlooked its educational dimensions. This article calls for further empirical and hermeneutical research, interdisciplinary collaboration, and the development of digital religious literacy, alongside critical digital media education to navigate ideological and technological shifts. By addressing AI, the evolution of transhumanism and posthumanism, and digital ethics, it underscores the need for a critical, globally connected approach within the field of (post-)digital RE.

124 J – SHEVOCK, Daniel J. (2026), **A Catholic ecological-praxial realization of transcendent beauty: is 21st century music education a religion?** *Action, Criticism, and Theory for Music Education* 25 (1): 143–77 [pdf]. <https://doi.org/10.22176/act25.1.143> - This essay considers ways in which Music Education may function as a religion—its moralistic, ritualistic, and transcendent dimensions—through an ecological-praxial lens. Drawing on the Catholic intellectual tradition and liberation theology, Platonic transcendence is contrasted with relational Trinitarian understandings of transcendent Beauty as dynamic relationship. Music Education is considered a ritual system cultivating, from its specialized outlook, virtuous people—a contemporary *vir perfectus*—and conserving myths of economic success and social compliance in schools. An ecological praxis is grounded in interdependence, love, and creation, giving people lived human and divine relations. While Music Education shares many outward features with religion—types of ritual, devotion, and moral development—it lacks religion’s most meaningful salvific and metaphysical dimensions. Music Education is not fully a religion but may participate in religious works reimagined through ecological and relational praxes.

125 R – SHIFERAW, Abrham Abeje, **The impact of health-related religious practices on adolescents' healthy lifestyles at the university level: Ethiopian Orthodox Tewahido Church Believers at Addis Ababa University**, *Chokie Journal of Education and Behavioral Studies* - <http://cjebs.dmu.edu.et/newSubmission/2026-01-06-112130-695cf03ae5fb8.pdf> - Integrating religion and health has become a global agenda demanded to shape adolescents' healthy lifestyles. The Ethiopian Orthodox Tewahedo Church (EOTC) plays a great role in shaping children's and adolescents' behaviour by avoiding delinquent acts, unsafe sexual practices, stigma discrimination or ignorance, etc. This study tried to investigate the role EOTC plays in shaping youth through health-related education and communication offered to religious attendant University students. Mahibere Kudus (MK) is one of the EOTC associations mandated to organize religious teachings and practices for university students attending Gibi Gubae programs. To examine the influence of health-related religious practices on their healthy lifestyle at the university level, two hundred fifty-five students were selected using a simple random sampling technique as the target participants of the study. To achieve this objective, a descriptive research design with a quantitative research approach was employed. The researcher used descriptive and inferential statistics to analyse data. The researcher found that 90.6% of religious attendant university students responded that they had religious education or practices attributed to a healthy lifestyle during their stay at the university. As the researcher assessed the presence and implication of health-related

religious practice in EOTC on religious attendant university students' lifestyles it was found that there is a great life implication on their present and future lives.

126 J - SINCLAIR, Stefanie (2026), Religious toleration, peace and the 'docutube' method: integrating filmmaking in religious and moral education, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2614593> - This article explores an example of how filmmaking can be used as a pedagogic tool in religious and moral education. Considering changing ways in which young people use digital technology to learn and communicate, this article introduces and critically evaluates a pedagogic method and resources developed as part of the **RETOPEA** (Religious Toleration and Peace) project. This aims to support young people's active learning about religious diversity in the past and present through the process of making short documentary-style films (so-called 'docutubes'). This article discusses the findings of the evaluation of this method in a range of formal and informal educational settings in the UK as well as eight other European countries and Jordan. Considering practical and ethical considerations, it investigates how the multisensory and collaborative process of filmmaking can actively and critically engage young people in thinking about religious diversity, toleration and peace in the past and present. It explores how educational approaches involving filmmaking can support the development of key skills, including critical thinking, team-working and communication skills, needed to navigate a world in which the way information is shared is increasingly dominated by digital technology.

127 J – SHODIQ, Sadam Fajar, et al., The impact of religious education in mitigating the effects of family environment on students' mental health, *Frontiers Education*, Volume 10 - 2025 - <https://doi.org/10.3389/feduc.2025.1523461> - The mental health of students is a significant issue, particularly in the face of the difficulties posed by a complicated familial setting. The significance of religious education in mitigating the impact of the family environment on students' mental health is gaining prominence, particularly in major Indonesian cities like Surabaya, Jakarta, Yogyakarta, and Bandung. This study encompassed a total of 498 senior high school students residing in four major cities in Indonesia. The association between family environment, RE, and students' mental health was assessed using Partial Least Squares Structural Equation Modeling (PLS-SEM) and the bootstrapping approach for data analysis. The findings indicated that RE had a crucial role as a moderator in the relationship between family environment and the mental health of pupils. RE enhanced students' ability to withstand pressure from an unsupportive familial context and had a beneficial impact on students' mental health. This study emphasizes the significance of incorporating RE inside the family as a means of promoting students' mental health. The practical implication of this study is the creation of educational programs that prioritize enhancing religious values inside the family as a strategic measure to enhance the mental health of pupils.

128 J – SIREGAR, Kardina Engelina, et al. (2026), Managing interfaith education for pluralism: an educational strategy to counter radicalization in contemporary society, *Journal of Educational Management Research* 5(1):802-814 – Doi:[10.61987/jemr.v5i1.1166](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.

129 J – SOBOSLAI, John, Immersive religion: using extended reality resources for teaching the academic study of religion, *Journal of Interactive Learning Research* 2025, 36(1), 101–112. Montclair State University, USA: soboslaij@mail.montclair.edu - This study provides preliminary evidence that self-directed, immersive video experiences can positively impact students' understanding, empathy, and engagement with religious practices. By bridging the gap between digital learning and lived experience, immersive technology holds promise for enhancing intercultural competence and empathy in educational settings. These insights

underscore the potential of immersive media to create meaningful educational experiences that extend beyond the classroom, fostering not only intellectual but also emotional growth in students.

130 J – SOSNOWSKI, Andrzej, L’avenir de l’éducation religieuse en Pologne. Défis juridiques et conséquences culturelles, *Lumen Vitae*, vol. 81, mars 2026, nr 1, 83-95 – www.uclouvain.be/revuelumenvitae - L’éducation religieuse en Pologne reflète la relation complexe entre l’Eglise, l’Etat et la société. La catéchèse scolaire avait façonné des générations de Polonais. Interdite sous le communisme en 1956, elle est revenue dans les écoles en 1990. Récemment, le ministère de l’éducation a introduit des réglementations restrictives : passage de deux à une heure hebdomadaire, exclusion des notes de la moyenne nationale, regroupement d’élèves de différentes classes et limitation de la présence du clergé. Ces changements sont perçus comme une marginalisation de la religion et une violation du concordat avec le Saint-Siège. Selon l’auteur, ces réformes constituent une redéfinition idéologique de l’éducation ainsi qu’une atteinte aux droits parentaux et à la liberté religieuse. L’article replace ces événements dans le contexte de la sécularisation européenne et souligne les initiatives civiques et ecclésiales défendant l’éducation religieuse. La conclusion appelle à un dialogue renouvelé entre l’Etat et l’Eglise pour garantir la coexistence harmonieuse du savoir, de l’éthique et de la foi.

