

Global RE[©]

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We are persons who have committed ourselves to the precepts and practices of the world's religions. We confirm that there is already a consensus among the religions which can be the basis for a global ethic: a minimal fundamental consensus concerning binding values, irrevocable standards, fundamental moral attitudes. Parliament of the World's Religions

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

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

01 R – AGOI, Moses Adeolu, Folaranmi, B. A., Oshinowo, O. R., Maulana, A. S., & Hermawan Adinugraha, H. (2026), **Artificial Intelligence in RE: a comparative ethical-pedagogical framework for Islam and Christianity in Nigeria**, *ElSuffah: Journal Studi Islam*, 3(1), 21–43. <https://doi.org/10.70742/suffah.v3i1.528> - This research examines the application of AI as an innovative approach in RE, with a comparative focus on Christian and Islamic educational contexts. It aims to explore the potential benefits, challenges, and ethical implications of integrating AI into faith-based learning. The study employs a qualitative literature review by analysing recent research findings and empirical studies related to AI use in RE. Data were drawn from scholarly articles, case studies, and educational reports addressing AI tools such as chatbots, adaptive learning systems, virtual assistants, and curriculum analytics in both Christian and Islamic settings. The findings indicate that AI can enhance religious learning by supporting personalized instruction, increasing access to educational resources, and promoting interactive learning experiences. In Islamic RE, AI applications have been effective in improving accessibility and contextual understanding while emphasizing the need to align technology with religious values. Similarly, AI innovations in Christian education—such as adaptive scripture delivery and digital text analysis—have shown promise in engaging digital-age learners. However, ethical and

theological concerns remain, including risks of technological dependence, data security issues, and potential weakening of spiritual relationships. This study concludes that responsible, value-oriented AI integration is essential to preserve doctrinal integrity while improving educational outcomes. Future research should focus on ethical AI governance, comparative RE models, and large-scale evaluations of learning effectiveness.

02 J – AIMIEHINOR, Osagie Sylvester, **Moral education and religious instruction. A philosophical perspective**, *Impact International Journals and Publications*, volume 1, nr 4, pp. 673-683 – <https://impactinternationaljournals.com> - The development of consciousness and identity of individuals and communities on ethical and moral issues requires moral education along with the instruction of religion. In the current societal conditions, the philosophy of moral education constitutes moral education's focus on the transmission, internalization, and practice of values. While both moral education and moral formation along with instruction and integration of religion pivots on spiritual and theological narratives, the present research attempts to delineate the philosophical perspectives of that integration. It investigates the historical dimensions and foundations of moral education considering the influence of religion on moral evolution, the philosophical rationales both for and against the debated integration of RE within the framework of formal education, and education's implications on integrated and overall development of the human person. This study is anchored in virtue ethics theory as articulated by Aristotle, complemented by Lawrence Kohlberg's theory of moral development. Virtue ethics emphasizes character formation through habituation, moral exemplars, and community values, aligning with the moral and spiritual aims of religious instruction. Kohlberg's developmental theory provides a psychological dimension, explaining how individuals progress through stages of moral reasoning—from externally imposed norms to autonomous ethical judgment. Together, these theories provide a philosophical and developmental framework for understanding how moral education and religious instruction contribute to ethical maturity and social responsibility. In addressing the issues, integrating arguments from the writings of the ancients and more recent authors, the author presents the case for a pluralistic dialogical approach as a means of constructive moral engagement.

03 R – ALVES FERREIRA, João Miguel, et al., **A systematic review of emerging technologies and their impact on adolescent well-being and religious identity**, *Acta Psychologica*, April 2026 - <https://www.sciencedirect.com/science/article/pii/S0001691826004026> - The rapid growth of emerging digital technologies is reshaping youth psychological well-being and religious identity in increasingly plural social contexts. This systematic review examines the impact of deepfakes, gaming, the metaverse, virtual reality, and chat applications on youth well-being, with particular attention to religion as both a protective factor and a target of digital harm. A PRISMA 2020-guided systematic review was conducted using Scopus, PubMed and Web of Science. Eligible studies were peer-reviewed articles published between 2000 and 2025, focused on youth aged approximately 10–24 years, and examined emerging digital technologies in relation to psychological well-being, identity development, bullying, or religiosity. Quantitative, qualitative, experimental, and intervention studies were included. Due to methodological heterogeneity, findings were synthesized thematically, and study quality was appraised narratively rather than through meta-analysis. Thematic synthesis revealed that moderate gaming and virtual reality applications can enhance well-being, empathy, and religious literacy, while religiosity is frequently associated with reduced addiction risk. In contrast, chat applications were consistently linked to higher levels of cyberbullying, with religious minorities experiencing two to three times greater exposure to harassment, exclusion, and identity-based attacks, contributing to depression and social isolation. Deepfakes were associated with erosion of trust and identity-related distress, while metaverse environments amplified body image pressures and faith-based harassment. Limitations include the scarcity of longitudinal research explicitly addressing religion–technology interactions. Future studies should adopt cross-cultural, longitudinal designs and evaluate school- and community-based interventions that promote digital literacy, empathy, and protection of religious identity.

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

propone o se les ha de proponer en los escenarios en los que se desenvuelven cotidianamente. Dos partes conforman el ejercicio propiamente dicho: una primera parte que, desde reflexiones como diversidad religiosa, relaciones sociales, libertad religiosa y fraternidad, recoge elementos conceptuales y experiencias en el contexto escolar que permiten comprensiones acerca de dos asuntos tan determinantes y actuales como convivencia y paz. Y una segunda parte conformada por dos ejercicios escriturales en el marco de la inteligencia espiritual, su presencia en los planes de estudio y como herramienta facilitadora de procesos de construcción de paz.

05 T – ASSISES de LUTTE CONTRE L’ANTISEMITISME, **Rapport 2025**, pp. 180 - <https://www.dilcrah.gouv.fr/files/2025-04/RAPPORT%20ASSISES.pdf> – [...] Les données statistiques comme l’expérience des personnes consultées montrent que la formation et l’enseignement sont les leviers essentiels pour combattre l’antisémitisme. Les enseignants et les personnels de l’Éducation nationale doivent être davantage et mieux formés : pour être en mesure de faire face à des propos ou des actes racistes et antisémites ; pour contribuer à délégitimer l’antisémitisme, et tous les racismes, par la déconstruction des préjugés qui ne peut passer que par leur historicisation. Les deux années de formation initiale des enseignants doivent comporter une formation solide et ambitieuse sur ces sujets. La transformation des programmes scolaires est une deuxième piste essentielle : dans les programmes scolaires, l’antisémitisme est évoqué au prisme quasi exclusif de l’histoire de la Shoah. Il convient d’inscrire l’histoire de l’antisémitisme dans une perspective de longue durée qui ne ferait pas l’impasse sur ses racines religieuses en introduisant une présentation de l’histoire des mondes juifs. En effet, l’histoire des juifs ne se réduit pas aux stigmatisations et persécutions dont ils ont été l’objet. Les auditions et les enquêtes montrent aussi, la place importante que la question d’Israël occupe dans la genèse de discours et d’actes antisémites : l’histoire des conflits du Moyen-Orient ne doit pas être appréhendée exclusivement au prisme de la géopolitique, mais être resituée dans la longue durée de l’histoire des mondes juifs et des nationalismes régionaux. » (p. 6).

06 R – AUNE, Kristine, Peacock, L., Rockenbach, A. N. *et al.*, **How can universities support students’ interfaith learning? Findings from a longitudinal survey of students in the UK**, *Higher Education* (2025). <https://doi.org/10.1007/s10734-025-01533-w> - Across the globe, on-campus religious diversity generates opportunities for learning and growth. But how can universities prepare students to learn about and engage positively with people with different religions and beliefs from their own? Put another way, how can universities best support students’ interfaith learning? This article explores how the university environment, or ‘campus climate’, influences one measure of interfaith learning, students’ positive engagement with religion and worldview difference (what we call ‘pluralism’). The data are drawn from a longitudinal survey of 1,000 university students in the United Kingdom, surveyed twice during their studies, in 2021 and 2022. Statistical analysis reveals that increases in pluralism are shaped by the perception of a religiously diverse campus, safe spaces for spiritual expression, and provocative encounters which challenge students’ assumptions about their own, and others’, worldviews. Meanwhile, the analysis found that students who experience religion or worldview-related insensitivity or coercion at university are more likely to decline in their pluralism. Implications for higher education institutions are discussed.

07 J – BAUER, Daniel **Perspektiven einer Religionspädagogik der Lebenswelt. Skizzen zu einem transdisziplinären Ansatz im Kontext von Ethik und Bildungstheorie, Theologie und der Theorie Sozialer Arbeit**, *Theo-Web* 24 (2025) 2 - <https://openjournals.fachportal-paedagogik.de/theo-web/article/view/61> - Im Folgenden soll ein möglicher Ansatz zur kritischen Analyse sowie zum partizipativen und bildungstheoretischen Umgang mit ethischen und religionsbezogenen Strukturen unserer Lebenswelt aufgezeigt werden, der ein weiterführendes Potential für lebensweltorientierte Soziale Arbeit und die kritische Alltagstheorie bietet. Dazu werden Erkenntnisse der phänomenologischen Herangehensweise in der Ethik hinsichtlich der Bedeutung von Wahrnehmung, Emotionen und Narrationen für unsere moralischen Praxen an den Lebensweltbegriff nach Habermas angeschlossen und anhand von Habermas’ Rezeption der Philosophie der symbolischen Formen (von Ernst Cassirer) bildungstheoretisch erweitert – und zwar mit besonderem Blick auf die Desiderate einer Sprachfähigkeit in Sachen Religion sowie einer Religionssensibilität.

08 J - BININI, Filippo, **Come e perché superare l’attuale Irc**, *Settimana News* 24 aprile 2026 - <https://www.settimananews.it/educazione-scuola/perche-superare-attuale-irc/> - Presentando la proposta del Gruppo ISE (Venezia) *Per una convivialità delle differenze* (cf. *Global RE* 2026/2, n. 58), l’A. conclude: “Nel complesso, la proposta rappresenta un contributo rilevante al dibattito sull’insegnamento della religione nella

scuola pubblica italiana. La sua importanza non sta solo nella proposta di sostituire l'Irc con una disciplina obbligatoria e non confessionale di Scienze delle religioni, ma anche nel fatto che tale proposta nasce all'interno del mondo cattolico e scolastico. Questo rende il documento particolarmente interessante, perché mostra come la richiesta di cambiamento non provenga soltanto da un esterno critico o laicista, ma emerge anche dall'esperienza concreta di chi vive la scuola e ne coglie i limiti attuali. Il testo mette bene in evidenza che il pluralismo religioso non è più un'eccezione, ma una condizione strutturale; che le identità contemporanee sono sempre più mobili e ibride; che la religione continua ad avere un ruolo pubblico, ma in forme molteplici, spesso conflittuali e non più riconducibili a un'unica grammatica confessionale. In questo scenario, mantenere un insegnamento confessionale e facoltativo significa condannarlo a una progressiva irrilevanza. Pensare, invece, a uno studio condiviso, rigoroso e pluralista del fatto religioso significa restituire a questo ambito del sapere una piena dignità culturale e offrire agli studenti strumenti più adeguati a comprendere la società in cui vivono".

09 J - BEVERSLUIS, Claudia DeVries (2026), **Healing as a mission for Christian Higher Education**, *Christian Higher Education*, 25(1-2), 111-121. <https://doi.org/10.1080/15363759.2026.2642941> - The clinical literature on recognizing and healing from trauma has concepts that can be applied to current realities in the classrooms and corridors of higher education. This essay discusses dissociation and fragmentation as reactions to trauma, as well as the importance of attachment, disciplinary contributions to meaning-making, the possibility of moral injury, and the importance of claiming hope and joy in the context of Christian higher education. Resources within the Christian tradition to address these issues are explored.

10 J - BINATE', Issouf ; Sékou Traoré et Yaya Tamela (2026), **Faire l'école coranique en Côte d'Ivoire et en Guinée : islam, politique et éducation en Afrique de l'Ouest**, *Education et Sociétés* 2026, n. 1, 55, pp. 35-51 - <https://shs.cairn.info/revue-education-et-societes-2026-1-page-35?lang=fr> - Le parcours de l'enseignement islamique en Côte d'Ivoire et en Guinée est analysé dans deux pays côtiers dont les trajectoires politiques n'ont pas été identiques. Anciennes colonies françaises, d'abord solidaires dans les luttes de décolonisation, ils se sont séparés dans la stratégie d'accession à l'indépendance, puis dans les choix politiques visant l'enseignement islamique. Reposant sur des données de terrain et un corpus de rapports d'études, ce travail questionne les interactions entre acteurs étatiques et promoteurs privés pour la co-construction d'une école islamique adaptée aux aspirations socio-économiques et politiques de chaque pays. Partant d'une immersion dans l'univers des écoles islamiques, il analyse des réformes politiques entreprises pour l'intégration des institutions de cet ordre d'enseignement aux systèmes éducatifs ivoirien et guinéen, en dépit des défis institutionnels et structurels observés.

11 J - BINTI MOHD ZAHID, Emie Sylviana, **Strengthening spiritual development approaches in teaching and learning for Malaysian higher education students: an integrative conceptual framework**, *IJRIS*, July 11, 2025 - <https://dx.doi.org/10.47772/IJRIS.2025.906000288> - This conceptual paper explores the integration of spiritual development within teaching and learning processes in Malaysian higher education institutions. Rooted in the Islamic worldview, it argues that education must nurture not only intellectual capabilities but also emotional and spiritual dimensions. Despite growing awareness, spiritual values remain marginalised in mainstream curricula. The paper critically engages with theoretical frameworks, notably King's (2008) and Vaughan's (2002) models of spiritual intelligence, alongside Islamic principles such as *ta'dib*, *adab*, and *ihsan*. A new conceptual framework is proposed, visually mapping the relationships between values, pedagogy, institutional policy, and student outcomes. The paper synthesizes literature and highlights evaluative insights into best practices and challenges, offering recommendations for systemic reform. It concludes by outlining future research directions to empirically assess the proposed framework's efficacy.

