

Global RE®

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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. ■ This issue, vol. 5, nr. 7-8, was closed on end of August 2026; the next issue will be released by the end September 2026.

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■ **Frequent initials:** **CE** Citizenship Education | **CHE** Christian Higher Education | **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 | **RHE** Religious Higher Education | **RI** Religious Instruction | **RL** Religious Literacy | **RS** Religious Sciences/Studies | **RSE** Religious and Spiritual Education | **RU** Religionsunterricht | **RWE** Religion & Worldviews Education.

01 T – ABDIN, Ramy and Georges Tamer (Eds), **The concept of Life in Judaism, Christianity and Islam**, De Gruyter Brill, e-book published on: May 18, 2026 - <https://www.degruyterbrill.com/document/doi/10.1515/9783112205914/html#bibliographicData> - What is the meaning of life in the context of religious belief systems? In Judaism, Christianity, and Islam, this question is addressed from a multiplicity of perspectives. The concept of "life" as understood in the respective traditions goes beyond the explanatory frameworks of classical philosophy and natural sciences. The three religions converge on a response that integrates biological, ethical, and cosmological considerations. In the context of monotheistic thought, the concept of the soul plays an integral role in the understanding of life. The volume encompasses traditional perspectives on life, as well as the tension between modern scientific and theological conceptions.

02 J – AKATUKUNDA, Emmanuel; Stephan de Beer (2026), **Reimagining theological education: Identity, curriculum and pedagogy in African urban theology**, *HTS Theologiese Studies/Theological Studies* 82(1), a10825. <https://doi.org/10.4102/hts.v82i1.10825> - This article explored the urgent need to reimagine theological education in Africa by contextualising identity, curriculum and pedagogy for urban ministry, with particular emphasis on Kampala, Uganda. By situating theological education within the historical trajectories of both the city and the church, it demonstrates that theological education in Uganda – especially in Kampala – has not evolved in isolation, but has been continually shaped by wider political, ecclesial and social dynamics. Drawing on research conducted across eight theological institutions in the Greater Kampala Metropolitan Area, the article examines the current state of theological education. The study identified three critical thematic gaps: urban detachment, epistemological dependency and pedagogical rigidity. Nevertheless, it also highlights several notable innovations that reflect the adaptive capacity of theological institutions within Kampala's urban context. In response to the identified challenges, the article proposes a roadmap for reimagining theological education at the Kampala Evangelical School of Theology.

03 B – ALENDA SALINAS, Manuel (2026), **Gestión jurídico-pública de la libertad de creencias**, A Coruña Colex ed. - <https://observatorioreligion.es/resenas/alenda-salinas-manuel-2025-gestion-juridico-publica-de-la-libertad-de-creencias-a-coruna-colex/> - “La monografía se articula en torno a dieciséis capítulos distribuidos en tres bloques temáticos, que recorren de forma progresiva los principales aspectos de la libertad de creencias y su gestión jurídico-pública en España [...]. Los capítulos IV a XII se dedican a las manifestaciones concretas de la libertad de creencias y a los conflictos que su ejercicio plantea en distintos ámbitos. El capítulo VIII aborda el derecho a la educación y la libertad de enseñanza, así como el derecho que asiste a los padres a que sus hijos reciban la formación religiosa y moral conforme a sus propias convicciones. De igual modo, se ocupa de la libertad de creación de centros docentes y de la libertad de cátedra para, a continuación, en el capítulo siguiente analizar, entre otras cuestiones, la enseñanza de la religión en el sistema educativo español, así como el estatuto jurídico y el régimen económico del profesorado de religión [...]. Esta obra reúne las condiciones para convertirse en un instrumento de consulta de indudable utilidad para profesores, estudiantes universitarios y operadores jurídicos. Se trata, además, de una lectura imprescindible para quienes deseen comprender cómo el Estado español gestiona - y debería gestionar - la creciente diversidad de creencias de su ciudadanía” (por Silvia Meseguer Velasco, 07/07/2026).

04 D - ALONSO CALDERÓN, Javier, et al., **Gender equality and religious freedom in the 2030 Agenda: ten policy briefs**. Libre: Pérez-Madrid, Francisca (coord.), *Gender equality and religious freedom in the 2030 agenda: ten policy briefs*, Dykinson, 2026. Available at: <https://hdl.handle.net/2445/229986> - <https://diposit.ub.edu/items/5b79d6c1-cb8c-442a-b208-62637da9825d> - Across Europe, criminal complaints against religious leaders for public statements on gender identity and sexual orientation are on the rise. Although most of these proceedings end in acquittal or dismissal, their proliferation reflects a structural tension between religious freedom and freedom of expression, on the one hand, and hate speech legislation, on the other. Relying on criminal law as the primary response to these conflicts carries significant risks. This policy brief recommends that public authorities: apply criminal law rigorously and only as a last resort; strengthen non-criminal mechanisms such as counter-speech, mediation and self-regulation; invest in human rights and diversity education; and create institutional spaces for interreligious and intercultural dialogue. Only through

a comprehensive approach that harmonises all fundamental rights at stake — without sacrificing some in favour of others — can we advance towards more inclusive and cohesive societies.

05 C – AMATULLAH, Shaima, Religion, schooling and secularism, in: *Handbook on Geographies of Education*, Edward Edgar Publishing, 2026, pp. 429-440 - DOI: <https://doi.org/10.4337/9781035314072.00043> - With the emerging patterns of religious revival in several parts of the world, along with growing global immigration, the place of religion within schooling (public/private and faith-based) has become an important concern for nation-states. Using psychosocial lenses, this chapter critically examines the body of literature in this area and throws light on the key debates on including and excluding religion in education, and their outcomes across different geographical contexts. It identifies the lack of studies that consider children's perspectives as a major gap and the need to understand how children internalise religious or secular values and beliefs. It offers a two-fold guideline for advancing research and practice/policy. It argues for context-based research and practice that is robust and expands its scope to include both systemic factors (the state, its relationship with religion in general and in education, religious bodies, educational institutes, bureaucracies, schools' implementation of policies, actual and hidden curriculum) and individual factors (students' religious, racial composition, culture, teacher education).

06 J – ANDREATTA, Cidimar, et al. (2026), Educação confessional em um Estado laico: reflexões a partir do contexto brasileiro, *Revista Tópicos* 19/04/2026 - DOI: [10.70773/revistatopicos/776544178](https://doi.org/10.70773/revistatopicos/776544178) - O presente artigo analisa a relação entre educação confessional e o princípio da laicidade no contexto do Estado brasileiro, considerando os desafios impostos pela diversidade religiosa e pelas garantias constitucionais. O estudo tem como objetivo compreender em que medida a presença de práticas confessionais na educação se articula com a neutralidade estatal, à luz do ordenamento jurídico vigente e das contribuições teóricas contemporâneas, com destaque para as reflexões de Boaventura de Sousa Santos, Jürgen Habermas, Norberto Bobbio, Luís Roberto Barroso, Daniel Sarmiento, Roseli Fischmann e Luiz Antônio Cunha. A pesquisa adota abordagem qualitativa, de natureza bibliográfica e documental, fundamentando-se na análise de legislações, decisões do Supremo Tribunal Federal e obras desses autores no campo da filosofia, do direito e da educação. Os resultados evidenciam que o modelo brasileiro de laicidade se caracteriza por uma relação de equilíbrio entre liberdade religiosa e neutralidade estatal, permitindo a presença do ER e das instituições confessionais, desde que respeitados os princípios da diversidade, da igualdade e da não discriminação. Conclui-se que a educação confessional pode coexistir com o Estado laico, desde que orientada por práticas pedagógicas inclusivas e comprometidas com a formação cidadã, contribuindo para o fortalecimento de uma sociedade plural e democrática.

07 J - ANSORGE, Dirk (2026), Jewish-Christian and Jewish-Muslim relationships: challenges for comparative theology, *Studia Bobolanum*, 37(1), 111-124. <https://doi.org/10.5604/01.3001.0055.7827> - The article argues that important asymmetries exist between Judaism, Christianity and Islam that should not be disregarded when conducting comparative theological studies. However, comparative theological methods have the potential to facilitate dialogue between scholars of the *Abrahamic religions*, particularly in the aftermath of 7 October 2023. The article highlights similarities and differences between the monotheistic religions, drawing on pivotal aspects of the dialogue between Jews and Christians, and between Jews and Muslims. It then outlines the impact of these differentiated findings on comparative theological methods. Finally, the article suggests six areas for future comparative theological studies.

08 J – AZNAR SALA, Francisco Xavier & Enrique Moros Claramunt (2026), Fenomenología de la conversión religiosa de la juventud en la Comunidad valenciana, *Journal of the Sociology and Theory of Religion (jstr)*, 18 (2026): 1-29 - [file:///C:/Users/fpaje/Downloads/1,+1-29enrique+moros%20\(1\).pdf](file:///C:/Users/fpaje/Downloads/1,+1-29enrique+moros%20(1).pdf) - Nuestro objetivo es estudiar el fenómeno de la conversión religiosa como una de las realidades sociales que se dan en nuestra sociedad y que suele pasar desapercibida en los estudios sociológicos. Se trata de una cuestión antropológica y la abordamos desde una estrategia metodológica cualitativa para profundizar en un hecho que puede ser estudiado desde las técnicas de la ciencia social. Investigamos qué ocurre en la vida de un joven para que se suscite un hecho de tal relevancia en medio de una sociedad secularizada. Supone para los sujetos un cambio de vida radical que no siempre es del todo comprendido.

09 J – BAZZI, Samuel, Masyhur Hilmy, Benjamin Marx (2026), Religion, Education, and the State, *The Review of Economic Studies*, Vol. 93, No 3, May 2026, pp. 1494-1535, <https://doi.org/10.1093/restud/rdaf071> - This paper explores how state and religious providers of education compete during the nation building

process. Using novel administrative data, we characterize the evolution of Indonesia's Islamic education system and religious school choice after the introduction of mass public primary schooling in the 1970s. Funded through informal taxation, Islamic schools competed with the state by entering in the same markets. While primary enrolment shifted towards state schools, RE increased overall as Islamic schools absorbed growing demand for secondary education. In the short run, electoral support for the secular regime weakened in markets with greater public-school construction. Over the long run, Islamic schools established at this juncture are more differentiated in terms of religious curriculum, and cohorts exposed to mass public schooling as children are more invested in religion than in the national identity. Our findings offer a new perspective on the political economy of education reforms and the emergence of parallel systems of public goods provision.

10 R - BEAZIDOU, Eleftheria (2026), Prospective teachers and the socio-pedagogical mission of education: insights from a qualitative inquiry, *International Journal of Social Pedagogy*, 15 (1), 5. DOI: <https://doi.org/10.14324/111.444.ijsp.2026.v15.x.005> - This article explores prospective teachers' perceptions regarding the socio-pedagogical role of education, emphasising its potential to address and prevent social inequalities within school environments. Through a qualitative analysis of open-ended responses from 50 final-year education students of the Department of Special Education, University of Thessaly, Greece, the research highlights how future educators envision their role not merely as transmitters of knowledge but as active agents of social support, empowerment and inclusion. The findings reveal a strong recognition of education's transformative and preventive power, with participants emphasising the importance of fostering empathy, human rights, diversity and active citizenship. However, they also acknowledge barriers such as limited resources, insufficient specialised training and resistance from the broader community. The article underscores the need to strengthen socio-pedagogical dimensions within teacher education programmes to better prepare future educators as facilitators of social inclusion and change. Practical implications for curriculum development and policy reform are discussed.

11 R – BEKTAŞ, Yasin, An examination of postgraduate theses on religious education in Türkiye between 2015 and 2023, *Religious Education Journal*, Vol 2 No 1 (2026) - <https://religiouseducationjournal.com/index.php/pub/article/view/37> - This study examines postgraduate theses in the field of RE prepared between 2015 and (July) 2023 and archived in the database of the National Thesis Center of the Council of Higher Education in Türkiye. The theses were analysed according to various variables, including type, year, university, institute, author gender, and subject matter. The primary aim of the study is to evaluate the recent developmental trajectory of the discipline of RE, analyse the existing body of literature to identify underexplored themes, and provide guidance for future academic research. Designed within the framework of a quantitative research approach using the survey model, this study systematically reviewed theses produced during the specified period. The collected data were analysed through descriptive statistical techniques, presented systematically in tabular form, and interpreted through comparison with similar studies in the literature. The findings indicate that most of the postgraduate theses examined were conducted at the master's level, whereas doctoral dissertations remained comparatively limited in number. In terms of chronological distribution, thesis production peaked in 2019, while, institutionally, Marmara University emerged as the leading university. Through content analysis, the theses were classified under nine main themes, revealing a strong concentration of studies in the fields of formal and non-formal education. In conclusion, the findings demonstrate that although the discipline of RE institutionalized relatively late as an independent academic field, it has gained considerable momentum in recent years and contributed substantial depth to the literature. Nevertheless, there remains a need for new studies focusing on underexplored topics and approaches to enhance the methodological and thematic diversity of the discipline.

12 R - BENTZEN, Janet Sinding, Knudsen, A. S. B., Sperling, L.L. et al., Cultural diversity of religion across 117 countries, *Nature Communications* 17, 938 (2026). <https://doi.org/10.1038/s41467-025-67671-y> - Humans show marked diversity in cultural values, beliefs, and preferences. Here, we analyse survey responses from 640,110 individuals in 117 countries (representing 89% of the World's population), and 2,333 sub-national districts, surveyed in the World Values Survey and the European Values Study. Across multiple sets of comparable cultural traits, we find that religion consistently emerges as the cultural trait that exhibits the largest cross-country divergence (measured by the Cultural Fixation Index or simple variances). For example, personal emphasis on religion varies 5-10 times more across countries than emphasis on family, politics, or work effort, and religion is the most divergent quality valued for raising children. Likewise, differences in religious group membership across countries exceed those in other voluntary affiliations. These cross-country differences in religiosity stem partly from differences between religious traditions, but mostly from individual

differences in religious involvement intensity. Our findings underscore the importance of religion in shaping cultural differences across societies.

13 J - BHANDARI, Dayaram (2026), Integrating Buddhist values into Nepal's education system: Moving toward a holistic curriculum for self-transformation, *Lumbini Prabha*, 11(01), 67-79. <https://doi.org/10.3126/lumbinip.v11i01.93804> - The education system that has been developed in Nepal has come from the "Gurukul" system. Modern schools are offering education to the masses, keeping the target of developing Gross Manpower, ensuring literacy, civic sense, and overall socio-economic development in the country. However, school curricula in Nepal are feeble regarding self-transformation, discipline and moral education. It focuses on a skill and knowledge-based education system, where wisdom is relegated to the background. The education system is continuing just by learning and taking exams, which often compromises morality, emotions, and spiritual growth. This research paper highlights the extremely crucial question of how the education system in Nepal can become more "Holistic" regarding the overall development of a student. The paper has its objective of initiating a discourse on the necessity of Buddhist values to be incorporated in the school education of the country and deliver the message to the common academia about the need to introduce the values of Buddhism – Mindfulness, Compassion, Morality, Honesty, and Simplicity in the education system of Nepal. The study follows the library-based qualitative research methodology.

14 T – BLEISH, Petra & Dominik Helbling, Fachdidaktik Religionskunde, Nomos, 1 Edition 2026, 296 Pages - <https://www.nomos-shop.de/en/p/fachdidaktik-religionskunde-gr-978-3-8487-8004-4> - This textbook provides a compact introduction to the educational principles of religious studies teaching that is aimed at all pupils. In an academically sound manner, it sheds light on the challenges posed and opportunities offered by contemporary religious studies classes that focus on pupils' learning. Discussion questions identify and deepen the interdependencies between society, reference disciplines, students, educational goals, teaching and teachers. This book is aimed at religious studies students, trainee teachers, qualified teachers, and lecturers involved in teacher training.

15 B – BOEVE, Lieven, The Catholic dialogue school. From theory to practice and back, Bloomsbury 2025, pp. 208 - <https://www.bloomsbury.com/uk/catholic-dialogue-school-9780567723611/> - Based on diligent theological work and practical experience, Boeve explores how Catholic schools can reconfigure their identity in an increasingly secular and pluralised world. At a time when Christian values education has lost its plausibility and effectiveness, this work examines how a wider *Catholic dialogue school* project would welcome the plurality of beliefs among its staff and students, actively facilitate dialogue between them, and introduce the Christian voice into this dialogue in a contemporary and challenging way. This book offers chapters on the theological background of the project and its social relevance. With empirical evidence and case studies from across the world, Boeve dextrously analyses the practical implication of these Catholic dialogue schools. The processes of secularisation and pluralisation have changed school demographics, and this has affected the construction of both individual and collective identities. In response to this changed context, this work shows how the *Catholic dialogue school* project actively engages with such identity construction. The book concludes by considering whether recent Church teaching supports this project and how it can strengthen the position of Catholic education in discussions about its legitimacy in contexts of (soft) secularism and shrinking educational freedom.

16 J – BOW, Ellen, & van Leent, L. (2026), Catholic education position statements on topics related to gender and sexuality: a queer analysis, *Pedagogy, Culture & Society*, 1–21. <https://doi.org/10.1080/14681366.2026.2667389> - This paper analyses several recent position statements and policies published by Catholic education authorities in Australia. We are interested in what Catholic education policy reveals about non-hetero-cis-norms, Catholic identity and or queer thriving as these shape the experiences of all teachers in Catholic schools. The publications are recent and, as such, no research has emerged related to these texts to date. A content analysis was used to identify the texts as referring to gender and sexuality and a deductive thematic analysis was used to describe the documents' expression of hetero-cis-norms, Catholic identity and or 'queer thriving'. The implications of such position statements as related to hetero-cis-norms or queer thriving impact on the complexities of Catholic schools for children and young people, teachers and the broader community. Teachers are working 'under' such position statements which intersect with personal beliefs, school culture, and broader social values including teachers' sense of identity, safety and belonging at work.

17 P – BRACCINI, Annamaria, **Se l'insegnamento della Bibbia entra nelle università**, *Avvenire* 22 luglio 2026, p. 19 - <https://gpelizzarilca.ariel.ctu.unimi.it/> - gabriele.pelizzari@unimi.it - L'eredità del cardinale Carlo Maria Martini come modello di dialogo tra fede e sapere. Un percorso di alta formazione che non mira a "far credere", ma a favorire la ricerca e l'analisi critica. Un progetto, o per meglio dire, il tentativo di rispondere a «un'istanza culturale ormai inderogabile, figlia della sostanziale e forzata estraneità dei saperi biblici dal patrimonio di conoscenza che viene affidato all'umanista in formazione nelle Università in Italia». Sono queste le ragioni che hanno convinto Gabriele Pelizzari, professore associato di Letteratura cristiana antica e di Filologia ed esegesi del Nuovo Testamento presso l'Università degli Studi di Milano, ad avanzare quella che, appunto, definisce – allo stato attuale – il tentativo organico di favorire la posizione curriculare degli insegnamenti biblici strutturandone più organicamente la presenza nella formazione universitaria. L'insegnamento si propone di avviare gli studenti a un approccio scientifico agli scritti neotestamentari attraverso tre indirizzi di apprendimento: 1) introdurre alla conoscenza critica della letteratura protocristiana, tanto canonica quanto extracanonica; 2) consentire agli studenti di riconoscere i caratteri paraletterari della più antica produzione testuale cristiana; 3) applicare a queste raccolte testuali i principali indirizzi metodologici elaborati dalle scienze bibliche. (*segue intervista al prof. Pelizzari*).

18 J - BRATSVEDAL, Ine (2026), **From policy to practice: religious diversity and critical multicultural pedagogy in Norwegian early childhood education**, *British Journal of Sociology of Education*, 47(3), 463–481. <https://doi.org/10.1080/01425692.2026.2616354> - This article explores how critical multicultural pedagogy (CMP) can support work with religious diversity in Norwegian kindergartens. It investigates whether CMP aligns with the Ethics, Religion, and Philosophy section of Norway's Framework Plan for kindergartens, and with staff intentions and practices. While the Framework Plan acknowledges cultural and religious diversity, previous research suggests that practice often privileges majority traditions and marginalizes minority perspectives. Drawing on poststructuralist theory, this study uses CMP as an analytical framework in a critical review of the Framework Plan and group conversations with kindergarten staff. The findings reveal a dual gap: between policy and practice, and between staff intentions and their pedagogical implementation. The article argues that CMP can serve as a valuable tool for promoting inclusivity and equity in early childhood education. However, realising this potential requires a collective and sustained effort, both within kindergartens and in the education of future kindergarten teachers.

19 B - BRELSFORD Gina M., Ripley J.S., **Psychology of religion, spirituality, and the thriving family**. Cambridge University Press; 2026. <https://www.cambridge.org/core/elements/abs/psychology-of-religion-spirituality-and-the-thriving-family/BDECE849E279E6A8C76D5FBD21C38719> - Religion and spirituality in the family is a burgeoning field of inquiry. This Element begins by providing basic definitions, theoretical underpinnings, and common assessments of religion and spirituality (R/S) within the family. The authors also examine individuals' religious and spiritual (R/S) landscapes in relation to family functioning, and then consider positive psychology dimensions such as gratitude, humility, compassion, and forgiveness within the context of family members' religiousness and spirituality. Finally, interventions focused on R/S in the family unit and children's medical complications in relation to R/S factors and familial functioning are discussed. Conclusions include recommendations for future research and clinical practice to support families via an R/S lens.

20 T – BRINKMAN, Inge et al. (Eds), **African storytelling and images in teaching**. *Youth and crisis management through folktales and visuals from Kenya and Ethiopia*, De Gruyter Brill, e-Book published on: July 6, 2026 - <https://www.degruyterbrill.com/document/doi/10.1515/9783112235010/html#bibliographicData> - As a team of upcoming and established scholars from Kenya, Ethiopia and Belgium, we propose this book with oral folktales accompanied by strong visuals. Through performative learning procedures the book invites young people to meaningfully engage with living traditions of oral storytelling. The book aims to: 1) (re-)value the educational potential of popular storytelling in dealing with crisis situations; 2) (re)connect adolescent audiences with oral literatures. As the interest in oral literatures is on the decline, especially among adolescents in Africa and elsewhere, we see a real need in offering folktales that are attractive and relevant to youthful audiences. The book features 11 oral narratives in 5 languages from Kenya and Ethiopia, accompanied by high-quality images that will speak to young people. Each chapter starts with a full transcription of the story in the original language, followed by a well-written and attractive translation to English. The visual section highlights the narrative's features in different manners, after which metadata on the narrative are offered, explaining the performance context, background of the narrator and audience. The final section of

each chapter consists of a profound analysis with full educational guidelines for teachers/trainers to engage discussion with (African) youth.

21 P – BRITISH CATHOLIC EDUCATION OFFICE, **Catholic Education as an agent of peacemaking**, *Koinonia Educational*, June 2026, <https://www.koinonia-educational.com/2026/06/30/catholic-education-as-an-agent-of-peacemaking/> - This paper, written for the Buckfast Catholic educational leadership conference, 2026, examines Catholic education as a vehicle for peacemaking, drawing on British and international scholarship, magisterial teaching, and historical and contemporary evidence. It establishes the theological and philosophical foundations of Catholic education's orientation towards peace — from the *imago Dei* doctrine and natural law tradition to the central magisterial documents of the modern Church — and examines the mechanisms through which schooling promotes peace: the curriculum, the extra-curriculum, teachers as moral exemplars, the development of character, and three further dimensions addressed in this paper: trauma-informed practice, pedagogy centred on human formation (including Rosenshine), and talking therapies. Case studies include the Jesuit and Lasallian traditions, the Northern Ireland experience, post-genocide Rwanda, and the work of Pax Christi. The paper argues that the Catholic educational tradition, at its best, offers a coherent paradigm for peacemaking — though its shadow history of complicity in colonial division and ethnic violence must be honestly confronted if this tradition is to speak with integrity to the contemporary world.