131 J – STAMOU, Eleni (2026), Diversity as problem, diversity as solution: a critical exploration of diversity discourses and their workings in school lives, *British Journal of Sociology of Education*, 1–16. <https://doi.org/10.1080/01425692.2026.2627308> - The paper provides a critical exploration of discourses of diversity and manifestations in school lives in England. Set against the rollback of equality and inclusion frameworks, it aims to offer insights to rethink, recalibrate and defend diversity. I begin by unpacking competing discursive configurations of diversity in the literature. I then explore manifestations in school lives drawing on teachers’ accounts in two secondary schools with different demographics. Despite celebratory rhetorics, diversity emerged as a problem in the urban school and involved racialised perceptions of certain ethnic-religious backgrounds as barriers to modern liberal values. In the rural school diversity emerged as a solution, as a lack of multicultural experiences and attachment to locality was seen as limiting students’ horizons. In both schools, diversity worked towards demarcating the limits of desirable and valued conduct, producing and normalising the forms of difference that count as diversity, thus reflecting rather than interrupting power/knowledge hierarchies.

132 J – STERCK-DEGUELDRE, Jean-Pierre, Le cours de religion en Allemagne fédérale. Un regard panoramique, *Lumen Vitae*, vol. 81, mars 2026, nr 1, 49-60 – www.uclouvain.be/revuelumenvitae - En Allemagne la constitution garantit l’enseignement religieux et en fait un cours ordinaire dans les écoles publiques où sont organisés les cours de religion confessionnels protestant et catholique ainsi qu’un cours d’éthique, en substitution des cours confessionnels. Depuis les deux dernières décennies, les modèles des cours de religion et des cours de substitution se diversifient. La question de savoir s’il convient de défendre une approche du cours confessionnel, de coopération interconfessionnelle voire inter-religieuse ou de cours de religion non-confessionnel fait l’objet d’un débat controversé. L’article décrit la situation juridique du cours de religion et dépeint le panorama varié des modèles d’organisation du cours de religion et des cours de substitution dans les différents *Bundesländer*. L’auteur termine par quelques réflexions sur l’avenir du cours de religion confessionnel dans une société en pleine transformation et dégage de possibles enjeux pédagogiques.

133 J – STRZAŁA, Marek, The 2024–2025 changes in religious instruction in Polish public schools and their legality, *Studia z Prawa Wyznaniowego*, vol. 28 (2025), 149-174 - <https://www.ceeol.com/search/article-detail?id=1392367> - In 2024 and 2025, Poland’s Minister of Education issued three ordinances aimed at changing the status quo in the field of RE in the country’s public schools. The major amendments introduced include the possibility of merging school groups for religion classes, reducing the number of weekly religion lessons to one hour, making it obligatory to conduct religion lessons directly before or after mandatory classes, and eliminating religion marks from the grade point average. The main concern regarding these ordinances is the procedure used for their issuance. The ordinances were issued by the Minister of Education without the prior consent of the religious communities, even though Art. 12 para. 2 of the Education System Act (1991) requires them to be issued “in agreement” with the authorities of religious communities. In the recent judgments of the Polish Constitutional Tribunal, it was declared that the issuance of these ordinances violated this provision (in addition to other incompatibilities with the provisions of the Polish Constitution and Polish Concordat, among other acts). Additionally, most the jurists’ opinions raise serious doubts regarding the conformity of these ordinances with the Polish legal system. Indeed, the linguistic, logical, functional, and

historical interpretations all lead to the conclusion that Art. 12 para. 2 of the Education System Act introduces the requirement of acceptance of the authorities of religious communities when the government is about to issue or change regulations concerning RE in Polish public schools. Until such consent is obtained, the government is obliged to maintain the status quo, if Art. 12 para. 2 is in force.

134 R – SUÁREZ-ÁLVAREZ, Rebeca y Ana Pastor-Rodriguez, **Risks in children's digital visibility and vulnerability: sharenting in France, Italy, Spain, and the United Kingdom**, *European Public & Social Innovation Review*, 11, 1–21. <https://doi.org/10.31637/epsir-2026-2101> - Sharenting has become a common practice in which parents publicly share aspects of their children's lives on social media platforms. This study explores how parent influencers manage their children's visibility, vulnerability, and privacy, as well as the underlying purposes of sharenting. Through a comparative approach, the practices of 12 parent influencers—mothers and fathers—from France, Italy, Spain, and the United Kingdom are examined. A total of 1,789 posts on Instagram and TikTok are analysed using content analysis. Cultural differences are identified in the representation of parental roles: mothers take on a leading role, particularly in Italy, while French male influencers frequently depict involved fatherhood. A concerning trend is observed regarding the lack of safeguards to protect children's identities, increasing the risks associated with their digital exposure. Sharenting is not primarily commercial – the UK is the country where children are most used for promotional purposes – nor is it a space for parental support. This study critically examines how mediated parenthood and child representation are negotiated in contemporary digital communication. Influencers, as parents, construct self-representations of themselves as caring and competent caregivers embedded within the logics of digital entertainment.

135 J – SUHAILI, Hidayati, et al., **Islamic education in Egypt: an overview, system structure, and government policies**, *Thawalib Journal Kependidikan Islam* 6(2) October 2025, pp. 237-248 - Doi:[10.54150/thawalib.v6i2.726](https://doi.org/10.54150/thawalib.v6i2.726) - Al-Azhar University, Egypt, presents a model of Islamic education that is moderate and holistic, relevant in addressing the challenges of modernity, radicalism, and the integration of Islamic tradition with scientific progress. This study identifies a gap in the previous literature, which generally partially discusses Islamic education in Egypt, focusing on the history of Al-Azhar or primary education, without comprehensively analysing the integration of traditional and modern values, system structure, and state policies. This study employs a qualitative approach, utilising data collection techniques through literature review and document analysis of scholarly journals, academic books, and official reports from the Ministry of education and Al-Azhar University. Data analysis is conducted using qualitative content analysis methods, which include stages of collection, filtering, coding, categorisation, synthesis, and triangulation. The results show that the Islamic education system in Egypt has successfully integrated religious and general knowledge through a moderate and inclusive curriculum, supported by government policies such as the Al-Azhar Law of 1961 and the 2014 curriculum reform. However, educational access inequality, limited technological infrastructure, and conservative resistance continue to hinder comprehensive reform efforts. In conclusion, these findings offer important lessons for developing Islamic education in Indonesia and other Muslim countries.