12 P - BOCANEGRA, Raúl, **España: la Iglesia pierde 573.201 alumnos de religión en diez años, pero las escuelas católicas educan a 14.234 estudiantes más**, *Publico* 09/03/2026. <https://www.publico.es/politica/iglesia-pierde-573-201-alumnos-religion-diez-anos-> La Iglesia católica, a pesar de la importante reducción en el número de alumnos que eligen la asignatura de religión —de más de medio millón en diez años: de 3,5 millones a 2,9—, mantiene todavía un fuerte poder en la educación, una de las claves que explican su influencia social después de años de avance de un proceso de secularización en el que otras espiritualidades y el ateísmo le han ido comiendo terreno. "Dos de cada 10 estudiantes están matriculados en centros educativos confesionales", según la Fundació Ferrer i Guardia. Según los datos que publica cada año la Conferencia Episcopal en sus memorias, en el año 2014 había 1.468.269 alumnos matriculados en centros de ideario

católico (el 94% de ellos financiados por fondos públicos) y diez años después, en 2024, eran 1.482.503, es decir, la Iglesia educa a 14.234 estudiantes más que entonces, aunque ha venido perdiendo escolares desde que alcanzó el pico en el año 2020, con 1.525.215 alumnos.

13 J – BOIJE, Erika, Emma Hellström, Ida Olenius, **Christian morality for the Nordic Nation: a circulating knowledge in times of crisis**, *Journal of Church and State*, Volume 67, Issue 3, Summer 2025, csaf021, <https://doi.org/10.1093/jcs/csaf021> - This article discusses the role of Christianity in Nordic nation-building and the development of the democratic welfare state in the nineteenth and twentieth centuries. The theoretical concept of circulation of knowledge is used to analyse how ideas of Christianity and morality circulated within and between two Nordic countries, Finland and Sweden, in periods of perceived crisis and how they were incorporated into national narratives and images of ideal citizens. Three historical examples are examined: the Finnish author Zacharias Topelius's public literary nation-building, the promulgation of a new curriculum for Swedish primary schools during the interwar period, and the efforts to safeguard Swedish political independence, culture, and national identity during the Second World War.

14 R – BONANNI, Matteo; Andrea Casavecchia; Orazio Giancola (2026), **Young people, religiosity, and pluralistic values. A survey-based study in Rome**, *Religions* 17(4), 501; <https://doi.org/10.3390/rel17040501> In recent years, young people have often been portrayed as increasingly detached from traditional forms of religious belonging. Nevertheless, religious affiliation continues to shape how individuals interpret the world—that is, the cultural frameworks and value systems through which, in Weberian terms, they ascribe meaning to an otherwise indeterminate reality. Drawing on a survey conducted among a sample of young Italians in Rome, this study examines the relationship between youth and values by comparing believers and non-believers. The data are weighted to reflect the demographic structure of a comparable population in the European Social Survey. The article explores the intersections between religiosity, spirituality, value orientations, and forms of social participation among young Romans. It relies on a wide range of indicators capturing attitudes toward religion and society, religious and spiritual practices, and the perceived importance of various social issues. The analysis focuses on differences between spiritual and non-spiritual believers, practicing and non-practicing believers, and non-believers. The central questions guiding the study are: What distinguishes young believers from their non-believing peers in these domains? And how do these groups differ in their orientations when classified in this way?

15 J – BOTTONI, Rossella (2026), **La formazione e la selezione degli insegnanti di religione nella prospettiva dell'educazione interculturale: alcune esperienze europee** [The training and selection of teachers of religion in the perspective of intercultural education: some European experiences], *Federalismi.it. Rivista di Diritto pubblico italiano comparato europeo*, Università di Trento, 30 gennaio 2026, pp. 187-202. https://iris.unitn.it/retrieve/a089a0b7-b33e-4f73-92a5-5c73bda024ff/2026_Atti_Pavia_PRIN.pdf - Questo contributo si propone di esaminare la questione se e in qual misura la formazione e la selezione dei docenti di religione, sia degli insegnamenti denominazionali che di quelli non denominazionali, risponda alle esigenze dell'educazione interculturale. Tale valutazione verrà svolta a partire da alcune esperienze europee relative, da un lato, alle rappresentanze delle confessioni religiose od organizzazioni filosofiche al fine di valutarne il grado di coinvolgimento e, dall'altro, alla trasmissione di una specifica nozione di identità nazionale, la quale è portatrice di valori anche diversi da quelli effettivamente promossi – o che si presume siano promossi – da una minoranza.

16 J – BRÖMSEN, Kerstin von, **Religious education in Sweden – Current developments and challenges**, *Zeitschrift für Pädagogik und Theologie*, vol. 77, no. 2, 2025, pp. 168-179. <https://doi.org/10.1515/zpt-2025-2018> - This article accounts for RE in the Swedish national curriculum and syllabi, which currently consists in three sub-areas: “religions and other worldviews”, “religion and society”, and “ethics and questions of life”. Research from the different sub-areas is discussed to describe the challenges the subject faces in teaching today. Some of the societal contexts and major school reforms that have contributed to changes in the subject since the 1920s are explained. The article argues that RE is sometimes appreciated but also has weak legitimacy and a rather unclear aim of teaching.

17 B – CANO RUIZ, Isabel; M. Rodriguez Blanco & Ester Santos Carrera (coord.s), **El ejercicio de la libertad religiosa en la educación superior: reflexiones, vivencias y aportes**, Alcalá de Henares 2025, pp. 217 - https://ebuah.uah.es/dspace/bitstream/handle/10017/64948/ejercicio_cano_2025.pdf?sequence=1&isAllowed

⇒ - Esta obra es el resultado de las Jornadas “El ejercicio de la libertad religiosa en la educación superior: reflexiones, aportes y vivencias” celebradas en la Facultad de Derecho de la Universidad de Alcalá durante los meses de octubre y noviembre de 2024. La finalidad de aquellas ha sido la promoción del derecho fundamental de libertad religiosa en un marco de diálogo y fomento de la convivencia, así como de la lucha contra la intolerancia y el discurso del odio en la educación superior. Los temas sobre los que se ha reflexionado durante las jornadas son un fiel reflejo de las diversas manifestaciones del derecho de libertad religiosa en el ámbito universitario: diversidad y no discriminación; símbolos y ceremonias religiosas; discurso del odio por motivos religiosos; centros de educación superior de las confesiones religiosas; contenidos religiosos en las enseñanzas universitarias; lugares de culto en las universidades; calendario académico, días festivos y creencias religiosas; y comedores universitarios y respeto a las creencias religiosas. Esperamos haber contribuido a acercar, reflexionar y reconocer la diversidad religiosa como uno de los aspectos de la vida universitaria.

18 J – CARMODY, Brendan (2025), **Religious education: learning what from studying religions?** *British Journal of Religious Education*, 47(3), 389–399. <https://doi.org/10.1080/01416200.2024.2436919> - ‘Learning from’ in RE, as a mode of moving towards interdenominational and interfaith learning, has a long and fruitful history. However, it has been criticised for being overly subjective as it mainly encourages learning about oneself. Though this has value, it needs to address better the need to understand rather than simply use the religious tradition that is being studied. It raises the question of the objectivity of ‘*Learning from*’ religions. It is argued that interpreting the correctness of one’s understanding of a text entails more than ‘learning about’ a religious tradition. It should also include a process of self-reflection to enable a judgement of one’s accuracy in comprehending the text’s grammar as well as its underlying more universal truth. This calls for a movement towards what the philosopher-theologian, Bernard Lonergan, named intellectual conversion, a personal appreciation of what true knowledge entails. It is thus contended that ‘*Learning from*’ religions needs not only awareness of one’s ‘signals of transcendence’ but also of how they can be developed, considering what is being presented, leading to an informed and wise choice of worldviews about how one is to live, which is an admirable goal of RE.

19 R – CLAVENGER, Addison V. and W. Justin Dyer, **Mental health across religious and spiritual categories: a longitudinal study among parents and their children**, *Preprints* 17.11.2025 - https://www.preprints.org/frontend/manuscript/a3524ee0eacc6f099d14f3eb46c4418f/download_pub - This study examines how religious and spiritual identities relate to depression and anxiety at baseline and longitudinally. Using data from the Family Foundations of Youth Development Project which sampled parent-child dyads from the Western US, we investigated how mental health relates to the conjunction of spirituality and religiosity (S/R), the lack of either, or one separate from the other. At baseline, children identifying as “Spiritual but not Religious” (SBNR) reported the highest levels of anxiety and depression, whereas children who identified as “Religious and Spiritual” (RAS) exhibited the lowest levels of depression. The difference between RAS identity and the SBNR identity was significant across all baseline scales, with SBNR individuals demonstrating greater pathology. Among parents, the “religious but not spiritual RBNS group” was more depressed than the RAS group, and both RBNS and SBNR parents were more anxious than the “not religious, nor spiritual” (NRNS) parents. Longitudinally, SBNR children uniquely showed significant decreases in their depression levels, and no increases in their anxiety levels, likely reflecting a ceiling effect given their initially high symptoms. Regarding adults, all groups except RBNS decreased in depressive symptoms over time. This study highlights the nuanced relationship between psychological well-being and S/R. It offers possible interpretations, intending to alleviate suffering and encourage flourishing by identifying risk and protective factors.

20 D – CHRISTIANS, Louis-Léon (2026), **La nouvelle neutralité de l’enseignement public en Belgique francophone**, *Eurel-Info* 04 Mai 2026 - <https://www.eurel-info.cnrs.fr/spip.php?article2384> - Le Décret du 2 avril 2026 (*Moniteur belge*, 22 avril) donne un premier statut législatif à une exigence de neutralité partiellement présente dans bon nombre d’écoles publiques : une neutralité qui ne se limite pas à une impartialité déontologique des personnels, mais leur impose aussi une neutralité d’apparence, « tenu de s’abstenir du port de tous signes convictionnels visibles dans l’exercice de ses fonctions que ce soit dans l’enceinte de l’école ou en dehors, ainsi que sur les lieux de stage. Par signe convictionnel, on entend tout vêtement ou accessoire exprimant une conviction ou une identité politique, idéologique, philosophique ou religieuse » (Art. 29 du Décret). Dans cette formulation, on observe l’absence du qualificatif français « ostensible » au bénéfice du qualificatif plus général de « visible ». Ceci correspond aux exigences de la Cour

de Justice de l'Union européenne, qui depuis son arrêt *WABE* estime qu'en cas de prohibition de signes, même ceux de petite taille doivent être visés, sous peine de constituer une discrimination indirecte.

21 R – CHROSTOWSKI, Mariusz & Pavel Makosa (2026), **Ambivalent perceptions of AI in religious education: a comparative study among teachers in Germany and Poland**, *Teaching Theology and Religion*, 28, 2, 110.123 - <https://onlinelibrary.wiley.com/doi/full/10.1111/teth.70020> - This article examines the perception of artificial intelligence in RE, comparing the views of Catholic religion teachers in Germany and Poland. The analysis focuses mainly on generative AI, particularly large language models (LLMs) such as ChatGPT or Claude, which have recently transformed educational and communicative practices. As one of the most rapidly advancing technologies, generative AI evokes both hope and apprehension in the context of faith transmission, spiritual development and RE. Quantitative research was conducted to identify current similarities and differences in the perception of AI in these two countries, and to determine the factors influencing the readiness of RE teachers ($n = 236$) to incorporate AI into their teaching approaches. The results reveal ambivalence: while teachers recognize AI's potential to personalize teaching and engage students, they also highlight risks such as the oversimplification of religious content, ethical threats and the potential weakening of the spiritual dimension of RE. Cultural and systemic differences influence the degree of AI acceptance, with digital competence and professional experience proving to be key determinants of openness. The authors make recommendations regarding teacher training and support, emphasizing the importance of consciously and critically integrating AI into RE theory and practice.

22 P – COMECE, **Mental health in Europe. A call for care. Reflection Paper**, 07/05/2026 - <https://www.comece.eu/wp-content/uploads/sites/2/2026/05/Reflection-Paper-07052026-Mental-Health-in-Europe-EN.pdf> - At a time when Europe is facing a complex and interconnected set of mental health challenges, the COMECE Reflection Paper highlights the need for a holistic approach that places the human person at the centre. According to COMECE, this is particularly necessary today in the aftermath of the Covid-19 pandemic and amid the many social, economic, demographic and geopolitical crises characterising the present period. These challenges include depression, anxiety, loneliness, trauma, social isolation, substance abuse, precarious employment, the psychosocial effects of migration and digitalisation, humanitarian crises and suicide. Rooted in Christian anthropology, the document recalls that mental health cannot be reduced solely to a clinical or technical issue. Catholic teaching affirms the inherent dignity, unity and relational nature of every human being. Consequently, mental vulnerability calls not only for treatment but also for compassion, accompaniment, inclusion and hope.

23 R - CUKRAS-STELAGOWSKA, Joanna; Horowski, J.; Kławisiuc-Zduńczyk, A.; Murawska, I., & Maciejewska, M. (2025), **Teaching religion in secondary schools: the perspective of Polish students who opted out of Catholic religious Education**, *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2025.2525950> - This article focuses on Catholic religious education in secondary schools in Poland. We present a qualitative project encompassing 22 semi-structured interviews with secondary school students who opted out of RE. The theoretical context for the analyses is the spiritual/humanistic development of secondary school students. From this perspective, it is important to pay attention to the subjectivity of the students and the building of an educational relationship between RE teachers and students. In this article, we aim to answer how students opting out of Catholic RE in general secondary schools in Poland perceive its Catholic religion lessons. Thematic threads from the interviews relate to the didactic of RE and encompassed content, methods and the teachers' competencies. The research participants articulated specific expectations for RE classes, including enhanced competencies of RE teachers, changes in teaching content and organisational improvements. The participants' proposed vision for reformulating RE classes may significantly influence the planning of RE and assist those responsible for formulating the school curriculum. This research conducted in Poland may help understand some more general processes of changing the models of school Catholic religious education.