22 J – BROER Nicolaas A., Abraham J. Kunz, **Teaching virtuously: the formation of Christian teachers as a normative practice**, *HTS Theologiese Studies/Theological Studies* 82(1), a11101. <https://doi.org/10.4102/hts.v82i1.11101> - This article examines the formation of Christian teachers through the lens of the normative practice model, which understands teaching as a value-laden and relational activity. Teaching is not merely the transfer of knowledge or skills, but a moral enterprise directed towards the integral development of learners and teachers. From a virtue-ethical perspective, the article emphasises that character formation and the cultivation of virtues such as prudence, justice, courage and self-control are essential for developing a professional identity. This identity emerges from the interplay between personal convictions, professional norms and practical experience, and becomes visible in teachers' actions within complex pedagogical contexts. The article clarifies the concepts of 'normative practice', 'character formation' and 'professional identity', and applies them to the Christian teaching profession, highlighting the role of both the cardinal and theological virtues. The analysis shows that the education and professional development of Christian teachers cannot be reduced to technical competencies but should foster a pedagogical environment that integrates moral practice, spiritual flourishing and professional reflection. This perspective underscores the teacher's role as a morally and relationally engaged professional contributing to the holistic development of learners. Methodologically, the article is based on a conceptual and philosophical analysis of the literature, integrating the normative practice model with virtue ethics.

23 B – BURDETT, Emily Rache Reed, **Cognitive and socio-cultural development of religious belief in children**, Cambridge University Press, 2026. <https://www.cambridge.org/core/elements/abs/cognitive-and-sociocultural-development-of-religious-belief-in-children> - Our knowledge of how children come to understand God and engage in religion has changed dramatically in the past century. This Element describes research from the past few decades of how children use both cognitive tools and socio-cultural experience to understand supernatural concepts and will argue that future work needs to examine the complexity and diversity of religious cognition. It begins with a historical overview (Section 1), followed by four different approaches that propose how children develop a concept of God (Section 2). Early studies on the development of God concepts are examined (Section 3), along with children's views of other divine attributes (Section 4), and other key aspects of children's understanding of religion (Section 5). Then, Section 6 examines how the content and context of religious concepts impact religious cognition. The Element concludes with recent work on socio-cultural input (Section 7) and recommendations for future directions (Section 8).

24 R – BURNS, R. J., **Alumni perceptions of their Christian schooling experiences: a phenomenological study**, *Journal of Religious Education* 74, 2026, 129–148. <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.

25 R – CARTER, Erik W., Zhu, X., da Silva, A.R. et al., **Faith matters: the religious lives of Christian parents raising children with disabilities in the USA**, *Journal of Religious Health* (2026). <https://doi.org/10.1007/s10943-026-02613-6> - One in six children in the United States has disabilities. Although faith can have an influential role in the lives of parents raising children with disabilities, little is known about how they describe their own religiosity and the strength of their faith. We asked 330 parents of children with an array of disabilities to complete two measures: the Duke University Religion Index and the Santa Clara Strength of Religious Faith Questionnaire-Short Form. Parents tended to report very high levels of religiosity and strength of faith, though their views varied by demographics, child characteristics, and whether their church had a disability ministry. Our findings emphasize the importance of attending to both outward religious practice and inward faith strength when supporting families of children with disabilities.

26 R – CAVALCANTE de Assis, Beatriz (2026), **Laicidade, diversidade religiosa e docência: interfaces entre Ensino Religioso e ensino de História na rede pública do Estado Espírito Santo**, *Revista Ibero-Americana de Humanidades, Ciências e Educação*, São Paulo, v. 12, n. 3, mar. 2026 - Doi.org/10.51891/rease.v12i3.24677 - A ampliação da diversidade religiosa nas escolas públicas brasileiras tem intensificado os debates sobre a laicidade do Estado e seus reflexos na prática pedagógica. Em ambientes marcados por distintas crenças, valores e identidades culturais, o trabalho docente enfrenta o desafio de garantir uma formação cidadã orientada pelo respeito às diferenças. Este estudo teve como finalidade examinar as relações estabelecidas entre o ER e o ensino de História na rede pública do Estado Espírito Santo, considerando as implicações pedagógicas do pluralismo religioso no cotidiano escolar. A pesquisa caracteriza-se como uma revisão bibliográfica de abordagem qualitativa, realizada a partir de artigos científicos publicados entre 2020 e 2025 nas bases SciELO, PubMed e LILACS. Foram utilizados descritores relacionados à laicidade do Estado, diversidade religiosa, formação docente e educação pública. Os resultados indicaram que propostas pedagógicas fundamentadas em abordagens não confessionais e interdisciplinares favorecem o diálogo, a reflexão crítica e a convivência democrática. Contudo, também se evidenciaram limitações vinculadas à formação inicial dos professores, à insuficiência de materiais didáticos e às condições institucionais das escolas. Conclui-se que o fortalecimento da laicidade no espaço educacional depende da integração entre currículo, políticas de formação docente e gestão escolar participativa.

27 R – CHANDRAKALA K. & K. Dhanalakshmi (2026), **Ethical values as predictors of teachers' morale and burnout: an empirical study among schoolteachers**, *The International Journal of Indian Psychology*, Vol. 14, Issue 1, January- March, 2026 - <https://ijip.in/wp-content/uploads/2026/02/18.01.028.20261401.pdf> - In recent years, increasing occupational demands have contributed to declining morale and rising burnout among school teachers, raising concerns about teacher wellbeing and sustainability in the profession. Ethical values, which guide teachers' professional conduct and decision making, may serve as important psychological resources that influence teachers' morale and vulnerability to burnout. The present study examined ethical values as predictors of teachers' morale and burnout among school educators. A quantitative descriptive survey design was employed, and data were collected from 420 secondary school teachers selected through stratified random sampling. Standardized instruments were used to measure ethical values, teachers' morale, and burnout. The collected data were analysed using descriptive statistics, Pearson's product moment correlation, and multiple regression analysis. The findings revealed that teachers demonstrated high levels of ethical values, moderate to high morale, and moderate levels of burnout. Ethical values were found to have a significant positive relationship with teachers' morale and a significant negative relationship with teacher burnout. Further, regression analysis indicated that ethical values significantly predicted both teachers' morale and burnout, explaining a meaningful proportion of variance in these outcomes. The study highlights the importance of strengthening ethical values and ethical practices within educational institutions to enhance teachers' professional wellbeing, reduce burnout, and promote sustainable teaching environments.

28 J – CHICA LASSO, Marco Fidel & Higuera Calderon, J. Armando (2026), **Política pública de libertad religiosa y de cultos y escuela: un estado del arte**, *Plumilla Educativa* 35(1) 2026 - DOI:[10.30554/](https://doi.org/10.30554/)

[p.e.35.1.5483.2026](#) - This article presents the state of the art developed as part of the research project “Appropriations of the Comprehensive Public Policy on Religious Freedom and Worship in Primary and Secondary Education in Manizales,” completed in 2025. Methodologically, the documentary base considers two essential components: first, a heuristic phase, which allowed for the identification of theses, articles, books, book chapters, legal documents, legislation related to the comprehensive public policy on religious freedom and worship, as well as events and reports, using the last thirteen years as the temporal selection criterion. Second, a hermeneutic phase, which recognizes the identified literature by title, objectives, epistemological approach, methodology, conceptual references, conclusions, main trends, and corresponding critical reading. This state of the art reveals the historical tension generated by the presence of RE in schools and the enormous challenge faced in resolving with certainty the implementation of the current public policy.

29 J – CHINENYE ONUBUOGU, Calista (2026), Care of nature and interfaith dialogue: exploring a new way to promote African eco-spirituality through interfaith learning in Nigerian schools, *Religions* 2026 May, 17(5), 558; <https://doi.org/10.3390/rel17050558> - In recent years, the question of the environment’s future and humanity’s role in it has received considerable critical attention amid global warming. Among the many scholarly works, there appears to be a renewed consensus that fostering indigenous knowledge, practices, and spiritualities could help mitigate ecological crises. However, far too little attention has been paid to the heightened tension among Nigerian Christians that the promotion of these indigenous practices will lead or has led to the re-emergence of paganism instead of the presupposed care of nature. This fear of fostering neo-paganism has constantly hampered the integration of Nigerian indigenous spiritualities and practices to mitigate the recurrence of ecological devastation. This article addresses the question: To what extent can interfaith learning help resolve tensions between Christians and Nigerian Indigenous religious followers and promote environmental sustainability? The article explores the underlying reasons behind the tension between Nigerian Indigenous religious followers and Christians. It further discusses interfaith learning in RE in Nigerian schools as an approach to mitigate tensions and promote environmental action.

30 J - CHUKWUEMEKA NWOSU; Uwadiogwu, Chinedozi. U. I., Interrogating and promoting tolerance in pluralistic societies through religious education, *Igboscholars International Journal* Volume 19 No 1, Febr. 2026, p. 36-59 - https://www.acjol.com/paper/igboscholars_1773139778.pdf - In Madrid from 23 to 25 November 2001, the international consultative Conference on Education in relation with freedom of religion and belief, tolerance and non-discrimination was held. The conference was organized by the UN special Rapporteur on freedom of religion and belief, prof. Abdelfattah Amor, in collaboration with the Spanish government. The conference was not intended as a theological meeting, rather it was convened to create an international educational strategy focused on the right to freedom of religion, thought and conscience. The UN Secretary General Kofi Anan, in a message delivered at the Opening ceremony by Mrs. Mary Robinson, UN Commissioner for Human Rights, the Conference aim was “to break new ground” through a discussion about how education, about religion and belief can contribute to building global tolerance”. In its religious dimension, one of the most vital elements that is to make up the identity of believers as well as their conception of life, although a precious asset for atheists, agnostics, sceptics as well as the unconcerned. Thus, the pluralism indissociable from a democratic society, which has been obviously won over the centuries, rely on it.

31 D – COMECE, Mental health in Europe. A call for care. Reflection Paper, 07.05.2026, pp. 21 - <https://www.comece.eu/wp-content/uploads/sites/2/2026/05/Reflection-Paper-07052026-Mental-Health-in-Europe-EN.pdf> - This reflection presents mental health as a profound moral and social responsibility, rooted in the key principles of Catholic Social Teaching: human dignity, the common good and solidarity. At its core, it affirms that every person—especially the ones experiencing loneliness, vulnerability, or displacement—possesses inherent dignity. Addressing loneliness as a public health priority and strengthening families highlights the role of primary communities of care, where human relationships and mutual support are first nurtured. Community-based and faith-informed networks further embody solidarity, ensuring that no one is left in isolation. In the digital sphere, the paper stresses that technology must serve the human person, not replace authentic relationships. This reflects the Catholic Social Teaching insistence that all innovation needs be guided by respect for human dignity and the ethical pursuit of the common good, with special protection for the most vulnerable. Special attention to women, particularly caregivers, underscores the need for justice and recognition of their social contribution, promoting policies that support their well-being in a holistic and human-centered way.

32 D - COMISIÓN TEOLÓGICA INTERNACIONAL, *Quo vadis humanitas? Pensar la antropología cristiana ante algunos escenarios futuros de la humanidad*, 04/03/2026 - <https://press.vatican.va/content/salastampa/es/bollettino/pubblico/2026/03/04/040326C.html> - “Hoy, especialmente en Occidente, se favorece a menudo una “cultura de la no-vocación”, que subyace también en los desafíos antropológicos contemporáneos. En particular, por lo que respecta a la educación de los jóvenes, no es difícil constatar cómo a menudo comprenden sus vidas sin abrirse a un sentido último ya sea en su orientación como en las relaciones constitutivas. No se conoce ni se reconoce el hecho de que han sido llamados. El diseño sobre su futuro se limita a una lógica que, en el mejor de los casos, reduce el porvenir a la elección de una profesión, a la estabilidad económica o a la satisfacción de algunas necesidades: «Son opciones sin ninguna apertura al misterio y al trascendente, y quizá también con escasa responsabilidad respecto a la vida, propia y ajena, de la vida recibida como don y para transmitir a otros». El modelo antropológico parece ser el de la “persona sin vocación”, cuyo impacto en la percepción de la vida es el de sentirse extraviado en el drama de una existencia que no encuentra significado y que carece de esperanzas respecto al futuro. La invitación a una “vida como vocación” puede abrir un horizonte que supere esa pretensión de encontrar un “proyecto de vida” efímero fundado en sí mismo de modo absoluto y programado por cada individuo, aunque paradójicamente lo que hace es reflejar la homologación con la mentalidad dominante” (§103).

33 J – CORDOVA-BAYONA, Pedro José et al., *Educación religiosa y pedagogías críticas: revisión sistemática de las configuraciones y tensiones epistemológicas (2020-2025)*, *Revista InveCom ISSN En línea*: 2739-0063, 6(Especial1), 2026,1-15. <https://doi.org/10.5281/zenodo.21399734> - Este trabajo tuvo como fin la síntesis crítica de la producción científica publicada entre 2020 y 2025 en el ámbito educativo sobre educación secundaria de religión y su relación con las pedagogías críticas orientadas hacia la ciudadanía. Para ello se realizó una revisión sistematizada narrativa, de enfoque cualitativo-interpretativo en la que se integraron 30 artículos seleccionados a partir de SciELO, Dialnet y ScienceDirect a partir de criterios de inclusión, exclusión y calidad metodológica se identificaron para realizar un minucioso análisis. El análisis dio lugar a seis ejes temáticos, cuatro configuraciones pedagógicas y cuatro tensiones epistemológicas; se empezó a registrar una transición con modelos doctrinales hacia propuestas que abren vías analíticas como el diálogo, el pluralismo, la justicia social o la participación democrática. La citada relación conduce a la conclusión de que esta articulación potencia la autonomía estudiantil, la reflexión ética y la reflexión crítica en el contexto escolar.

34 J – DEB, Anurag; Lewis Graham; CRG Murray (2026), *Religious education and indoctrination in Northern Ireland and beyond after JR87*, *Legal Quarterly* Vol. 77 No. AD1 (2026) 1–14 - [file:///C:/Users/fpaje/Downloads/NILQ+77+AD1.1+C&Ns+Deb+et+al%20\(1\).pdf](file:///C:/Users/fpaje/Downloads/NILQ+77+AD1.1+C&Ns+Deb+et+al%20(1).pdf) - 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 Article 2 of Protocol 1 ECHR, read together with the right to freedom of thought, conscience and religion under Article 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 United Kingdom Supreme Court, however, allowed the 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.

35 R – DE KOCK, Jos (2026), *Religion and spiritual development in youth care: a literature review*, *Religions* 2026, 17(5), 610; <https://doi.org/10.3390/rel17050610> - Currently, there is a lack of sufficient research regarding spirituality in the lives of young people in youth care contexts. In this study, youth care refers to various forms of either voluntary or mandatory support and care for young people (children and teenagers) and their educators for growing-up problems, parenting problems, and psychological, psychosocial, and behavioural problems or intellectual disabilities. This article presents a systematic literature review based on the following main research question: *What insights can be distilled from scholarly peer-reviewed journal articles published from January 2000–July 2025 regarding spiritual formation in youth care?* The results of the review study were based on 41 journal articles. Half of these articles thematize the foster care context. The other articles are spread over other youth care contexts, including psychiatric care, child and youth welfare, residential care, social work, and services for unaccompanied minors. Most of the articles presented empirical research. Three major themes can be defined that connect most articles: (a) the discussion of religion and

spirituality as naturally present in the lives of children and the need or right to recognize that dimension and to facilitate continuity in it; (b) the question that religion and spirituality can promote well-being, including the finding that this does not always appear unambiguous, up to and including attention to the harmful effects of religion and spirituality; and (c) the question of whether and how religion and spirituality can be used more instrumentally in youth care services to provide the best possible care to young people. The article discusses these findings, and recommendations for youth care professionals and follow-up research are presented.

36 R - DE MATOS, Victoria Regia D.; de Souza, M.H.F. & Moreira-Almeida, A., **Religiousness/spirituality, depressive symptoms, anxiety, hope, and happiness in children and adolescents in institutional care**, *International Journal of Latin American Religions* 10, 339–368 (2026). <https://doi.org/10.1007/s41603-026-00335-x> - There are 34 thousand children living in institutions in Brazil, a context that poses a risk to mental health, raising the need to investigate protective factors. Objective: investigate the prevalence of religiosity/spirituality and mental health (depressive and anxiety symptoms, hope, and happiness) in children and adolescents in institutions. Method: A cross-sectional quantitative study that invited all children aged 7 to 17 years in institutional care in Juiz de Fora (MG). A sociodemographic questionnaire, BMMRS (Brief Multidimensional Measure of Religiosity/Spirituality), Subjective Happiness Scale, Generalized Anxiety Disorder (GAD-7), Children's Depression Inventory (CDI), and Herth Hope Scale were used. Results: The sample consisted of 43 subjects (28 males), with a mean age of 13 years (± 2 SD). Most of the sample had moderate anxiety and indicative depressive symptoms. In addition, they had below-average happiness scores and high hope. There was a high prevalence of religion and spirituality. The mean scores were: 11 (± 5) for anxiety, with 56% ($n=24$) above the clinical cutoff point; 17 for depression (± 11), with 44% of subjects above the clinical cutoff point; 4.7 (± 1) for happiness; and 36 (± 5) for hope. On the values/beliefs subscale, 95% ($n=41$) agreed with the statement “I believe in a God who cares for me.” On the global self-assessment subscale, 76% ($n=33$) responded that religion and spirituality were important to them. When asked what was considered most important in their lives, 52% ($n=22$) answered God. Conclusion: children and adolescents in care attributed great importance to spirituality and religiosity in their lives, with a relatively high prevalence of hope and below average happiness, requiring attention to clinically significant scores of depressions and anxiety.

37 J - DEMIREL UCAN, Ayse, Henderson, J.B., **A critical religious education perspective on argumentation in science and religious education**, *Science & Education* (2026). <https://doi.org/10.1007/s11191-026-00765-1> - Argumentation is a core pedagogical strategy in education, often supported by established frameworks such as Toulmin's model. Although it is most frequently used in science education research, Toulmin articulated his model as a general framework for representing justificatory reasoning across multiple interpretive fields. However, structured approaches remain less developed in religious education (RE), which can leave students with the misconception that religious claims are merely subjective and lack intellectual rigour. This paper argues that the direct application of argumentation models used in science education to RE is inappropriate because of fundamental epistemological differences between the subjects. Applying these models without careful adaptation risks epistemic reductionism. To address this gap, the present theoretical paper develops a philosophically grounded normative framework, drawing on a conceptual and non-systematic synthesis of literature from the philosophy of science, the philosophy of religion, and educational theory. The primary contribution is a critical religious education (CRE)-informed pedagogical framework for classroom argumentation in RE, built by adapting Toulmin's argumentation model to reflect RE's epistemic characteristics. By moving beyond simple knowledge transmission toward the explicit articulation and evaluation of reasons for competing claims, this framework strengthens RE and offers a distinct strategy to transform informal, emotive, and intuitive reasoning into well-structured arguments.

38 R - DÍAZ-GONZÁLEZ, José Andrés, **Laicidad ambivalente: Religión, opinión pública y límites a la politización de la fe en Costa Rica**, *Revista de Teología / Estudios Sociorreligiosos*, Vol. 19 N° 1, Enero-Junio 2026 - <https://www.revistas.una.ac.cr/index.php/siwo/article/view/22428/36263> - Este artículo analiza la relación entre práctica religiosa, opinión pública y actitudes hacia la laicidad del Estado en Costa Rica. A partir de datos de una encuesta nacional aplicada en 2024 ($n=1,302$), se examina cómo la afiliación religiosa y variables sociodemográficas inciden en las percepciones sobre el rol de la religión en la política y el espacio público. Los modelos de regresión logística muestran que la religiosidad institucionalizada se asocia con menor apoyo al Estado laico y mayor aceptación de la presencia religiosa en instituciones públicas, mientras que la educación superior refuerza orientaciones seculares. No obstante, el amplio rechazo a la instrumentalización electoral de la religión evidencia una laicidad ambivalente y normativamente acotada.

- 39 J** - DOMSEL, Maike M. (2026), **Teaching religion without teaching religion? *Laïcité* as a pedagogical heuristic for religious reflection in non-confessional subjects: the case of French language education**, *Österreichisches Religionspädagogisches Forum*, 34(1), S. 32–54. doi: 10.25364/10.34:2026.1.3. - This article examines how religious themes can be responsibly addressed in French-language education at German schools, drawing on the French principle of *laïcité*. Rather than being understood as a transferable model, *laïcité* is employed as a heuristic category for analysing religious plurality, ideological neutrality, and intercultural negotiation processes within educational contexts. The aim is to conceptually connect religion-related reflective competence from the perspective of religious education with language learning and civic education, and to integrate this into a pluralism-sensitive framework of foreign language didactics. In doing so, the article develops an original perspective in which *laïcité* functions as a pedagogical lens for engaging with religion-related learning processes in secular classroom settings, thereby linking religious, intercultural, and democratic education.
- 40 D** – ECRI (European Commission against Racism and Intolerance), **Report on Austria**, adopted on 17 March 2026, published on 18 June 2026 - <https://rm.coe.int/seventh-report-on-austria/48802c35e0> - In line with its 2025 programme, 70 the government prepared a bill aimed at amending the School Education Act on the same matter. According to §43a of the School Education Act, as adopted by the National Council on 11 December 2025, female pupils under the age of 14 are prohibited from wearing a “headscarf that covers the head in accordance with Islamic traditions”. After mandatory discussions with the school administration and the school authority, as well as the involvement of the competent child and youth welfare agency, fines ranging from 150 to 800 euros may be imposed. 71 According to this new provision, 72 the objective is to ensure “the best possible development and growth of all pupils in the interests of the child's welfare and, in particular, to promote the self-determination, equality and visibility of girls” (§ 48).
- 41 B** – EGAN, Suzanne; Deirdre McGillicuddy and Alison Struthers, **Legal education in the classroom. *The transformative potential of Community engaged Teaching and Learning***, De Gruyter Brill, e-book published on: June 24, 2026 - <https://www.degruyterbrill.com/document/doi/10.56687/9781529251258/html#bibliographicData> - Can children master legal concepts while having fun? This innovative book explores two groundbreaking educational initiatives which bring legal education to primary schools across the UK and Ireland. It uniquely draws upon the fields of Law and Education to present best practice in engaging children and young people through law in education. Drawing on compelling case studies of 'School Tasking' (inspired by the hit TV show Taskmaster) and Law in the Classroom at University College Dublin, the authors demonstrate how community-engaged teaching benefits both university students and schoolchildren. From mock trials in disadvantaged classrooms to interactive legal challenges, these educational programmes prove that young people are not only capable of legal literacy but enthusiastic to engage with justice issues. Essential reading for educators seeking to demystify law, broaden access to legal careers, harness the transformative power of community partnerships in higher education, and widen access to legal education and the profession.
- 42 R** – ELLUL, Manuel J., **The Catholic religion and its influence on Maltese trans students. Sociological and critical anticolonial implications for educational inclusion**, *Religions* 2026, 17(6), 736; <https://doi.org/10.3390/rel17060736> - This study examines the schooling experiences of transgender students in Malta within the broader historical and sociocultural influence of the Catholic religion, focusing on how religious discourse shapes processes of inclusion and exclusion. Drawing on semi-structured interviews with transgender students, parents, educators, and school administrators, the findings reveal that Catholic doctrine and its presence within school contexts contribute to the erasure of transgender identities from early childhood onward. In contrast to ecclesiastical narratives that frame transgender identity as a form of “gender ideology,” participants’ accounts demonstrate that social and medical transitions function as critical strategies for survival, well-being, and self-recognition. Methodologically, the study employs qualitative thematic analysis informed by a critical anticolonial framework, enabling an interrogation of how religious authority intersects with colonial legacies to regulate gender and embodiment. The analysis further highlights tensions between the Catholic religion and contemporary human rights and ethical frameworks, particularly in relation to inclusion. The study concludes that if the Catholic religion is to retain relevance within school contexts, it must undergo a substantive ethical reorientation toward inclusivity, recognizing transgender embodiment and agency. In line with emancipatory pedagogical traditions, this entails reimagining the role of the Catholic religion as one that actively supports social justice, critical consciousness, and transformative practices of inclusion.

43 D – ESCUELA NACIONAL DE TRABAJO SOCIAL [Mexico], **Educación en derechos humanos y diálogo intersectorial, claves para construir ciudadanía crítica y cultura de paz**, *Gazeta UNAM* Jun 22, 2026 - <https://www.gaceta.unam.mx/educacion-en-derechos-humanos-y-dialogo-intersectorial-claves-para-construir-ciudadania-critica-y-cultura-de-paz> - La construcción de una ciudadanía crítica y una cultura de paz requiere fortalecer el diálogo entre academia, gobierno y sociedad, abrir espacios permanentes de participación y promover una educación basada en derechos humanos que contribuya a transformar las desigualdades y las violencias contemporáneas, coincidieron especialistas durante el cierre del ciclo de los Encuentros y Tejidos por la Paz ¿Por qué hablar de cultura de paz 2026? realizado en la Escuela Nacional de Trabajo Social, Universidad Nacional Autónoma de México.