136 B – TATALA, Małgorzata, **Reception of religious symbols in youth**. *Developmental research of people aged 12–24*, Peter Lang 2025 Monographs 190 pp. <https://www.peterlang.com/document/1548422> - This work is an innovative study in the field of developmental psychology of religion, exploring the reception of religious symbols — specifically the Cross and the Bible — in young people at the ages of 12 to 24. It examines the two symbols not only in the context of religious understanding but also in other areas of religious life, such as emotions, decision-making, connections to the community of believers, and a sense of mystery. The research results reveal the specific dynamics of the reception of religious symbols, which vary depending on age . The reception develops over time from simpler to more complex forms. The findings presented in this work may have practical applications in didactic and educational activities for parents, religious educators, and teachers, as well as in self-education. The symbol also shapes regulatory processes of interpersonal interactions at an increasingly higher level.

137 R - TEIXEIRA, Andréia, **O ensino religioso na educação escolar enquanto espaço para a diversidade religiosa** [Moçambique], *International Integrate Scientific*. v 5, n 49, Julho/2025 - <https://iiscientific.com/artigos/7edc5f/> - Este estudo tem o objetivo de analisar o papel do Ensino Religioso (ER) na educação escolar enquanto espaço para a diversidade de religiões considerando-se o preconceito e discriminação existentes. Trata-se de uma pesquisa bibliográfica, com abordagem qualitativa, utilizando-se publicações indexadas nas

bases de dados de plataformas livres, revistas e livros. Os resultados mostram que a trajetória do ER desde o Brasil colônia com os jesuítas, prosseguiu na educação escolar, gerando consequências de hegemonia do catolicismo em detrimento do pluralismo religioso, causando situações de intolerância, sobretudo, nas religiões afro-brasileiras, que perduram até os dias atuais. No ER na educação escolar, enquanto espaço para a diversidade religiosa; e mesmo diante dos recorrentes debates ocorrem situações de discriminação, preconceito e intolerância pela diversidade religiosa. A análise remete ao papel do professor, enquanto atuação que desmistifique esta realidade levando conhecimento aos alunos de cada crença para que o ER seja caminho de construção de saberes e respeito.

138 R – TEIXEIRA PINTO, Cristina, et al., **Spiritual intelligence: a scoping review with concept analysis on the key to spiritual care**, *Journal of Intelligence* 2026 Feb 3;14(2):24. doi: [10.3390/jintelligence14020024](https://doi.org/10.3390/jintelligence14020024)

- 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.

139 B – TIRRI, Kirsi (Ed.), **Nordic perspectives on moral and citizenship education**, De Gruyter Brill 2026, pp. 226 - ISBN: 9789004745902 - *Nordic Perspectives on Moral and Citizenship Education* provides current knowledge on the research and practice of moral and citizenship education in Nordic countries including Denmark, Iceland, Finland, Norway and Sweden. Teachers, parents, and policy makers need updated knowledge on the state of moral education and citizenship education in all these countries. The book guides into research-based thinking to understand how to make scientifically, morally, and pedagogically wise choices related to the education of students. Nordic countries share a common social and cultural history with the same values on human rights and principles of non-discrimination, social justice, respect for life, human dignity, and cultural diversity. In the chapters of this book this foundation is explored in more detail and similarities and differences between the Nordic countries become visible.

140 J – TRIANI, Pierpaolo, **L'educazione religiosa per tutti nel tempo del pluralismo delle appartenenze: un cantiere aperto nella scuola italiana**, *Catechetica e Educazione* 10(2025)3, 75-88 – <https://catechetica.unisal.it> - The article explores the role of RE in a context marked by intense cultural pluralism and advanced processes of secularization. Considering the thought of P. L. Berger, the operational meaning of the concepts of RE and RI is clarified. The different positions adopted by believing persons regarding RE is examined, reflecting on the rationale for RE and the risks of its absence. The argument focuses on three pedagogical reasons: comprehensive education, prevention of religious distortions, and promotion of intercultural dialogue. The article also addresses the issue of RE in public schools, highlighting both its curricular marginality and its cultural and social relevance. Finally, it discusses the various European models of RE, and the prospects open to it in the Italian context, characterized by an ongoing debate on a possible overcoming of the current confessional framework.

141 J - TUHIRIRWE, Chris, Bweyale, J., & Kiggundu, M. M. (2025), **Re-imagining religious knowledge systems: an inquiry into the integration of African Traditional Religion into religious education in Uganda's lower secondary education**, *Edition Consortium Journal of Philosophy, Religion and Theological Studies*, 5(1), 19–30. <https://doi.org/10.51317/ecjprts.v5i1.599> - The perspectives article explores the prospects of integrating African Traditional Religion (ATR) in Uganda's RE curriculum for secondary schools. Uganda boasts of a rich cultural heritage that ranges from tangible religious sites to rituals, customs, traditions,

taboos, wise sayings, proverbs, to traditional music and dances. ATR is not only an expression of African spirituality, but a representation of African philosophical epistemologies with the potential to shape young people into holistic, responsible adults. However, Uganda's educational framework marginalises and devalues ATR. Through qualitative theoretical research, the study investigated the prospects of integrating ATR in RE. Qualitative research methods, including documentary review of curriculum documents, interviews and focus group discussions with selected teachers and religious leaders, were used to collect data. RE is an essential subject in Uganda's curriculum; only Islam and Christianity are considered as religions in the secondary school curriculum. The rest of the religions are considered minor, insignificant and therefore, marginalised in Uganda's education system. The study found that today, Ugandans perceive ATR with a rejuvenated passion and confidence about the status of traditional beliefs and practices in their lives. Data indicates that ATR is scantily incorporated in a few learning outcomes of the curriculum but not in a way that would benefit learners' academic growth. Yet, education is *a sine qua non* for illuminating the plight of African philosophy in academic discourses, spirituality and moral values. Subsequently, both literature and interaction with participants agree on the need to integrate ATR as a foundational component of Uganda's education framework.

142 R – TURÓS, Mátyás, **A multi-dimensional study of primary school children's drawings of God**, *Humanities and Social Sciences Communications* (2026). <https://doi.org/10.1057/s41599-026-06915-8> - This study provides a quantitative analysis of drawings of God by 12–14-year-old students ($N=764$) from Hungarian Catholic primary schools, both with and without art education programmes. The colours of the drawings were analysed using computer vision; furthermore, we examined the anthropomorphic nature of the representations, their gender attributes, stereotypical elements, Christian motifs, the degree to which the figure of God filled the drawing surface, and its position on that surface. The relationships between these visual characteristics and the children's religiosity, academic performance, and art education background were explored. According to the results, the depiction of God as a being and in an anthropomorphic form decreases with age. Better academic performance was associated with a weak but significant tendency towards more frequent use of blue and orange and less frequent use of achromatic colours, as well as a less anthropomorphic representation of God. Stronger religiosity among students shows a positive correlation with the depiction of God as a being, whilst it negatively influences the use of the colour blue. Gender differences are apparent in the mode of representation: two stereotypical features occur more frequently in girls' drawings, namely white or luminous clothing and the depiction of a halo or aureole.