24 J – DAN KIA, A. & Majesty, G. T. (2025), **Transformation of Christian religious education with artificial intelligence: building a spiritual future in the digital world**, *International Journal of Christian Education and Philosophical Inquiry*, 2(3), 34–41. <https://doi.org/10.61132/ijcep.v2i3.333> - AI can be a transformational tool in Christian RE in the digital era. Technological advancements bring significant changes to the way we learn and teach, including religious education, which demands innovative methods to remain relevant to the younger generation increasingly connected to technology. AI offers various opportunities to

enrich the learning experience and deepen the understanding of Christian values through a more personal and interactive approach. This article discusses several AI applications in Christian RE, such as virtual assistants for spiritual guidance, in-depth Bible text analysis, and adaptive learning platforms that can tailor materials to the needs of learners. With AI technology, Christian RE can provide more interactive and responsive modules, allowing learners to delve into religious teachings both individually and in groups. Additionally, the use of AI in analysing learning behaviour allows for more effective curriculum personalization according to the spiritual needs of everyone. This approach can address the challenge of maintaining the relevance of religious values amidst the rapid influx of digital information. This article also examines the potential of AI in aiding faith development, for example through spiritual reflection applications tailored to the user's spiritual growth. This transformation is expected to prepare a generation of Christians who are not only technologically savvy but also spiritually strong and empowered to face moral and ethical challenges in the future. Thus, AI-based Christian RE can be a pathway to building a relevant and dynamic spiritual future in the digital era.

25 J – DEB, Anurag; Graham, Lewis and Murray, C. R. G. (2026), **Religious education and indoctrination in Northern Ireland and beyond after JR87** (January 15, 2026). *Northern Ireland Legal Quarterly*, 2026, available at SSRN: <https://ssrn.com/abstract=6299659> or <http://dx.doi.org/10.2139/ssrn.6299659> - The case of JR87 concerned the provision of RE within Northern Ireland's school system and, in particular, whether both the substance of that provision under the RE and Collective Worship syllabus and the manner in which it was implemented were compatible with the European Convention on Human Rights (ECHR). The rights relied upon in the challenge were the right to education under Article 2 of Protocol No 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 UK Supreme Court, however, allowed an appeal against this decision and restored the High Court's declaration. This case note outlines the principal elements of the Supreme Court's reasoning and considers their implications not only in the instant case, but also more broadly, extending beyond the specific context of education in Northern Ireland.

26 J - DÍEZ DE VELASCO ABELLÁN, Francisco, **¿Cómo enseñar la diversidad de religiones, creencias y convicciones?**, *Cuestiones de Pluralismo*, Vol. 6, nº1 (1er semestre de 2026). <https://doi.org/10.58428/ZHIN2797> - La nueva inclusión de una especialidad de conocimiento en la universidad española denominada *Estudio de las Religiones* resulta una oportunidad para redefinir la enseñanza de las religiones y creencias en la Escuela de un modo no segregado, plural y respetuoso con la diversidad. La universidad española, con el establecimiento de esto *Estudio de las Religiones*, visibiliza una disciplina ya centenaria en otros países, que se caracteriza por ofrecer instrumentos para entender la diversidad presente, pero también la histórica, para comprender los componentes sociales, pero también individuales, para reconocer los interrogantes sobre el sentido y los contextos implícitos que subyacen en la pregunta que se formula en el título de este artículo ¿Cómo enseñar la diversidad de religiones, creencias y convicciones? Pero, además, este desarrollo de la nueva ley universitaria, la LOSU, por medio de la inclusión de la especialidad de conocimiento del Estudio de las Religiones dibuja un nuevo panorama también en los niveles educativos escolares de primaria y secundaria, pues abre la posibilidad de consolidar el marco formativo desde el que poner en marcha lo que en la LOMLOE solo se nombra tímida y casi furtivamente: la asignatura de Cultura de las Religiones.

27 J – DUNNE, John Anthony (2026), **The stories at work in the classroom: towards an affective worldview approach to faith-learning integration for Biblical Studies**, *Christians Scholar's Review*, March 23, 2026 - <https://christianscholars.com/the-stories-at-work-in-the-classroom-towards-an-affective-worldview-approach-to-faith-learning-integration-for-biblical-studies/> - Faith-learning integration is a well-worn pedagogical topic, especially at many Christian institutions, but the discussion is surprisingly underdeveloped in the field of biblical studies. Yet even where the conversation is taking place with the most energy, it is complicated by uncertain terminology and is often mired in an over-emphasis on the cerebral. Despite these circumstances, I propose that one meaningful way for biblical scholars to practice faith-learning integration is through stories. The reason for this is fivefold: (1) the Bible is, among other things, a library containing many different stories; (2) stories have a crucial affective component that can reach the whole person, not just their minds; (3) stories play a decisive role in both fashioning and reflecting worldviews; (4) stories connect people to broader cultural and societal values; and (5) my personal faith and that of my students is often conceived of and described in the form of a story of our lives.

28 R - ESSABANE, Kamel; Sterkens, C., & Vermeer, P. (2026), **The contested contribution of Islamic religious education to citizenship education: an analysis of Dutch primary school textbooks**. *British Journal of Religious Education*, 1–21. <https://doi.org/10.1080/01416200.2026.2637512> - his study examines the extent to which the two most commonly used Dutch Islamic RE methods in primary schools – *Al Amana* ('The Trust') and *Worden wie je bent* ('Becoming Who You Are') – contribute to citizenship education (CE). A content analysis of the textbooks of these methods was conducted with the help of a conceptual framework addressing four citizenship dimensions: identity, legal status, participation, and rights. The study further assesses how structural and visual elements in the textbooks convey the citizenship dimensions and evaluates pedagogical and didactic aspects, such as values education, teaching methods, and learning objectives. The findings show that both methods support CE to varying degrees, but neither embraces the full potential of Islamic religious education for CE. *Al Amana* tends to emphasise a distinctly Muslim identity and focuses on value transfer, which may limit pupils' participation in broader civil society and their engagement with universal rights. *Worden wie je bent* promotes religious and civic identities in a more balanced way, although the stimulation of pupils' critical reflection on and active participation in Dutch democratic society could be enhanced. The study concludes with recommendations for future research and educational practice.

29 D – EVANS, Ruth, **Scottish Parliament hands children the power to choose religious education**, *NexGen* 26 February 2026 - <https://www.premiernexgen.com/education/scottish-parliament-hands-children-the-power-to-choose-religious-education/21068.article> - The Scottish Parliament has just passed legislation that changes the rights of parents and guardians to remove their children from Religious Observance or RE in school. In short, if a parent or guardian has asked for their child to be withdrawn from Religious Observance (which is like Collective Worship in England and Wales) or from RE lessons, the school will have to inform the child, and that child then has the right to object and request to continue to be included. The school must demonstrate that they are satisfied the child is 'capable of forming a view' and will respect the wishes of the child over those of the guardian. Interestingly, both religious and secular groups object to this, for understandable and quite different reasons. The Scottish Catholic Education Service expressed concerns both about the narrowing of interpretation and about the *erosion of parental rights to guide their children in matters of religion*. The Humanist Society Scotland's key objection is that the legislation fails to give pupils at Scottish schools the right to *opt themselves out* of religious education. Others have concerns that the bill leaves too many questions open.

30 J – FELCH, Susan 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 (CHE) 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: CHE 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 Artificial Intelligence, 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 CHE.

31 J – FRANCESCHI, Fabio, **Le istanze religiose nell'educazione dei figli nella giurisprudenza della Corte Europea dei Diritti dell'Uomo**, *Diritto e Religioni*, 20(2025)2, 229-250 - <https://www.rivistadirittoereligioni.com/wp-content/uploads/2026/02/FRANCESCHI-Religious-claims.pdf> - L'educazione dei figli è certamente uno degli ambiti in cui i conflitti e le controversie tra credenze religiose, valori laici e regolamentazione giuridica sono più diffusi nei paesi europei. Per risolvere queste controversie, le norme della CEDU (in

particolare, l'articolo 2 del Protocollo addizionale n. 1) devono essere applicate in modo coerente con il diritto internazionale, e in particolare con l'articolo 14 (2) della CRC, che impone agli Stati parti di rispettare i diritti e i doveri dei genitori di guidare i propri figli nell'esercizio del loro diritto alla libertà di pensiero, di coscienza e di religione in modo coerente con le capacità di sviluppo degli stessi (e sulla base del superiore interesse del minore, come garantito dall'articolo 18 (1) della Convenzione). Il saggio proposto esamina la giurisprudenza non sempre lineare della CEDU in materia, tesa alla ricerca di un difficile equilibrio tra la tutela della libertà religiosa dei genitori e dei figli, gli interessi superiori del minore e la funzione protettiva dello Stato nel campo della istruzione. L'analisi porta inevitabilmente a riflettere sulla corretta portata del margine di apprezzamento, spesso utilizzato dalla Corte per risolvere pilatescamente i casi più controversi all'intersezione tra diritto, religione e famiglia.

32 J – GU Juhyun; Kim Juhwan (2026), **Religious education as a sustainable approach to sociocultural risk reduction in multicultural South Korea. Developing a curriculum framework for teaching about Korean religions in general education**, *Religions*, vol. 17, nr 3, 2026: 393 - DOI:10.3390/rel17030393 - Discussions of school safety management have often centred on physical and infrastructure - related risks and have not adequately addressed sociocultural risks emerging from South Korea's gradual transition toward a multicultural and multireligious society. To address this gap, we pose two interrelated research questions: (1) In what ways do these sociocultural risks present challenges that existing frameworks do not cover? (2) What curriculum framework can be developed to foster religious literacy (RL) as a sustainable approach to sociocultural risk reduction? In response, we first use the term sociocultural risk to identify a distinct dimension within the landscape of school safety policy and propose RL education as a response to these emerging challenges. Adapting Joseph Schwab's practical approach to curriculum development, particularly through deliberation on the interactions among his four commonplaces of education, we then design Exploring Korean Religions, a general education course that complements a curriculum for teaching about world religions. By examining the historical development of religious traditions in Korea (e.g., Buddhism, Confucianism, Korean folk beliefs, and Christianity) and their contemporary relevance, this course enables Korean students to reflect on the religious foundations of their own culture while helping students from diverse backgrounds develop a deeper understanding of the religious and cultural landscape of Korean society. Through this educational approach, this study contributes a distinct perspective on addressing sociocultural dimensions of safety challenges by demonstrating the importance of RE in fostering RL and interreligious understanding in multicultural South Korea and beyond.

33 B – GUÉ, Xavier ; Corinne Valasik, **Religions en postmodernité. Vers une postreligion ?** Editions du Cerf 2025, pp. 272 - <https://www.editionsducerf.fr/librairie/religions-en-postmodernite/> - Comment définir la religion dans notre époque postmoderne ? La notion moderne de religion a émergé dans le contexte des Lumières. Elle a en quelque sorte fait asseoir le christianisme, considéré comme « vraie religion », tout en le promouvant implicitement comme modèle. Aujourd'hui, est-il encore légitime de présenter les traditions religieuses dans la catégorie moderne et crypto-chrétienne de la religion ? Dans un contexte qui accorde une estime plus marquée aux traditions extraeuropéennes, ne faut-il pas déseuropéaniser la réalité cachée derrière le terme « religion » pour laisser place à plus de diversité ? Plusieurs voies s'ouvrent, à commencer par celle de la théologie. Mais la théologie n'est-elle pas l'apanage des « confessants » et des religieux, plus prompts à justifier leurs propres croyances, qu'à les remettre en question dans une démarche scientifique ? Une autre voie consiste à penser les « religions » par un détour, en les considérant dans leur rapport au monde postmoderne, fragmenté, multiculturel, à la fois néolibéral et identitaire, mondialisé et localisé, marqué par le « wokisme », mais aussi par la crise écologique et le développement de l'intelligence artificielle. Le présent ouvrage explore cette seconde voie et fait entrer en dialogue la théologie, la sociologie des religions, la littérature et l'histoire, pour ouvrir un nouveau champ de réflexion autour de la notion de « postreligion ».

34 J – HABUR, Agustinus Manfred (2026), **Is synodality the future of Catholic education?** *Frontiers in Education*, 30 January 2026 - <https://www.frontiersin.org/journals/education/articles/10.3389/feduc.2026.1756162/full> - This study examines how the principles of synodality, communion, participation, and mission, can function as a theological and pedagogical framework for catechetical education in Indonesian Catholic higher education institutions. Employing a qualitative interpretive phenomenological approach involving 35 lecturers from theological, pastoral, and catechetical institutes, the research explores lived experiences of synodal values in teaching, governance, and community life. Findings indicate that synodality operates not merely as an ecclesial concept but as an educational ethos that fosters relational learning, shared responsibility,

and transformative mission, while challenges persist in institutional rigidity and faculty formation. By contextualizing synodality within Indonesia's pluralistic and communal culture, the study demonstrates its potential to renew catechetical formation and reposition Catholic universities as living embodiments of the Church's journey of dialogue, discernment, and service in the digital age.