44 R - FAISHOL M., Wasino Fakhruddin and Asrori (2026), **Enacting interreligious learning in Indonesian Islamic education: a phenomenological study of teacher practice**, *Frontiers Education* 11:1810960. doi: 10.3389/feduc.2026.1810960 - This phenomenological study investigates how Islamic RE teachers in Indonesian public senior high schools enact interreligious learning. Responding to calls for empirical research on interreligious practices in Southeast Asia, the study examines the lived experiences of 26 teachers across 26 public senior high schools in Banyuwangi, East Java, a regency characterized by significant religious diversity. Drawing on in-depth interviews and document analysis of lesson plans and school policies, the study reveals five essential themes in teachers' lived experiences: (1) professional identity reorientation from doctrinal transmission toward dialogical facilitation; (2) pedagogical design of structured encounters, including dialogue, case analysis, and cross-religious simulations; (3) integration of local wisdom (*kearifan lokal*) as a medium for interreligious learning; (4) the ecological contingency of teacher agency upon institutional leadership; and (5) persistent structural constraints, including inadequate professional development and inequitable certification access. Building on these empirical findings, the study proposes a three-level model of pedagogical mediation that conceptualizes how religious moderation policy is translated into student dispositions through teachers' interpretive labour, enacted practice, and institutional conditions. These findings challenge transmission-oriented approaches, revealing interreligious learning as a fragile pedagogical achievement sustained by teachers who reimagine their professional identity within plural contexts.

45 J – FELCH, Susan Felch M. (2026), **Christian higher education in a global context**, *Christian Higher Education*, 25(1–2), 7–20. <https://doi.org/10.1080/15363759.2026.2647098> - This article offers an overview of Christian higher education around the world to celebrate the 50th anniversary of INCHE. It synthesizes contributions from scholars across five continents, nearly a dozen of whom were invited to submit articles for this special issue of *Christian Higher Education* and another ten who were interviewed about their educational experiences and institutions. Amidst the complexities of the 21st century—among them cultural turbulence, technological disruption, economic pressures, and increasing pluralism—the articles and interviews coalesced around four recurring themes: Christian higher education must integrate faith with every academic discipline, refusing to separate sacred and secular knowledge; it must form students holistically, cultivating not only intellectual skills but also moral, spiritual, and social capacities for leadership and service; institutions must remain rooted in local cultures while engaging global realities such as AI, climate change, political instability, and religious diversity; and Christian universities must build resilience and exhibit creativity in addressing funding, faculty development, student well-being, and institutional identity. The article also highlights specific challenges and opportunities in different regions and draws attention to issues of faculty formation, moral and spiritual leadership, the lingering effects of the COVID-19 pandemic, and the need to address student trauma and mental health. Case studies illustrate how Christian universities embody their missions through public engagement, interfaith dialogue, and practices of hospitality. It concludes with a collection of images invoked by participants as emblematic of their hope for the future of Christian higher education.

46 R – FERNANDO, W.N.U. & A.C. Kinkini, **Inculcating core values among Grade 6 students through Christian education: an action research study in Sri Lanka**, *International Journal of Research and Innovation in Social Sciences*, Volume X Issue III March 2026 - DOI: <https://doi.org/10.47772/IJRIS.2026.100300060> - Concerns regarding declining moral behaviours among early secondary school students in Sri Lanka have intensified the need for empirically grounded value education practices. Despite the recognised importance of character education, research on faith-based pedagogical interventions in the Sri Lankan context remains limited. This study employed a mixed-methods action research design to investigate the effectiveness of a Christian education-based intervention in promoting honesty, respect, and sharing among Grade 6 students. The intervention was implemented with one intact class of 40 students in a Christian school, while 40 Grade 6 students from five schools served as a comparison group. Quantitative data were collected using

pre- and postintervention Likert-scale questionnaires and analysed using descriptive statistics, paired-sample t-tests, and correlation analysis. Qualitative data from semi-structured interviews with 10 teachers and 10 parents, classroom observations, and reflective notes were analysed thematically. Results indicated statistically significant improvements in students' mean scores for respect, honesty, and sharing following the intervention, with strengthened post-intervention correlations among the three values (e.g., respect and honesty, $r = .765$, $p < .01$). Qualitative findings highlighted the pedagogical value of storytelling, reflection, prayer, and home-school collaboration in reinforcing moral development. The study concludes that culturally contextualised Christian education interventions can positively influence the internalisation of values and the expression of behaviour among early secondary students.

47 J – FRUNZĂ, Sandu & Corina Șeulan, **Artificial Intelligence, Cultural Intelligence and Spiritual Intelligence in the Political Culture**, *Journal for the Study of Religion and Ideologies*, vol. 75, no 73, Spring 2026 - <https://thenewsri.ro/index.php/njsri/article/view/959> - The political culture of the digital age brings with it new challenges. On the one hand, we are exposed to a new dynamic and a change of perspective brought to political communication by the intervention of Artificial Intelligence and the increasingly significant role played by virtual space and social networks. On the other hand, the demands of the promoters of Cultural Intelligence and Spiritual Intelligence to remain in the main trend of local and global political practices are intensifying. We analysed the relationship between Cultural Intelligence, Spiritual Intelligence and Artificial Intelligence within political culture. The three forms of intelligence are convergent. With the development of communication technologies and social networks, Artificial Intelligence, even if it cannot act as a moral agent, determines a radical change in terms of the structuring of political communication, influencing strategies and mechanisms for generating content regarding values and meaning. Cultural Intelligence, understood as the ability to adapt effectively to multicultural contexts and diversity, plays an important role in the pluralistic and axiological practices of democratic society. Spiritual Intelligence, understood as the ability to reflect on the meaning of life, values and transcendence, to generate responsibility and moral legitimacy, can contribute to relationships based on authenticity in political practices. In the digital age, the convergence between Cultural Intelligence and Spiritual Intelligence contributes to overcoming ethnocentrism, fundamentalism and extremism, to recognizing the values of otherness and respect for diversity, to cultivating pluralism, dialogue and the common good in the practices of democratic political culture.

48 J – GAGHAN, Josh and David E. Eagle, **The anatomy of liberalization in graduate theological education**, *Sociology of Religion*, 2026; srag004, <https://doi.org/10.1093/socrel/srag004> - Despite persistent claims that higher education liberalizes students, the specific ideological impact of graduate theological education remains empirically underexplored. This study addresses that gap by using three-wave longitudinal data from the Seminary to Early Ministry Study to track how students' religious, social, and political beliefs evolve at a Mainline Protestant divinity school. We find that, on average, students shift modestly in a liberal direction. The most significant liberalization occurs in targeted areas central to the curriculum and current denominational debates: biblical interpretation, core theology, and sexual ethics. In contrast, opinions on politics and divine immanence change unevenly, while attitudes toward gender roles in parenting become more restrained, challenging narratives of uniform liberalization. These patterns support a two-part model of ideological development where a gentle, identity-level "liberal cascade" creates a weak tendency to liberalize, while intensive, high-contact engagement with specific topics drives the most notable belief updates.

49 J – GALIOTO, Carmelo et al. (2026), **Epistemological configurations of religion classes in the Chilean school system: an analysis of three curricular programs**, *Praxis educativa* 30 (1) 1-20 - DOI:[10.19137/praxiseducativa-2026-300115](https://doi.org/10.19137/praxiseducativa-2026-300115) - Este artículo analiza las configuraciones de tres programas para clase de religión en el sistema escolar de Chile, deteniéndose en qué enfoques y justificaciones los sostienen. Los tres programas son: religión católica, religión evangélica y de la fe Baha'i. A partir de un análisis de contenido, complementado por entrevistas desarrolladas a diseñadores de los programas y a profesores, emergió que el programa de religión católica basa sus contenidos en la revelación divina interpretada por una tradición, que interpela a quien lee. El programa de religión evangélica se basa en la Biblia que muestra una verdad perenne. El programa de fe Baha'i plantea que cada religión aporta aspectos de la revelación divina: sus contenidos muestran componentes de varias religiones para avanzar hacia la unidad de la humanidad. Al final del artículo se discuten algunas implicaciones de estos resultados para legitimar la clase de religión en la escuela pública.

50 B – GELARDINI, Gabriella; Kåre S. Fuglseth; Per Jarle Bekken (Hrsg.), **Virtus et Humanitas: bridging Virtues and Values of Greco-Roman, Jewish, and Christian Paideia**, Waxmann 2026, "Religious Diversity

and Education in Europe” Band 48, 958 Seiten - <https://www.waxmann.com/buecher/Virtus-et-Humanitas:-Bridging-Virtues-and-Values-of-Greco-Roman-Jewish-and-Christian-Paideia> - In an era marked by cultural fragmentation and ideological polarization, *Virtues et Humanitas* offers a thorough exploration of core themes in the ethical foundations of education. Drawing on ancient Greco-Roman, Jewish, and early Christian texts, the volume examines how classical notions of paideia—the cultivation of character and intellect—can bridge and inform present-day debates on values, virtues, and moral formation in (higher) education. This edited volume brings together forty-six scholars—renowned, established, and emerging—from classical and Jewish studies, philosophy, theology, and educational science to engage in an international and cross-disciplinary dialogue. The contributors investigate conceptual distinctions between values and virtues, the pedagogical role of narrative, and the relevance of religious and philosophical traditions in shaping educational ideals. The book advocates a pluralistic yet principled approach to value education—one that acknowledges historical complexity while addressing contemporary challenges. Through critical engagement with ancient sources and modern pedagogical frameworks, *Virtus et Humanitas* invites educators and policymakers to reconsider the value dimensions of teaching and learning. This volume is essential reading for those interested in the intersection of history, ethics, and education, offering a compelling case for the continued relevance of classical thought in shaping the future of democratic and inclusive education.

51 J - GENES ARGEL, Eduard M. (2026), Revisión sistemática sobre la espiritualidad en la formación de maestros, GADE: Revista Científica, 6(1), 584-607. <https://doi.org/10.63549/rg.v6i1.800> - El presente artículo analiza la evolución y el estado actual de la espiritualidad en la formación docente a través de un estudio bibliométrico y cualitativo. Los resultados revelan una transformación significativa en el panorama académico: tras una década de latencia (1998-2008), la producción científica ha experimentado un crecimiento exponencial desde 2018, alcanzando picos históricos en 2020 y 2022. Este auge, liderado por instituciones de Estados Unidos, Rusia y Brasil, refleja un cambio de paradigma hacia una visión de la espiritualidad de carácter holístico y laico, alejada de dogmatismos religiosos y centrada en la búsqueda de propósito y conexión humana. A través del análisis de la literatura, se categorizan las definiciones predominantes, destacando la prevalencia de enfoques que integran la inteligencia espiritual como una competencia profesional. Asimismo, se identifican las metodologías de enseñanza-aprendizaje más efectivas para las facultades de educación, señalando que la "pedagogía de la interioridad", el mindfulness y el aprendizaje transformativo son herramientas esenciales para el desarrollo de la dimensión espiritual. La formación espiritual ejerce un impacto positivo y directo en el bienestar del profesorado, fortaleciendo sus competencias socioemocionales y actuando como un factor protector frente al síndrome de burnout. Se concluye que la integración formal de la espiritualidad en los planes de estudio no es solo una opción pedagógica, sino una necesidad imperativa para humanizar la labor docente y garantizar una educación integral capaz de responder a los desafíos éticos y emocionales del siglo XXI.

52 P – GJURGJINOSKI, Nicoilche, Interreligious dialogue between Christianity and Islam in Macedonia and the Balkans: historical development, contemporary challenges, and perspectives, Occasional Papers on Religion in Eastern Europe, January 2026, xlvii, 1 - <https://digitalcommons.georgefox.edu/cgi/viewcontent.cgi?article=2725&context=ree> - This paper examines the key problems, challenges, and perspectives of interreligious dialogue between Christianity and Islam in Macedonia and in the broader Balkan region, drawing on contemporary research, relevant theoretical models, and regional studies. The historical legacy of the Ottoman period, the establishment of modern nation-states, and the Yugoslav socialist context have shaped a distinctive ethno-religious landscape in the Balkans, where religion operates simultaneously as a spiritual category and as an identity marker. The analysis demonstrates that the politicization of religion, nationalist discourses, media-driven stereotypes, and the absence of institutionalized mechanisms for dialogue constitute the most significant obstacles to the development of stable interreligious relations. Moreover, research highlights the importance of religious literacy, education, and cooperation among religious communities as prerequisites for overcoming mistrust and fostering a culture of tolerance. Although the challenges are considerable, successful examples of local and regional initiatives show that a model of sustainable interreligious dialogue is achievable, particularly through the strengthening of civic processes, intercultural communication, and partnerships among religious, state, and educational institutions. The paper concludes that Macedonia and the Balkans possess the potential not only to manage pluralism, but also to develop positive models that may serve as examples for the broader European context.

53 R - GŁÓWCZYŃSKI Patryk, Dębski P., Badura-Brzoza K., Religiosity, spirituality and nonreligious spiritual practices linked to anxiety and depressive symptoms, Scientific Report 2026 Feb 28;16(1):11479. doi:10.1038/s41598-026-41882-9. - Spirituality and religiosity are increasingly examined as factors relevant

to mental health, yet less is known about individualized nonreligious forms of spiritual practices. In this cross-sectional study, we investigated associations between spirituality, religious affiliation, non-religious forms of spiritual practices (NFSP) and symptoms of anxiety and depression in 1240 young adults aged 18–25 in Poland. Participants were categorized as Catholics, Catholics engaging in NFSP, atheists, or atheists engaging in NFSP. Spirituality was assessed using the Interfaith Spirituality Scale and anxiety and depressive symptoms using the Hospital Anxiety and Depression Scale. Group differences were evaluated using the Kruskal–Wallis test with Dunn post hoc tests and associations were examined with Spearman rank correlations. Higher total spirituality and the domains Direct Connection with the Creator Asceticism and Divine Love were inversely associated with depressive symptom severity in the total sample. Anxiety levels differed between groups and were highest among participants engaging in NFSP regardless of religious affiliation. In group specific analyses, anxiety correlated positively with the Meditation domain in Catholics and atheists and correlated negatively with Divine Love in Catholics engaging in NFSP and with Asceticism in atheists engaging in NFSP. These findings suggest that spirituality may function as a protective correlate for depressive symptoms whereas links with anxiety are more heterogeneous and may depend on how spirituality is expressed and integrated with worldview.

54 J - GRIFFITHS, Dominic, *Philosophies of education and their futures in South Africa*, *Journal of Philosophy of Education*, Volume 60, Issue 1-2, February-April 2026, Pages 251–269, <https://doi.org/10.1093/jopedu/qhaf036> - Philosophy of education in South Africa during the latter half of the 20th century was characterized by three ideological strands. The first was known as ‘Fundamental Pedagogics’, the second as ‘Liberalism’, and the third as ‘Liberation Socialism’ (i.e. Marxism/Freire). When apartheid formally ended in 1994, these strands lost their impetus and faded from educational debates, arguably because of the disappearance of apartheid itself, as the locus relative to which these ideological strands had positioned themselves. This article elucidates these three positions and some of their major proponents and ideas, followed by an overview of where philosophy of education in South Africa is now, nearly thirty years after apartheid. I suggest that, since 1994, the strong, competing philosophical and ideological commitments that informed philosophy of education during apartheid have significantly dissipated, and have not been meaningfully replaced. Instead, education policy and curriculum are now arguably underpinned by neo-liberal concerns, and the results of this have been, and continue to be, an unmitigated disaster for schooling in South Africa. Part of the reason for this is that philosophy of education is much diminished, no longer directly, meaningfully contributing to or informing educational discourse, policy, teacher-training, and curriculum in South African schooling.

55 J – GRISEZ, Émilie (2026), *Studying religion in childhood. Fieldwork ethics and methods*, *Bulletin of Sociological Methodology/Bulletin de Méthodologie Sociologique*, 0(0). <https://journals.sagepub.com/doi/10.1177/07591063261428472> - Anchored at the intersection of the sociology of religion, socialization and childhood, this article explores the methods that can be used to record religious affiliation, beliefs, and practices among children attending Catholic schools, as well as the ethical challenges it raises. The research is aimed at understanding pupils’ experience of RE and whether attending a faith-based school influences their relationship with the religious. The article first discusses the ethical and legal challenges associated with studying religion in childhood and examines ways to address or account for them. It then argues that multiplying the research methods, the situations in which the children can express themselves, and the questions asked is a heuristic way of approaching a topic that is difficult to apprehend. The children were observed in situ and invited to talk about their beliefs, as well as about their enthusiasm for and interest in religious practices, revealing their relationship with the religious in all its complexity. The data gathered show that they interpret and rework the messages received through family and school socialization to make sense of their religious worlds, and that they do so in differentiated ways.

56 J – GRÜMME, Bernhard et al. (2026), *Justice-learning in Christian religious instruction: on the analytical power of postcolonial critique in a religious educational perspective*, *Religions* 2026, 17(4), 416; <https://doi.org/10.3390/rel17040416> - This article examines the question of under what conditions justice-learning in German-language Christian religious education (CRE), and thus in religious instruction (CRI)—both as content and as form—can live up to its normative self-image as a language school of freedom. The thesis pursued here is that this requires a self-enlightened approach to justice that critically receives the analytical power of postcolonial theories but resists their epistemological relativism and remains anchored in the biblical heritage of God’s universal and at the same time preferential justice. After exploring the philosophical and theological heritage of reflections on justice and the resulting aporias in the theory and

practice of CRE, postcolonial theories are examined in terms of their potential and their own theoretical limitations. This makes it possible to outline orientations for a self-enlightened, difference-sensitive, and at the same time universally oriented reflection on justice that productively integrates postcolonial insights without abandoning the constitutive subject-orientation of CRE.

57 J – GUTIERREZ ZÚÑIGA, Cristina, Posibilidades y desafíos de los estudios sobre lo religioso en América Latina, Revista de Teología / Estudios Sociorreligiosos Vol. 19 N° 1, Enero-Junio 2026 - <https://www.revistas.una.ac.cr/index.php/siwo/article/download/22402/36119/111078?inline=1> - Este artículo parte de una visión diagnóstica basada en mi experiencia en el campo latinoamericano de estudios de lo religioso y en diversas asociaciones, así como en bibliografía especializada. Entre los principales desafíos que enfrentamos destacan: la dependencia de un canon hegemónico eurocentrado ajeno a nuestra realidad, y la disparidad en las posibilidades de producción de conocimiento y conectividad entre nuestros países. Dentro de las posibilidades para el fortalecimiento una agenda latinoamericana propia se señala: el impulso dado por la crítica decolonial, las oportunidades de conectividad que ofrecen las tecnologías digitales para el trabajo colaborativo y la vinculación intergeneracional.

58 R – HABIBAH Ummu (2026), Changes in the dimensions of adolescent religiosity in the digital era Journal of Modern Islamic Studies and Civilization 4(02):254-266 - DOI:[10.59653/jmisc.v4i02.2494](https://doi.org/10.59653/jmisc.v4i02.2494) - This study aims to analyse adolescent participation in Islamic educational activities, identify the factors influencing the decline in adolescent involvement, and examine efforts made to revitalize adolescent participation in Islamic educational activities at the Musholla. The research employs a qualitative approach using a case study design. Data were collected through interviews, observations, and documentation, involving adolescents, parents, and Musholla caretakers as informants. The findings indicate that the decline in adolescent participation in Quranic study sessions is influenced by high digital media usage, peer group dynamics, reduced family involvement, and learning methods that are ill suited to the characteristics of today's adolescents. The findings reveal that changes in adolescent religiosity in the digital age are not necessarily marked by a weakening of religious values, but rather by a shift in the patterns of adolescent engagement with religious activities in daily life. This study also indicates that efforts to revitalize adolescent participation require family support, more active communication between Musholla and parents, a supportive social environment, and a more communicative learning approach that aligns with the lives of adolescents in the digital era. This study enriches the literature on adolescent religiosity in the digital era by demonstrating that the decline in adolescents' participation in Quranic study is not always due to a weakening of religious values, but also to changes in the patterns of adolescents' activities and interactions in their daily lives.

59 J - HALAFOFF, Anna, Shorter, R. C., Cazarin, R., & Singleton, A. (2026), Spirituality, wellbeing and risks in contemporary societies, Journal of Beliefs & Values, 47(2), 217–225. <https://doi.org/10.1080/13617672.2026.2622115> - the articles in this Special Issue seek to inform readers about the current salience of spirituality in contemporary societies globally, including spiritualities' contributions to personal and planetary wellbeing, intersections with science and education, and possible risks. The collected articles refuse to dismiss spirituality as trivial or superficial. They counter the presumption, outlined earlier, that spirituality is necessarily individualised. The body of work presented here shows the depth of spiritual practices that exist across a variety of settings and the importance of practices tied to specific localities in regions as diverse as South Tyrol, Italy to Guadalajara, Mexico and Bunurong Country (South-East Victoria), Australia. These practices look both to the past – to ancestors, creator spirits, gods and traditions – and to the future, as practitioners seek to cultivate and maintain healthy bodies, minds and communities, within a liveable climate. Moreover, the publication of this Issue hopes to assist *Journal of Beliefs and Values'* readers – in education, chaplaincy and health sectors – to better understand, and help their students to understand, the diversity and complexity of spirituality in contemporary societies, alongside religious and non-religious worldviews.

60 B – HALEY, Lisa René, The interactions of faith development, attachment with relational authenticity, and Theory of Mind in children with adverse childhood experiences. A dissertation presented in partial fulfilment of the requirements for the degree Doctor of Philosophy, Liberty University, March 2026, pp. 217 - <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=9364&context=doctoral> - Early exposure to adverse childhood experiences (ACEs) interrupts typical spiritual, socioemotional, and cognitive developmental trajectories. Faith Development (FD), attachment with Relational Authenticity (RA), and Theory of Mind (ToM) may serve to provide positive coping strategies for children with ACEs. Few studies explored the interactions of FD, attachment with RA, and ToM in children. Additionally, sparse research

involved RA independently or in relation to attachment formation. The purpose of this phenomenological study was to explore how FD, attachment with RA, and ToM interact in children with ACEs. The lived experiences of children with ACEs and the interactions of FD, attachment with RA, and ToM occurring in their lives were explored. The qualitative phenomenological research design included semi-structured interviews with quantitative instruments as descriptors for 3- to 11-year-old children with ACEs who participated in a Christian faith community. The participants described their lived experiences related to the constructs and the interactions occurring among them. Furthermore, the 3- to 7-year-olds completed a faith scale and participated in imaginative play to assess attachment and ToM. The 8- to 11-year-olds responded to a questionnaire measuring attachment quality and interview questions about RA. The thematic analysis resulted in the development of a conceptual map. Findings revealed that ToM may function implicitly and holistically for integrating the interactions among the constructs. Implications for practice may be the development of a theory suggesting a pathway toward hope and healing for children with ACEs.

61 R – HAMDAM, Nur Aisyah (2026), Religious literacy, moral reasoning, and civic engagement among Malaysian university students: a qualitative PRISMA review, *Agora: Interdisciplinary Journal of Religion Ethics, and Society* Vol. 2 No. 1 (2026) - This review synthesized evidence on how religious literacy (RL) shapes moral reasoning and how both relate to civic engagement among university students in Malaysia. A qualitative systematic review was designed using PRISMA 2020 reporting logic. Searches were conducted across major academic databases and complementary sources using combinations of terms related to RL, moral reasoning, civic engagement, higher education, and Malaysia. Peer-reviewed studies published between 2020 and 2026 were screened against inclusion criteria focused on university and youth populations, explicit conceptual relevance, and sufficient methodological detail. The final corpus comprised 38 studies, which were coded thematically. The literature converged on three patterns. First, RL was consistently framed as comparative, critical, and dialogic competence rather than mere doctrinal recall. Second, moral reasoning appeared as the mediating mechanism that translated religious understanding into ethical judgment. Third, civic engagement emerged most strongly where institutions created deliberative spaces, community partnerships, and digitally literate participation channels. Malaysian studies emphasized ethnic unity, civic participation, and ethical formation in multicultural higher education settings. RL does not operate as a purely private religious trait; it functions as civic infrastructure when it cultivates perspective taking, moral deliberation, and public responsibility. Universities in Malaysia can strengthen this pathway by embedding comparative RL, reflective ethics, and service-oriented civic learning into general education curricula.