143 B – UBANI, Martin, Stéphanie Tremblay, Alexander Unser, Susanne Garvis (Eds.), **The Palgrave Handbook of Religion in public education**, March 2026, pp. XXVIII+605 - <https://link.springer.com/book/9783032028891> - This handbook brings together the latest international research surrounding religion in education. Chapters examine the central question of (non-)religion within state-governed education, as well as teaching about religion in schools and other institutions at all education levels. They address global and societal developments such as the reappearance of religion in the public sphere, secularisation, migration, radicalisation, social harmony and the role of religion in cultural heritage. This interdisciplinary volume presents research-based perspectives which employ empirical, theoretical and philosophical approaches, from scholars at different career stages, and with diverse religions, worldviews and backgrounds. The handbook will appeal to scholars, students and policymakers in religion and education, as well as practising teachers and those with a background in religious studies, theology and philosophy.

144 J – UJHÁZI, Loránd, **The role of Catholic and ecclesiastical universities in promoting peace and social justice**, *Religions* 2026, 17(2), 227; <https://doi.org/10.3390/re117020227> - The Catholic Church is committed to promoting peace and social justice. Beyond its theological and religious nature, the Church operates as a hierarchically organized institution. Its entities function within defined legal frameworks. Throughout history, the theoretical substantiation of peace—and war—has played a pivotal role in Catholic thought. This tradition has been primarily upheld by Catholic and ecclesiastical universities. The Second Vatican Council transformed the Church and positioned these universities to actively promote social justice. However, detailed regulatory frameworks for this mission were developed later, outside the immediate scope of conciliar documents. This study examines the legal and historical evolution of Catholic academic research on peace and war. The analysis focuses on methodological issues, identifying historical and current deficiencies in the investigation of security questions. It argues that Catholic and ecclesiastical universities have yet to fully develop transdisciplinary methods, despite such an approach being most effective for supporting the Church's mission of universal peace.

145 J - ULFAT, Fahimah, & Suleiman, Farid (2025), **The absent canon: Islamic philosophy as a missing dimension in religious and ethics education. A perspective from the German school context**, *British Journal of Religious Education*, 1–12. <https://doi.org/10.1080/01416200.2025.2610257> - This article examines the role of Islamic philosophy within the context of religious and ethics education in Germany. It begins by outlining the legal and institutional foundations of RE in the German federal education system, highlighting the differences and intersections between confessional religious education and non-confessional ethics or philosophy education. Attention is given to the development of Islamic RE, which remains situated within a field of political tension, shaped by integration discourses, security concerns, and broader European dynamics. Against this backdrop, the article argues that Islamic philosophy holds significant educational potential. Its integration into both religious and ethics education not only challenges Eurocentric epistemologies but also promotes critical thinking, plurality competence, and reflexive engagement with diverse moral and metaphysical traditions. Drawing on historical and contemporary sources, the article further reflects on the marginalisation of Islamic philosophy in Western historiography and advocates for its inclusion as a means of curricular decolonisation and intercultural dialogue.

146 R – VAMBUDI, Viky Nur, et al. (2026), **Toward a Qur’anic philosophy of multicultural education: a hermeneutical and ethical approach**, *Priviet Social Sciences Journal*, 6(1), 13–27. <https://doi.org/10.55942/pssj.v6i1.1209> - Multicultural education is increasingly important in the context of globalization that affects cultural and religious diversity in society This research aims to explore the philosophical basis of multicultural education through the interpretation of the Qur'an and the role of hermeneutic approaches in Islamic religious education. The research method uses a systematic literature review based on the Scopus database from 2022 to 2025 by analysing Scopus-indexed scientific articles related to multiculturalism, Islamic education, and hermeneutics. From the search results, it was found that 229 articles were filtered into 37 relevant articles, and finally 20 articles that met the inclusion criteria were selected for further analysis. The results of the study show that the interpretation of the Qur'an with a contextual hermeneutic approach provides a strong philosophical basis for multicultural education with the values of inclusivity, justice, and respect for diversity. This research also identifies the important contribution of hermeneutics in enriching the interpretation of Qur'anic values that support a more inclusive and tolerant education. The conclusion in this study is that Islamic religious education based on Qur'anic values can create a harmonious and pluralistic society if applied with a more critical and contextual approach. The main contribution of this article is to fill the research gap on the application of Qur'an interpretation in multicultural education and to introduce a broader hermeneutic approach in the context of IRE in an increasingly diverse society.

147 B – VAN ARRAGON, Leo, **Reflections on Religious Literacy. Paradox, promise, and politics in a secular age**, Wipf and Stock Publisher, Usa 2026, pp. 364. <https://wipfandstock.com/9798385256518/reflections-on-religious-literacy/> - Sometimes a conundrum creates opportunity to go back to basics. This book was inspired by productive irritation arising from a conundrum at the intersection of three worlds Van Arragon inhabits, each of which holds assumptions about religion and religious literacy (RL). The author’s personal world, professional life as an educator in a Christian school system, and the academic world he entered after retirement all worked with ideas about religion, including what it is and its purposes in individual and collective lives. Though each assumes its ideas are true, these worlds live in creative tension with each other. Even though people are obsessed with religion in this secular age, we don’t know what to do with it, and it lives on the margins of educational respectability. Readers can join Van Arragon on a trip to resolve key questions of this conundrum: What is religion? What are objections to religion that marginalize it in education? What is literacy? What is RL, and why is it essential for students? The author argues that religion is a foundational human capacity that equips us to ask big questions of meaning and destiny fundamental to education. RL equips students to successfully navigate their worlds and their own spirit quests and is an essential component of critical thinking.

148 J – VARGAS-HERRERA, Francisco, Moya-Marchant, L., & Luna-Muñoz, D. (2026), **Spirituality as an articulating axis of religious education and the teaching of in Chilean public schools**, *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2026.2637513> - The General Education Law in Chile states in its second article the encouragement of spiritual development in schooled population. However, it does not state what encompasses this kind of development, nor its content or strategies. It is known that the concept of spirituality has been tackled in philosophy and theology traditions, several of which nurture various aspects of the national curriculum. This study examines critically how this mandate of the Law is tackled by the subjects of Catholic Religion and Philosophy during the last 2 years of secondary education. For this

purpose, a documentary review of the Curricular Bases is carried out, the ones responsible for the programs of those subjects. In addition, the narratives of teachers, collected through interviews, are examined. The analysis of data offers different and similar outlooks on what spiritual development is and entails for the schooled population and expresses how the concept of spirituality constitutes a reality that favours and, potentially, supports the teaching of religion and philosophy in Chilean public schools, suggesting a greater interrelation between these two educational disciplines.