35 R – HABUR, Agustinus M., & Gaol, E. L. (2026), Religious education and catechesis of the synodal Church: a polarisation, an aeropagus, and an oasis in the artificial intelligence era, *International Studies in Catholic Education*, 1–22. <https://doi.org/10.1080/19422539.2026.2631456> - In the opening reflections of *Antiqua et Nova*, a recent publication by the Dicastery for the Doctrine of the Faith, Culture, and Education, Father Francis pointed out the need for faith educators to approach technology with wisdom and discernment. Invariably, the emergence of artificial intelligence (AI) has introduced both opportunities and challenges in the fields of education and catechesis. The call to collaborate as educators in higher education is being increasingly understood as a commitment to faith formation. Within this context, the digital era has brought about several engaging discourses among lecturers, particularly concerning contextual approaches to teaching. This study aims to thoroughly explore the implications of catechetical formation within each higher education institution, adopting a qualitative design that uses interview methods and is supported by data collected using Google Forms. Thirty-six lecturers teaching catechesis from 36 different Catholic higher education institutions served as the primary respondents in this investigation. Accordingly, the obtained results showed, first, the identity of catechists as witnesses, mystagogues, and faith educators in the AI era. Second, the correlation between catechesis of synodal church, communion, participation, and mission. Third, the engagement of catechesis and synodality with concepts such as ‘polarization’, ‘aeropagus’, and ‘oasis’ in the age of AI. Fourth, the dynamic relationship between synodal catechesis, habitus, and polarisation within contemporary digital landscapes.

36 R - HAMZA R’BOUL, Rachid El Yazidi, Interculturality for interfaith dialogue in education. Student engagement and radicalisation prevention, *International Journal of Educational Development*, Vol. 121, 2026, 103524 - <https://doi.org/10.1016/j.ijedudev.2026.103524> - In education, interfaith dialogue is considered crucial for conflict prevention and social peacebuilding in multicultural and multi-religious societies. However, in Morocco, the relationship between interculturality and interfaith dialogue is complex and contested. Drawing on in-depth interviews with 23 university students, this article examines representations of interfaith dialogue and radicalisation prevention in Moroccan higher education. It focuses on the 'Intercultural Awareness' module within English Studies BA programs, where interculturality is positioned as fundamental to developing students' criticality, democratic values, citizenship, and resilience against extremism. It analyses how the syllabus, materials, and teaching methods contribute to a nuanced and critical understanding of interculturality-interfaith relations in a country experiencing increasing linguistic, cultural, and religious diversities due to migration. The study also considers the novel challenges these demographic shifts pose for managing and accounting for religious diversity within Moroccan education. Findings revealed that (a) the course enhanced students' critical awareness of radicalisation, hate, and extremism although perceptions of its directness and depth varied accordingly; (b) the comparative approach was useful in stimulating criticality towards bigotry by showcasing that claims of superiority are politically constructed; and (c) student engagement through case studies, guest speakers, and debates was reported to centre criticality which helped redress susceptibility to radicalisation but there were also limitations such as online formats, passive delivery, and lack of skill-building. The theoretical contribution of this study is its demonstration that applying a critical intercultural lens transforms interfaith education by interrogating the politics of difference itself, which offers a robust framework for countering extremism.

37 J – HANAFAI, Rania; Mamadou Bouna Timera; Same Bousso; Jean-François Bruneaud (2026), Islamic religious education and state school policies in France and Senegal, *British Journal of Religious Education*, v. 48 n1, 92-104, 2026 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1499359> - This article examines the proponents of Islamic education in the *daaras* of Senegal and private Muslim schools (PMSs) in France, with a particular focus on government education reforms in the early 2000s. Empirical data was gathered through interviews with association leaders, headmasters, and teachers of Islamic RE in both the *daaras* and PMSs. This was complemented by an analysis of educational policies through a socio-historical lens, exploring the intersection of the State-led modernisation project of the *daaras* in Senegal with the emergence of PMSs in France. This approach highlights the challenges faced in two education systems shaped by the conflicting legacies of French colonial school policies. Additionally, the study focuses on the various forms of mobilisation by Islamic stakeholders. It examines how these actors

operate in contexts of tension with the State. The analysis places particular emphasis on their engagement in favour of Islamic RE within national education systems.

38 R – HARDY, Sam A., et al. (2026), **Adolescent religiosity and psychological functioning during the Covid-19 pandemic**, *Journal of Adolescence*, Vol. 98, Issue 1, January 2026, 95-106 - <https://doi.org/10.1002/jad.70043> - The purpose of this study was to investigate the role of Nonnormative developmental events, in this case the COVID-19 pandemic in the year 2020, on adolescent religiosity and psychological functioning. Adolescents ($N=1,034$; 14–19 years old; M age =16; 50% male, 50% female) from across the US completed online surveys in January 2021, retrospectively reporting on three periods of 2020 (Pre-COVID 2020, Spring/Summer 2020, and Fall 2020). Results: across 2020, many adolescents shifted from in-person worship services to other formats, particularly virtual; while most adolescents perceived they remained stable across 2020 in their religiosity and psychological functioning, some thought they increased while others thought they decreased; paired samples t-tests of retrospectively reported religiosity and psychological functioning during the three periods of 2020 found evidence for possible declines across 2020 in worship service attendance, religious youth activities for adolescents, potential increases in the importance of religion, religious belief, and possible decreases in psychological well-being and increases in psychological distress; retrospective reports of religiosity and psychological functioning during Pre-COVID 2020 were correlated—positively for psychological well-being and negatively for psychological distress; based on difference scores, possible changes in religiosity were correlated with potential changes in psychological functioning—positively for psychological well-being and negatively for psychological distress; auto-regressive cross-lagged models found evidence for possible bidirectional links between religiosity and psychological functioning across 2020; particularly, retrospective reports of religiosity predicted perceived increases in psychological well-being.

39 R – HEDFI, Lara, **Enjeux didactiques autour de la posture de décentrement. Enquête dans une classe de jeunes adultes du Canton de Vaud (Suisse)**, *Zeitschrift für Religionskunde*, 13 (2025) S. 31-45 - <https://doi.org/10.26034/fr.zfrk.2025.4015> - Dieser Artikel stellt eine Untersuchung vor, die in einer Klasse eines Waadtländer Gymnasiums im dritten Maturitätsjahr durchgeführt wurde und zum Ziel hatte, die Schülerinnen und Schüler zu ihrem anfänglichen Interesse an der Zusatzoption Geschichte und Religionswissenschaft zu befragen und ihre Begegnung mit dem Fach zu vertiefen. Der Artikel geht zunächst auf das biographische Profil der Schülerinnen und Schüler ein und stellt fest, daß die Bedeutung der Religion in ihrem Alltag ein großes Interesse an der Wahl dieses Wahlfachs und an der Entdeckung der Glaubenssysteme anderer hervorruft. Er unterstreicht die Erwartungen der Schülerinnen und Schüler an die Zusatzoption in Bezug auf ihre Fähigkeiten und Fertigkeiten. Anschließend geht er auf die Schwierigkeiten ein, die die Schülerinnen und Schüler mit dem Fach Geschichte und Religionswissenschaft haben. Diese äußern sich in Bezug auf die Haltung des Religionshistorikers, die mit der Dezentrierung und dem Fehlen von Werturteilen verbunden ist, was eine anfängliche Dekonstruktion ihrer sozialen Vorstellungen voraussetzt. Der Artikel ermöglicht es, die Frage zu stellen, wie die Schülerinnen und Schüler diese Dekonstruktion angehen, insbesondere wenn sie ihren eigenen Glauben betrifft.

40 J - HEMMING, Peter J., Ma, L., Malone, J., Neal, S., & Strhan, A. (2026), **Diversity of religion and belief in education: inequality, citizenship and belonging**, *British Journal of Sociology of Education*, 47(3), 395–401. <https://doi.org/10.1080/01425692.2026.2648452> - From Introduction: “Globalisation and increasing human mobilities have contributed to the rise of religious plurality across multiple countries, particularly in the Global North. Beaman ([Citation2022](#)) notes that many Western liberal democracies are experiencing significant religious change, marked by declining institutional religious engagement, decreasing levels – but diversifying forms – of Christianity, rising numbers of those identifying as non-religious, and growing non-Christian religious affiliations. The UK, which features to varying degrees in over half of the articles in this Special Issue, acts as a good example of these wider trends. According to the 2021 Census of England and Wales, the share of people identifying as Christian declined from 59% in 2011 to 46% in 2021. Over the same period, the proportion of the population reporting no religion increased from 25% to 37%, while those identifying with other faiths grew from 8% to 11%.” (*read more*).

41 R - HENDRICKS, Justin, Hardy, S. A., Goodman, M. A., & de Schweinitz Taylor, E. (2026), **Longitudinal associations and interactions of adolescent religious deidentification and parental sanctification on parent-adolescent relationships**, *The International Journal for the Psychology of Religion*, 36(1), 49–65. <https://doi.org/10.1080/10508619.2025.2521897> - In many religious families, shared religious identity is a

strong source of intergenerational solidarity. However, when adolescents deidentify from their family faith, normative parent-adolescent conflict, which heightens in mid-adolescence and normally subsides in late-adolescence, may intensify and damage parent-adolescent social cohesion. Many religious parents view parenting relationships as sanctified, which typically leads to adaptive parenting, but in the context of deidentification may lead to greater distress. To understand how adolescent religious deidentification influences parent-adolescent relationships, we examined the longitudinal associations and interactions of adolescent children's religious deidentification and parental sanctification on parent-child religious conflict and parental warmth ($N = 1,391$ parent-child dyads). Deidentification was associated with increased religious conflict and short-term decreases in adolescent-reported parental warmth, with stronger associations observed in adolescent-reported outcomes. Structural equation models indicated that sanctification was associated with increased parental warmth but partially supported that sanctification may also exacerbate religious conflict when adolescents deidentify from religion.

42 J – HERBST, Jan-Hendrick and Miguel Zulaica y Mugica (2026), **Introduction: Religion and controversies in Schools**, *Religionspädagogische Beiträge* 49 (1) 1-5, Doi:10.20377/rpb-2000 - Religious controversies are a constitutive feature of super-diverse school contexts in liberal democracies. They emerge not only in debates on geopolitical or scientific issues, but also in everyday school practices such as the use of religious symbols, prayer, or sex education, and thus confront schools with the task of mediating between ideological neutrality, religious needs and commitment to liberal-democratic values. This special issue explores how such controversies can be understood and addressed in educational contexts by bringing together theoretical reflection, empirical insight, and didactical perspectives. The aim is to consolidate and systematise the afore mentioned interdisciplinary perspectives on religion-related controversies and to integrate them into an international field of research.

43 J - HERNANDEZ, Carl Jayson D., **Is philosophical suicide necessary in religious education? A lucid religious education with and beyond the Camusian paradigm**, *Discover Education* 5, 32 (2026). <https://doi.org/10.1007/s44217-025-01002-7> - Numerous scholars have highlighted the epistemic harm of philosophical suicide—the existential attitude characterized by unfounded leaps into certainty. However, a contention, such as the one implied by the scholar Weddington, reveals the possible acceptability of philosophical suicide, especially when momentary surrendering of the mind may be considered unavoidable. In the context of education, especially RE, instances can sometimes require leaps that are questionable in their foundation. With these ideas in mind, I pose this question: Is philosophical suicide necessary in RE? In this study, I begin with an examination of Camus' view of philosophical suicide. Given that Camus admits that the formulation of the term philosophical suicide in *The Myth of Sisyphus* arose from convenience in naming that distinct attitude, I propose several revisions concerning philosophical suicide as an existential attitude or disposition. These revisions aim to clarify the fine line between “lucidity” and “philosophical suicide.” Hence, the paper, comprised of five main parts, proceeds as follows. Firstly, I summarize Albert Camus' philosophical suicide as discussed in *The Myth of Sisyphus*. Secondly, I present a review of related literature, demonstrating how academic scholars have extended the descriptions of philosophical suicide and framed its possible implications on education. Thirdly, I elaborate on my proposed revisions for distinguishing philosophical suicide from lucidity and justify my claims. For the fourth part, I describe RE and answer the main question of this paper, as supported by my distinct view on philosophical suicide. Lastly, I present a lucid RE that engages spiritual issues while acknowledging its compatibility with a philosophical anthropology based on the absurd human condition.

44 R - HICKS, Tania; Dickson, A.; Lavery, S., & Topliss, J. (2026), **Teaching religious education: perceptions of early career teachers in Western Australian Catholic schools**, *International Studies in Catholic Education*, 1–18. <https://doi.org/10.1080/19422539.2026.2637457> - This article reveals the perceptions of early career teachers about teaching the subject of RE. The paper is derived from a research study which explored the perceptions of early career teachers of RE in Catholic schools in Western Australia. It is the second phase of this study and is considered a follow-up study. A constructivist epistemology and an interpretivist theoretical perspective were used to explore the participants' perceptions. The methodology of an instrumental case study predicated this research study. Data were collected through focus group discussions. Fifty early career teachers participated in focus group discussions conducted across metropolitan and regional centres in Western Australia. The results highlighted various challenges experienced by RE early career teachers, especially a lack of confidence in delivering content. However, the participants also spoke about

multiple benefits and opportunities they experienced in teaching RE. Of note, they highlighted how they felt this subject area enriched a sense of connectedness to God, others, the natural world and the self. Three key informant interviews were also conducted. Their comments largely reinforced the perceptions of early career teachers about teaching RE.

45 J – HUGAAS, Jon Vegard (2026), **The legal framework for religious education in Norway. Towards a Kantian balance between rights of state and rights of the citizen**, *British Journal of Religious Education*, v. 48 n1, 75-91, 2026 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1499473> - Politicisation of education has for the last decade been a topic in the international debate on RE. Concerns have been raised about the legitimacy of politicisation of both confessional and non-confessional variants of RE. The Norwegian subject has gained special attention internationally due to the censure by the UN's HRC and the verdict from the ECtHR. The aim of this article is to assess the legitimacy of the legal framework for RE in Norway, based on the presumption that positive law should be consistent with universal right. I will do this from the perspective of Kant's doctrine of right which has a basic normative structure established independent of any material values, making it especially suited for the challenge to promote and preserve a shared political identity in societies with growing cultural and religious diversity. The main question of this article is whether and to what extent changes of the Norwegian legal framework for RE have strengthened its legitimacy from a Kantian perspective. I will argue that the current framework aligns with the practical implications of Kant's theory, concluding that the Norwegian case exemplifies a legitimate politicisation of RE in a pluralistic society within the limits of a liberal democracy.