62 R – HAMID, Abdul & Aca Syathybie, Strategies used by Islamic religious education teachers to instill a spirit of religious moderation in Generation Z, *Asian Journal of Social and Humanities* Vol. 4 No. 9 (2026) - DOI: [10.59888/ajosh.v4i9.744](https://doi.org/10.59888/ajosh.v4i9.744) - This study explores the role of Islamic RE teachers in strengthening religious moderation among Generation Z in response to the growing influence of digital media on students' religious understanding. The increasing circulation of religious content through social media platforms has raised concerns regarding the spread of intolerant and exclusive interpretations, necessitating educational intervention to maintain balanced religious perspectives. The purpose of this research is to analyse the strategies employed by IRE teachers in instilling moderation values in students within school environments. The research employs a qualitative case study approach involving IRE teachers, school principals, and Generation Z students as informants. Data were collected through observation, in-depth interviews, and documentation, and analysed using the Miles and Huberman interactive model, comprising data reduction, data display, and conclusion drawing. The findings reveal that teachers implement multiple integrated strategies, including role modelling, the integration of moderation values into learning materials, the strengthening of digital religious literacy, dialogical learning methods, and the cultivation of a moderate school culture. The results indicate that teacher exemplification is the most influential factor in shaping students' moderate attitudes, followed by interactive and contextual learning practices. Strengthening digital literacy also plays a crucial role in improving students' ability to critically evaluate online religious information. In conclusion, the combined implementation of pedagogical, digital, and cultural strategies effectively fosters tolerant, inclusive, and nationally oriented religious character among Generation Z students.

63 R – HARENDI, Syahri, Epistemic injustice in Islamic religious education: a critical literature review in the digital media context, *Islamic Journal of Teaching and Learning* Volume 2, No 2, July-December 2026, 80-89 - Doi:<https://doi.org/10.59784/jtlm.v2i2.33> – The rapid development of digital technology has significantly transformed how religious knowledge is accessed, produced, and disseminated among students. In the context of Islamic Religious Education (IRE), this transformation raises critical concerns regarding

epistemic authority, credibility, and the validation of religious knowledge sources in digital environments. This study aims to analyse the phenomenon of epistemic injustice in Islamic education within the digital era, particularly focusing on the shifting relationship between teachers, students, and digital media. This research employs a qualitative approach using a critical literature review method. Data were collected from reputable academic databases such as Scopus, Google Scholar, and SINTA-indexed journals, with inclusion criteria focusing on publications from 2015–2025 related to epistemic injustice, Islamic education, and digital media. Thematic analysis was employed to identify recurring patterns, conceptual relationships, and epistemological implications. The findings reveal three major forms of epistemic injustice: the shift of epistemic authority from teachers to digital platforms, the delegitimization of teachers as credible religious knowledge sources, and the fragmentation of students' religious understanding due to unverified and algorithm-driven digital content. The study's novelty lies in integrating epistemic injustice theory with Islamic epistemological principles such as *tabayyun* (verification) and *tafakkur* (critical reflection) as conceptual solutions for strengthening epistemic literacy in IRE in the digital era.

64 R - HARTVIGSEN, Kirsten 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 religious education (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.

65 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 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.

66 J – HEYDEN, Katharina & David Nirenberg (2026), When Theology and History think together about Judaism, Christianity, and Islam, *Journal of Interreligious Studies*, No 50 (2026): A Special Issue on Co-Produced Religions - <https://irstudies.org/index.php/jirs/article/view/1237> - This article explores the mutual co-production of theology and history within Judaism, Christianity, and Islam, themselves co-produced religions. Theology, understood as constructive thinking about God, has long drawn on historical claims to refine religious self-understanding, while modern historical research has often deconstructed such claims. We argue, however, that history not only destabilizes theological narratives but also generates constructive theological possibilities. By tracing how each tradition re-interprets its own past and that of the others, we show that history has functioned as a shared theological resource across these religions, such that they can be understood as “historical religions.” Through examples such as the transmission of Josephus' *Jewish War* and

its Christian, Muslim, and Jewish re-appropriations, we illustrate how interpretive struggles over the past have shaped overlapping visions of revelation, authority, and hope. These dynamics reveal that the three religions cannot be adequately understood in isolation, as their self-definitions and theologies of history emerge through rivalry, borrowing, and mutual imagination. Recognizing this shared archive of co-production challenges segregated historical and theological approaches while opening new possibilities for engagement. We further suggest that thinking about these traditions as historical religions points to the existential significance of time, in which past, present, and future are constantly reconfigured in relation to the eternal. Attending to their interdependence can cultivate both critical care and constructive creativity, fostering humility before the diversity of the archive and hope for renewed theological reflection in interreligious thought today.

67 R - HOANG, Huang Thu, & Le, L. T. (2026), **How can Buddhist religious affection help to enhance moral behaviour in adolescence?** *Religious Education*, 121(2), 217–232. <https://doi.org/10.1080/00344087.2026.2656565> - In the context of religious education aimed at promoting moral behaviour among adolescents, the role of affection remains a critical question that warrants further investigation. This study surveyed 212 adolescents, both Buddhist and non-Buddhist, aged 12 to 18 years, who attended Buddhist classes at three Trúc Lâm (Bamboo Forest) Zen monasteries, and it conducted in-depth interviews with 12 participants. The findings revealed that adolescents who had taken refuge engaged less frequently in risky behaviours. Their Buddhist religious affection appeared to motivate them to explore Buddhist teachings more deeply, thereby enhancing their understanding of Buddhist doctrines and contributing to their moral development.

68 J – HUBBARD MACKAY, Michael; Stephen Yanchar, **Against teaching propositional belief in higher education and the World Religions Paradigm**, *Journal of Philosophy of Education*, 2026; qhag010.0 - <https://doi.org/10.1093/jopedu/qhag010> - This article outlines some problems inherent in the World Religions Paradigm and focuses on the problem of teaching propositional belief. By comparing belief to faith, this article suggests that teaching World Religions in higher education can be done without propositional belief and through a practice-oriented alternative. Using one line of thought in the philosophy of education, this article argues that teachers can adjust the World Religions Paradigm, rather than getting rid of it all together. This adjustment is based on Wrathall's neo-Heideggerian argument that praxis-oriented faith and lived religious experience should be fundamental to World Religions in higher education.

69 B – IGELBRINK, Christian, **Moralisches Urteilen als Methode der Erziehung zu Verantwortung und Solidarität**, De Gruyter Brill, e-book published on: April 20, 2026 - <https://www.degruyterbrill.com/document/isbn/9783737019705/html#bibliographicData> - Considering the curricular and didactic debates, the fact that the development of judgement competences constitutes an important part of any educational work is out of question. In this light, this thesis intends to elucidate how responsible judgement formation – concerning its factual and value-related aspects as well as its moral dimensions – can be initiated and supported in learning situations. For this purpose, a line of argument, consisting of three parts, is being developed, to substantiate moral judgement ethically, to locate it in the context of educational theories and to explicate its didactical conceptualisation.

70 J - IGWE, Thomas O. (2026), **Autoethnographic reflections on inclusive and interfaith pedagogy in global online higher education**, *Direct Research Journal of Social Science and Educational Studies*, 14(1), 10-25. <https://doi.org/10.26765/DRJSSES701265> - This work offers autoethnographic reflections on inclusive and interfaith pedagogy in global online higher education. Drawing on analytical autoethnography, it reflects on the author's experiences across University of the People (USA), Nations University (USA), Jesuit Worldwide Learning-Education at the Margins, and Monarch Business School (Switzerland) - institutions characterized by cultural, religious, and digital diversity. The study does not seek generalizable claims but situates pedagogical insight within lived practice, institutional contexts, and relational encounters in online classrooms. Methodologically, analytical autoethnography is used to link personal narrative with systematic analysis of pedagogical and institutional dynamics, enabling critical reflection on how inclusion and interfaith engagement are negotiated in digitally mediated learning environments. The analysis demonstrates that interfaith inclusion functions not simply as curricular content or institutional policy but as lived pedagogy, enacted through dialogical practices, course design, and ethical attentiveness to religious/faith difference. The article contributes to scholarship on global online higher education by showing how inclusive and interfaith pedagogy emerges through everyday experience. It offers grounded insights for educators and institutions seeking to cultivate equitable, inclusive, and religiously responsive online learning environments.

71 B – JUNKER, Helena, **Training of religious education teachers in Europe. A qualitative-empirical study based on national reports**, V&R unipress, Vienna University Press, 1. Edition 2026, 362 Seiten - <https://www.vandenhoeck-ruprecht-verlage.com/themen-entdecken/schule-und-unterricht/religion/fachdidaktische-literatur/60516/training-of-religious-education-teachers-in-europe> - In recent years, the European perspective in the academic field of Religious Education (RE) has gained increasing importance. This development includes a growing focus on an European perspective regarding the training of RE teachers. This book presents a comparative study of this specific training in 52 European countries, drawing on the comprehensive data set of the “Rel-Edu”-Project. Using a qualitative research design that combines two methods – global evaluation and Grounded Theory – the study generates comparative findings that, for the first time, map the training of RE teachers across such a large international area. Through systematic organization along eight identified categories derived from a remarkably unique European data set, similarities and differences in RE teacher training are identified. At the same time, the study offers a critical reflection on the methodological potential and limitations of largescale comparative research.

72 J - IVERSEN, Lars Laird (2026), **Religious education in epistemic superdiversity: combining pluralism with truth-seeking in a shared world**, *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2026.2674118> - Counter-secular religion and worldview education (WE) scholars are fighting old battles. Their challenge to secular epistemic dominance remains an important front. But now a new and urgent front of the same battle has emerged: the threat of post-truth. Worryingly, some of the arguments developed at the first front may inadvertently weaken the second. Securing both fronts by combining epistemic pluralism with epistemic reliability is a difficult but necessary task. A post-truth world where might make right is unlikely to benefit the vulnerable students that counter-secular religion and WE scholarship seeks to empower. In this article, I develop a double anchor to counter post-truth in contexts of epistemic superdiversity, using Norway as one key example. It consists of mature scientific literacy and dialogic pedagogical language. I defend this approach against two objections: that it maintains problematic secular hegemony, and that it reproduces colonial epistemology. Religion and WE should be anchored in a physical and social shared world that gives us feedback. Such truth-tracking is necessary for democratic education and social justice.

73 R - JACKSON Kara, Marchetta A., Nierenberg B., Valenzuela J.M., **Religion and spirituality in paediatric end-of-life: a systematic review**, *Journal of Paediatric Psychology* 2026 Jan 1;51(1):15-31. doi: 10.1093/jpepsy/jsaf094. PMID:41661626. Spirituality is a recognized element of palliative care, with documented benefits for adult patients. However, limited research exists on how religion and spirituality affect children at end-of-life (EOL) and their parents. This review aimed to evaluate the quality of existing studies, describe the spiritual and religious beliefs and practices of paediatric patients and their parents, examine how these factors influence care, coping, and decision-making, and assess the importance of spiritual support during EOL. A systematic review was conducted according to PRISMA guidelines. This review included 21 reports with 18 from database searches and 3 from hand-searched references published between 2013 and 2024. The date last searched was December 31, 2024. Study quality was assessed using the Standard Quality Assessment Criteria. Findings revealed diverse religious and spiritual practices among families, including faith stability, spiritual care use, and prayer. Key outcomes associated with spirituality included enhanced coping, acceptance, meaning-making, hope, caregiver well-being, decision-making, and improved parent-child communication. Across studies, spiritual support emerged as a vital component of the pediatric EOL experience.

74 B – JÖGI, Larissa et al. (Eds), **Adult educators in the face of crises in Europe. Managing challenges, shaping identities and changing cultures**, De Gruyter Brill, eBook published on November 24, 2025 - <https://www.degruyterbrill.com/document/isbn/9789004747982/html#bibliographicData> - This book explores the evolving identities, practices and challenges faced by adult educators across Europe in the context of recent crises, including the COVID-19 pandemic, the war in Ukraine, and economic and social upheavals. These events have reshaped the educational landscape, disrupted adult learning and demanded rapid adjustments from adult educators. The book examines how these crises impact educators' identities, agency, and professional practice, particularly considering the precarious working conditions many face. Through empirical studies and theoretical reflections, the book investigates how adult educators navigate these turbulent times, addressing identity formation, professionalisation, and adaptation, while highlighting the ethical and social dimensions of their work.

75 B - JUNQUEIRA, S.; Oliveira, A.; Reis, M. (Eds., 2026), **Reflexões e práticas na formação inicial e continuada dos profissionais que atuam com o Ensino Religioso**, *Dossiê da Revista Paralellus de Estudos*

de Religião, pp. 483 - <https://www1.unicap.br/ojs/index.php/paralellus/issue/view/222> - The issue of Religious Education in Brazil has gained prominence and provoked intense debate in recent years. For several decades, a confessional understanding of the subject predominated within the school environment. However, considering the growing pluralization of the Brazilian religious landscape, discussions surrounding the adoption of a model linked to the Sciences of Religion have been gaining ground across educational systems, legislation, resolutions, and public policies. Evidence of this process is that, in 2027, we will celebrate the ten-year anniversary of the National Common Curricular Base and, in 2028, the first decade of the Guidelines for the Degree in Sciences of Religion. Given this outlook, this dossier aims to discuss the initial and continuing education, as well as other unique aspects, of the daily routine of professionals dealing with RE. To broaden this reflection, twelve articles by authors from various regions of Brazil were gathered to identify and exemplify the current state of teacher training for this curricular component in the Brazilian scenario.

76 B – KARAGEDIK, Ulvi et al., Islamic theological and pedagogical approaches to religious education. Interdisciplinary perspectives on contemporary challenges, Nomos 2025, 414 pages - <https://www.nomos-shop.de/en/p/islamic-theological-and-pedagogical-approaches-to-religious-education-gr-978-3-7560-1005-9> - The publication examines the interrelationship between Islamic theological research and Islamic religious education. Both theory without practical relevance and practice without theological insights remain incomplete. To develop contemporary RE and viable models in a pluralistic society, reflected and contextualised approaches are needed. The aim is to rethink traditional patterns of interpretation and to use theological research for the development of new pedagogical theories. Experts from various disciplines, including Islamic and Christian theology as well as interreligious hermeneutics, have enriched this publication and offer discourses on current research fields that are rich in perspectives.

77 R – KARIMI, Zeinab, Hjelm, T., & Äystö, T. (2026), Measuring religious literacy: towards building an instrument, *British Journal of Religious Education*, 1–18. <https://doi.org/10.1080/01416200.2026.2706081> - In recent years, academics and advocates alike have argued that we need Religious Literacy (RL) to live in harmony in increasingly diverse societies. However, much of this literature is normative, with few attempts at testing the claims in the literature empirically. One of the main obstacles to doing this is the lack of a measuring instrument. This paper describes the process of building such an instrument, with a focus on establishing the content validity of the instrument. Content validity is one of the main criteria when building new survey instruments, but it has been underutilised in the field of RL. This article tests the validity in two ways: First, with a Content Validity Index to ensure the content validity of the instrument designed to measure religious literacy, based on expert assessments. Second, it assesses construct validity through Confirmatory Factor Analysis, using survey data ($N=499$) consisting of first-year high-school students in Finland. The article provides a roadmap towards building similar instruments for testing the claims of the Religious Literacy literature in other cultural contexts.

78 J - KHAMBALI HAMBALI, K.M., Yusoff, A.A., Ghazali, A. et al. Interreligious education as a curricular approach to reducing racism in Malaysia's multi-religious society, *Journal of Religious Education* (2026). <https://doi.org/10.1007/s40839-026-00299-2> - This paper examines interreligious education as a curricular approach in higher education to reduce racism among the multi-religious and multi-ethnic communities in Malaysia. Education has a significant impact on individual development, and it can either promote or reduce prejudice while fostering tolerance. Lessons learned in school continue to shape individuals as they grow, and education extends beyond the classroom. These lessons shape students' attitudes and perceptions, including the surrounding multi-ethnic community. More Muslim parents in Malaysia opt for RE for their children, resulting in more students being enrolled in Islamic educational institutions at the primary and secondary levels. This situation may lead children to socialize more with peers of the same religion, making it more difficult for them to adapt to a diverse society. Although Islamic RE may be comprehensive, it is unclear to what extent it prepares children to interact with non-Muslim peers. Moreover, although children may attend the same primary or secondary school, those from different religious backgrounds are often taught separately by teachers assigned to their respective religious or moral education classes. To further promote peace and harmony, this paper also offers suggestions for developing interreligious curricula at the higher education level. This paper employs the qualitative methodology that includes library research and interviews. It is hoped that this study will serve as a mechanism for enhancing cross-cultural religious communication as well as fostering understanding, tolerance, and social cohesion among multi-ethnic students.

79 R - KLINTBORG, Caroline (2026), Beyond knowing religion: religious (il)literacy in the Church of Sweden, *Religion & Education*, 53(1–2), 20–31. <https://doi.org/10.1080/15507394.2026.2652212> - The article explores how employees in the Church of Sweden understand knowledge about the Christian tradition and interprets these reflections through the analytical framework of religious literacy (RL). The study is based on semi-structured group interviews with church employees. The findings show that knowledge is understood both as familiarity with Christian tradition and as interpretive and relational practice. The article argues that, in an ecclesial context, RL involves not only interpreting tradition but also articulating and communicating its meanings in contemporary contexts.

80 R – KHOKHAR, Ashar Johnson, Lived experiences of religious minority teachers in State and Christian private schools in Pakistan, *Issues in Educational Research*, 36(1), 2026 - <https://www.iier.org.au/iier36/khokhar.pdf> - This study explores the experiences of religious minority teachers in Pakistani public and private schools, emphasising the complex interaction of identity, workplace dynamics, classroom interactions, and institutional policies. The literature review highlights how Pakistan's education system, shaped by national policies that stress Islamic values, uses textbooks to influence students' identities, often reflecting political compromises and potentially marginalising non-Muslims. Using a qualitative research approach and a case study method, this study concentrates on Christian teachers in five major cities in Pakistan. Data were gathered through focus group discussions, with participants divided into groups from government (state) and Christian schools. The results show that religious identity is vital for these teachers, who frequently face subtle and overt discrimination, especially in government schools where they encounter social exclusion, promotion obstacles, and pressure to adopt Islamic cultural expressions. In classrooms, teachers self-censor to avoid blasphemy accusations, which limits dialogue beyond Islamic topics and hampers students' critical thinking and social development. Institutional policies and societal fears of blasphemy add new restraints to their teaching freedom and lead to biased assessment practices that disadvantage non-Muslim students. The study suggests updating textbooks to include positive stories of minorities, providing anti-discrimination training for school staff, creating merit-based promotion systems, and offering legal protections against blasphemy accusations to build a more inclusive education system.

81 R – KONADU, Adam et al. (2026), Prospects and challenges of religious and moral education in contemporary Ghana, *European Journal of Education Studies*, vol. 13, nr 6 - DOI: 10.46827/ejes.v13i6.6720 - This study critically examines the prospects and challenges of Religious and Moral Education (RME) in contemporary Ghana, situating the subject within broader philosophical, educational, and socio-religious transformations. Drawing on qualitative interpretive analysis informed by African philosophical traditions—particularly Ubuntu—the study argues that RME plays a significant role in moral formation, social cohesion, and interfaith understanding across both formal and informal contexts. The findings indicate that RME remains an essential instrument for character formation and the reinforcement of communal values rooted in African moral thought. However, the subject continues to face substantial challenges, including inadequate teacher preparation, limited curriculum development, tensions arising from religious pluralism, the pervasive influence of digital media, and systemic pressures associated with educational reforms such as the Free SHS initiative. While RME demonstrates strong potential for fostering ethical citizenship and national development, its effectiveness is undermined by inconsistencies in implementation and rapidly evolving socio-cultural dynamics. By integrating theoretical perspectives with empirical insights, the study advocates for a re-imagining of RME that aligns with contemporary realities while remaining grounded in indigenous ethical frameworks. The research contributes to academic discourse by bridging African philosophy, religious literacy, and educational policy, offering a nuanced understanding of how RME can be repositioned as a transformative force within Ghana's educational system.

82 J – KOSTIUCHKOV, Serhii, et al. Religious higher education institutions in Ukraine: the evolution of the problem and the collision of the “secular–religious” dichotomy, *Occasional Papers on Religion in Eastern Europe*, March 2026) xlvi, 3 - <https://digitalcommons.georgefox.edu/cgi/viewcontent.cgi?article=2701&context=ree> - The article is devoted to institutional, legislative, philosophical and communicative analysis of the activities of religious higher education (RHE) institutions in modern Ukraine, taking into account political, social, legal, religious and communicative contexts. The authors examine the demand for RE in modern Ukraine, which demonstrates high internal dynamics and promising prospects for the development of the domestic religious educational space. It is emphasized that the functioning of RHE institutions in Ukraine is regulated by the principle of constitutional separation of education from religion, while at the same time basic legal norms create specific conditions for the functioning of the private RE sector. Attention is paid

to the development of RHE institutions in Ukraine, considering its orientation towards the European space with its focus on a pluralistic worldview, since in a secular state the development of RHE institutions can be seen both as a demonstration of freedom of religion and as a violation of the law in relation to persons who do not profess any religion. The authors conclude that positive developments in Ukrainian RHE institutions are accompanied by a range of problems that are naturally integrated into the conflict between the dichotomy of «secular-religious».

83 J - KOUNALAKIS, Manolis (2026), The scientification of religiosity and the emotionalisation of morality in preschool education: the example of educators' discourse in Greece (1964-1974), *Ricerche di Pedagogia e Didattica [Journal of Theories and Research in Education]*, 21(1), 191–203. <https://doi.org/10.60923/issn.1970-2221/23349> - This study attempts to highlight how the concept of religiosity influenced the formation of kindergartens (*Nipiagogeio*) and the profile of kindergarten teachers during the period of the military dictatorship of the colonels in Greece (1964-1974). The research material consists of articles from the scientific journal entitled "Scientific Forum of Educators in Greece." This was the only scientific journal published at that time in Greece by the Greek Teachers' Federation. Methodologically, an innovative attempt was made to enrich the historical hermeneutical methodology, which was based on the role of emotions as key factors not only in the interpretation but also in the production of historical evidence. The study's conclusions emphasize the promotion of desirable emotional models as the main argument for promoting religiosity as a structural element in kindergarten.

84 J - KOVALENKO, Andrei (2026), The concept of spiritual and moral education in domestic and foreign educational systems, *PsyUpgrade Journal*, (2), 23–48. <https://doi.org/10.66228/3083-7510-2026-2-23-48> - This paper provides an overview of the fundamental paradigms of spiritual and moral education that have shaped contemporary educational systems in Ukraine and abroad. It defines the concepts of “spirituality,” “morality,” “moral character,” “moral education,” and “spiritual-moral education.” The study reveals that the issue of spiritual and moral upbringing in Ukraine is examined through three philosophical frameworks: theocentrism, humanism, and sociocentrism. Each of these concepts is briefly characterized, and their principal representatives are identified. The article outlines how these theories are reflected in the texts of regulatory documents governing education in Ukraine. Various forms of activity influencing the value attitudes of the younger generation within the domestic educational space are presented, including the integrative approach to teaching school subjects, the study of Christian ethics, and diverse types of extracurricular and out-of-school activities. Foreign theories of spiritual and moral education are represented by the ideas of Lawrence Kohlberg and James Fowler. The influence of society on the formation of value orientations among modern youth is discussed. The article describes the features of moral education in the educational systems of the USA, Germany, and Japan. It is established that the US educational system is characterized by decentralization and pluralism. The German model of spiritual and moral education is oriented toward building a democratic society. A distinctive feature of Japanese education is the prescriptivist approach to spiritual and moral upbringing, which involves the formation of specific, predetermined qualities in students. The study confirms that, by considering the advanced pedagogical experience of other countries, Ukraine can develop a modern system of spiritual and moral education based on academic freedom for teachers. The teacher, as one of the main agents of upbringing, becomes the best model of spirituality and morality for students.