149 R – VIETZE, Jana; Nina Stuur, Joep Hofhuis, **School diversity perspectives and classmate diversity climate: understanding high school students' school belonging, well-being, and intercultural contact**, *J Community Psychology* 2026 Jan 2;54(1): e70082. doi:[10.1002/jcop.70082](https://doi.org/10.1002/jcop.70082) - This study examined how school diversity perspectives (multiculturalism, critical consciousness, color-evasion) may enhance student outcomes (school belonging, well-being, intercultural contact) and whether a strong diversity climate among classmates (openness and appreciation of diversity) may moderate this link. We surveyed $N=280$ high school students ($M_{\text{age}}=15.95$; 47.5% female; 1.8% nonbinary) in the Netherlands. We performed multigroup structural equation modeling, comparing cultural minority ($n=81$) and majority ($n=203$) students, and multilevel analysis to separate individual-level from classroom-level effects. A strong diversity climate among classmates and color-evasion in school (not multiculturalism and critical consciousness) were robustly, positively related to belonging and well-being (minority and majority students) and intercultural contact (minority students). For all students, a strong diversity climate among classmates amplified the relation between color-evasion with student outcomes. Findings highlight the need to distinguish school-level policies from classroom-level practices in addressing educational inequities between minority and majority students.

150 J – VILKS, Andrejs, **The role of religious norms in the formation of legal systems: the theological foundations of law in different world religions**, *Pharos Journal of Theology* 2025, 106.3, 1-12 – Doi:10.46222/pharosjot.106.3029 - This study examines the impact of religious norms on the development of legal systems, concentrating on the theological foundations of law in major world religions, including Christianity, Islam, Judaism, Hinduism, and Buddhism. The research aimed to analyse how religious principles shape legal norms, state governance, and judicial practices in various countries. The study is based on a comparative legal and historical analysis of religious legal traditions and their impact on modern legal frameworks. In Islamic law, Sharia remains a primary source of legislation in many countries, regulating civil, criminal, and family matters. Jewish law, Halakha, continues to influence legal systems in Israel and Jewish communities worldwide. Christian legal traditions have significantly shaped Western legal systems, mainly through canon law and moral principles embedded in state laws. Hindu law, historically rooted in the Dharmashastra texts, has influenced family and inheritance law in India, while Buddhist legal principles contribute to legal ethics and dispute resolution practices in several Asian countries. The study also identifies ongoing interactions between religious and secular legal norms, highlighting challenges in balancing religious traditions with modern human rights standards. Statistical analysis of legal systems in 30 countries demonstrates that in states where religious norms significantly influence legislation, legal frameworks tend to be more conservative, particularly in family and moral laws.

151 R – WAHBA, Mariam, **Turning the page on intolerance: Egypt's textbook reforms**, *All Arab News*, January 6, 2025 - <https://www.fdd.org/analysis/2025/01/06/turning-the-page-on-intolerance-egypts-textbook-reforms/> - Egypt has made significant strides in purging school textbooks of antisemitic content and other problematic material, revising over 350 state-issued books since 2018 as a part of an ambitious reform program. These changes aim to foster a more tolerant society yet there has been regression along with progress, underscoring the need for sustained efforts. The United States should support and encourage Cairo's efforts to build on this progress. The reform program, launched in 2018 with support from the World Bank, aims to overhaul teaching and learning conditions in state-run schools. Textbook revisions have been a central element of this program, with one grade level's books reviewed each year. By 2030, all state-issued textbooks from elementary to high school are scheduled to be reviewed and revised. Egyptian textbooks have long portrayed Christians, Jews, and other non-Muslims in a hostile light, often framing these groups as adversaries of Islamic values and Egyptian identity. A 2023-24 report from IMPACTS, an international research and policy organization that monitors education globally, finds that a "significant number" of negative depictions have been removed.

152 J – WANG, Lipei (2025), **Rethinking human rights and global citizenship education through Confucian values: insights from a Chinese high school**, *Human Rights Education Review*, 8(3), 503–516. <https://doi.org/10.1080/25355406.2025.2551831> - This article explores a Confucian perspective on human

rights education (HRE) and global citizenship education (GCE). In dialogue with Western liberal and communitarian traditions of human rights and the common good, it examines Confucian conceptions of the relational self and social harmony, sustained through moral self-cultivation and ethical responsibilities within concentric circles of community. The study demonstrates how Confucian ethics can offer a non-Western framework for balancing individual empowerment with community well-being. A case study of a high school in China illustrates the practical application of these values, emphasising the cultivation of self-reflection, moral development and critical thinking among students, despite structural constraints within the education system. The study contributes to global conversations on HRE and GCE by showing how East Asian philosophical traditions can enrich understandings of human dignity and civic responsibility in an interconnected world.

153 J – WILLIAM, John & Benjamin Moore, **How religious education can promote peace and understanding in a diverse society**, *Research Gate* 2025. https://www.researchgate.net/publication/391279091_How_Religious_Education_Can_Promote_Peace_and_Understanding_in_a_Diverse_Society - In today's globalized world, characterized by unprecedented levels of cultural and religious diversity, the role of RE in schools becomes increasingly critical. As societies become more interconnected, the need to foster mutual respect and understanding among people of various religious traditions has never been more urgent. This article investigates how RE can promote peace and understanding in a diverse society by educating individuals in different religious practices, beliefs, and worldviews. The paper argues that RE, when taught inclusively and empathetically, has the potential to challenge stereotypes, reduce prejudice, and foster interfaith dialogue, all of which are essential for social cohesion. In addition, religious education provides the tools to critically analyse one's own belief system while cultivating respect for others, promoting social justice, and encouraging peaceful coexistence. By incorporating real-life examples, diverse pedagogical approaches, and theoretical insights, the article illustrates the power of RE in creating a more tolerant and harmonious society.

154 J - WINGREN, Mattias, Björkgren, M. & Korhonen, J., **Teachers' perspectives on fostering and its relation to ethics education in Finland: a qualitative study**, *International Journal of Ethics Education* (2026). <https://doi.org/10.1007/s40889-026-00236-9> - In Finland, teachers have historically held a high degree of trust and respect, where they have been thought of not only as teachers but educators in a broader sense. This is reflected by the national curriculum dictating that teachers should not only teach but see to their students' social development. Interested in how this second task relates to ethics education, this study interviewed teachers in Finland how they reasoned about this second role, how it related to morality, and what supports and deters it. The teachers saw this role as central and deeply moral, where relationships, empathy and scaffolding the student in self-reflection were of great importance. Sound cooperation between home and school, school and municipality, and between school staff were seen as clear supporting factors — whereas the inverse of these were seen as clear detriments. The study acts as an entryway for deeper investigation of ethics education in Finland.