46 B – HWANG, Heesung, **Spiritual formation for the burnout generation**. *An Asian American Christian perspective*, Bloomsbury 2026, pp. 192 - <https://www.bloomsbury.com/in/spiritual-formation-for-the-burnout-generation-9781978760493/> - This book considers the spiritual, cultural, and systemic realities of burnout in contemporary society from an Asian American, Christian perspective. Drawing on biblical narratives, theological reflection, and Asian cultural values, Hwang explores how practices such as Sabbath, *huesik* (intentional sacred rest), and contemplative disciplines open pathways for renewal. Across ten chapters and an epilogue, this book weaves together personal stories, scriptural insights, and communal practices, offering a holistic framework for resilience against the matrices of hyper-productivity, consumerism, and digital connectivity. In doing so, Hwang underscores that burnout is not only a personal struggle, but a systemic and spiritual crisis requiring cultural critique, communal support, and leadership transformation. Designed for both academic and congregational contexts, this book serves as a reflective resource and study guide, with questions and activities attuned to individual or groups settings. Ultimately, Hwang calls for reclaiming sacred rhythms of rest, reconnecting with spiritual practices, and reimagining structures of life and ministry that foster long-term flourishing-affirming that even in collapse, grace creates pathways for return, healing, and hope.

47 J - JARMER, Sebastian Tjelle (2025), **Critique of religion and critical thinking in religious education**, *British Journal of Religious Education*, 47(3), 253–267. <https://doi.org/10.1080/01416200.2024.2403400> - This article explores the relationship between the critique of religion and critical thinking in RE. The contribution reports on research into RE in upper secondary schools in Norway based on interviews with teachers, student focus groups, and observations of planned teaching. I claim that teaching about the critique of religion can facilitate more accurate understandings of religious diversity (*descriptive facticity*), scholarly differentiation based on scientific terms (*scientific accuracy*), reflections on religious legitimation, reproduction of power and the social and psychological effects of religious beliefs and practices (*correlative judgement*), as well as active thinking about whether religious practices or beliefs are warranted or sustainable for modern democracies (*normative judgement*). The implication is that teaching about the critique of religion foster critical thinking about what *is* and about what is *right* but not about what is religiously *true*.

48 J - JONES, Douglas F. (2026), **Teaching New Religious Movements historically: distance, empathy, and cults in the classroom**, *Teaching Theology & Religion* 1–9. <https://doi.org/10.1111/teth.70028>. Resistance to understanding the beliefs of modern New Religious Movements (NRMs) is well-known to those who teach in the area. This paper builds on Eugene Gallagher's repurposing of “methodological belief” for college classes on NRMs by suggesting that scholars and teachers in the field of religious studies engage methods and content drawn from the discipline of early-modern history. Doing so, I argue, allows the instructor to make an end run around our assumptions about “cults” by providing students the space to hone their skills with less immediately

charged subject matter from the distant past. I then offer two learning modules drawn from classes at a large public university in the United States, intended to show instructors how aspects of early-modern minority religion might inform the teaching of NRMs. I conclude by analysing papers and in-class discussions to demonstrate the potential of this approach for fostering methodological belief.

49 C – KAMANGA, Gilbert, et al. (2026), **Religious Education in Zambia: critical reflections on policy and practice (1964 to 2024)**, in: *The Palgrave Handbook of Religion in public education*, Palgrave Macmillan, Cham 2026, pp. 325-243 - DOI:[10.1007/978-3-032-02890-7_20](https://doi.org/10.1007/978-3-032-02890-7_20) - The arrival of Christian missionaries in Zambia heralded the advent of western formal education, including Religious Education (RE). This chapter reflects on successive education policies in Zambia, since independence, and argues that the policy provisions have not adequately guided the practice and teaching of religion in schools. Starting with a brief history of RE in Zambia, the chapter analyses the interface between RE and education policies, highlighting the deficiencies there in. Anchored on the qualitative case study research design, the study utilised existing documents to collect data through document analysis. The chapter concludes that while religion is at the centre of Zambian society, the country lacks a comprehensive policy on the relationship between religion and education or simply RE. It thus strongly recommends the enactment of a specific policy on religion and education in Zambia.

50 J – KATSIAMPOURA, Gianna, **The Orthodox Church and education policy in Greece**, *Academia education*, last updated February 08, 2026, https://www.academia.edu/28082168/The_Orthodox_Church_and_Education_Policy_in_Greece - The aim of this paper is to present the influence the Greek Orthodox Church has on matters of Education Policy in the Modern Greek state. Historically, since its foundation the Greek state is closely linked to the Orthodox Church, which is the institution of orthodox Christianity, the official religious dogma of the Greek state as it is explicitly mentioned in the Greek Constitution. Since the foundation of the Modern Greek state, nearly two centuries ago, the Orthodox Church plays a key role in every aspect of general policy, and especially in educational policy. It is characteristic that religious affairs and Education are governed by the same ministry, the Ministry of Education, Research and Religions and orthodox priests are public employees enjoying the status of civil servants. Historically, this interlink of the Church with the State can be easily explained by the privileged relation the patriarch had with the sultan in the Ottoman empire, a status that continued to exist in a different form in the age of the modern Greek state. Due to its privileged position in the state apparatus, the Orthodox Church and its multitude of official and unofficial organizations could control the educational policy and especially the national curriculum. This control is more obvious in science education. In this paper, I will refer to some interventions in the school science curriculum and their relation to the courses on religion, which still exists in the primary and secondary curricula of the Greek school. The existence of apologetic religion courses in the national curriculum is one of the most serious problems of Greek education. These courses are designed based on an Orthodox Christian monoculture and do not correspond to the needs of a rapidly changing education system whose composition evolves with the inclusion of a growing number of refugee children. Real secularism in education, an achievement of the Enlightenment, is still to be realized and something to fight for.

51 B – KELLER, Anita, **Interreligiöses Lernen in der Ausbildung von Religionslehrenden. Ein angemessenes Verständnis des Islam und des Christentums als Herausforderung an die christliche und islamische Religionspädagogik**, Kassel University Press 2026, 489 S. - https://www.pedocs.de/volltexte/2026/35044/pdf/Keller_2026_Interreligioeses_Lernen.pdf - Seit dem Beginn der 2000er Jahre wird in Deutschland islamischer Religionsunterricht (IRU) erteilt, in unterschiedlichen Formaten in den einzelnen Bundesländern. Die Frage nach einer möglichen Kooperation der Fächer (oder wenigstens einer wechselseitig offenen Kenntnisnahme), die besonders zwischen dem evangelischen und katholischen Religionsunterricht längst etabliert ist, stellt sich damit auch für den IRU. Voraussetzung dafür ist, daß die Lehrkräfte im christlichen wie im islamischen Unterricht über Kenntnisse der jeweils anderen Religion und im Bereich des interreligiösen Lernens verfügen. Während zu Kenntnissen und Einstellungen von Schülerinnen und Schülern bereits erste Untersuchungen vorliegen, ist dies für die Lehrkräfte noch kaum erforscht. Die Dissertation von Anita Keller befaßt sich genau mit dieser Problematik. Konkret geht es um die Fragen: Was wissen islamische und christliche Religionslehrkräfte von der jeweils anderen Religion und wie sind ihre Einstellungen zur eigenen Glaubenspraxis und zu der der anderen? Anita Keller hat hierzu leitfadengestützte Interviews mit Studierenden an der Pädagogischen Hochschule Ludwigsburg geführt. Auf dieser Grundlage konnte sie verschiedene „Typen“ von künftigen Religionslehrkräften unterscheiden, die von „uninformiert – distanziert“ bis „hochinformiert – aufgeschlossen“ reichen. (from Vorwort, by Peter Müller)

52 T – KIA, Dan & Gilbert Timothy, **Christian religious education curriculum**, Publisher Widina Media Utama, Indonesia, Bandung 2026, pp. 45 – From *Foreword*: “This book was born out of concern and hope for the importance of a strong foundation of faith for the younger generation amidst the increasingly complex challenges of the times. Christian Religious Education (CRE) is not merely the transfer of knowledge, but a process of transforming Christian values that are deeply rooted in daily life. This book is designed to be a practical guide for teachers, parents, and church ministers in shaping the character and spirituality of students through relevant, creative, and biblical approaches. We are aware that the preparation of this book is not without limitations. Therefore, we eagerly await suggestions and feedback from our readers for future improvements. May the presence of this book be a blessing to the world of Christian education, encouraging the birth of a generation that is not only academically intelligent, but also possesses integrity and unwavering faith in Christ”.

53 R - KILBANE, Clare, & Kowalski, M. (2026), **The contributions Catholic schools make to democracy: a study of educator perceptions**, *International Studies in Catholic Education*, 1–15. <https://doi.org/10.1080/19422539.2026.2659172> - Given that educators are primarily responsible for ensuring elementary and secondary schools help build a strong democracy, their perceptions matter. This study sought to understand what they believe about the contributions schools make, with an emphasis on those unique to Catholic schools. Through qualitative analysis of open-ended survey questions, the insights of 118 participants in a virtual, online convening were explored. Findings indicated that schools’ greatest contribution is the preparation of citizens who possess civic competence. This involves four educational domains including: (1) knowledge acquisition (i.e. a strong foundation in the academic disciplines and civics) (2) the development of skills (i.e. different types of literacy, cognitive skills (i.e. critical thinking, creativity) and social skills), (3) other attributes (i.e. values and virtues) and (4) opportunities to integrate these in practice. Catholic schools prepare a distinctive citizen, a Christian citizen, whose civic competence reflects the same domains but with special characteristics. The findings of this study offer insights to guide and better coordinate the diverse initiatives within Catholic education to strengthen the future of US democracy.

54 J – KIROUDI, Marina (2025), **Travelling religion: dynamic processes of Orthodox religious education in Germany**, *Journal of Beliefs & Values*, 46:3, 507-522 - <https://doi.org/10.1080/13617672.2024.2409550> - The Orthodox Church in Germany is characterised by its diaspora situation. Most of the Orthodox Christians are related with at least one other country from Eastern, South-Eastern Europe or the Middle East. This constellation has an impact on Orthodox RE historically as well as in terms of structure and religious pedagogics. Beyond national backgrounds the curricula consider cultural diversity and a formation of an Eastern identity of a Western Orthodoxy in a fruitful dialogue with the concrete local surrounding. At the same time, it corresponds to the RE models prescribed by the German federal states, which includes denominational RE and expectantly forms of denominational cooperation. Orthodox RE in Germany is characterised by a dynamic process that aims to the Orthodox identity, the contextual surroundings and current challenges.

55 J - KLINTBORG, Caroline (2026), **Beyond knowing religion: religious (il)literacy in the Church of Sweden**, *Religion & Education*, 1–12. <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. 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, religious literacy involves not only interpreting tradition but also articulating and communicating its meanings in contemporary contexts.

56 B – KOKKINAKI, Marianna, **The methodology of the Sacred. How ecstasy is achieved**, Bloomsbury (available in Sept. 2026), pp. 256 - <https://www.bloomsbury.com/uk/methodology-of-the-sacred-9781350612815/> Bridging scholarship and lived ritual experience, this book proposes that ecstasy is not a spontaneous eruption of grace, but a method—an intentional, embodied, and often initiatory process. Ranging from Dionysian mystery rites and Afro-Brazilian possession ceremonies to Amazonian vegetalism, Mediterranean tarantism, and the Anastenaria firewalking traditions, chapter examine how ritual, rhythm, movement, myth, and music function as tools of knowledge transmission. This book challenges Western legacies that reduce understanding to rational cognition, instead elevating the intelligence of ecstatic states.

Based on immersive research with Indigenous, Afro-Diasporic, and women-led communities, this book is written not only from a position of observation, but also participation. Blending philosophical inquiry with critical theory, Marianna Kokkinaki repositions ecstasy not as anomaly, but as pedagogy, a radical, ancient curriculum for awakening ecological consciousness and restoring relational ways of being. Through this, the book offers embodied approaches to the urgent crises of our time: climate collapse, rising authoritarianism, and systemic inequality.

57 R – KONZ, Britta (2026), **Produktionsästhetisches Arbeiten mit Kunst im Religionsunterricht. Empirische Schlaglichter auf Gelingensbedingungen, Körperinszenierungen und Raumdynamiken**, *Zeitschrift für Pädagogik und Theologie*, vol. 78, no. 1, 2026, pp. 14-31. <https://doi.org/10.1515/zpt-2025-2049>-This contribution, drawing on the DFG-funded qualitative-empirical study “*Heterogenitätssensible Lernprozesse mit Kunst im Religionsunterricht*“ (hekuru) (Gärtner & Konz 2024), examines the conditions and success factors of working with art in religious education. The article explores how art in religious education can provide anchor points for identity negotiations, foster religious learning, and highlights the significance of (re-)addressing practices, bodily enactments, and spatial dynamics for these processes.

58 J – LEE, J. Choung (2026), **Literacy seeking understanding: teaching for critical religious literacy in Christian general education**, *Religious Education*, 1–14. <https://doi.org/10.1080/00344087.2026.2639161> - This study presents an autoethnographic account of teaching a mandatory Christian general education course at a Christian-founded university in South Korea with a diverse student body. It explores the challenges, pedagogical strategies, and student responses that shaped the course, highlighting how the author navigated tensions inherent in this context through “teaching Christianity as it is” and fostering critical inquiry. Conceptualized as an education for “literacy seeking understanding,” the study argues that Christian general education can be reconceived as a site for cultivating critical religious literacy.