85 B – KRAFT, Kathryn, *Children, religion and development. Perspectives on spirituality and practice*, Routledge 2026 - <https://uel-repository.worktribe.com/output/603064/children-religion-and-development-perspectives-on-spirituality-and-practice> - Drawing from teachings and practices of diverse and distinct religious traditions, this volume takes a unique approach to exploring spiritual aspects of child development which may apply universally to children of all backgrounds. Research with children demonstrates how spirituality is a universal trait, an innate aspect of humanity, which may be and indeed often is nurtured within religious traditions. Though spirituality is not inherently religious in nature, its connection to religion has proven near impossible for scholars to sever. Nonetheless, spirituality is an integral aspect of human development with universal relevance. Child spirituality has been linked to aspects of well-being including prosocial coping skills, avoidance of risky behaviours, confidence-building, forging of meaningful affective ties, development of generosity, mental health and psychosocial well-being. While each chapter brings a unique religious perspective, it offers insight, case studies and practical applications that help nurture children's development regardless of the child's own religious tradition – in other words, the starting point is religion but the ending point is a shared vision for well-being of children. With contributions from Malaysia, Sri Lanka,

India, Ghana, Bosnia and Herzegovina, UK, Australia, Canada and USA, this book will be of particular interest to scholars of religion, theology, development studies and humanitarian studies.

86 B – KREMER, Carolin, Religions- und weltanschauungsbezogene Heterogenität im Religionsunterricht. *Eine qualitativ-empirische Studie zur Perspektive der Lehrkräfte*, Waxmann 2026, 216 Seiten - <https://www.waxmann.com/buecher/Religions-und-weltanschauungsbezogene-Heterogenitaet-im-Religionsunterricht> - Religionsdemografische Transformationsprozesse führen seit Jahren zu einer zunehmenden Heterogenität der Lerngruppen des konfessionellen Religionsunterrichts in Bayern. Diese zeigt sich sowohl auf Ebene der formalen (Nicht-)Zugehörigkeit zu Religionsgemeinschaften als auch hinsichtlich höchst individueller religions- und weltanschauungsbezogener Positionen. Vor diesem Hintergrund und im Hinblick auf die Konzeption einer zukunftsfähigen Religionslehrkräftebildung untersucht die qualitativ-empirische Studie, wie Religionslehrkräfte diese Heterogenität wahrnehmen und bewerten, wie sie ihr im Unterricht begegnen und welche Bedarfe sie für einen angemessenen Umgang mit heterogenen Lerngruppen formulieren. Hierzu wurden Fokusgruppendifkussionen mit evangelischen und katholischen Religionslehrkräften an bayerischen Realschulen geführt und mittels qualitativer Inhaltsanalyse ausgewertet.

87 J – KWAN CHOI TSE, Thomas (2026), Reshaping a tradition for moral education: Confucianism in a school curriculum in Hong Kong, *Journal of Character Education* (2026) 22 (1): 18–34. <https://doi.org/10.1108/JCED-11-2025-0022> - This article analyses the Chinese virtues and values chosen and represented in a Confucian school curriculum in Hong Kong. This study was mainly a documentary one combined with an in-depth interview with a key informant of the curriculum. The curriculum still relies on Confucian classics and selected historical stories, albeit with some adjustments to accommodate the situation of modern society and considerations of pedagogical effectiveness and compatibility with official education reforms. The concepts of rite, filial piety and loyalty have been reinterpreted to coincide with modern life. Classics education and modelling are supplanted by new ways of learning. This is an empirical analysis of the adoption and adaptation of Confucian thoughts in modern school curricula, making new contributions to the sociology of morality and moral education. This article demonstrates how Confucianism can be utilised in pedagogical practices, including Confucian understanding of some virtues and its learning methods, such as etymological exercises, ways of thinking and introspection.

88 J - LEIS-PETERS, Annette, & Raustøl, A. (2026), Addressing religious and worldview diversity in welfare and care profession education? Reflections based on a faith-based higher education initiative in Norway, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2652448> - The article provides an empirically informed reflection on an educational initiative designed to address religious and worldview diversity within study programmes qualifying for welfare and care professions. The initiative was developed and implemented as a permanent compulsory subject at a Norwegian faith-based higher education institution. The starting point of the paper is Vertovec’s concept of superdiversity. It explores how this concept can be useful in developing educational projects that prepare welfare and care professionals for a working life affected by migration and diversity. The article consists of three main parts. First, it presents an overview of the current social context in Norway, utilising the factors introduced by Vertovec to explain the complex connections that characterise societies influenced by migration. Following this, the second part discusses the genesis of the educational initiative. The third part closely examines selected exam essays submitted as part of the initiative. The analysis of these essays is inspired by Kjersti Malterud’s approach to systematic text condensation, and its results are discussed in relation to three of Vertovec’s factors. The article concludes with reflections on the applicability of the concept of superdiversity in higher education-based professional education.

89 D – LEONE XIV, Magnifica humanitas. *Lettera enciclica sulla custodia della persona umana nel tempo dell’intelligenza artificiale*, 25 maggio 2026 – www.vatican.va – L’enciclica dedica i paragrafi 143-147 alla centralità della scuola, in quanto “luogo in cui le nuove generazioni possono imparare a cercare e amare la verità, a interrogarsi sul senso della vita e sulla dignità di ogni persona” (143). La scuola si trova oggi davanti ad alcune sfide improrogabili: a) la sfida sociopolitica (“in non pochi paesi lo Stato non ha ancora investito le risorse necessarie per garantire a tutti un’educazione di qualità”, per cui “va riconosciuto e sostenuto il contributo di molte opere educative cattoliche, anche quando le condizioni economiche delle famiglie non lo permetterebbero” (144); b) la sfida pedagogica (“va sostenuta la formazione continua dei docenti lungo tutto l’arco della loro vita professionale, perché sappiano dialogare con le nuove tecnologie, aiutando gli studenti a farne un uso responsabile, critico e creativo e a non subirne passivamente l’influsso” (145); c) la sfida

intellettuale e sapienziale (a fronte di tante informazioni frammentarie, “è difficile cogliere la realtà nel suo insieme e porre domande di senso”, e occorre quindi “promuovere una vera igiene dell’attenzione: ritmi che prevedano silenzio, studio approfondito, confronto ponderato”, che sono le condizioni per acquisire la libertà interiore (146); d) la sfida dell’alleanza educativa tra scuola, famiglia, comunità e istituzioni pubbliche, un’alleanza che mira concretamente a: “educare alla sobrietà e al senso del limite; educare al riconoscimento del diritto dell’altro e di chi verrà dopo di noi; educare alla libertà e alla responsabilità; educare al senso della trascendenza e al bene comune” (147).

90 J – LINDSTRÖM, Niclas (2026), *Bridging the divide: casuistry and the integration of religious and philosophical ethics in RE*, *British Journal of Religious Education*, 48(3), 453–468. <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.

91 R – LOADER, Rebecca & James Nelson (2026), *Diversity, anti-racism and school curricula in religious education*, *Knowledge Exchange Seminar Series 2026*, 1-5 - https://kess.org.uk/wp-content/uploads/2026/04/Diversity_antiRacism_SchoolCurricula_RE.pdf 1-5 - Recent documentation on racial equality, including the draft Framework for Race Relations, has recognised the pivotal role of education in tackling discrimination, fostering understanding of diverse histories and cultures, and challenging racist stereotypes (The Executive Office, 2024; The Executive Office, 2026; Zazai, 2024). In this briefing, we consider evidence regarding the contribution of the curriculum to promoting racial equality, focusing us du at . Wh ‘ a ’ a d ‘ ’ a s pa at ha a t s s, s a h h h t th racialisation of religious identities and the co-occurrence of racism and religious prejudice (Bergh & Akrami, 2017; Husain, 2017) suggests that religious education is a particularly important site for efforts to eliminate racism. The evidence is provided by two recent studies that we have undertaken: ‘ xp s du at Am M t th G ups N th I a d’ (Loader et al., 2023), funded by the Nuffield Foundation; and Religion and Worldviews Education for All (RWE4ALL) (Nelson & Loader, 2025), u d d b Cu ham t Gab ’s Trust.

92 J – LOBO, Álvaro (2026), *L’ “utilità della fede” nel mondo educativo*, *La Civiltà Cattolica*, luglio-agosto 2026, II vol., n. 7-8, 295-305 - A partire dalle difficoltà che la scuola cattolica incontra nella trasmissione della fede e dal desiderio di Leone XIV di cercare nuovi cammini di speranza, l’A. intende mettere in risalto la necessità della fede nel contesto attuale e mostrare il significato dell’educazione cattolica alla luce delle sfide del XXI secolo. Con uno sguardo rivolto al futuro e a partire da una prospettiva teologica, antropologica e filosofica, il testo approfondisce temi quali l’antropologia cristiana, il dialogo con la cultura e il cammino verso la pace, offrendo una visione d’insieme della realtà contemporanea. L’A. è responsabile della pastorale nella Universidad Pontificia Comillas di Madrid.

93 J – LU, Yun Chieh & Kristjánsson, K. (2026), *Teaching multicultural character education in the classroom: a five-stage teaching strategy*, *European Journal of Teacher Education*, 1–21. <https://doi.org/10.1080/02619768.2026.2676678> - This article addresses a critical gap in the current literature on teaching character education: its relative silence on the multicultural sensitivities required for culturally diverse classrooms. The authors argue that current frameworks do not provide a clear strategy for teachers to conduct character education in a multicultural context. To resolve this, the paper proposes a five-stage teaching strategy grounded in two models: the ‘Multifaceted Identification Model’ and the ‘Contextual Virtue Identification Model’. This framework guides students from early habituation – supported by teachers modelling multicultural competence – to the cultivation of *phronesis* through critical reflection on moral dilemmas. By integrating culturally responsive teaching into neo-Aristotelian character education, for example, the strategy seeks to develop independent moral agents’ multicultural competence and relevant virtue components. Overall,

the article provides a practical roadmap for educators to foster ethical growth that respects individual identity and cultural diversity in globalised multicultural societies.

94 R - MAHECHA-BELTRÁN, Gustavo Adolfo, & Pérez-Vargas, J. J., Experience of the sacred, spirituality, and meaning of life through the use of Artificial Intelligence, *Cuestiones Teológicas*, 53(119), 2025, 1-27. <https://doi.org/10.18566/cueteo.v53n119.a04> - The present research problematizes some dynamics of artificial intelligence (AI) from its possibilities of transformation of sacred, spiritual experiences and meaning of life. To this end, a mixed paradigm approach is carried out under a critical hermeneutic perspective, which uses narratives as a research method under a correlational analysis. The participants in this proposal are a total of three hundred forty-eight (348) randomly selected in the context of today's Colombian society, the development of an instrument that includes quantitative approaches under a Likert scale and qualitative approaches with an open question. In the results obtained, we can observe some reserved trends around the possible transformations that AI can generate in the experience of the sacred, spirituality and sense of life. Based on the above, a series of possible transformations can be decanted that, expressed by the participants, allow to structure an analysis around the importance of autonomy in the development of spirituality, the perspective of evil perceived from some risks around the sacred in relation to the use of AI (negative spirituality), and happiness oriented to meaning of life from the use and exploitation of technologies. Finally, a series of analysis points are proposed to reflect on possible impacts and turning points that, from the point of view of theological knowledge, should indicate important positions for questioning human action in relation to this technological use in a human sense.

95 J – MAMADALIEV, Muzaffar Umarovich (2026), Youth spiritual formation and ongoing reforms in the field of education, *Academic Journal of Science, Technology and Education*, 2(2), 3–7. <https://integrapublication.org/index.php/ajste/article/view/144> - The article covers the reforms carried out by our state in the formation of youth spirituality, the spiritual and moral education of youth, ideas that negatively affect the minds of young people, the cooperation of the community, family and educational institutions in the education of young people, our scientific heritage and its use. The importance of our thinkers in the formation of youth spirituality is analyzed based on their thoughts and works.

96 J – MANN, Amanjot Singh (2026), Freedom of religion and State neutrality: a comparative constitutional analysis, *Journal of Constitutional Law and Jurisprudence* 9(2) - DOI:10.37591/jclj.v9i2.2106 - The manner in which a constitutional democracy defines and maintains its relationship with religion is among the most revealing indicators of its foundational commitments to liberty, equality, and the rule of law. Whether a state mandates strict institutional separation between governmental authority and organised religion, adopts a posture of equal treatment across all faiths, or participates actively in regulating and reforming religious practices, its approach mirrors deep philosophical choices about individual autonomy, community identity, and the legitimate scope of state power. Against this backdrop, the doctrine of state neutrality toward religion has emerged as an organising principle in constitutional jurisprudence worldwide, even as its meaning remains vigorously contested across different legal traditions. This research paper undertakes a comparative constitutional analysis of the freedom of religion and the principle of state neutrality. Drawing on the constitutional frameworks of the United States, France, India, and Germany, it examines how each system has conceptualised the proper relationship between governmental authority and religious life, and how courts have adjudicated conflicts between religious freedom and competing constitutional values. The paper analyses foundational constitutional provisions, landmark judicial decisions, and recurring doctrinal controversies — including debates over religious symbols in public spaces, state funding of religious institutions, exemptions from neutral laws, and the intersection of religious freedom with gender and equality rights. It argues that the aspiration to state neutrality, however it is formulated, cannot be reduced to a purely procedural formula but requires a substantive commitment to human dignity and genuine pluralism.

97 R - MBUWIR, Kizitor, & Niba, M., (2026), Conflict between African secularism and West ministered secularism: implications for the educational system in Cameroon, *ISAR Journal of Arts, Humanities and Social Sciences*, 4(6), 12-20. <https://isarpublisher.com/backend/public/assets/articles/1781532295-ISARJAHSS-6342026-Gallery-Script.pdf> - The reality of secularism in Africa and its impact on the lives and values of Africans has continued to generate some debate among scholars. On the one hand, there is a school of thought that considers secularism in Africa as a Western export/import. On the other hand, are scholars who are of the opinion that there had existed in Africa, prior to the colonial encounter, informal secular approaches to governance within kingdoms and chiefdoms despite the lack of codification. Using the critical literature

review and philosophical methods of conceptual and logical analyses with Cameroon's educational system as case study, we reassess the two versions of secularism in Africa and argue that there is some conflict between the two trends. While the African version was characterized by a strong simultaneous distinction between and confluence of the spiritual and the secular, thereby upholding African cultural and moral values, Western secularism amplifies their separation causing more problems than it purports to address. X-raying the educational system in Cameroon we argue that Western ministered secularism in Africa is like the Biblical Saul's armour imposed on David, which did not fit well on him. We note that Cameroon's educational system in the époque when it normalized the interplay between the secular and the sacred enjoyed high standards and values. In fact, it was founded on religious values. The separation of religion from the state, and the trivialization of religion in post independent Cameroon have contributed to impoverishing standards of education in Cameroon. We espouse the view that a religious democracy can maintain her identity by actively deploying religious values to positively influence her political and educational systems yet providing space for pluralism and the exercise of individual freedoms.

98 J – MILES, Nicolas (2026), Seeing Christ in one another: the theory of mutual recognition and practical use within Catholic education, *Journal of Religious Education* 74, 195–205 (2026). <https://doi.org/10.1007/s40839-026-00301-x> - This article analyses the Hegelian theory of mutual recognition, and how it has been developed through Jürgen Habermas, Karl-Otto Apel, and Axel Honneth in order to practically apply the theory for use in the Catholic classroom as both teacher and student come to mutually recognize Christ in one another, according to the demands set forth by Ss. Clement of Alexandria, Augustine of Hippo, and Thomas Aquinas. There is space to apply the theory of mutual recognition, mostly associated with George Willem Friedrich Hegel, within the Theology classroom. This philosophical concept emphasizes the importance of reduction of self for the recognition of other. The article highlights the desire for intersubjectivity as pushed forward by Habermas or Apel in the linguistic turn. Following this is a discussion of Honneth's empirical approach to intersubjective development by tracking George Mead's naturalistic approach. After evaluating how loving relationships lead to the development of moral character, this article claims that teachers must further the self-worth of their students in a loving relationship. Teachers could find proper methods of fostering vulnerability within their own classrooms to foster better relationships with willing students that could invite better theological education. This would also demand vulnerability on the side of students, and while that is outside of a teacher's control, it may be possible to foster an environment that facilitates a student to achieve this level of vulnerability more easily. The second portion of this article focuses on what mutual recognition would look like in a specifically Catholic classroom. By focusing on Augustine, Aquinas, and Clement's definitions of teacher, as found in their respective writings *On the Teacher*, the Christ and truth within the student become apparent. Mutual recognition is then worked theologically by morphing the philosophical concept of intersubjectivity to a theocentric recognition of Christ in the other. Therefore, mutual recognition is made possible within a Catholic Theology classroom when the teacher recognizes Christ in the student and the student recognizes Christ in the teacher.

99 D – MINISTERE DE L'EDUCATION NATIONALE [Luxembourg], Un nouveau plan d'études pour l'enseignement fondamental pour répondre aux enjeux d'aujourd'hui, *Communiqué, Conférence de presse*, Février 2026 - <https://men.public.lu/fr/actualites/communiques-conference-presse/2026/02/06-plan-etudes-fondamental.html> - Le 6 février 2026, le ministre de l'Éducation nationale, de l'Enfance et de la Jeunesse, Claude Meisch, et le directeur du Service de coordination de la recherche et de l'innovation pédagogiques et technologiques, Luc Weis, ont présenté le nouveau plan d'études de l'enseignement fondamental (https://conseil-etat.public.lu/content/dam/conseil_etat/fr/avis/2026/27032026/62468-texte-du-projet-de-rglement-grand-ducal-26012026.pdf), qui entrera progressivement en vigueur à partir de la rentrée 2026/2027. L'une des principales nouveautés réside dans l'intégration explicite, dans le plan d'études, de *sept thématiques transversales*, liées à des enjeux sociétaux majeurs pour les élèves des cycles 2 à 4 : 1. santé physique, mentale et socio-émotionnelle (bien-être, résilience, prévention des accidents et sécurité routière) ; 2. éducation sexuelle et affective ; 3. développement durable, environnement et consommation responsable ; 4. médias, numérique et intelligence artificielle ; 5. économie, finances et choix de vie (finances, orientation, métiers) ; 6. culture, arts et patrimoine ; 7. citoyenneté démocratique et droits humains. Ces thématiques, déjà présentes dans les pratiques scolaires, sont désormais clairement définies et traitées de manière plus systématique. Elles ne font pas l'objet d'une discipline spécifique, mais sont abordées dans le cadre d'activités liées à plusieurs domaines de développement et d'apprentissage. 36 leçons sont réservées à ces champs thématiques transversaux.

100 J - MIRANDA-NOVOA, Martha, & Sampedro Gaviria, C. A. (2026), Gender theories and Christian humanistic education, Church, Communication and Culture, 11(1), 64–83. <https://doi.org/10.1080/23753234.2026.2642056> - Gender theories and humanistic education in universities with a Christian identity are often regarded as irreconcilable. It is nevertheless possible to establish a dialogue grounded in a clear understanding of both Christian anthropology and the premises of gender theory. Such an approach makes it possible to discern areas of convergence while also acknowledging the profound divergences that distinguish them. Thus, dialogue may unfold with relative ease in domains of shared concern, yet it inevitably encounters greater challenges where the respective positions diverge most sharply. Embracing these challenges will strengthen the fundamental principles of humanistic education within the university community, such as the development of a sapiential perspective, the capacity for judgment, the affirmation of comprehensive knowledge, and the awakening of an interest in the pursuit of truth.

101 J - MONDRAGÓN GONZÁLEZ, José Carlos (2026), Psicología de la religión y ciencia antropológica: una mirada desde México, Cultura y Religión, 20, 1-18. <https://doi.org/10.61303/07184727.v20i.1272> - Se aborda en este trabajo la relación entre la antropología y la psicología. Se resalta el hecho de que la “psicología de la religión” es una disciplina casi totalmente ausente de las universidades públicas, especialmente en la UNAM, a pesar de tener más de cien años de existencia como una más del mundo de las ciencias sociales. Contrastando con la antropología mexicana la cual ha sido pionera en la investigación científica de la pluralización religiosa que de manera creciente se ha vivido en las últimas décadas. Se resaltan, también, los trabajos del antropólogo Carlos Garma Navarro sobre las iglesias protestantes-evangélicas, quien desde hace 40 años ha seguido su desarrollo desde una perspectiva teórica en diálogo con autores norteamericanos y europeos de la psicología de la religión. Convirtiéndose, quizá, en el primer antropólogo que ha recuperado en sus trabajos académicos los aportes de esta casi desconocida disciplina en nuestro contexto.

102 J – MONIROZAMAM, Mohammad et al., Buddhist religious education in ancient India and its relevance to education in modern times, European Journal of Education Studies, 13/6, 2026 – Doi: [10.46827/ejes.v13i6.6674](https://doi.org/10.46827/ejes.v13i6.6674) - Though Buddhism is often regarded as a religion, it represents a vast and rich intellectual tradition that contributed much to the ancient Indian educational system and continues to contribute to modern education across the globe. Relying on a historical-comparative and conceptual approach, the study explores the nature of Buddhist RE and demonstrates its relevance to contemporary educational thought and practice. It examines how Buddhist monastic institutions functioned as pioneer learning centers combining spiritual training with intellectual inquiry. By analysing the historical role and pedagogical methods of Buddhist education, the study searches for principles applicable to modern educational needs. This article argues that revisiting or re-discussing Buddhist educational systems can still offer meaningful insights for addressing present-day educational challenges. The findings suggest that though rooted in religious contexts, ancient Buddhist educational thoughts and ideas have much relevance to modern educational systems, which are trying hard to balance cognitive development and upliftment of morality, personality and social responsibility or accountability.

103 R - MUJTABA, Tamjid, Reiss, M. J., & Sheldrake, R. (2026), Bridging science and faith in the classroom: effects of cross-disciplinary science and religious education teaching on student attitudes, Journal of Beliefs & Values, 1–28. <https://doi.org/10.1080/13617672.2026.2679953> - Although science and religion are often portrayed as conflicting explanatory systems, this study shows that many secondary school students do not view them as inherently contradictory, and that teaching approaches can reduce perceptions of conflict. The research involved 14–15-year-old students in England participating in an educational intervention that presented religious education in ways that explored connections with science while teaching biology in a less reductionist manner. Prior to the intervention, students who perceived science and religion as compatible tended to report more positive attitudes towards science, including higher science self-efficacy, greater interest in science lessons, stronger science self-concept, and increased aspirations to continue studying science after age 16. Following the intervention, the proportion of students who viewed science and religion as compatible increased. Students also became more accepting of the idea that non-scientific perspectives could be discussed in science classrooms. Improvements were observed in science-related motivation, including stronger beliefs in personal scientific capability, greater perceived relevance of science to future life and careers, and higher intrinsic and extrinsic interest in science. Students who already perceived compatibility between science and religion became more positive about science, whereas those who viewed the two as incompatible tended to show less positive science attitudes.

104 R - MUNDOFI, Ahmad Asron A., & Habibi, M. F. (2026), **Green Islamic pedagogy based on environmental ethics in the religious education curriculum**, *Journal Al Burhan*, 6(1), 533–548. <https://doi.org/10.58988/jab.v6i1.744> - The gap between RE and contemporary environmental challenges has limited the role of Islamic Religious Education (IRE) in sustainability education. This study proposes a conceptual and practical model of Green Islamic Pedagogy through the integration of Islamic environmental ethics into the IRE curriculum to support the achievement of the Sustainable Development Goals (SDGs). Using a qualitative design that combines philosophical inquiry and a naturalistic case study, data were collected through classroom observations, document analysis, and in-depth interviews with teachers and students. The findings demonstrate that embedding the theological principles of *tauhid*, *khalifah*, and *amanah* within learning objectives, instructional materials, classroom interactions, and reflective activities significantly enhances students' ecological awareness, moral sensitivity toward nature, and environmentally responsible practices. This model contributes directly to SDG 4, SDG 12, and SDG 13, positioning IRE as a strategic platform for ecological transformation and offering an empirically grounded framework for curriculum development and educational policy.