155 J - WITTE, John, **Faith in school: balancing no establishment and free exercise of religion guarantees in American education**, *Ecclesiastical Law Journal*, vol. 26, issue 3, 2024[[10.1017/S0956618X2400036X](https://doi.org/10.1017/S0956618X2400036X)], available at SSRN: <https://ssrn.com/abstract=6266258> or <http://dx.doi.org/10.2139/ssrn.6266258> - American schools are governed by a complex latticework of federal, state, and local laws and regulations, many of them tailored specifically to primary, secondary, or higher education. But all schools are subject to the same First Amendment guarantee that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This constitutional guarantee of religious freedom has produced a substantial body of case law. Nearly one-third of the United States Supreme Court's cases on religious freedom—74 out of its 247 cases reported from 1815 to 2023 have addressed issues of religion and education. All but six of these cases were decided after 1940, the year the Court first began to apply these guarantees to state and local governments alongside "Congress." And for each Supreme Court case, there are scores of lower federal courts and sometimes state court cases that add further nuance and amplification. This article summarises, and critically analyses, this ever-evolving jurisprudence.

156 J - WOHLRAB-SAHR, Monika (2026), **From religious decline to relocations of religion. Recent trends in sociological research on religion and the secular in Germany, Austria, and Switzerland**, *Kölner Zeitschrift für Soziologie und Sozialpsychologie* (2026). <https://doi.org/10.1007/s11577-025-01042-9> - This article examines trends in research on secularization, secularism, and secularity over the past 15 years, focusing on work from, or carried out with the involvement of, scholars from the German-speaking world. It maps

a discursive field, the distinctive features of which include, among other things, the importance of a differentiation–theoretical perspective. The essay begins with the earlier juxtaposition of secularization versus individualization and discusses the approach of a secular transition. It then turns to the analysis of sacralisations and subsequently focuses on secular–religious contestations in various domains. In this context, it introduces the approach of “multiple secularities”. The author argues that across the different areas of research, a tension becomes apparent between an individual and a collective understanding of religion, and that the shift toward analyses of secular–religious contestations also signal a trend toward relocating religious authority outside traditional religious institutions—into public space, the courts, and the internet.

157 J – XHONNEUX, Flore, *Religionsunterricht für alle. Un enseignement religieux confessionnel pour tous.tes à Hambourg*, *Lumen Vitae*, vol. 81, mars 2026, nr 1, 61-72 – www.uclouvain.be/revuelumenvitae - Cet article présente le *Religionsunterricht für alle (RUfa)*, soit le cours de religion pour tous/toutes proposé aux élèves d’Hambourg depuis les années nonante. Cette proposition singulière dans le paysage complexe de l’ER allemand fait figure d’exception. Fruit d’un travail de longue haleine entre les différentes communautés religieuses, le *RUfa* symbolise tantôt la réussite du dialogue multiconfessionnel et multiculturel, tantôt l’incarnation d’un cours consensuel gommant les différences. Cet article a pour but de présenter le contexte historique de ce cours, son organisation et sa logique ainsi que certaines critiques qui lui sont adressées.

158 J - YATA MONES, Anselmus (2026), **Unveiling the colonial heritage: the transformation of Catholic religious education in Indonesia**, *International Studies in Catholic Education*, 1–14. <https://doi.org/10.1080/19422539.2026.2615122> - This study explores the historical legacy and transformation of Catholic RE in Indonesia from its colonial foundations to its present-day contextual form. Rooted in Dutch colonialism, early Catholic education emphasised Eurocentric doctrine, rigid discipline, and missionary control. Following Indonesia’s independence, significant shifts occurred as the system adapted to national values, local cultures, and pluralistic society. Through qualitative interviews with educators and religious scholars, this research reveals how remnants of colonial structures persist, while institutions progressively embrace inculturation, dialogical pedagogy, and Indonesian identity. The findings highlight a critical, ongoing negotiation between preserving useful traditions and constructing an inclusive, culturally grounded model of RE. This transformation reflects broader efforts to harmonise faith with national identity in postcolonial Indonesia.

159 B – ZEVALLOS CARRERA, Lucía, **Orientar desde el sentido: vivencias educativas para volver a habitar el mundo** [*Guiding from meaning: educational experiences for re-inhabiting the world*]. Trabajo fin de Máster. Universidad Zaragoza, Facultad de Educación, 2026, pp. 47 - <https://zaguan.unizar.es/record/169524/files/TAZ-TFM-2026-101.pdf> - El presente trabajo aborda la orientación educativa desde la noción de sentido, entendida no como algo que se impone, sino que se desoculta y se transforma desde la vivencia del alumnado. Desde una lectura heideggeriana, se problematiza el paradigma instrumental y se propone una comprensión de la orientación como práctica de acompañamiento y mediación de sentido. El marco teórico dialoga con modelos de orientación vivencial y narrativa, así como con enfoques contextuales, que permiten aterrizar esta perspectiva en herramientas y prácticas concretas. La metodología incorpora métodos narrativos como vía para comprender la experiencia educativa desde su carácter situado, temporal y relacional. Finalmente, se integra una experiencia personal en una Escuela Bosque, donde el aprendizaje acontece ligado a la naturaleza y la comunidad. Desde esta vivencia se reflexiona sobre las posibilidades de la orientación para abrir espacios de sentido, agencia y coherencia vital.

160 J – ZHANABAYEVA, Arailym, et al. (2026), **Comparative analysis of youth religiosity in Kazakhstan and Poland: navigating faith in modern societies**, *Occasional Papers on Religion in Eastern Europe* January 2026, 44, 1 - <https://digitalcommons.georgefox.edu/cgi/viewcontent.cgi?article=2713&context=ree> - This paper explores the complex relationship between religion and youth culture, focusing on Kazakhstan and Poland. Kazakhstan, with its ethnic diversity and dominant Islamic faith, is navigating a post-Soviet search for identity and renewed interest in traditional spiritual practices. Poland, deeply rooted in Catholicism, is experiencing secular trends and global influences that are reshaping youth religious engagement. The research aims to enrich discussions on youth religiosity and the evolving interplay between spiritual belief and modern life across different political and cultural contexts. The primary objective of this study is to examine the evolution of modern Kazakh society's approach to religion, drawing on comparative insights from Central Asian and European contexts to better understand contemporary trends in faith and belief systems. The study employed a combination of system analytical, historical, statistical, forecasting, and analytical methods. The system-analytical approach helped identify and explore youth attitudes toward religious doctrines in both

regions. The historical method provided a deeper understanding of how Central Asian states have shaped their religious policies. The article highlights the distinct yet interconnected religious landscapes of Kazakhstan and Poland, providing a comprehensive overview of youth religious engagement in diverse cultural and political settings.