59 R – LEVIN, Ariel; Eli Kohn (2026), **The professional identity of Jewish thought teachers in Israel's state religious education system**, *British Journal of Religious Education*, v. 48 n. 1, 146-162, 2026 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1499252> - This study examines the professional identity of teachers of Jewish thought within Israel's state-RE system. Despite the pivotal role of Jewish thought in shaping students' religious consciousness, no comprehensive study has yet addressed the professional identity of educators in this field. Utilising semi-structured, in-depth interviews with 15 teachers, the study identifies four central components shaping their professional identity: their perception of their role as shapers of consciousness and belief, the tension between exercising leadership and maintaining flexibility in guiding educational processes, their commitment to continuous professional development, and the pedagogical challenges of rendering traditional content, utilising the language of ancient texts accessible to 21st-century students. The significance of this study lies in its contribution to theoretical knowledge regarding the professional identity of educators in religious philosophy, its elucidation of the challenges involved in teaching Jewish thought in the contemporary era, and its implications for teacher training and professional development programmes. These findings offer valuable insights into the complexity of the role of educators engaged in teaching philosophical-religious content within modern educational contexts.

60 J – LIANG, Yun, Tao Yang & Shaobo Liang, **Media literacy and moral education: a philosophical inquiry into ideological teaching through religious and ethical perspectives**, *European Journal for Philosophy of Religion* 17 (2):376-388 (2025) - <https://philpapers.org/rec/LIAMLA> - In an era dominated by digital media, the teaching of ideological and political education is increasingly influenced by the dynamics of media literacy, raising profound philosophical and ethical questions about truth, morality, and the role of education in shaping values. This study explores the necessity of enhancing the pedagogical competencies of ideological and political educators in the context of new media, examining both the opportunities and challenges posed by digital communication to the moral and spiritual dimensions of ideological instruction. By integrating perspectives from constructivist learning theory and deep learning theory, this research critically analyses the ethical and philosophical implications of media literacy in ideological education. It identifies key deficiencies in contemporary teaching approaches, including a lack of engagement with digital pedagogies, an overemphasis on utilitarian assessment methods, insufficient reflection on moral and spiritual dimensions, and a failure to incorporate innovative teaching strategies that address deeper ethical reasoning. The study argues that ideological and political teaching must not only adapt to the digital age but also integrate philosophical

and religious perspectives to ensure a more holistic approach to moral education. This research contributes to the broader discourse on religious philosophy, ethics, and education, proposing that ideological teaching should transcend mere political instruction to cultivate critical thinking, ethical reasoning, and spiritual awareness in students. By engaging with media literacy through a religious and philosophical lens, educators can foster a deeper understanding of truth, virtue, and moral responsibility in an increasingly complex information landscape. Future studies should further explore the role of faith traditions, ethical reasoning, and philosophical inquiry in media literacy education, reinforcing the connection between digital pedagogy, ideological discourse, and moral development.

61 J - LINDSTRÖM, Niclas (2026), Bridging the divide: casuistry and the integration of religious and philosophical ethics in RE, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2614594> - Religious traditions encompass integrated norms and values that shape individual and societal life, often expressed through beliefs and behaviours with moral and ethical implications. In Swedish schools, however, the treatment of these normative dimensions in non-confessional religious education 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 RE 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.

62 C - LUCENTI, Maria (2026), Inequalities in the teaching of religious education: multiple perspectives and methods to overcome religious illiteracy, in: *The Palgrave Handbook of Global Social Problems*, Palgrave Macmillan, Cham, 2025 - https://doi.org/10.1007/978-3-030-68127-2_479-1 - This chapter investigates the link between educational inequality and the school curriculum of RE. The main aim is to analyse the presence and representation of the different religions and worldviews in programs (local agreed syllabuses in the UK, national programs in Italy) and teaching aids (school textbooks and other educational media) of two different countries in a comparative perspective, namely England and Italy, from the 1970s to today. On the one hand, we will see how the different religions and worldviews are pictured; on the other hand, we will focus on the approaches and methods that are able to deal with the complexity of the religious phenomenon in the contemporary landscape, anchoring religions and worldviews to specific contexts. The lack of multiple perspectives in RE can generate educational inequalities and religious illiteracy, which is widely spread in Western societies (cf. Melloni, *Rapporto sull'analfabetismo religioso in Italia*, Il Mulino, 2014). The religious phenomenon, far from having lost its influence and centrality in society, requires new theoretical and empirical tools for teaching RE at school. The questions of the chapter are: how can inequality be defined in the teaching of RE in the two contexts considered? Could the lack of representation of multiple religions and nonreligious worldviews in school education cause inequalities? How can the different methods and approaches in teaching RE foster the development of citizenship skills that are indispensable for educational equality?

63 J – MAHER, John Paul (2026), Anthropological pivot of *Gaudium et Spes*: the impact of a christocentric anthropology on the practice of catholic education in the USA, *International Studies in Catholic Education*, 1–10. <https://doi.org/10.1080/19422539.2026.2631459> - As the first pastoral constitution, *Gaudium et Spes*, pivots towards the human person in paragraphs 22 and 24, reflecting a Christocentric, Trinitarian anthropology. Since the Second Vatican Council, this anthropology has grown in significance in Church teaching and influenced thought and practice in Catholic education. I propose that the Catholic educational landscape in the United States has been impacted by the application of a Christocentric, Trinitarian anthropology. An overview of the anthropology of *Gaudium et Spes* and its historical importance will be given, followed by examples of post-conciliar Church teaching relative to Catholic education. Excerpts provided from academic writings highlight the ongoing significance of this anthropology in Catholic thought on education. The impact of this anthropology on the current practice of Catholic education in the United States will be

evidenced in several areas. Considerations for the future application of this anthropology to the practice of Catholic education will be proposed.

64 R - MANNION, Lydia, Harmon, M., & O'Brien, T. (2025), **Exploring the relationships between psychological wellbeing, religiosity and religious coping among post-primary school students in Ireland**, *Irish Educational Studies*, 44(3), 497–520. <https://doi.org/10.1080/03323315.2024.2353317> - This study explored the relationships between psychological wellbeing, religiosity and religious coping amongst adolescent students attending post-primary schools in Ireland. The current paper reports on the quantitative data and findings arising from a mixed-methods study. Participants were post-primary school students ($N = 110$) aged between 15 and 19 years, who completed online questionnaires measuring their psychological wellbeing, religiosity and religious coping. Correlation, comparative and regression analyses using SPSS were used to analyse the data. The results revealed that religiosity was not significantly correlated with psychological wellbeing; however, religious beliefs were a predictor of enhanced psychological wellbeing amongst theist participants. Positive religious coping methods were associated with enhanced purpose in life. Conversely, use of negative religious coping mechanisms was linked to lower levels of overall psychological wellbeing. The findings demonstrate that adolescents' religion has the potential to impact their mental wellbeing positively or negatively, depending on the type of religious coping methods used.

65 J – MAULANA, Ahmad Nanda, et al. (2026), **Critique of secular Western science from the perspective of Islamic education**, *al-Afkar, Journal for Islamic Studies*, 9(1), pp. 1007–1014. doi: 10.31943/afkarjournal.v9i1.1986. - This paper describes critics about secularism in Western science, which separates religion from worldly aspects of life, emphasizing objectivity without the influence of religious values. This view contradicts Islamic Education, which integrates religious teachings in shaping individuals who are faithful, pious, and of noble character. The process of secularization shifts society away from spiritual values, creating gaps in understanding, especially in education. Islamic education focuses on the harmony between religion and science, unlike the secularist view that separates the two. As a result, secularism influences future generations to solve problems without considering religious values, which contradicts the holistic principles of Islam.

66 J - MELESE Negash Tesema (2025), **The dynamics of religious and spiritual values in Ethiopian modern education: trends, prospects, and threats**, *Cogent Education*, 12:1, 2482462, DOI: 10.1080/2331186X.2025.2482462 - One of the purposes of this theoretical article was to investigate trends of legitimate integration and disintegration of Ethiopian religious-spiritual values and modern education at different eras. Furthermore, the study attempted to review the prospects and threats of modern education secularity and non-secularity regarding religious and spiritual values. The study employed an integrative literature review methodology. Different empirical works at the international and local levels and lived experiences of the researcher were used as secondary and primary sources of data respectively. The secondary data sources were selected purposively based on inclusion and exclusion criteria. The study employed thematic analysis using pre-existing themes like trends, prospects, threats and time as unit of analysis. The analysis disclosed a trend of legitimate amalgamation and separation of Ethiopian indigenous religious-spiritual values and its modern education at different periods as a function of different factors. Currently, Ethiopian modern education and its religious-spiritual values are legitimately divorced. The findings also revealed that there are different prospects and threats if Ethiopian indigenous spiritual and religious values and modern education are legitimately blended or unblended. The findings are novel because they could add a new insight about educational secularism to the existing literature and have practical policy implications.

67 J – MELISSE, Cornelia; Natascha Kienstra; Monique van Dijk-Groeneboer, **A cognitive-semantic engagement with a Biblical text in religious education and youth ministry. Designing exercises to initiate a narrative dialogue**, *Journal of Youth and Theology*, April 2025 - This study presents the search for a new method for initiating a narrative dialogue with Biblical texts in secondary school classrooms, which resulted in cognitive semantics. This method was employed to develop exercises with the aim of making students more open to a Biblical text (the 'mystery' exercise) and engage in a narrative dialogue with the story (the 'essay' exercise). In a narrative dialogue, the perspective of the 'other' is presented in a story, which results in an interaction between the text and readers' life questions and experiences. Genesis 1:1–2:3 was selected as a text. More openness to a Biblical text is important as it facilitates engagement in a narrative dialogue because affinity with a Biblical text is no longer a given among young people, including those whom youth ministry

tries to reach. Therefore, exercises as outlined in the study can be valuable within youth ministry to discuss young people's questions of life and offer them perspectives.

68 J – MENSAH, Eric; Amutenya, T.; Nyamekye, E. et al., Exploring the influence of moral development, religiosity, and AI self-efficacy on ethical AI use among university students in Ghana and Namibia, *Discover Artificial Intelligence* 6, 176 (2026). <https://doi.org/10.1007/s44163-025-00805-9> - The increasing integration of artificial intelligence (AI) in education raises concerns about its ethical use, particularly among university students, necessitating an understanding of the factors influencing their behaviour. This study found that moral development, religiosity, and AI self-efficacy significantly predict ethical AI use among university students in Ghana and Namibia, with AI self-efficacy serving as a crucial mediator in these relationships.

69 J - MUKESHIMANA, Emmanuel (2026), Uganda Christian University: a beacon of Christian Higher Education in Uganda and beyond, *Christian Higher Education*, 25(1–2), 122–135. <https://doi.org/10.1080/15363759.2026.2640176> - This essay examines Uganda Christian University (UCU) as an exemplary institution of Christian higher education in Africa. It pays attention to UCU's development of redemptive change agents by producing graduates who are intellectually prepared, socially engaged, and spiritually rooted. To articulate the theological and philosophical foundation for UCU's mission, the article draws on Christian educational philosophy, Scripture, African theological voices such as those of Kwame Bediako, Lamin Sanneh, and John Mbiti, and a recent book on discipleship by Robert Osburn. The article considers UCU's community-based learning, faculty mentoring, discipleship programs, and faith-integrated curriculum as tools for educational transformation. Testimonies from students and examples from UCU alumni show how this perspective is implemented in real-world fields such as governance, healthcare, law, and education. While pointing out important opportunities for institutional impact in a technologically connected, spiritually hungry, and quickly growing African church, the article also notes areas that present challenges, such as faculty formation, resource constraints, and secularization. Strategic suggestions for enhancing UCU's mission and growing its influence locally and internationally as a leader in developing redemptive change agents in the 21st century are provided.

70 B – MUSA, Egzon (2026), Freedom of manifestation of religion and belief. Considerations from constitutional law and the practice of the ECHR, in: *Constitutional and Administrative Law*, 60 pages, Posted 9 May 2026 - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=6738918 - This paper explores and deeply explores the legal concepts on the freedom of manifestation of religion and belief, based on legal, philosophical analyses and best practices of the European Court of Human Rights (ECHR). In the first chapter, starting from the historical, legal review and mechanisms of guaranteeing the constitutional and legal framework of freedom of religion and belief, this paper emphasizes the role of the active state and the principle of state neutrality as essential concepts for the protection of human rights and freedoms in a pluralistic and democratic society. In the second part of this research, the practice of the ECtHR is analysed in the light of the provisions of the European Convention on Human Rights, with particular emphasis on the jurisprudence of the ECtHR, thus presenting a summary of the main cases and principles guiding this institution on religious freedoms and state neutrality. This chapter also addresses the legal aspect that defines the structure and process for understanding the challenges and complexities that arise from the interpretation and implementation of these rights. In the final section, the paper offers concrete recommendations aimed at improving the legal and institutional framework, proposing substantial reforms aimed at advancing the implementation of freedom of manifestation of religion and belief according to the principles of state neutrality and European human rights standards.

71 J - NAGERI, Kamaldeen Ibraheem (2026), Managing religious diversity in Nigerian secondary schools: implications for educational policy, interfaith dialogue, and social cohesion, *International Journal of Social Science and Religion (IJSSR)* 7 (1). <https://doi.org/10.53639/ijssr.v7i1.393> - Religious diversity is a defining characteristic of Nigeria's social structure and has significant implications for the education system. Schools often serve as primary spaces where students from different religious backgrounds interact, making the management of religious diversity critical for promoting tolerance and social harmony. This study examines how Nigerian schools manage religious diversity and the implications for educational policy and social cohesion. Using a qualitative research design, data were collected through semi-structured interviews with teachers, school administrators, and education policy stakeholders, complemented by document analysis of

national education policies and curriculum frameworks. The findings indicate that inclusive curricula, interfaith dialogue initiatives, and teacher training in religious ethics contribute significantly to fostering tolerance and peaceful coexistence among students. However, challenges such as community resistance, inadequate policy enforcement, and limited professional training continue to hinder effective management of religious diversity in schools. The study highlights the importance of strengthening policy frameworks, improving teacher preparedness, and integrating pluralistic perspectives into educational curricula. Ultimately, effective management of religious diversity within schools can enhance social cohesion, promote national integration, and contribute to long-term socio-economic development in Nigeria.