105 J – NOOR, Shahnaz (2026), **Pedagogical strategies for religious education**, *International Journal of Novel Research and Development*, 2026 ijnrd volume 11, Issue 3, March 2026 - <https://ijnrd.org/papers/IJNRD2603092.pdf> - Religious education is a dire need of the hour for the development of morals, culture, and spirit within a learner and society as a whole. Appropriate pedagogical strategies for RE include the use of a variety of approaches to engage the students and make the learning more meaningful and lifelong by incorporating critical thinking, reasoning, interest, and self-reflection. This article highlights various educational approaches, including storytelling, experiential learning, inquiry-based learning, and discussion-based approaches, as well as the incorporation of technology and interfaith dialogue. This study followed a qualitative content analysis research approach, using secondary data such as books, articles and research papers. This study examines how students react to the impact of instructional tactics intended to increase engagement, comprehension, and personal reflection. This article emphasizes how interactive and effective teaching approaches, such as recitation, memorization, questioning, active discussions, and problem-solving activities, promote understanding and personal connection to religious beliefs, values, and practices. Effective pedagogical techniques promote deeper understanding involvement and contextual knowledge, resulting in longer retention of learning experiences. The use of technology, such as digital resources and multimedia information, provides new and engaging ways to improve accessibility, relatability, and affordability. Furthermore, interfaith conversation encourages mutual tolerance and broadens ideas on religious diversity, which ensures religious harmony. This study indicates that effective RE requires a combination of conventional and modern pedagogical methodologies, each tailored to the distinct and diverse needs of the learners.

106 B – OBERMANN, Andreas, **Religiöse Bildung ohne Grenzen**. *Erörterungen zu einem Unterrichtsfach „Religion(en) und Welterschließungen“*, Waxmann, 2026, „Religionen im Dialog“, Band 24, 234 Seiten - <https://www.waxmann.com/buecher/Religioese-Bildung-ohne-Grenzen> - Diese Studie entwickelt unter der Leitidee einer ›religiösen Bildung ohne Grenzen‹ das Konzept eines Unterrichtsfaches ›Religion(en) und Welterschließung‹ für alle SchülerInnen einer Lerngruppe, das von unterschiedlichen Religions- und Weltanschauungsgemeinschaften (Welterschließungsgemeinschaften) verantwortet wird: Vor dem Hintergrund des demo-graphischen Wandels werden gesellschaftliche, pädagogische, theologische, politische und juristische Voraussetzungen und Herausforderungen einer zukunftsfähigen religiösen Bildung im öffentlichen Raum der Schule erörtert und die Plausibilität eines neuen Faches dargelegt.

107 R - O'BRIEN Shivaun and O'Hara J. (2026), **Rethinking success: embedding values in the practice of school self-evaluation**, *Frontiers Education* 11:1810110. doi: 10.3389/feduc.2026.1810110 - This article examines the use of SSE (School-Self-Evaluation) to focus on school values or ethos. It outlines the development of an Ethos Quality Framework for Educate Together, a network of primary and postprimary schools in Ireland, that chose to prioritise school values as a measure of school quality as opposed to a narrower focus on academic outcomes alone. This move reflects the growing emphasis internationally on the importance of values and attitudes as core components of future competencies, interdependent with knowledge and skills. The literature discusses the challenges of defining, measuring and evaluating school ethos and positions SSE as a mechanism for ensuring and enhancing its quality. It describes the development of the Ethos Quality Framework and how it was piloted in 20 schools. The research explores the experience of participating teachers from the pilot schools as well as the perceived impact of the Ethos Quality Framework on the national network of Educate Together schools, as articulated by both the participating teachers and staff from the Educate

Together National Office. In this study, impact is understood as the perceived impact rather than as a measured pre–post effect. This research highlights the broader use of SSE to explore the lived experience of school values. It challenges the commonly held assumption that values resist definition or measurement. It positions ethos, not as a peripheral aspiration but as a structural and evaluable dimension of school quality.

108 J - OLIVEIRA, Jose Nailton Barreto (2026), Ensino religioso, laicidade e pluralismo: análise crítica da implementação da BNCC após a decisão do STF sobre o ensino confessional, *Cadernos Cajuína*, 11(7), e3128. <https://doi.org/10.52641/cadcajv11i7.3128> - O presente artigo analisa a compatibilidade dos modelos de ensino religioso (ER) ofertados nas escolas públicas brasileiras com o princípio da laicidade do Estado previsto na Constituição da República Federativa do Brasil. A pesquisa parte da tensão existente entre a garantia da liberdade religiosa, a neutralidade estatal e a permanência da disciplina no currículo do ensino fundamental, especialmente após o julgamento da Ação Direta de Inconstitucionalidade nº 4439 pelo Supremo Tribunal Federal, que admitiu a possibilidade de ER confessional nas escolas públicas. O objetivo geral consiste em examinar se os modelos confessional, interconfessional e não confessional atendem às exigências constitucionais de pluralismo e igualdade entre crenças. Metodologicamente, trata-se de pesquisa qualitativa, de natureza básica, com objetivos exploratórios e descritivos, desenvolvida por meio de revisão bibliográfica e análise documental. Os resultados indicam que o modelo confessional tende a ampliar riscos de proselitismo e assimetrias simbólicas, enquanto o interconfessional pode reproduzir centralidades religiosas majoritárias. Já a abordagem não confessional, fundamentada nas Ciências da Religião, demonstra maior compatibilidade com a laicidade e os direitos humanos. Conclui-se que a organização curricular do ER impacta diretamente a promoção do pluralismo e a efetivação da liberdade de consciência no espaço escolar.

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

110 J – OSPINO, Hosffman (2026), Religious education scholarship in a digital age, *Religious Education*, 121(1), 1–3. <https://doi.org/10.1080/00344087.2026.2629137> - The rise of the digital age has thrust RE scholarship into a new era of research and reflection. The vertiginous pace at which conversations about living in a digital age unfold, accompanied by the fast-moving development of technologies that make such existence possible, demand new sets of skills and sensibilities as we think of RE in scholarly ways. The foundational aims of RE remain pretty much the same: facilitate an encounter with God, form disciples, engage traditions, empower believers to read and engage reality in light of their religious values, draw from the wisdom of sacred texts and practices, form communities of faith that cultivate belonging, prepare people to worship well, and transform the world, among others. We now must learn how to meet these goals as our lives and our faith communities are constantly shaped—and reshaped—by digital experiences. Let me state the following with clarity: The digital era is ushering a new and rather different way of being human that is redefining how we relate to our own selves, others, God, and the world. We need to reflect seriously as RE scholars and practitioners about the implications of this new way of being human.

111 J – ÖZ, Ayhan, Children's rights and education: an Islamic perspective, *Religious Education Journal* Vol. 2 No. 1 (2026) - <https://religiouseducationjournal.com/index.php/pub/article/view/36> - This study aims to provide an academic foundation for discussing the issue of children's rights from an Islamic perspective. Within this framework, it seeks to demonstrate, through reference to the primary sources of Islam, how a conceptual framework for children's rights has been established within the Islamic tradition. In addition, the study highlights the basic differences between the children's rights in Islam and The United Nations

Convention on the Rights of the Child (UNCRC). Emphasis is placed on several distinguishing features: the recognition of children's rights beginning before birth; the balancing of rights with responsibilities; the prioritization of the child's spiritual development as a fundamental right; the inclusion of the right to privacy; and the acknowledgment of preserving the child's innate disposition (*fitrah*) as a right. In the context of education, several other distinctive characteristics emerge. Foremost among these is the treatment of the pursuit of knowledge as both a right and a responsibility. Furthermore, this framework safeguards complementarity (*takāmul*) through the right to education, while grounding educational practices in justice rather than gender-based distinctions. Methodologically, this study employs a literature review and document analysis, drawing upon the Quran and Hadith to conduct a comparative analysis with the UNCRC.

112 R – PAPAKOSTAS, Christos, Comparing transparent open and proprietary AI tutors in religious education through an empirical study, *Discovery Education* 5, 418 (2026). <https://doi.org/10.1007/s44217-026-01469-y> - The role of transparent AI systems is being advocated increasingly in educational design, but there are very few studies on how transparency affects value-saturated lessons. This paper assesses Apertus, a proclaimed open and explainable multilingual chatbot, and compares it to GPT-5.1, responding to thirty lesson-specific tasks within RE at lower secondary educational level. The generated responses were numerically coded according to a devised rubric including theological consistency, contextual specificity, doctrinal objectivity, linguistic clarity, and rhetorical consistency. Paired samples t-tests established that Apertus outperformed GPT-5.1 on each dimension, including modest but systematic positive differences ($\Delta = 0.15-1.04$) and very large effect sizes ($d_p = 2.21-2.57$). A comprehensive qualitative investigation into matters concerning themes pertaining to notions about faith, reason, moral obligations, and dialogical engagement established significantly more informative ideas about Apertus' demonstrations. The study shows that open AI can facilitate dialogical processes within RE lessons by making traceable rational processes and contributing to reflective educational goals. These results make sense within an increasingly acknowledged consensus about how better transparency can make more trustworthy educational artificial intelligence. The implications of this paper lie within making transparent artificial intelligence more prominent, especially within those domains which involve faith matters and moral debates to which RE is pertinent.

113 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> - Religious Education is often most comfortable when it can speak in public languages: curriculum frameworks, knowledge claims, assessment objectives, civic goods. Yet the articles gathered in this issue suggest a different alignment. Beneath debates about content, accountability and purpose lies a dimension of RE that cannot easily be fully managed out or measured – the relevance of the subject to our interior life. Questions of feeling, desire, judgement, hope, prayer and ethical discernment recur across these contributions, not as incidentals but as the lived terrain in which religious education is encountered and lived. At a time when RE in England, as much as anywhere else, is increasingly shaped by external pressures to demonstrate rigour, neutrality and utility, this issue invites a different kind of seriousness for it as an endeavour: attention to the inner worlds which belief and values are formed, lived, contested and sustained.

114 D - PARLAMENTO EUROPEO, La libertad de pensamiento, de conciencia y de religión: una perspectiva de derecho comparado. España. Servicio de Estudios del Parlamento Europeo, Junio 2026 pp. 250. [https://www.europarl.europa.eu/RegData/etudes/STUD/2026/785698/EPRS_STU\(2026\)785698_ES.pdf](https://www.europarl.europa.eu/RegData/etudes/STUD/2026/785698/EPRS_STU(2026)785698_ES.pdf) Este documento se integra en una serie de estudios que, desde una perspectiva de Derecho Comparado, tienen como objeto analizar la libertad de pensamiento, de conciencia y de religión en diferentes ordenamientos jurídicos. Tras la explicación de la normativa y la jurisprudencia de aplicación, se examinan el contenido, los límites y la posible evolución de dicho concepto. El estudio tiene por objeto el caso de España. Como primigenia referencia se toma el basilar art. 16 de la Constitución 1978. Tras una aproximación a su evolución histórica –tanto a nivel de su regulación en las Constituciones precedentes como a sus entonces legislativas de desarrollo–, se pormenoriza, de forma sistemática, su desarrollo normativo –especialmente, a través de la Ley Orgánica de Libertad Religiosa de 1980– y el relevante papel desplegado por la jurisprudencia del Tribunal Constitucional en la delimitación de su naturaleza, contenido y limitaciones, incluyendo una referencia detallada, dada su significación normativa y jurisprudencial, a la no pacífica problemática de la objeción de conciencia. Asimismo, el estudio desglosa los troncales rasgos, ámbitos y contenidos de las mentadas libertades y su relación con otros derechos fundamentales. Paralela y complementariamente responde asimismo a los principales desafíos que suscita su protección en las sociedades actuales; en particular, en

contextos de creciente e imparable pluralismo ideológico y religioso, así como de intensa transformación tecnológica y hasta de preocupante polarización.

115 J - PATAKIOVÁ, Jitka, Musilová, J., & Jirásek, I. (2026), Development of spiritual literacy of children by educators in forest preschool education, *International Journal of Children's Spirituality*, 1–18. <https://doi.org/10.1080/1364436X.2026.2638208> - The study presents the results of qualitative research into the concept of spiritual literacy as understood by forest preschool educators and its integration into educational processes. Data were collected through semi-structured interviews and analysed using interpretative phenomenological analysis. The main thematic motifs highlight the personal journey towards spirituality, the perception of spirituality, the specifics of children's spirituality, a love for nature, and the development of spiritual literacy in preschool education. The findings indicate that some educators regard spiritual literacy as an important element of children's personal development, while others focus more on practical activities related to nature and creative learning. The integration of spiritual literacy into the educational process is understood to support the overall development of the child and to enhance their personal and social skills.

116 J - PEACOCK, Lucy, Guest, M., & Aune, K. (2026), Religious education and 'interfaith readiness': how does a Religion and Worldviews approach prepare students for the religious diversity of university life? *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2026.2706090> - This article offers the first empirical account of how a Religion and Worldviews approach to Religious Education (RE) prepares students to navigate worldview difference beyond school. Drawing on the experiences of 826 first-year undergraduates schooled in England and Wales, we explore how their experiences of 'worldviews' in the secondary school RE classroom relate to their readiness to engage with religion and worldview difference once they start university. Regression analysis reveals that worldview-related learning outcomes, specifically learning about the complex nature and internal diversity of religious and non-religious worldviews, as well as the role of personal decision-making in worldview formation, have the strongest positive relationships with a positive 'pluralism orientation' upon enrolment to undergraduate study. Perceived worldview diversity within the RE classroom is also important, highlighting the benefits of learning in contexts of assumed difference. Exploring differences by school type, level of RE studied, and students' religious background, implications are drawn for national curriculum debates and pedagogical practice.

117 B – PIN, Andrea; John Witte jr (2026), The legal foundations of religious freedom. Human rights in the United States and Europe, *Research Padua Archive*, <https://www.research.unipd.it/handle/11577/3592778> - The Legal Foundations of Religious Freedom documents the essential interdependence of human rights and religious freedom in the West, from antiquity to the present. In *The Legal Foundations of RF*, authors John Witte Jr. and Andrea Pin explore the Christian and secular origins of rights in the Western legal tradition and the complex interplay between human rights and RF norms in modern law, religion, and culture. They analyse historical documents and recent cases from the United States Supreme Court, the European Court of Human Rights, and the Court of Justice of the European Union to articulate the historical, theoretical, and legal tension of human rights and RF on both sides of the Atlantic. The authors contrast the serious threats to new religious minorities and traditional religious accommodations with firm new protections of RF in both Europe and America. Ultimately calling for robust protection of the fundamental rights and liberties of all people and faiths, Witte and Pin caution that RF and other human rights claims can only do so much to bridge the widening cultural divides over law and religion in modern Western societies. It is our responsibility to embrace the fundamental goods of dignity, fraternity, and justice.

118 B – PIRNER, Manfred L. et al (Eds), Education for sustainable development - Spiritual dimensions Erlangen FAU University Press 2026, 329 Seiten - <https://philarchive.org/archive/HAUEFS> - This book publication documents the keynotes and papers presented at the 13th International Nuremberg Forum Conference that took place from 30 September to 2 October 2024 in Nuremberg, Germany. It is a widely shared insight that sustainability implies spiritual dimensions. This is so, because issues of sustainability touch on the fundamental questions of who we are as human beings, how our relationship with nature can be understood, how we want to live, what makes life worth living and how a life worth living can be achieved for all humans on our planet. spiritual dimensions of sustainability have been discussed, analysed and researched by diverse scholars, activists, politicians, business managers as well as cultural and religious leaders from a variety of different disciplinary, cultural or worldview backgrounds. In this wide-ranging discourse, education has repeatedly emerged as another major aspect and important approach concerning the question of how the widely

deplored mind-behaviour gap can be overcome. The focus area of action of the conference was on public education at schools and institutions of higher education.

119 J - POLAK, Regina (2026), **Aufbruch ins Unbekannte: Aktuelle Entwicklungen jugendlicher Religiosität in Österreich**, *Österreichisches Religionspädagogisches Forum*, 34(Special Issue), S. 11–29. doi: 10.25364/10.34:2026.SI.2. - Der Beitrag skizziert auf der Basis der Studie „Was glaubt Österreich?“ – einer quantitativen repräsentativen Studie, die 2024 am Forschungszentrum „Religion and Transformation“ der Universität Wien in Kooperation mit dem ORF / Abteilung Religion und Ethik multimedial durchgeführt wurde – die aktuellen Entwicklungen im Bereich jugendlicher Religiosität in Österreich. Die Kohorte der 14-15 Jährigen weist dabei insbesondere im Bereich religionsbezogener Indikatoren im Vergleich mit dem Durchschnitt der Befragten und vor allem mit den sogenannten ‚Boomern‘ deutliche Unterschiede auf. Der Beitrag stellt eine soziologische und theologische Interpretation der gestiegenen Religiosität junger Menschen zur Diskussion, benennt aus pastoraltheologischer Perspektive Chancen und Gefahren und benennt Herausforderungen für die Pastoral und den Religionsunterricht.

120 R– PRATAMA, Zacky Dhaffa and Marit Skivenes (2026), **Religion and continuity for children in care. An examination of public views in 40 Countries**, *Social Sciences* 2026, 15(1), 30; <https://doi.org/10.3390/socsci15010030> - This comparative study, the first to date, examines how representative samples of citizens across 40 OECD countries (N = 41,232) balance religion and child welfare when deciding whether to move a five-year-old thriving in foster care to match parental religion. Using a vignette experiment and six hypotheses, the analysis links religiosity, perceived religious rights, authoritarian values, institutional context, and confidence in child protection to placement preferences. A large majority (88%) would not move the child, prioritising stability and well-being. The results show a trust “paradox” in which higher confidence in child protection correlates with support for moving the child. Justifications show broad appeal to the best interest principle across opposing choices. Deference to professional assessment varies markedly across countries, indicating divergent authority of social work expertise. Findings underscore the need to operationalise the best interests standard and to account for institutional context, while policymakers should recognise stable placements as the public default.

121 R - PURDY, Noel, Symington, E., Orr, K., Ballentine, M., (2026), **Faith in our schools: evaluating the role of Christian churches and organisations in Northern Ireland schools**, Research Report, Belfast: Stranmillis University College - <https://www.stran.ac.uk/research-paper/2026-faith-in-our-schools/> - The research set out to address two central research questions: 1. What is the nature, extent and purpose of school engagement by Christian churches and organisations in Northern Ireland? 2. What is the perceived value of that engagement from the perspective of the school community (e.g., governors, school leaders, staff, pupils, parents)? The findings from the study provide clear evidence that Christian engagement in schools across Northern Ireland remains both widespread and, for the most part, highly valued for its spiritual, moral, pastoral and practical contribution. At the same time, the study highlights minority but significant concerns in relation to the engagement by some Christian churches and organisations including poor communication and transparency, limited adaptation to diversity, a lack of evaluation, and the potential stigma associated with the statutory right of withdrawal. The study concludes with several key recommendations.

122 J – QUEIRÓS RIBEIRO, José Antonio, **Portugal: a educação moral e religiosa católica nas escolas do Estado: década de 1970**, *Lusitania Sacra* 51 (janeiro-junho 2025) 125-148 doi: <https://doi.org/10.34632/lusitaniasacra.2025.17292> - No presente artigo, propõe-se uma análise panorâmica acerca da presença da Igreja Católica nas escolas do Estado, na década de 1970, tomando como ponto de partida as transformações conceituais, estruturais, legislativas e pedagógicas então ocorridas no que concerne à lecionação da disciplina de Religião e Moral Católicas, hoje designada Educação Moral e Religiosa Católica. Pretende-se, sobretudo, com esta análise, sublinhar a capacidade de resposta da Igreja Católica, nos seus mais diversos agentes e protagonistas nos processos aqui invocados, em dar resposta aos múltiplos desafios então registados, enquadrados e motivados pelo ambiente de renovação intra e extra eclesial de que o II Concílio do Vaticano e o 25 de Abril de 1974 são referenciais ineludíveis.

123 T – RACHIK, Catharina & Georges Tamer (Eds), **The concept of Faith in Judaism, Christianity and Islam**, De Gruyter Brill eBook published on: July 6, 2026 - <https://www.degruyterbrill.com/document/doi/10.1515/9783112232767/html#bibliographicData> - This volume examines the concept of faith in the three monotheistic traditions—Judaism, Christianity, and Islam—through close readings of sacred texts, theological

reflection, and historical development. While the Hebrew term *emunah*, the Greek *pistis*, and the Arabic *īmān* differ in semantic nuance and theological usage, they all express a fundamental human disposition of trust, commitment, and orientation toward the divine. The Jewish tradition emphasizes *emunah* as steadfastness and covenantal reliability, deeply embedded in communal memory and liturgical practice. Christian theology understands *pistis* as both personal trust in Christ and assent to revealed truth, shaped by doctrinal traditions and ecclesial interpretation. In Islam, *īmān* is a rich and multilayered concept that integrates inner conviction, verbal affirmation, and righteous action. Together, the three contributions demonstrate how faith functions not merely as belief but as an embodied, lived, and ethically charged dimension of religious life. The volume offers critical insights into shared structures and enduring differences, providing a valuable contribution to interreligious understanding and theological discourses.

124 R - RADMEHR, A., & Talebzadeh Nobrian, M. (2026), Identification of challenges in integrating physical education and religious education curricula, *Assessment and Practice in Educational Sciences*, 4(1), 1-9. <https://doi.org/10.61838/japes.242> - The present study aimed to identify and explain the challenges associated with integrating physical education and RE curricula from the perspectives of educational experts and practitioners. This study was conducted using a qualitative research design within an interpretivist paradigm, employing grounded theory as the main methodological approach. The research population consisted of experts and teachers with experience in curriculum planning, physical education, and RE. Participants were selected through purposive and theoretical sampling, and data collection continued until theoretical saturation was achieved. Data were gathered using in-depth semi-structured interviews and analysis of relevant documents. The data analysis process was carried out simultaneously with data collection and followed the systematic procedures of grounded theory, including open coding, axial coding, and selective coding. Constant comparative analysis was used to refine categories and develop a coherent theoretical framework. To ensure the credibility and trustworthiness of the findings, strategies such as member checking, peer review, prolonged engagement, and maintaining an audit trail were applied. The results of the study indicated that the challenges of integrating physical education and RE curricula can be categorized into four main domains: cultural challenges, content-related challenges, administrative and structural challenges, and methodological challenges.

125 R – RAY, Brian and Hoelzle, Braden, The impact of school choice on the transmission of religious beliefs and practices, June 09, 2026, 20 pages, available at SSRN: <https://ssrn.com/abstract=6929238> or <http://dx.doi.org/10.2139/ssrn.6929238> - This study examines the transmission of values, beliefs, and religious practices from parents to children. It does so by gathering data from adults who attended church while growing up to understand the key influences (e.g., family relationships, church experiences, cultural inputs, and school choices-home, Christian, private-secular, public) that either encourage or deter them from believing and practicing the Christian faith of their parents. Many parents make school choices for their children out of a desire to transmit a set of beliefs and religious practices to their children. The current study employs multiple regression analyses to explore the factors that contribute to various aspects of faith transmission. The survey sample, gathered using both purposeful and representative sampling, includes 8,794 adults, ages 18 to 38, who were homeschooled (43%), public schooled (42%), private Christian schooled (11%), or private secular schooled (1%). The strongest predictors of Christian beliefs and behaviours in adulthood are Christian practices and experiences when young, relationship with parents during the ages of 16 to 17, and more years being homeschooled. This study confirms the findings of prior studies regarding the importance of parental religiosity and relational warmth in the successful transmission of faith across generations and provides evidence that school choice might also influence intergenerational faith transmission.

126 J - RISKY OKTAFIA, Erfina; Gunawan, Desty Natalia, & Nandang Budiman (2026), Integration of religious and ethical foundations in education: a study of curriculum objectives and content, *Journal of Practice Learning and Educational Development*, 6(2). <https://doi.org/10.58737/jpled.v6i2.1068> - This study aims to analyse the integration of religious and ethical values in the Merseka Curriculum, Indonesia, particularly in terms of its objectives, content, and implementation in the context of arts education. The research method used literature study and policy analysis by examining academic sources and relevant education regulations. The results of the study show that the Merseka Curriculum explicitly places the Pancasila Student Profile as the foundation for character building, with the dimensions of faith, devotion to God Almighty, and noble character as the main indicators. The integration of religious and ethical values is realized both through core subjects, such as RE and Pancasila, and across disciplines through the Pancasila Student Profile Strengthening Project. In arts education, these values are reflected using local and religious-

based artworks that contribute to strengthening students' moral awareness, ethics, and cultural identity. However, implementation in the field still faces challenges in the form of variations in teacher competence, differences in value interpretation, and limited supporting facilities. This study concludes that the integration of religious and ethical foundations in the Merseka Curriculum plays an important role in shaping the character of students holistically, thus requiring a structured, contextual, and collaborative implementation strategy, especially in arts education.