161 T – ZIMMERMANN, Mirjam & Ulrich Riegel, Digital representations of sacred buildings and digital sacred space pedagogy, <https://www.uni-siegen.de/en/project/sacral%20space%20pedagogy> - In the context of RE, the study of sacred buildings of different religions is fundamental. In particular, the real encounter with a testimony of authentic, lived religiosity, as reflected in these buildings, is considered to have great potential for interreligious encounters and religious learning. At many university locations, however, this is only possible in time-consuming and cost-intensive excursions. Digital representations of these sacred buildings could provide a remedy here. However, existing representations of synagogues, mosques and temples are at best geared towards tourist interests. As a result, although the few sacred spaces that can be visited digitally are virtually accessible, they are not didactically prepared in such a way that learning beyond mere observation is possible. There is therefore a need for digital representations of sacred buildings that satisfy the principles of sacred space education. This balance proves to be ambivalent. On the one hand, given the technical possibilities available today, it is comparatively easy to digitize sacred spaces and design them with learning tools. Which tools are chosen and how they are used in the virtual tours can be derived from existing didactic concepts of sacred space pedagogy. On the other hand, the question arises as to whether and how the principles and tasks that have proven their worth in encounters in real space also have an effect in virtual space. In particular, the auratic dimension of such encounters could prove challenging in virtual space. (*more*)

162 J - ZREIK, Muhammad (2026), Navigating the intersection: philosophy and religious education in China's elementary public schools, *British Journal of Religious Education*, 1–12. <https://doi.org/10.1080/01416200.2026.2633330> - This article examines the intersection of philosophy and RE in the public schools of China, with an emphasis on how the Confucian, Taoist, and Buddhist philosophies have been covertly integrated into the officially secular school system. It examines how these traditions are instilled in the moral and civic education programmes that develop students' ethical character and social values. Drawing on pertinent literature, curriculum documents, and policy guidelines, the article illustrates the impact of philosophical teachings on students' moral conduct, social coexistence, and self-development, without necessarily promoting religion. Drawing on comparative insights into France and India, the article emphasises differences in how traditional philosophies may be accommodated within secular education systems, with a broader discussion of the role of philosophy and religion in schooling around the world. These findings indicate that the Chinese education system offers rich insights into the incorporation of the philosophical concept into the secular environment and can serve as a model for preserving cultural heritage without conflicting with modern educational goals.

163 J – ZSOLNAI, Laszlo, Spirituality in professional Higher Education, *Journal of Human Values* July 2025 - <https://journals.sagepub.com/doi/10.1177/09716858251352086> - There is alarming psychological dysfunction within our universities. Depression, together with anxiety, substance abuse and chronic stress is widespread among students and faculty. Additionally, there is increasing evidence of growing cultural, racial, political and other social-borne friction on and around campuses. Clinical and epidemiological evidence suggests that spirituality could have protective benefits for mental health. But the current functioning of many of our universities discourages introducing spirituality in academic culture, mission and values, not to mention curricular and extracurricular activities. This article investigates the root causes of this situation in different professional fields, namely pedagogy and psychology education, healthcare education, economics and business education and architecture education. Initiatives are presented where opportunities for spiritual approaches and practices are provided in universities. Finally, the vision of an 'Awakened Campus' is discussed which aims to create free and safe spaces for students, faculty and university leaders for spiritual growth and development.

164 R - ZUL, Zulkarnain, Najihul Huda, M., Fuad, Z., & Abdullah, Moh (2026), Integration of Islamic ethics in modern education curriculum: challenges and opportunities. A systematic literature review, *British Journal of Religious Education*, 1–24. <https://doi.org/10.1080/01416200.2026.2621177> - This systematic literature review, conducted following PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines, examines the challenges and opportunities associated with integrating Islamic ethics into modern education curricula. Islamic ethics, understood as the comprehensive moral framework derived from the *akhlaq* tradition – encompassing philosophical (*falsafa*), theological (*kalam*), and spiritual (*tasawwuf*)

dimensions – guides individual conduct and social relationships based on Qur’anic principles and Prophetic traditions. Through analysis of 20 peer-reviewed studies published between 2018 and 2024, selected from 847 initial records, this research identifies six major themes affecting integration efforts. The study reveals significant challenges including conceptual tensions between traditional Islamic pedagogical approaches and contemporary methodologies, definitional ambiguity, and resource constraints. However, substantial opportunities emerge through holistic character development, enhanced cultural identity formation, innovative pedagogical approaches, and strengthened community engagement. Key barriers include institutional resistance, inadequate teacher preparation, and assessment difficulties. Successful integration requires comprehensive systemic transformation, specialised professional development, and strong community partnerships. Student outcomes show enhanced moral reasoning, improved academic engagement, and strengthened cultural identity when properly implemented. This study examines integration within Islamic educational institutions while considering applications in secular contexts. This research contributes a comprehensive framework for practitioners, administrators, and policymakers seeking to balance religious authenticity with contemporary educational demands.

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CALL FOR PAPERS

■ **Religious Literacy and Religious Pluralism: New Directions for Research.** Symposium 21-23 October 2026, **Helsinki**, Finland. Religious literacy has become a ‘hot topic’ in the last decades. Religious studies scholars, educationalists, sociologists, political science scholars, and theologians (among others) have all contributed to a fast-emerging field of discussion that also reaches beyond academia. In many of these discussions, religious literacy is seen as an answer to multiple social challenges arising from increasing religious diversity and the rise of the ‘nones’. There is an overwhelming consensus that we need more religious literacy. However, there is much less consensus about what we mean by ‘religious literacy’ in a religiously plural world and, especially, how to study religious literacy empirically. This multidisciplinary symposium brings together international experts on religious literacy and religious pluralism to discuss future directions in the field. **Some of the questions** we seek to examine include (but are not limited to): How to best define religious literacy? Does religious literacy work and how can we know if it works? What is the relationship between religious literacy and religious pluralism? How are religious literacy and power intertwined? We welcome empirical papers, conceptual discussion, case studies, and overviews of literature or best practices on these and other related topics. Contributions from scholars at all career stages are warmly welcome. • The deadline for submissions of abstracts: **April 1, 2026** • Notification of acceptance: **May 15, 2026** • Registration deadline for presenters: **June 30, 2026** • The programme will be released: **July 31, 2026** • Registration open for non-presenters until: **October 9, 2026**. <https://www.helsinki.fi/en/conferences/research-conference-theology-and-religion-2026/call-papers>