72 J – NIYAZQULOV, Abdugofur, **Religious education in Uzbekistan during the years of independence and its legal foundations**, *Top Journals* vol. 5, nr 3, 2025 - <https://topjournals.uz/index.php/jsru/article/view/439> - Religious educational institutions play an important role in preserving and promoting religious values and teachings in many countries, including Uzbekistan. In recent years, attention has been increasing in Uzbekistan to the legal status of such institutions, as the country continues to undergo serious political and social changes. This article reveals the legal framework for organizing RE in Uzbekistan and conducting educational processes in it.

73 R – NKEMDILIM, Eboh Rhoda; Justina Nwazuni Osajie (2026), **The synergistic role of interreligious and inclusive citizenship education in promoting social cohesion: a mixed-methods study**, *International Journal of Current Educational Studies*, 5, April 2026 - DOI:[10.46328/ijces.259](https://doi.org/10.46328/ijces.259) - Social cohesion in religiously and culturally diverse classrooms remains a critical challenge in contemporary education. While inclusive citizenship education has been widely recognized as essential for democratic participation, its integration with interreligious education—and their combined impact on social cohesion—remains empirically underexplored, particularly in pluralistic developing contexts. This study examines the extent to which interreligious education and inclusive citizenship education predict social cohesion in diverse secondary school classrooms. Employing a sequential explanatory mixed-methods design, we analysed survey data from 390 participants (teachers and students) across six public secondary schools in Delta State, Nigeria, complemented by 30 semi-structured interviews. Hierarchical regression and thematic analysis were used. Inclusive citizenship education alone explained 48% of variance in social cohesion ($R^2 = 0.48$, $p < .001$). Adding interreligious education increased explanatory power to 61% ($\Delta R^2 = 0.13$, $p < .001$). Thematic findings revealed four key mechanisms: tolerance and mutual respect, dialogical learning, empathy development, and inclusive school culture. The synergistic integration of both educational approaches offers a robust pathway for fostering social cohesion in pluralistic classrooms. Findings underscore the need for curriculum reform and teacher professional development prioritizing dialogic pedagogy and religious pluralism.

74 B – O'BEARA, Fearghas, **The European Union and Religion. The Supranational meets the Supernatural**, Routledge 2026, pp. 210 - <https://www.routledge.com/The-European-Union-and-Religion-The-Supranational-Meets-the-Supernatural/OBeara/p/book/9781041084051> - This book takes a multi-disciplinary approach to explore why the EU increased its entanglement with religion while many Member States – particularly in Western Europe – were decreasing theirs. It explains the complex relationship between two parallel evolving socio-political phenomena – European integration and secularisation – by drawing from the disciplines of Constitutional Law, Sociology of Religion, Political Science, and International Relations. Qualitative evidence was obtained through interviews with officials of the EU Commission, Parliament and External Action Service working on religious engagement, as well as with the EU's key religious partner organisations. The author draws together evidence from these diverse sources to describe the EU's sui generis religion-state model, distinct from Member State ones. The book shows the EU operates pragmatically, free of ideological or historical constraints, and positively views ethical contributions to its policies and laws from religion. The EU identifies as a community of values and seeks democratic legitimacy; it sees religions as carriers of values and sources of European identity, potentially aiding its state-building efforts. The book concludes by looking at what to expect of this engagement from the EU executive and legislature in the future. It will be of interest to researchers and academics working in the areas of Law and religion, Philosophy of law, Constitutional law, Sociology of religion, Political science, international relations and European studies.

75 J – OLIOSI, Francesca (2026), **Il ruolo della Chiesa per un'educazione interculturale in Italia: con o nonostante l'ora di Insegnamento della religione cattolica?** *Federalismi.it – Rivista di Diritto pubblico italiano comparato europeo*, Università di Trento, 30 gennaio 2026, pp. 202-220 - <https://iris.unitn.it/bitstream/>

[11572/474590/1/Oliosi.%20Federalismi.%20def.pdf](https://doi.org/10.1177/17461979251356892) Il contributo esamina il ruolo dell’Insegnamento della religione cattolica nelle scuole pubbliche italiane nel contesto di una società sempre più multiculturale e pluralista. Il saggio considera sia la prospettiva statale che quella canonica per illustrare come l’ora di religione possa rappresentare un valido aiuto alla realizzazione di un’educazione interculturale. *Sommario:* 1. Dalla religione degli italiani all’Italia delle religioni: l’attualità del dibattito in una società multiculturale. 2. Un’ora, più fonti: profili giuridici e problematici della stratificazione normativa dell’ora di religione nella scuola pubblica. 3. La disciplina canonica, dal codice alla lettera apostolica di Leone XIV in materia di educazione: conferme e nuove sfide per la Chiesa nella società. 4. Chi ha incastrato l’ora di religione?

76 R - ØSTERHUS, Mary Refve (2025), Unveiling similarities in differences: educating for democratic citizenship in religious education, *Education, Citizenship and Social Justice*, 0(0). <https://journals.sagepub.com/doi/10.1177/17461979251356892> - In response to rapid societal changes, Norwegian primary and secondary schools were granted the New National Curriculum (LK20) in 2020, introducing three new interdisciplinary topics. One is the topic of democracy and citizenship education (CE). As an interdisciplinary topic, CE should be approached in the overall compulsory subjects. Based on relevant theoretical perspectives and empirical findings from an action research study with 10th graders in Norway, this article aims to explore: How CE can be targeted in RE lessons, and how this can influence pupils’ processes of being formed as democratic co-citizens? The study discloses that when CE is targeted in RE, opportunities arise where pupils can (1) practice critical reflection and literacy through dialog, (2) unveil common references amongst themselves and their peers, and (3) identify linkages between CE and RE.

77 B – PARKS, Renita (2026), Citizenship education in social studies: a forty-five-year content analysis (1980–2025), *Electronic Theses and Dissertations*, 3972. University of Memphis, May 2026, pp. 215. <https://digitalcommons.memphis.edu/etd/3972> - This study examined how citizenship education has been defined, discussed, and framed in major social studies journals between 1980 and 2025. While citizenship education has long been identified as a central purpose of social studies, its meaning has shifted in response to changing political, social, and educational contexts. The purpose of this study was to identify patterns and trends in how citizenship has been conceptualized in professional literature over a 45-year period. A qualitative content analysis was conducted using articles published in three prominent social studies journals. Articles were selected using predetermined criteria and analysed definitions of citizenship, contextual framing, and associated pedagogical approaches. Data were coded and organized into thematic categories to allow for cross-decade comparisons. Findings indicated that citizenship education remained a consistent focus across all time periods, but its framing evolved. Earlier literature emphasized civic knowledge, democratic values, and national identity, while later work reflected greater attention to inquiry, civic participation, and global perspectives. Across the literature, citizenship was consistently presented as a multidimensional concept involving knowledge, skills, and dispositions necessary for democratic engagement. This study contributes to the field by providing a systematic analysis of how citizenship education has been represented in professional discourse. The findings offer insight into the priorities that have shaped social studies education and provide a foundation for future research and practice.

78 R - PEISER, Gillian; Putwain, D. & Held, T. (2025), Research (ir)relevance for student teachers: the impact of epistemic beliefs, epistemic emotions and demographics, *London Review of Education* 23(1). doi: <https://doi.org/10.14324/LRE.23.1.20> - This survey study (n = 376) investigated student teachers’ views about educational research, taking a social-psychological perspective in employing the conceptual frameworks of epistemic beliefs and epistemic emotions. Drawing on a cross-sectional sample, the study investigated relationships between epistemic beliefs (beliefs individuals hold about knowing and coming to know), epistemic emotions (resulting from appraisals about congruence between new information and existing beliefs and knowledge structures) and demographics. It also examined whether distinct person-centred profiles of student teachers emerged through latent profile analysis. The findings revealed statistically significant influences of gender, age and student teachers’ chosen pathway in initial teacher education (university-led or school-led initial teacher education): males had epistemic beliefs and emotions that were broadly receptive to research but wished to acquire knowledge quickly; mature students were unlikely to have epistemic beliefs and emotions that led to negative views about research; undergraduates perceived less utility of research for practice than postgraduates; and students in initial teacher education on university-led courses had more receptive epistemic beliefs and emotions for research than those on school-led courses. The latent profile

analysis revealed four distinct profiles of student teachers, differentiated by clusters of epistemic beliefs and emotions. The article considers the implications of these findings for pedagogy of initial teacher education.

79 C – PERSSON, Bodil L. (2025), *Controversial issues in religious education: powerful knowledge and democratic practices in relation to existential questions and values education*. In: Franck, O., Liljefors Persson, B. (eds), *Controversial Issues in Religious Education on Ethics, Values, and Beliefs*, Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-96728-3_1 - In this chapter, ongoing discussions on powerful knowledge and democratic and inclusive practices are related to teaching existential questions and core values in RE. In classrooms where both multi-religiousness and secularity characterize the students' everyday life, it is urgent to offer the students possibilities to discuss norms and values, since they constantly move between various multicultural contexts. The students should be given the opportunity to reflect on questions of core values, ethics, and morality as well as to discuss what democracy, solidarity, equality, and inclusion can mean. One way for teachers to work with these questions is to focus partly on subject literacy and on powerful knowledge in relation to inclusive teaching, partly on a subject content where existential questions and a plurality of norms and core values are expressed together with controversial issues. This chapter strive to contribute to ongoing epistemological and didactical discussions in RE and by working with democratic practices such as deliberative conversations in relation to controversial issues, the content of conflicts is made visible, and the possibility for students to develop and assess their own opinions, as well as to recognize and respect each other's diverse identities increase. Thereby, they may also gain an increased knowledge and understanding and consider new perspectives on various sensitive or complex questions. It is the aim of this chapter to explore and illuminate these issues and thus to contribute to the development of epistemological contexts of the subject RE.

80 R - PRUCNAL-WÓJCIK, Marta (2025), *Education of the child as part of parental duties – Comparative legal analysis of national reports submitted to the Commission on European family law*, *Multidisciplinary Journal of School Education*, 14(28),45-63. <https://doi.org/10.35765/mjse.2025.1428.03> - The analysis shows that in all 21 legal systems examined; a child's education is regarded as an element of parental responsibility/authority/care/custody. The most common legal sources of the parental right and duty to provide a child's education are provisions found in children's/family/parental responsibility acts or codes, constitutions, civil codes, and education laws. National legislation generally grants children an indirect right to influence their educational path. Most reports also outline, at least in general terms, the scope of compulsory schooling or education duty in their respective countries. The discussion offers a concise overview of the regulations in 21 European countries and serves as an introduction to a more detailed analysis of the issue of children's education.

81 B – RICH, Hannah, *Beyond the classroom. Informal religion and worldviews education in the UK*, Theos Publisher, 2025, pp. 100 - <https://www.theosthinktank.co.uk/cmsfiles/Beyond-the-Classroom.pdf> - In a time of growing division, where religion is often seen as a problem, RE cannot, and indeed does not, only take place within the classroom or within formal education. If we are to build compassionate, cohesive societies, we need to understand RE as something active, lifelong, evolving and to be taken seriously. This report explores where informal RE happens across the UK; where are the places and spaces where people of all ages, in all kinds of communities, learn about and encounter other religions, belief systems and worldviews? Through various sectors, including youth work, arts and culture, public services, media and sport, as well as extracurricular spaces, campuses, anchor institutions and local interfaith networks, we map the opportunities and challenges of informal learning about religions and worldviews. We find that informal RE varies significantly from locality to locality, and context to context; nationally, the picture is somewhat patchy although there are myriad examples of good practice at a local level, which we highlight through case studies here. In some sectors, we identify a 'squeamishness' or tentativeness in talking about religion and belief, which we argue needs to be combatted to grow the religious literacy of everyone, regardless of background.

82 J - RODRIGUEZ, Mira Cataya (2025), *How can a spiritual pedagogy in religious education contribute to children's spiritual growth?* *International Journal of Children's Spirituality*, 30(1–2), 17–31. <https://doi.org/10.1080/1364436X.2025.2450436> - This paper explores how a spiritual pedagogy in RE can contribute to children's spiritual development to a larger extent than it currently does in the UK and in Norway. Contemporary RE focuses largely on knowledge transmission, but it could be reimagined to empower students to transform their lives by nurturing their spirituality. The paper starts by defining spirituality as a relational

experience involving one's connection with oneself, others, the natural world, and potentially the transcendent. This definition serves as a conceptual framing for the rest of the discussion, clarifying how spirituality is understood and how RE can nurture it. The paper then discusses Biesta's pedagogical concept of subjectification, which opens a space in RE to focus more on experiential and relational dimensions and individual empowerment. Empirically, I discuss the opportunities provided by Norwegian and British RE curricula.

83 R - ROLEDER, Felix (2026), **Effekte des schulischen Religionsunterrichts auf Religiosität und Kirchenbindung bis 35 Jahre: Eine empirische Untersuchung zur religiösen Sozialisation an der Schnittstelle von Religionspädagogik und Kybernetik**, *Zeitschrift für Pädagogik und Theologie*, vol. 78, nr. 1, 2026, pp. 57-76. <https://doi.org/10.1515/zpt-2025-2052> - Based on the 6th Church Membership Survey in Germany, this quantitative study examines the effects of RE at school on religious development and church attachment up to the age of 35. The significant effects of RE prove to be largely independent of the religious socialization in the family of origin. RE supports the development of personal religiosity by, among other things, addressing the conflict between religion and science. The willingness of young people to remain church members depends on four factors: attachment, trust, acceptance of church tax and the social image of the church. Underlying these four factors is personal religiosity as the central determinant of church attachment. RE at school makes a significant contribution to young people's church attachment by supporting personal religiosity and by promoting the social image of the church and trust in the institution of the church. Overall, RE at school proves to be an instance of religious socialization comparable in importance to the family of origin.