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

128 C - ROEBBEN, Bert, Der Jakobsweg als Lernweg. Pilgerdidaktische Erkundungen, in: E. Gaß, T. Marschler & M. Simperl (Hrsg.), *Unterwegs bei sich sein. Transformationen des Pilgerns* (Theologie des Geistlichen Lebens 13), Münster 2025, 215-223. [file:///C:/Users/fpaje/Downloads/Roebben\(7\)%20\(1\).pdf](file:///C:/Users/fpaje/Downloads/Roebben(7)%20(1).pdf) - Dieser Beitrag legt Zeugnis ab von der Erfahrung als Pilger und besteht aus drei Teilen. Zunächst erläutere ich kurz die Pilgerdidaktik, die ich aus meinen Erfahrungen und Forschungen mit dem Camino destilliert habe. Dann erläutere ich den zweiten Schritt dieser Didaktik mit Hilfe einer narrativ-philosophischen Perspektive von Charles Taylor. Abschließend zeige ich einige methodische Implikationen der Pilgerdidaktik für Lernprozesse auf.

129 C – ROEBBEN, Bert, Traveling knowledge. Inter-contextual learning in European religious education research, in: Friedrich Schweitzer / Martin Rothgangel (eds.), *International comparison and transfer in Religious Education. The projects “RE at Schools in Europe” and “International Knowledge Transfer” in dialogue* V&R unipress-Vienna University Press, 2026, 229-248. [file:///C:/Users/fpaje/Downloads/TxtIKT2024published%20\(1\).pdf](file:///C:/Users/fpaje/Downloads/TxtIKT2024published%20(1).pdf) - This paper concretizes the idea of transfer of RE knowledge through a research story. The author reports on his own experiences as a “teacher-educator in residence” in a secondary school in Belgium using the concept of “RE-searchers” that he learned from colleagues at the University of Exeter in the UK. Based on the concepts of religious literacy, agency and integrity of the learner, and school identity, he describes his findings from his own practice and compares them with the insights of colleagues in the UK and with broader theoretical perspectives in Europe. This provides interesting comparable data that can optimize both the theoretical concept and the didactic elaboration of the “RE-searchers” approach. The paper makes a case for a researcher who, as a teacher, stays close to the educational praxis, while being able to gain and pass on new knowledge empirically and theoretically. The concluding section of the chapter highlights the importance of “slow research,” to be close to the complexity of educational realities and with sufficient time for exchange with colleagues in a European perspective and to learn inter-contextually from and with each other. In this respect RE research is like a journey. Just as meaningful travel in Europe, it takes time to be fruitful, sustainable and joyful.

130 J - ROELS, Shirley J. (2026), Christian Higher Education: an enduring vocation for many contexts, *Christian Higher Education*, 25(1–2), 1–6. <https://doi.org/10.1080/15363759.2026.2644455> - The foundation for Christian higher education (CHE) is a commitment to Christian discipleship that requires us to seek God’s truth and respond with obedience. In the big picture, faith-based education across time has retained Christian beliefs inherited from early Christians populating the Mediterranean basin. Yet many varied expressions of these beliefs have developed as different contexts, histories, and languages engaged faith-based learning. Into this already vast and multidimensional history of CHE, fifty years ago the network now known

as INCHE emerged with its “shared goal of serving Jesus as Lord by fostering the development of CHE worldwide.” By 2025, INCHE had members on six continents. The network has taken root across much of the world, and INCHE has become a meeting space for institutions and their leaders. To celebrate the 50th Anniversary of INCHE, guest editors Susan Felch and I offer this special issue of *Christian Higher Education* to foster Christian learning about our shared calling in varied global contexts. These articles are fruits of anniversary engagements from late 2024 through 2025 on several continents. With them we reaffirm the case for CHE as a deep wellspring of our response to God, no matter where we live; and we aim to deepen our knowledge about the vast variety of educational expressions through which we serve Jesus as Lord. We trust that leaders who engage with this journal issue will become more committed to faith-based higher education and more mature in their leadership of this global undertaking.

131 C – ROOS, Merethe, Education and religion, in *Handbook on Education History, Philosophy and Theory*, Edward Elgar Publishing 2026, pp. 247-259 - https://www.elgaronline.com/edcollchap/book/9781035317707/chapter19.xml?tab_body=abstract-copy1 - DOI: <https://doi.org/10.4337/9781035317707.00027> - This entry thematises the relationship between education and Christianity and highlights the relationship between education and Christian ideas. The entry has three focus areas: the Nordic countries, the European continent, and the United States, and highlights and discusses some examples from these geographical areas. A typical characteristic of the Nordic countries is that religion never disappeared from the public space, even if the countries can be characterised as both deprivatised and secular. On the European continent, the structural importance of religion has been important for schooling and education, and the national churches functioned as the background for the development of the national school systems. In the USA, Christianity has played a pivotal role in twentieth-century educational philosophy, as demonstrated through the works of John Dewey.

132 J – RUDAS, Sebastian (2026), Secularism as non-theocracy. Brazil’s confessional religious education in public schools, *British Journal of Religious Education*, 48(3), 412–423. <https://doi.org/10.1080/01416200.2026.2615113> - This article examines the Brazilian Federal Supreme Court’s ruling on the constitutionality of confessional religious education (CRE) in public schools. It argues that the Court’s endorsement of CRE marks a significant departure from a republican conception of secularism, traditionally associated with the role of public education in forming democratic citizens. The article contends that the Court redefines secularism in minimal terms – as non-theocracy – thus allowing public institutions to support religious instruction, even at the expense of the ideal of democratic citizenship. Four core arguments underpinning the decision are reconstructed and critically assessed: the facultative, constitutive, basic rights, and tradition arguments. Using the tools of normative political philosophy, the article demonstrates that even rigorous reconstructions of these arguments fail to meet minimal standards of public justification. In doing so, it challenges the notion that CRE can be reconciled with the values of a constitutional democracy.

133 J – SANTOS, Raimunda Mota dos, et al., O ensino religioso na educação brasileira: diversidade, desafios e possibilidades pedagógicas, *Revista Tópicos*, Rio de Janeiro, v. 4, n. 34, p. 1-15, 2026. ISSN: 2965-6672. <https://revistatopicos.com.br/artigos/o-ensino-religioso-na-educacao-brasileira-diversidade-desafios-e-possibilidades-pedagogicas> - O presente artigo tem como objetivo analisar o ensino religioso (ER) na educação brasileira, considerando sua relação com a diversidade cultural, os desafios enfrentados no contexto escolar e suas possibilidades pedagógicas. A pesquisa caracteriza-se como qualitativa, de natureza bibliográfica e documental, fundamentada em legislações educacionais, resoluções e produções acadêmicas da área. O ER, previsto na legislação como componente curricular facultativo e de caráter não confessional, deve promover o respeito à pluralidade de crenças e manifestações religiosas. No entanto, sua efetivação ainda enfrenta desafios como a formação insuficiente de professores e a persistência de práticas proselitistas. Conclui-se que, quando desenvolvido de forma crítica e alinhado aos princípios da laicidade, contribui para a formação ética, cidadã e para o fortalecimento da convivência democrática.

134 J - SAUNDERS, Benjamin (2026), Defining the boundaries of Church and State: legal establishment of Churches in Australia, *Oxford Journal of Law and Religion*, 2026; rwag011, <https://doi.org/10.1093/ojlr/rwag011> - This article analyses legislation relating to three religious denominations to understand the relationship between church and state in Australia, namely the Anglican, Presbyterian, and Uniting churches. In enacting laws to give legal effect to matters such as the ownership of property, colonial and state governments have acted as a willing facilitator of church intentions, adopting a principled boundary to demarcate the legitimate role of the state in relation to religion. Governments have been willing to regulate temporal matters such as property ownership but have seen it as beyond their legitimate role to have any

influence in relation to matters of doctrine. The Australian experience provides a positive model for religion–state relations whereby the state supports churches and religions, while maintaining an attitude of neutrality in relation to doctrinal matters and without infringing on religious liberty.

135 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*, V&R Unipress GmbH., Vol. 25, pp. 191–210. <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 religious education 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.

136 J – SCHLORKE, Martin (2026), **Quo vadis, Religionsunterricht?** *Medienmagazin* 02 Mai 2026 - <https://www.pro-medienmagazin.de/quo-vadis-religionsunterricht/> - Leere Kirchenbänke prägen seit Jahren immer mehr das Bild christlicher Sonntagsgottesdienste. Seit 2022 sind erstmals weniger als die Hälfte aller Deutschen Mitglied in der katholischen oder evangelischen Kirche. Im Windschatten dieser Entwicklung zeigt sich ein weiterer Effekt: In den vergangenen Jahren bleiben auch immer mehr Schulbänke leer, wenn die Schulklingel zum Religionsunterricht ruft. Denn Zahlen der Kultusministerkonferenz zeigen einen massiven Rückgang bei der Teilnahme am schulischen Religionsunterricht in den vergangenen Jahren. Besuchten im Schuljahr 2015/2016 noch etwa 69 Prozent der Schüler der Klassen eins bis zehn den Religionsunterricht, sank der Anteil der Schüler, die den katholischen oder evangelischen Unterricht besuchten, im Schuljahr 2023/2024 auf rund 54 Prozent. Im gleichen Zeitraum verzeichnete der Ethikunterricht einen Zuwachs von 15,2 Prozent auf 26,4 Prozent. Eine Verdopplung gab es derweil bei der Teilnahme am islamischen Religionsunterricht. In absoluten Zahlen ist ein Anstieg von 24.000 auf rund 50.000 Schüler zu verzeichnen. Insgesamt machen sie aber nur 0,7 Prozent aller Schüler aus. [...]

137 J - SCHWADEL, Philip, **The social and political perspectives of believing and non-believing religious Nones**, *Sociology of Religion*, 2026;, sraf037, <https://doi.org/10.1093/socrel/sraf037> - Sociologists point to important social and political distinctions within religions yet we generally treat the roughly one-in-three Americans with no religious affiliation (aka Nones) as a homogeneous population. Using nationally representative survey data, I compare the social and political perspectives of Nones who believe in God, believe in a higher power, are sceptical of any knowledge about the existence of God, and do not believe in God. Results show that across 16 different social and political perspectives (e.g. racial resentment, traditional gender roles, political intolerance, capital punishment, school prayer, abortion, and confidence in government), Nones who believe in God are notably different than other Nones, and often more similar to believing religious affiliates than to other Nones. I conclude by noting that while sociologists and popular discourse portray Nones as distinct from religious Americans, these findings make clear that believing Nones have quite different social and political perspectives than non-believing Nones.

138 B – SCHWEITZER, Friedrich & M. Rothgangel (eds), **International comparison and transfer in religious education**, V&R unipress, 2026, 307 Seiten - <https://www.degruyterbrill.com/document/isbn/9783737019422/> - This volume focuses on international comparison and transfer against the background of the two projects “Religious Education in Schools in Europe” (RelEdu) and “International Knowledge Transfer” (IKT). The benefit of this approach can be seen in the concretization of methodological questions which in this way can be discussed with reference to these research projects and the questions associated with them. In addition, the two focal points of comparison and transfer are discussed in the wider context of internationalization, especially internationalization in science and particularly in research on religious

education. This contextualization reflects the growing interest in international comparative research in religious education to which the present volume also contributes.

139 J - SIDASH, Nataliia (2026), **Contemporary educational paradigms in shaping students' value orientations**, *Educational Challenges*, 31(1), 166–178. <https://doi.org/10.34142/2709-7986.2026.31.1.12> - This study aims to conceptualize and systematize contemporary educational paradigms that contribute to the formation of value orientations among university students. It addresses the need to integrate humanistic, ethical, and sustainability-oriented competencies into higher education in the context of globalization, digital transformation, and socio-political instability in Ukraine. The research bridges global approaches such as Social and Emotional Learning (SEL), Global Citizenship Education (GCED), and Education for Sustainable Development (ESD) with their adaptation in Ukrainian higher education. The study employs a theoretical and conceptual design based on analysis, synthesis, comparison, and systematization of scholarly literature (2022–2026). Interdisciplinary sources from pedagogy, psychology, philosophy, and cultural studies were selected according to relevance and academic rigor. The methodology integrates analytical-interpretative, comparative, systemic-structural, and hermeneutic approaches. No empirical data or statistical procedures were used; validity was ensured through theoretical triangulation. Universities should adopt systemic strategies to embed ethical and sustainability values into curricula. Future research should focus on longitudinal and cross-cultural perspectives.

140 J – SILVA, Maria Beatriz L. da (2026), **Ensino religioso no Brasil: desafios e perspectivas**, *Revista Eclesiástica Brasileira*, 86(334), 395–410. <https://doi.org/10.29386/reb.v86i334.6783> - O Ensino Religioso (ER) é um componente presente no currículo da educação básica brasileira, cujo desenvolvimento tem sido marcado por tensões históricas, jurídicas e pedagógicas. Este artigo apresenta uma análise crítica dos principais elementos que estruturam o ER no Brasil, seus desafios e perspectivas, destacando o papel histórico da Igreja e da Conferência Nacional dos Bispos do Brasil (CNBB) na defesa e fortalecimento desse componente curricular. O texto detalha a atuação do Grupo de Trabalho instituído em 2020, que resultou na publicação do Estudo 116 da CNBB, em 2023. Este documento traz um diagnóstico atualizado do ER no país, abordando sua história, os modelos (confessional e não confessional), a avaliação e a formação de professores. Também descreve o processo de escuta e revisão que precede a transformação de um Estudo (verde) em Documento oficial (azul) da CNBB. O artigo enfatiza o papel da escola, os avanços legais, as contribuições da sociedade civil e as iniciativas para promover um ER de qualidade, plural, ético e comprometido com os direitos humanos e a cultura de paz.

141 R – SILVA SANABRIA, Juan Carlos; J.M.Siciliani Barraza, **Fundamentación de la Educación Religiosa escolar en la educación pública: por un cultivo de la espiritualidad laical en clave política. Informe de resultados de investigación**, *Revista Discimus*, 11.07.2026 - <https://doi.org/10.61447/20250630/ART13> - La investigación aborda la crisis de coherencia institucional de la Educación Religiosa Escolar (ERE) impartida en el sector público colombiano, una problemática derivada de la tensión estructural entre el mandato constitucional de un Estado laico y pluralista y una praxis educativa de corte confesional cuya significatividad es cuestionada por los estudiantes. El objetivo es proponer una fundamentación teórica rigurosa que legitime una nueva experiencia formativa fundamentada en el principio de la “espiritualidad laical”. Metodológicamente, se inscribe en un paradigma cualitativo hermenéutico, articulando investigación documental y grupos focales con docentes del sector oficial. Apoyándose en la epistemología propuesta por Marià Corbí, el estudio deconstruye la espiritualidad, desvinculándola de la religión institucional, para comprenderla como la Cualidad Humana Profunda (CHP) inherente al “viviente que habla”. Los resultados estructuran el nuevo horizonte de comprensión en cuatro ejes constitutivos: el *antropológico*, que asume una ontología de interdependencia y la posibilidad del acceso a la dimensión absoluta de la existencia; el *epistemológico* exige transitar de una epistemología mítica dogmática a una axiológica que valide el conocimiento silencioso y la indagación libre; el *pedagógico* sustituye la sumisión por una “pedagogía de la interioridad” experiencial; y el *ético-político* postula la inseparabilidad ontológica entre interioridad y justicia social, promoviendo la agencia transformadora a través de Proyectos Axiológicos Colectivos (PACs). En conclusión, la investigación dota a la ERE pública de un andamiaje científico que respeta la libertad de conciencia y orienta la educación hacia la defensa de la vida y el pluralismo.

142 J - SIQUEIRA, Rosangela; Costa, Giordano Cássio da Silva, **Ensino religioso e políticas públicas: formação continuada e práticas inclusivas na cidade de Manaus, Brasil**, *Paralellus. Revista de Estudos de Religião-UNICAP*, Recife, PE, v. 17, n. 40, p. 469–483, 2026. DOI: [10.25247/paralellus.2026.v17n40.p469-](https://doi.org/10.25247/paralellus.2026.v17n40.p469-483)

483. Disponível em: <https://www1.unicap.br/ojs/index.php/paralellus/article/view/3580>. O artigo analisa a importância da formação continuada de professores de Ensino Religioso na Educação Básica, considerando a transição de abordagens confessionais para uma perspectiva fundamentada no estudo do fenômeno religioso, conforme orientações da Base Nacional Comum Curricular. Parte-se do pressuposto de que a formação docente deve favorecer práticas pedagógicas inclusivas, críticas e contextualizadas, voltadas ao reconhecimento da diversidade cultural e religiosa presente na sociedade brasileira. A pesquisa adota abordagem qualitativa, de caráter bibliográfico e documental, apoiando-se em referenciais teóricos das Ciências da Religião e em documentos normativos da educação nacional. Conclui-se que a formação continuada constitui elemento estratégico para o fortalecimento do Ensino Religioso como área de conhecimento comprometida com a laicidade do Estado, a formação cidadã e a convivência democrática no espaço escolar.

143 R – ST. DAVID, Gena and James Rann (2026), **Becoming nonviolent: a grounded theory study of diverse practitioners**, *Counseling and Values* 30 Jun 2026 - https://brill.com/view/journals/cvj/71/1/article-p58_3.xml - Growing evidence suggests that nonviolent practices can promote wellness. However, little is known about how nonviolence develops. In this grounded theory study, 30 culturally and religiously diverse adults were interviewed about their process of developing nonviolent practices over time. Thematic analysis yielded seven steps (feeling, questioning, speaking, imagining, learning, experimenting, and integrating). A core theme was directing nonviolence first toward oneself. After five years, 60% of participants reported a spillover effect across nonviolence toward the planet, animals, and humans. Implications, calls for further research, and recommendations for supporting clients, students, and practitioners to develop and sustain nonviolent practices are discussed.

144 J – STRACK, Christoph, **German public university creates Islamic theology faculty**, *DW Media Forum*, 2026, 2, <https://www.dw.com/en/german-public-university-creates-islamic-theology-faculty/a-77801506> - Since 2021, work has been underway on the new "Campus of Religions" in the western German city of Münster. Much of the site is still under construction. Scheduled for inauguration in 2027, the complex will bring together the faculties of Catholic, Protestant, and Islamic Theology, as well as the Department of Religious Studies, in a single location. The faculty marks a milestone: for the first time in Germany — and indeed in Europe — a public university is home to an independent Faculty of Islamic Theology. "I have the privilege of being part of a unique chapter in history," scholar Mouhanad Khorchide told DW. Looking back on 15 years of work at the University of Münster, he said the achievement fills him with deep gratitude. "We want to make the most of this unique opportunity and advocate for an open-minded, enlightened understanding of Islam." According to Khorchide, the faculty's work will have an impact not only across Europe but also throughout the Muslim world.

145 R – STYLOS, Georgios et al. (2026), **Navigating between faith and science. Acceptance of cosmological and evolutionary theories among Greek pre-service teachers**, *Eurasian Journal of Science and Environmental Education*, 6(1), 61-72. <https://doi.org/10.30935/ejsee/18473> - Acceptance of the big bang theory and evolutionary theory often intersects with learners' religiosity, particularly in culturally religious contexts such as Greece. Pre-service teachers' acceptance of these theories is critical, as their beliefs may shape future science instruction. This study investigates the extent to which religiosity is associated with Greek pre-service primary teachers' acceptance of the said theories, while examining variations by gender, year of study, and high school specialization. A quantitative survey design was implemented with 486 pre-service teachers using the MATE, MABBT, and centrality of religiosity scale. Data were analysed through exploratory factor analysis, internal consistency testing, non-parametric comparisons, and correlation analysis. Participants demonstrated moderate acceptance of both theories and moderate religiosity. Acceptance was higher among later-year students, whereas religiosity was lower in later-year cohorts. Religiosity was negatively correlated with acceptance of both theories. No gender differences emerged, but science-track students showed higher acceptance. Teacher education should address epistemic tensions between science and religion to foster informed scientific acceptance.

146 R – SULASWARI, Miros, et al. (2026), **Integrating Islamic values into social studies to foster students' religious attitudes: a convergent mixed methods study in Indonesia**, *Journal of Social Studies Education Research*, 2026:17 (2), 223-256 - <https://www.jsesr.org/index.php/jsesr/article/viewFile/7116/786> - This study investigates the integration of Islamic values into Social Studies and its impact on students' religious attitudes. It designs integrated social studies materials using Fogarty's connected model to address the gap between academic knowledge and moral development. Utilizing a convergent mixed-methods design, the research

began with a collaborative curriculum analysis with social studies teachers, which was subsequently validated by Quran-Hadith experts. The topic "Human interaction with the environment and resource potential" was systematically connected to Islamic values, specifically gratitude (*syukur*) and trustworthiness (*amanah*), as grounded in the AlQuran and Hadith. Quantitatively, the study utilized a one-group pre-test and post-test design with 264 junior high school students from three schools in Kudus, Indonesia, measuring religious attitudes through Huber's Centrality of Religiosity Scale before and after the intervention. To triangulate the findings, in-depth interviews with teachers and students, and classroom observations of students' religious behaviors were conducted. Findings indicate significant convergence between knowledge acquisition and spiritual habituation across CRS dimensions. The highest growth occurred in the public practice (13,50%) and intellectual (11,83%) dimensions. While the ideology dimension achieved high behavioral success due to pre-existing religious capital, a behavioral lag was observed in private practice, resulting from domestic gaps in parental reinforcement. By applying the connected model, this study demonstrates that science and religion can be mutually supportive without compromising disciplinary integrity. The results offer a robust, values responsive framework for educators to develop values-responsive curricula in religious contexts.

147 J – SZENDRŐ, Brendan, *Globalization and religious resurgence: a comparative analysis*, *Politics and Religion*. 2025;18(2):190-210. doi:10.1017/S1755048324000324 - Why does religion continue to emerge as a flashpoint in the age of secularization? Although models of religious resurgence suggest that religious cleavages are more prominent in the modern era, other models continue to show declining religious involvement. What is needed is a theory that can observe both resurgence and secularization at the same time. I argue that globalization—and the flow of people across borders, in particular—provokes a religious backlash at the societal level due to its secularizing effects. As the public is exposed to new and diverse religious traditions, religiosity declines; as a result, however, religious practitioners become more aggressive toward other religious groups. I test this theory using data on globalization, religious discrimination, and religious practice. I find that types of globalization dealing with the flow of people and information across borders have an outsize effect on societal religious discrimination, or SRD. This effect, however, is contingent on a decline in religious practice. This study suggests that religious resurgence can take place in secularizing environments, and that both resurgence and secularization share root causes.

148 J – TAMAYO, Juan José (2026), *Jürgen Habermas: otra mirada sobre la religión*, *Cuestiones de Pluralismo*, Vol. 6, n°2 (segundo semestre de 2026). <https://doi.org/10.58428/HQVV7575> - Habermas observa que la situación espiritual actual oscila entre dos tendencias opuestas: el naturalismo cientificista y la creciente relevancia política de las comunidades religiosas. Llevadas al extremo, ambas tendencias amenazan la cohesión política. Evitarlo exige un espacio común donde creyentes y no creyentes convivan por convicción en un orden democrático. “Existe hoy un creciente interés en torno a la relevancia pública de la religión, que implica un reexamen, una reelaboración y un replanteamiento de la teoría de la secularización y de las categorías de lo religioso y lo secular. Dicho replanteamiento lleva a superar una serie de prejuicios y de estereotipos inscritos en el horizonte cultural de la Modernidad, como, por ejemplo, situar la religión del lado de la irracionalidad y de la privacidad, excluirla de la esfera pública y reducirla al ámbito de lo privado y de los lugares de culto y considerar la esfera pública como el único espacio de deliberación racional y de acuerdo libre de coacción. La religión no es meramente privada ni meramente irracional. Y la esfera pública tampoco es un ámbito de franca deliberación racional ni un espacio pacífico libre de coacción”.