■ **XXth conference of the European Association for Research on Adolescence**, August 18-21, 2026 - **Utrecht** Science Park Utrecht, The Netherlands. EARA 2026 will bring together leading researchers, practitioners and early-career scholars interested in adolescence, and offer a dynamic platform to share innovative work, forge new collaborations and deepen our understanding of this pivotal life-stage. The conference theme is **Dynamics of Youth**. This theme reflects the strong collaboration of EARA 2026 with Utrecht University strategic research theme [Dynamics of youth](#), in which researchers from different disciplines integrate their expertise to answer crucial societal questions for future generations. You can expect a rich scientific program, including [keynote lectures](#), [invited symposia and workshops](#), opportunities for [early-career researchers](#) to engage and network. A social program including conference dinner and excursions around Utrecht will allow you to connect informally. **15 April**: Notification of acceptance - **15 July**: Regular registration deadline. Registration is now open: <https://www.aanmelder.nl/eara2026/registration>

■ **4th World Conference for Religious Dialogue and Cooperation ‘Religion as a Weapon of War: in the Past, Present and Future’**. Conference to be held 22-26 June 2026 in **Skopje**, North Macedonia - Religious wars today have a new dynamic. Globalization is accelerating the clash of identities. Old power models are being disrupted by new media and migration. Terrorism has become a global threat. It involves political, economic and social causes. In many attacks, religious extremism is a driving force. Local injustices and a sense of inequality are the main motivating forces. Religious wars today are linked to questions of legitimate authority. Conflicts in the Middle East carry the legacy of imperial divisions. Conflicts are taking on a religious dimension. The media reinforce the rhetoric of identity. Religious leaders have a great influence in modern societies. They can change the way people think and behave. The combination of faith and power can bring peace or incite conflict. Based on all that has been said above, at the Fourth World Conference on Religious Dialogue and Cooperation we will try to answer the following **Key questions**: • What are religious wars? • What is the difference between religious and secular conflicts? • How did the Crusades shape the concept of “holy war”? • What marked the religious wars during the Reformation? • How does the Ottoman Empire fit into the history of religious conflicts? • Why does religious intolerance encourage religious conflicts? • How do political elites manipulate religion in conflicts? • What is the role of economic factors in religious wars? • What demographic changes do religious wars leave behind? • Can religious conflicts have cultural and intellectual consequences? • How do religious wars affect politics in a country? • How do religious wars manifest themselves in the modern world? • What is the connection between terrorism and religion? • Why is the Middle East often the focus of religious conflicts? • Where in Africa and Asia do religious tensions most often escalate? • How do religious leaders influence religious communities during conflict? • Can religious leaders mediate peace? • Which classical theories help us understand religious conflicts? • What do contemporary, post-secular approaches offer? • Why is the Thirty Years’ War paradigmatic? • How did the Catholic and Protestant wars change Europe? • Were the wars in the former Yugoslavia religious? • How to overcome religious conflicts through dialogue? • Why are religious education and media literacy crucial? **Key dates**: Submission of paper proposals (abstracts): **April 15, 2026** - The final date of the registration for the Conference: **May 15, 2026** - Final program: June 10, 2026 - Submission of full papers:

October 1, 2026. <https://internationalhatestudies.com/events/call-for-papers-4th-world-conference-for-religious-dialogue-and-cooperation-religion-as-a-weapon-of-war-in-the-past-present-and-future/>

■ **ITEA 2026. The 3rd International Conference on Intelligent Technology for Educational Applications**, May 15-17, 2026 - We are thrilled to announce the 3rd International Conference on Intelligent Technology for Educational Applications (ITEA 2026), scheduled to take place in **Hong Kong**, China, from May 15-17, 2026. Building on the resounding success of our inaugural conference in Bangkok, Thailand; Kuala Lumpur, Malaysia, we are excited to continue fostering collaboration and innovation in the intersection of intelligent technology and education. ITEA 2026 aims to unite global academics, educators, and industry leaders to explore emerging trends, share groundbreaking research, and exchange practical insights into intelligent and innovative technologies for education. By fostering dialogue and collaboration, we strive to address pressing challenges and unlock new opportunities in this critical field. Important Dates: Submission Deadline: **April 18, 2026** - Notification of acceptance: April 25, 2026 - Registration Due: May 02, 2026 - Conference Date: **May 15-17, 2026.** <https://icitea.cc/>

■ **The Challenges and Future of Religious Education.** Journal *Religions* Special Issue - This Special Issue will explore the rapidly evolving landscape of religious education (RE) in contemporary societies, paying particular attention to the enduring challenges and emerging opportunities. Contributions may address, without being limited to, the following themes: • The nature of religious experience and its educational significance. • The pedagogical contribution of narratives in RE, including their role in moral formation and their transversality across different religious traditions. • Symbols, rituals, and sacred texts as formative resources and their dialogue with contemporary pedagogical contexts. • RE in multicultural and multireligious societies, including emerging challenges and effective practices in schools and other formal and non-formal settings. • Initial and continuing professional development for teachers of RE in a secularised and multi-religious/multicultural world. • RE across different traditions, with particular attention to distinctive pedagogical models, theological frameworks, and processes of identity formation. • The meaning, role, and scope of RE in secularised societies, including questions of pluralism, neutrality, and the public relevance of religious knowledge. • Deadline for abstract submission: **30 April 2026** • Deadline for full manuscript submission: **31 October 2026.** https://www.mdpi.com/journal/religions/special_issues/9CNJWIROGP

■ **The 22nd Annual Conference of the European Association for the Study of Religions (EASR) | Regional Conference of the International Association for the History of Religions (IAHR), Bucharest**, 20-25 September 2026. The Code of conduct for 2026 Bucharest Congress is the EASR Code of conduct, at: <https://www.easr.eu/about-the-easr/code-of-conduct-for-easr-conferences/>

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This Issue, March 2026, contains 164 selected Abstracts:

B Books, e-Books, doctoral Theses: 11 ■ **C** Book Chapters: 6

J Articles, e-Articles in academic Journals: 103 ■ **P** Papers, Projekt, Opinions: 2

R Research, empirical Survey on RE: 39 ■ **T** Tools for Teachers: 3

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Why Global RE?

⇒ **To bring** oneself up to date on the most recent international scientific database about Religious Literacy/Studies/Education.

⇒ **To learn** about new fields and trends of research concerning academic/educational communication of emergent Religious Cultures.

⇒ **To benefit** from reliable sources in implementing your academic courses, in documenting the writing of your publications and the dissertations/theses of your students; to compare ongoing regional pedagogical innovations and their trend around the world.

Every month Global RE offers the RE/RS database through monitoring of the best new searches from five Continents. This comprehensive resource will benefit researchers and scholars, as well as students, practitioners, and policymakers.

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