149 J – TEXIER, Marie, *Laïcité et enseignement des faits religieux en classe*, *Laïcité Ecole*, 6 juillet 2026 - <https://www.laicite-ecole.fr/laicite-et-enseignement-des-faits-religieux-en-classe/> - L'enseignement des faits religieux consiste à étudier les religions comme des réalités de culture commune, d'histoire, d'art et de société. À l'école publique, la laïcité à l'école exclut toute catéchèse : on transmet des savoirs vérifiables, appuyés sur des sources, dans une posture de neutralité respectueuse de la liberté de conscience. La laïcité ne signifie pas effacer le religieux des cours. Elle organise le service public d'éducation pour que chacun puisse apprendre sans pression croyante ni antireligieuse. La neutralité s'impose aux personnels, pas aux objets d'étude. En classe, les faits religieux sont donc abordés comme on étudie un phénomène historique ou culturel : les récits fondateurs, les calendriers, les lieux de culte, les œuvres, les conflits, les héritages. Cela n'a rien à voir avec un enseignement religieux, qui cherche à faire adhérer à une foi, à transmettre une doctrine ou à pratiquer un culte. La frontière est simple : l'école explique, elle ne fait pas croire. Elle contextualise, elle ne prescrit pas. Cette distinction rassure souvent les familles, qui confondent parfois étude des religions et atteinte à la liberté de conscience, alors qu'elle en est précisément une garantie. Dans la pratique, les faits religieux relèvent de plusieurs disciplines. En *histoire*, ils éclairent les sociétés et les périodes. En *lettres*, ils aident à comprendre

des textes, des symboles, des références. En *arts*, ils donnent accès à des œuvres majeures, de *La Cène* aux cathédrales. En *enseignement moral et civique*, ils permettent de penser pluralisme, règle commune et débat raisonné. La difficulté vient souvent d'un malentendu professionnel : parler du religieux ne demande pas d'exprimer son opinion personnelle, mais d'adopter une méthode scolaire, précise, documentée et distanciée.

150 R - TERVO-NIEMELÄ, Katy & Pietari Hannikainen, **Why are young men increasingly drawn to Christianity? A study of Finnish young men**, *Journal for the Scientific Study of Religion*, 02 April 2026, <https://doi.org/10.1111/jssr.70043> - Recent surveys in the Global North suggest a possible reversal in established gender patterns of religiosity, with young men increasingly engaging with Christianity. This study examines this development in Finland, a highly secular country, drawing on qualitative individual and small-group interviews with 30 men attracted to Christianity. Our analysis identifies multiple, overlapping reasons for this engagement. Some reflect long-standing religious functions, such as the search for community and meaning, particularly in times of personal crisis. At the same time, the findings highlight time-specific factors shaping contemporary interest in Christianity, including experiences of societal fragmentation and insecurity, perceived moral and cultural uncertainty, and ongoing debates about masculinity and gender roles. Christianity was often framed as countercultural, offering structure, responsibility, and stable role models in contrast to relativism and individualism that were seen to characterize the society in general. In addition, digital media and online religious content played an important role in initiating and sustaining interest in Christianity. The study contributes to debates on secularization, gender, and youth religiosity by showing how young men draw on faith to construct alternative identities in a late-modern, Global North context.

151 T – TOBIES, Anna, **Vorlesen als Modus religiöser Erziehung?** De Gruyter Brill, ebook published on: March 9, 2026 - <https://www.degruyterbrill.com/document/isbn/9783737019576/html#bibliographicData> - Picture-book reading is not only popular and promotes language development in kindergarten but is also used in religious education as a medium for religious socialisation. Anna Tobies examines whether the dialogical structure of picture-book reading contributes to the development of religious language skills in kindergarten-aged children and how it enables RE in everyday reading interactions. Using the documentary method, it reconstructs how shared religious experiences arise and personal religiosity is communicated. In addition, the work considers reading aloud as a social practice in which social norms are also conveyed.

152 R – TUHIRIRWE, Chris, et al., **Re-imagining religious knowledge systems. An inquiry into the integration of African Traditional Religion into RE in Uganda's lower secondary education**, *Journal of Philosophie and religion*, 5(1), July 2025, 19-30 - DOI: [10.51317/ecjprts.v5i1.599](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.

153 B – TURMEL, Patrick (ed.), **Donner sens à l'éthique publique. Mélanges en l'honneur de Luc Bégin**, De Gruyter Brill, e-book published on: February 18, 2026 - <https://www.degruyterbrill.com/document/doi/10.1515/9782766309320/html#bibliographicData> - Donner sens à l'éthique publique est une invitation à prendre la pleine mesure de ce qu'exige la réflexion éthique dans l'espace public et à l'intérieur des organisations. La promotion de cet effort d'orientation, civique et intellectuelle, ne va pas de soi : à l'ère de la désinformation massive et devant l'abandon des conditions d'une saine délibération démocratique pour

surmonter les désaccords, supplantées par les chambres d'écho et les attaques personnelles, l'éthique publique peut paraître naïve et vouée à l'échec. Or, au contraire, ce contexte problématique manifeste justement pourquoi cette pratique est si importante : elle est un appel à s'outiller face à la crise de légitimité de la société et des institutions démocratiques. Cet ouvrage rend hommage au philosophe Luc Bégin et souligne l'influence centrale et indéniable qu'il a eue dans le développement de l'école québécoise d'éthique appliquée, qui inspire désormais les façons de faire de l'éthique dans l'ensemble du monde francophone.

154 J – UJHAZI, Lorand, **The role of Catholic and ecclesiastical universities in promoting peace and social justice**, *Religions* 2026, 17(2), 227; <https://doi.org/10.3390/rel17020227> - 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.

155 D – UNESCO, **The representation of Jews, Judaism and antisemitism in school textbooks and curricula in Europe**, Education 2030, Published by the United Nations Educational, Scientific and Cultural Organization, 7 place de Fontenoy, Paris 2026, pp. 135 - <https://s3-ap-northeast-2.amazonaws.com/gced-public/resources/2026-03/260015eng.pdf> - Jewish communities have been integral to Europe's social fabric for centuries, preserving rich religious and cultural traditions while facing recurring periods of exclusion, persecution, and resilience. School textbooks are important vantage points to understand how this history and heritage is represented, (de)constructed and embedded into a shared historical and cultural memory. They are also important practical tools used daily by students, teachers, and parents. This in-depth study investigates how anti-Jewish prejudice and Jewish culture, history and life are portrayed in secondary education materials in eight European countries. It identifies curricular entry points for teaching about Jewish experiences and antisemitism, analyses how these topics are integrated into textbooks, and explores the narratives and representations that emerge. The findings highlight both recurring stereotypes and promising practices. By showcasing these contrasts, the study provides targeted recommendations to guide the creation of more inclusive educational materials. It aims to ensure that representations of Jews, Judaism, and antisemitism convey the diversity, richness, and complexity of Jewish life while helping students critically engage with prejudice in historical and contemporary contexts.

156 D – USCIRF (United States Commission on International Religious Freedom), **2026 Annual Report**, Published on March 2026, pp. 100 - https://www.uscifr.gov/sites/default/files/2026-03/USCIRF_2026_AR_3326_NEW.pdf - USCIRF's 2026 Annual Report assesses religious freedom violations and progress in 29 countries during calendar year 2025 and makes independent recommendations for U.S. policy. The key findings, recommendations, and analysis in this report are based on a year's research by USCIRF, including hearings, travel, and meetings. The annual report is approved by a majority vote of Commissioners. IRFA expressly provides each Commissioner the right to include in the annual report a statement with his or her own individual or dissenting views. Various Commissioners have done so many times over the years either to elaborate on or to disagree with some aspect of the report. This year, the chapters on implementation of the International Religious Freedom Act and Azerbaijan include individual or dissenting views.

157 R - UTAMI, Pratiwi Tri, & Kusakabe, T. (2026), **Edu-community practice: what the community means for religious education equality in Indonesia**, *Cogent Arts & Humanities*, 13(1). <https://doi.org/10.1080/23311983.2026.2646784> - Entrenched in Indonesia's context, this research explores the Edu-community practice in society and the religious communities' engagement in religious education for all religions (REFAL) in community-based RE. This research addresses the gap in providing RE for each religion within formal education through community-based education. It aims to address the lack of RE content in formal education. This research includes three characteristic areas: urban (Yogyakarta), rural (Bangka Island) and remote (Kupang and Sabu Island) to explore various contexts of religious communities. It involves 40 interviewees from Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. Edu-community is a

community educational practice to empower REFAL. Edu-community creates religious educational systems involving religious leaders, youth, parents and children. Each religion has its form of RE, where children, teens and young adults are the target participants.

158 J – VAN DEURSEN-VREEBURG, Juliette, *Contemplative reading in the classroom narrativity and personal formation in a diverse and secularised Dutch school context*, *Journal for Theology and the Study of Religion* 79.4 (2025) 354-370 <https://doi.org/10.5117/NTT2025.4.004.DEUR> - The personal formation of students is an important objective in Religious Education (RE) at secondary schools in the Netherlands. In RE, narrativity plays a crucial role in student formation. This formative education requires attention, openness, and space to facilitate a deeper learning process. This article examines how a contemplative approach to reading biblical parables, rooted in the monastic *lectio divina*, facilitates the personal formation of students within the pluralistic and secularised classroom in the Netherlands. Examples of students' work will illustrate how they relate their own life questions to the parable of the Prodigal Son. For the personal formation of students, cultivating a space for freedom, *vacare*, is essential.

159 J – VEJO, Edina & Eldar Çerim, *Social justice in theological education for Islamic religious education teachers in Bosnia and Herzegovina: challenges and opportunities*, *Religions* 2026, 17(7), 775; <https://doi.org/10.3390/rel17070775> - Social justice in Islamic theological education represents a concept that is normatively central yet pedagogically underarticulated. Rooted in the Qur'an, the Sunnah, and the broader Islamic intellectual tradition, it carries legal obligation, ethical responsibility, spiritual maturity, and social sensitivity. These sources consistently affirm social justice as a foundational principle of a balanced and equitable social order, but its translation into educational practice remains unabiding. This research examines how social justice is positioned within the higher education syllabus for future Islamic RE practitioners (teachers and imams) in Bosnia and Herzegovina. Using Mayring's qualitative content analysis, in this study, written responses collected through an open-ended qualitative expert survey were analysed. Thematic indicators were developed as an outcome and were used as criteria for the subsequent documentary analysis of the official syllabus. Then followed an analytical examination of the syllabus of a study programme leading to the qualification of Islamic RE practitioners. The findings indicate that social justice is not explicitly articulated within intended learning outcomes as knowledge, attitude, or pedagogical competence. The analysis structured through Bloom's taxonomy demonstrates the presence of pedagogical and methodological sensitivity across all cognitive levels, from knowledge to evaluation. This reveals a discrepancy between the normative centrality of social justice and its partial pedagogical realisation. This study identifies a persistent tension between theological ideals and educational practice. The potential for rearticulating a theological-pedagogical framework in which social justice becomes an explicit, lived, and transformative category within practitioners' education was highlighted as something in place of a conclusion.

160 J - VELAZQUEZ-GARCIA, Mario-Alberto., & Ceballos-Chávez, Luz-Angelica (2026), *Más allá de la excelencia académica: pedagogía de la interioridad y estoicismo en los posgrados en México*, *Revista Panamericana de Pedagogía*, 42. <https://doi.org/10.21555/rpp.3765> - El artículo examina críticamente la pregunta “¿educar para qué?” en el posgrado en México. Su objetivo es evidenciar que los programas de maestría y doctorado han sido eficaces para formar especialistas y producir capital académico, pero limitados en la formación integral del sujeto. A partir de este diagnóstico, propone una alternativa pedagógica basada en la pedagogía de la interioridad articulada con las “tecnologías del yo”, como una vía laica para fortalecer la convivencia académica y el bienestar subjetivo en posgrados de excelencia. El marco teórico sitúa la consolidación del posgrado desde los años ochenta en un contexto de políticas neoliberales orientadas a la productividad, la evaluación y la competencia, mediante dispositivos como el SNI y el sistema nacional de posgrados. El trabajo integra la pedagogía de la interioridad como enfoque contemporáneo de auto-conocimiento y gestión emocional, y el estoicismo como tradición de prácticas de autodisciplina, discernimiento y ética relacional. La metodología es cualitativa y exploratoria, basada en observación participante reflexiva en cuatro cursos de posgrado (2024–2025). Los resultados muestran tensiones estructurales: disociación entre rendimiento y bienestar, competencia que deteriora la convivencia, conflictos de autoridad, déficit de competencias relacionales y desigualdades de género asociadas a cuidados. Con base en ello, se propone el MPIP, un modelo transversal y flexible alineado con el SNP/SECIHTI, orientado a mejorar el clima académico, reducir conflictos y deserción, y fortalecer la responsabilidad social del conocimiento.

161 D – VENTURA, Marco (2026), *Diritto di parola o di fede? Dal Canada un test per tutti*, *Corriere della sera | La Lettura* 9 agosto 2026 – [...] Dallo scorso 18 luglio è in vigore in Canada una legge mirata “a

proteggere dall'odio le comunità". Il *Combatting Hate Act*, noto come Bill C-9, rende più severe le norme via via aggiunte al Codice penale federale a partire dal 1970 con l'obiettivo di perseguire chi fomenta l'odio contro specifiche comunità. È punibile anche chi faccia uso di simboli riconducibili a organizzazioni terroristiche e chi impedisca l'accesso a luoghi di culto o intimidisca chi intende accedervi. È stata rimossa l'esenzione religiosa che proteggeva qualsiasi discorso religioso in buona fede sulla dottrina teologica o sui testi sacri. D'ora in poi, chi "promuove deliberatamente l'odio contro una comunità determinata" non potrà più invocare il superiore diritto alla libertà religiosa [...].

162 R – WANG, Meng et al. (2026), **An integrative head–heart–hands model of moral education: evidence from Chinese higher education**, *Frontiers*, 23 February 2026, Section Educational Psychology, vol. 17 – 2026 - <https://doi.org/10.3389/fpsyg.2026.1762483> - Traditional moral education often treats cognition, affect, and behaviour as separate targets, limiting integration of knowing, feeling, and doing. This study examines a head–heart–hands (3H) moral education model and its implementation in a mandatory Chinese university course. We conducted a 19-week 3H-informed intervention in three parallel classes (total enrolment = 175) of an "Ideology, Morality and Rule of Law" course. The design was an action-research-informed qualitative case study. Data included classroom observations, student reflective journals, and semi-structured interviews with 12 focal students. Thematic analysis found that students reported deeper contextualized moral reasoning and critical reflection (Head), stronger value-related resonance and empathy (Heart), and more sustained engagement in action-oriented practices (Hands). Across the semester, reasoning, affect, and action appeared to form a dynamic, recursive cycle of moral growth. These exploratory findings suggest that aligning instructional activities with head, heart, and hands can support integrated moral learning. We discuss implications and boundary conditions for applying the 3H model in compulsory university moral education.

163 B – WEIR, Todd H. & Lieke Wijnia (eds), **The Bloomsbury Handbook of Religion and heritage in contemporary Europe**, Bloomsbury Academic, Nov. 2025, pp 472 - <https://bookshop.org/p/books/the-bloomsbury-handbook-of-religion-and-heritage-in-contemporary-europe-lieke-wijnia/> - This open access Handbook offers readers a state-of-the-art guide to the public debates and scholarship on religious heritage in contemporary Europe. It contains articles by scholars, policy makers and heritage practitioners, who explore the key challenges facing the organizations, churches, and government bodies concerned with religion and heritage. Featuring polemics, case studies, and analysis, the volume is united by major themes, including Jewish, Christian and Muslim heritage, the (post)secular, interreligious heritage, sacred texts, museums, tourism, and contemporary art. The book explores the shifting significance of Europe's historic churches, synagogues, and mosques, many of which are caught between declining numbers of worshippers, increasing numbers of tourists, and the pressure to find new uses. It also examines the key role religious heritage plays in political discourse, both in the interest of including and excluding religious minorities. The e-book editions of this book are available open access under a CC BY-NC-ND 4.0 licence on Bloomsbury collections.com.

164 J – WILD-WOOD, Emma, **Studying religions in Africa. Single or multiple traditions**, *Journal for the Study of the Religions in Africa and his Diaspora*, vol.8, nr 1, dec. 2025 - <https://journals.uj.ac.za/index.php/ujsrad/issue/view/330> - The examination of a single religious tradition and the exploration of the plurality of lived practice provide two broad approaches to the study of religion in Africa. The article discusses each of these units of analysis by introducing two scholarly trends emerging in twenty-first century scholarship: the Anthropology of Christianity and the Plurality of Religion. It discusses the historical background to these trends in the contested definitions of 'religion' emerging in the twentieth century. It shows how the trends have been developed and discusses their usefulness in the author's own work. The article demonstrates that the definition of 'religion' matters and the unit of analysis influence the research trajectory and the findings. Researchers are encouraged to consider whether their subjects conform to or challenge their working definitions. The article concludes by asking for reflections on these trends by African scholars and looking forward to further discussions on approaches to the study of religion from insider perspectives.

165 B – WILLELMS, Joachim and Helmut Zander (Eds), **Freedom of religion and the relativity of human rights**, De Gruyter Brill, eBook published on: May 4, 2026 - <https://www.degruyterbrill.com/document/doi/10.1515/9783112239018/html#bibliographicData> - Human rights are a central common denominator in global politics – but they often only fulfil this function if cultural relativity is ignored. In this volume, we use the example of the human right to freedom of religion (*Universal Declaration of Human Rights*, Art. 18) to show that human rights are rooted in Latin European concepts and are therefore culturally relative. We discuss

this relativity about interpretations of religious freedom in Buddhist, Hindu, Islamic and Christian cultures. These examples demonstrate that our understanding of human rights is merely a product of negotiation. This, in turn, has enormous consequences for politics: We cannot assume that cultures which do not share Latin European concepts, that are closely linked to Christian ideas, will adopt the human rights concepts without revision. The Declaration of Human Rights is therefore not a quasi-metaphysical foundation of politics, as we might wish, but the result of committed negotiation processes. Only an understanding of human rights that integrates the fundamental differences in the history and justifications of the freedom of religion into the political debate can establish a consensus on the validity of human rights.

166 J – WINKLMANN, Michael (2026), **Soziale Robotik im Religionsunterricht**, *Religionspädagogische Beiträge. Journal for Religion in Education RpB* 49 (2026) 2, Art. 10, 1–9; <https://doi.org/10.20377/rpb-2003> - Based on the increasing anthropomorphization of artificial intelligence and robotic systems, this article examines the implications of social robots for RE. The focus is on the question of how robots can be used in a didactically meaningful way in RE. The text describes three scenarios for this: “Learning from robots” (teacher replacement), “Learning with robots” (assistance systems), and “Learning about robots” (learning object). While the techno solutionist approach of teacher replacement is rejected, assisted learning and object-oriented engagement offer fruitful perspectives. Finally, the article advocates a practical approach to robotic systems. Using new methods such as “vibe coding” and inexpensive hardware, students should be enabled to experimentally explore the functioning and limitations of robotic empathy to acquire critical design skills in dealing with robotic systems.

167 B – WISAM K. Abdul-Jabbar, **Contextualising teacher education curricula in the Arab Gulf States**, Published online by Cambridge University Press, 15 June 2026 - <https://www.cambridge.org/core/elements/contextualising-teacher-education-curricula-in-the-arab-gulf-states/E07BEC7B7E6DC0E07BD01B75BE0FCB88> - This Element advocates the Majlis Curriculum as a culturally responsible framework for teacher education in Arabia. Rather than treating culture as a supplementary means of transmitting local values or reducing it to language instruction, the Element conceptualizes culture as an epistemic and pedagogical foundation for teacher training. It extends the Arab-Islamic tripartite model of *Tarbiya*, *Ta'lim*, and *Ta'dib* by introducing *Al-Ra'y* as a fourth component of deliberative reasoning. The Majlis is theorized as an educational space that cultivates deliberation and civic responsibility in conversation with the liberal arts. This Element, therefore, positions culturally responsible pedagogy as a precondition for culturally responsive teaching. Intercultural engagement requires identifying and activating local epistemologies that align with the aims of liberal arts. The Element offers a contextual approach that preserves cultural continuity and enables teachers in Arabia to engage with international educational discourses.

168 P – WOLF, Sara et al., **No spirituality please, we're HCI: challenges for HCI research on religion and spirituality**, *CHI '26*, April 13–17, 2026, Barcelona, Spain, 29 pp. - <https://researchportal.northumbria.ac.uk/ws/portalfiles/portal/232293732/3772318.3790490.pdf> - Religion and spirituality (R/S) shape billions of lives, yet they remain marginal in Human–Computer Interaction (HCI) research. Prior literature reviews mapped fragments of this space but missed key contributions and the lived realities of its researchers. We extend this picture through a review of 206 ACM and IEEE publications and a survey of R/S scholars in HCI ($n = 19$). Our analysis shows a field in transition: Research on R/S is growing slightly in volume and diversity, with design-oriented work emerging as the dominant form of engagement. Yet the ACM and IEEE corpora remain largely separate, reflecting distinct epistemic traditions. Researchers report persistent challenges, including marginalization, exposing a deeper tension in HCI: While HCI claims to center the full range of human experience, R/S experience is still treated with suspicion. Our findings call for a reconsideration: If HCI is serious about human experience, it must take R/S experiences seriously as well.

169 T – YAGDI, Şenol and Christian Danz (Eds), **Die Wahrheitsfrage als Herausforderung interreligiöser Hermeneutik**, De Gruyter Brill, eBook published on: June 15, 2026 - <https://www.degruyterbrill.com/document/isbn/9783737020008/html#bibliographicData> - This anthology explores the question of how religious truth can be understood in a pluralistic society without eliminating differences or relativizing truth. From theological, religious studies, and RE perspectives, as well as from the self-perception of various religious traditions, it shows that claims to truth are historical, communicative, and bound to tradition. The contributions develop new hermeneutical approaches that take religious otherness seriously while remaining open to dialogue. The volume thus makes a fundamental contribution to interreligious hermeneutics and to the theoretical reflection on religious plurality.

170 J – YAHYA, Ahmad Firdaus et al., Addressing the spiritual crisis of Generation Z: insights and strategies for Islamic educational institutions, *Syaikhona Jurnal Magister* file:///C:/Users/fpaje/Downloads/455.+SYAIKHONA+202-222.pdf - The phenomenon of spiritual crisis among Generation Z, particularly in Islamic education settings, is becoming increasingly prominent as a result of technological developments and growing social pressures. This crisis leads to a loss of direction in life, emotional instability, and decreased participation in religious activities. This raises the need to explore the factors influencing students' spirituality and effective strategies for reawakening their spiritual awareness. This study aims to identify the forms of spiritual crisis experienced by students at MA NU Nurussalam, analyse the factors contributing to their weak spirituality, and formulate effective spiritual development strategies. Using a descriptive qualitative approach, data were collected through in-depth interviews with the principal, teachers, and students. The results indicate that students' spiritual crisis is influenced by internal factors such as lack of motivation and self-awareness, as well as external factors such as academic pressure and the influence of social media. Proposed strategies for rebuilding spiritual awareness include a more contextual approach to religious education, empowering teachers as spiritual role models, and organizing interactive spiritual activities. This study makes an important contribution to understanding the spiritual crisis in Islamic education and offers practical solutions for enhancing students' spirituality in the digital era.

171 J – ZAIDI, Rahat (2026), Reading the world: critical literacy, religious identities, and the future of education, *Journal of Education Language and Ideology* 4(1):161-178 - DOI:[10.67372/hkksc629](https://doi.org/10.67372/hkksc629) - This article is part of a festschrift honouring Allan Luke's contributions to literacy studies. It builds on Luke's foundational scholarship, which positions literacy as a site of power, resistance, and social transformation, and extends his work by advocating for the inclusion of religious literacy in critical literacy frameworks. The article argues that faith, like language and culture, is deeply intertwined with identity, particularly for racially and culturally diverse students. It presents the case study of Zackary, a Somali-Canadian student navigating the erasure of religious identities in mainstream education. His participation in an arts-based storytelling workshop, where he reflected on displacement, faith, and global injustices, illustrates how literacy can serve as a tool for identity negotiation and resistance. Critiquing the secular neutrality of education systems, which often excludes religious perspectives and reinforces epistemic injustice, the article aligns with Luke's assertion that literacy is never neutral. It calls for critical religious literacy to be integrated into curricula, equipping students with tools to analyse how religious narratives shape culture, politics, and power. Honouring Luke's legacy, the article urges educators to challenge dominant ideologies, empower students to interrogate oppression, and reimagine classrooms as spaces of inclusivity and social justice. Ultimately, it underscores that literacy must extend beyond decoding text to decoding the world, fostering a deeper engagement with faith, identity, and power.

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