84 B – ROTHGANGEL, Martin & Friedrich SCHWEITZER (Eds.), **International comparison and transfer in religious education: the projects 'RE at Schools in Europe' and 'International Knowledge Transfer' in Dialogue** (*Wiener Forum für Theologie und Religionswissenschaft #25*), V&R Unipress, February 9, 2026, 304 Seiten - <https://mystgalaxy.com/book/9783847119425> - 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.

85 P - SAIGER, Aaron J. & Greene, Abner S., **Religious schools and the secular state: a dialogue** (May 07, 2026), Fordham Law, Legal Studies Research Paper Forthcoming, *Religious Schools and the Secular State: A Dialogue*, 42 J. L. & Religion (2027), 44 Pages, Posted: 7 May 2026. - Available at SSRN: <https://ssrn.com/abstract=6730782> or <http://dx.doi.org/10.2139/ssrn.6730782> - Should we allow states to exclude religious schools from programs that fund secular private schools, through vouchers or tax credits? May states regulate what religious schools teach and how they teach it, above a very minimal floor? These questions tend to elicit two sets of answers. Those who believe that all children should have a "common" education tend to answer yes and yes. To incentivize parents to send their kids to public schools and push religious options to the margins, they would deny funding to religious schools and ensure that a state-determined curriculum is shared across both public and private schools. Those who want to energize RE, and those who think efficient market mechanisms are the best route to improving education, tend to answer no and no. Their goals are advanced by helping parents choose to exit the public school system and by allowing a wide variety of curricular choices to those who do. This essay's authors disagree with these answers-and with one another. Professor Greene answers yes and no. His answers are motivated by an account of religious pluralism that permits the state to exclude religious schools from financial support that otherwise flows to public schools and private secular schools, but that requires the state to leave those who undertake RE largely alone. In such a world, the religious school becomes an engine for the development of conceptions of the good life and the educated person that compete with dominant, and secular, ideas.

86 R – SCHLAG, Thomas; Rafaela Estermann, **Neutralität und neutraler Unterricht?** *Zeitschrift für Religionskunde*, 13 (2025), S. 13-30 - <https://www.zfrk-rdsr.ch/article/view/7698> - „Neutralität“ stellt eine zentrale Rolle im rechtlichen, kulturellen und politischen Selbstverständnis der Schweiz dar und hat insofern

auch Implikationen für die schulische Bildung sowie den religionskundlichen bzw. religionsbezogenen Unterricht. Der Artikel untersucht die Bedeutung und Herausforderungen des Neutralitätsprinzips für diesen Unterricht vor dem Hintergrund der empirischen Zürcher Studie „Models of RE and the Topic of Islam“. Die Analyse von insgesamt 12 Interviews mit Lehrpersonen zeigt, daß die interviewten Lehrpersonen Neutralität oft mit persönlicher Nicht-Religiosität gleichsetzen, was im Einzelfall zu impliziten Wertungen und einer unbewußten Hierarchisierung von Nicht-Religiosität und Religiosität führt. Für die praktische Umsetzung der Neutralität streben die befragten Lehrpersonen eine „Ausleageordnung“ an, die Religionen als gleichwertig präsentiert. Doch gerade diese angestrebte Neutralität kann sich dann als ambivalent zeigen, wenn etwa bestimmte Präferenzen für „liberale“ Religionsformen eingenommen werden, während einzelne Religionen – eben stark auch „der Islam“ – und bestimmte „strenggläubige“ Praktiken oft kritisch beurteilt werden, weil sie diese implizite Bewertung verschleiern. In bildungstheoretischer Hinsicht wird in diesem Beitrag argumentiert, daß Neutralität nicht als passive Haltung, sondern als aktive, reflektierte Position zu verstehen ist. Eine solche „aktive Neutralität“ verlangt von Lehrpersonen, ihre eigene weltanschauliche Haltung bewußt zu reflektieren und transparent zu machen. Dies soll dazu beitragen, einen religionssensiblen und dialogischen Unterricht zu gestalten, der die Glaubensfreiheit der Schüler:innen respektiert. Der Artikel plädiert daher für eine tiefere Auseinandersetzung mit dem Neutralitätsbegriff sowohl in der unterrichtlichen Praxis wie auch in der Lehrpersonenausbildung.

87 J – SEKERAK, Marian & Dominik Antonowicz (2026), **Equal but different? Catholic universities in Central and Eastern Europe**, *European Journal of Education*, 12 January 2026 - <https://doi.org/10.1111/ejed.70444> - This study examines the institutional identity, governance, academic strategies, and societal roles of Catholic universities (CUs) in Central and Eastern Europe (CEE), focusing on Poland, Slovakia, Hungary, and Ukraine. It analyses how CUs balance their Catholic identity with secular higher education standards amidst pressures of globalisation, secularisation, and political change. Drawing on documentary analysis and semi-structured interviews with university leaders, the research highlights the distinctive strategic positioning of CUs, their governance structures tied to Church authorities, and their emphasis on holistic education, research, and community engagement. Despite convergence trends with secular universities, CUs in CEE maintain a unique identity grounded in faith-based values, contributing to societal resilience, particularly in contexts of historical oppression and current crises such as the war in Ukraine.

88 J – SHIMANSKAYA, O. K., **Catholicism and Lutheranism in the political culture of the Baltic States**, *Contemporary Europe* 6 (6), November 2025 - DOI:[10.7868/S3034599525060166](https://doi.org/10.7868/S3034599525060166) - The study analyzes the role of religion in the political culture of the Baltic countries: Lithuania, Latvia and Estonia from the point of view of its influence on its formation and significance for modern times, bearing in mind the secular nature of these states and societies. The methodology of the study is a historical and religious analysis of various religious institutions in these countries, their place in the formation of the political culture of the region and its functioning in modern times. The article highlights the deep foundations of the political culture of the region and the role of religion in politics in the context of secularization, multi-ethnicity and multi-confessional composition of the Baltic population, when the factor of religion is very subtle and fraught with a cultural split in societies. A structural and institutional analysis of the Catholic Church and Lutheran churches in the Baltic countries is carried out. In the context of contemporary foreign policy crises related to the Ukrainian conflict, the ruling elites of Lithuania, Latvia and Estonia support the dominance of Catholicism and Lutheranism in their countries as religions of an ethnic character and historical roots. Churches act as a force consolidating society based on traditional ethno-confessional culture, capable of mobilizing public opinion in the political process. The connection of Catholicism and Lutheranism with the national identity of the titular ethnic groups allows them to speak the language of dominance in the sphere of political culture.

89 C – SJÖBORG, Anders, **School and religious complexity: lessons from four Nordic countries**. In: Peter B. Andersen and Peter Gundelach (eds), *Changing Religiosities in the Nordic Countries*, Brill 2025, pp. 283-300 - https://doi.org/10.1163/9789004736818_015 - This chapter will initially address models of religious education in school, with a focus on recent developments in the four countries (Denmark, Norway, Finland, Sweden). Furthermore, the chapter will demonstrate how the increased presence of religions new to the Nordic context, such as Islam, has changed the conditions for both the teaching of religion in school and the discussion about which role religion should have in the public sphere. Disputes around using church facilities for end of school-year ceremonies illuminate the tension between culture and religion. The issue of exemption from

religious practices in education will also be addressed. Moreover, approaches to confessional schooling in the four countries will be assessed. The chapter ends with a concluding discussion of how the concept of religious complexity may help understand the seemingly contradictory images of religion and school that emerge.

90 J - SMAILOV, Radoslaw (2026), Formation of social-emotional competence through the lens of religious education, *Knowledge - International Journal*, 75(2), 223–228 - retrieved from: <https://ojs.ikm.mk/index.php/kij/article/view/8186> - This paper examines the role of RE in the development of social and emotional competence within contemporary educational environments. The study explores the relationship between religious and moral education and the formation of emotional regulation, empathy, social responsibility, and value-based decision making. By analysing contemporary pedagogical approaches and scholarly literature, the research seeks to identify the mechanisms through which RE can contribute to the holistic development of students and support the cultivation of socially responsible and emotionally balanced individuals. The purpose of the study is to analyse the contribution of RE to the development of social and emotional competence among students, with particular attention to the formation of empathy, moral reflection, emotional awareness, and responsible social behaviour in educational settings. The paper recommends integrating reflective practices, discussions of moral dilemmas, cooperative learning strategies, and community engagement activities into RE curricula. It also emphasizes the importance of teacher training programs that promote dialogical communication, intercultural sensitivity, and value-based pedagogy.

91 J – SOLER-CAMPO, Sandra; Rocío López-García-Torres; Elia Saneleuterio (2026), Values of the religion curriculum in Spanish compulsory secondary education, *British Journal of Religious Education*, v. 48 nr 1, 105-117, 2026 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1499225> - Focusing on the periodically polemic case in many countries of subjects related to religion, the present research analyses the values in which the new curriculum of Catholic Religion teaching in Spain intends to educate. An axiological, analytical, and critical study of the legal text of the resolution of 21 June 2022, of the Secretary of State for education, by which the curricula for the teaching of Catholic Religion corresponding to Infant Education, Primary Education, Secondary Education and Baccalaureate is presented, specifically Annexe III, 'Catholic Religion in Compulsory Secondary Education'. The main objective of the work focuses on identifying the values, expressed and implicit, established by this resolution for the 12 to 16 years old stage, in accordance with an axiological model of comprehensive education, which has been validated. This is documentary research, using the technique of content analysis, which is fundamentally qualitative. The results make evident the predominance of social and religious values, followed by intellectual and moral ones, and the poor presence of physical values. Likewise, the results show that the representation of other values, such as temporal and aesthetic ones, can be improved.

92 J - SUGIANTO, Hendi, Rofiqi, & Fikri, I. F. (2026), The role of Islamic education in promoting tolerance and interfaith dialogue: insights for Catholic educators, *International Studies in Catholic Education*, 1–18. <https://doi.org/10.1080/19422539.2026.2638975> - This research explores how Islamic educational principles and practices contribute to tolerance-building and interfaith dialogue in post-conflict settings, offering comparative insights for Catholic educators and other faith-based educational systems. Drawing on interviews with fifteen participants from Islamic educational institutions in North Maluku Province, Indonesia, this study examines how schools navigate post-conflict dynamics while fostering interfaith understanding and maintaining religious identity. The research employs a qualitative case study methodology to investigate how Islamic educational institutions navigate the balance between faith formation and openness to dialogue. Findings reveal four key themes: the theological foundations for tolerance within Islamic pedagogy; practical strategies for interfaith engagement; challenges in maintaining religious identity while promoting openness; and opportunities for collaboration between Islamic and Catholic educational institutions. The study contributes to understanding how different faith traditions can learn from each other in promoting tolerance while strengthening their distinctive educational missions.

93 J – SULTMAN, William; Lamb, J. & Hall, D. (2026), Mission in practice: a meta-analysis of exemplary Catholic schools' initiatives, *International Studies in Catholic Education*, 1–19. <https://doi.org/10.1080/19422539.2026.2666161> - This article examines how mission is enacted within contemporary Catholic schools, drawing on the Mission in Practice Project commissioned by Catholic Education Queensland Limited. Stage 2 of the project undertook a meta-analysis of eleven self-nominated exemplary initiatives to investigate how Catholic school mission is integrated within educational practices across diverse school and system

contexts. Using the Mission in Practice Relationship Framework (MPRF) generated in Stage 1 of the project as the analytical lens, the study identified common characteristics, enablers, indicators, and outcomes of exemplary mission-oriented practice. The findings highlighted schools' commitment to Gospel tradition, holistic formation, community engagement, symbolic and ritual expression, and learning, oriented towards justice and service. The initiatives together suggest a coherent ecology of mission, revealing the dynamic interplay between tradition, purpose, learning, and witness. The analysis contributes to current scholarship by demonstrating how mission is evidenced at personal, professional, communal, and systemic levels. The argument advanced is that mission enactment is strengthened through dialogical culture, reflective practice, symbolic literacy, and leadership grounded in the Catholic Intellectual Tradition. Implications for formation, leadership development, system structures, and policy alignment are outlined to support strengthening mission integrity within Catholic schooling.

94 R - SUPROBO, Filipus Priyo, & Laora Seviana, F. (2026), **Is inherited faith enough? Transforming generation Z through outcome-based catholic education**, *International Studies in Catholic Education*, 1–27. <https://doi.org/10.1080/19422539.2026.2663184> - In an era of rapid digital transformation, the reliance on traditionally inherited faith is increasingly challenged, necessitating adaptive, student-centred pedagogical approaches such as Outcome-Based Education (OBE). Despite its growing implementation, the effectiveness of OBE in fostering genuine spiritual growth remains under-explored, particularly regarding the subjective lived experiences of students. This study employs Interpretative Phenomenological Analysis (IPA) to explore how twelve Generation Z students navigate their faith transformation within an OBE-based Catholic Religious Education (CRE) framework. Data were gathered through open-ended questionnaires and semi-structured, in-depth interviews with these twelve participants, subsequently analysed to identify patterns of meaning-making and reflective processes. The findings reveal a significant transition from 'inherited faith' – rooted in family tradition – to a 'personal faith' forged through reflection on authentic life experiences. Furthermore, while the digital natives value technology as a supportive ecosystem, they regard physical, in-person interaction as the primary catalyst for spiritual development. Conceptually, this research contributes to a humanist-reflective model of OBE that integrates technology as a supplementary tool, rather than a primary indicator of spiritual growth, within the contemporary Catholic educational landscape.

95 R - SURDEA-HERNEA, Vlad (2026), **Protestant Ethic without Protestantism: the developmental role of the Romanian Greek-Catholic Church**, *Studies in Comparative International Development* (2026). <https://doi.org/10.1007/s12116-026-09499-1> - A large literature documents the developmental advantages of Protestantism over Catholicism, yet comparisons involving Eastern Orthodoxy remain scarce. This paper exploits an eighteenth-century natural experiment: the Habsburg-sponsored union that grafted Roman obedience onto the Romanian Orthodox rite, creating the Greek-Catholic Church. The new denomination rapidly established parishes, built schools, and trained a generation of clergy and lay intellectuals in Transylvania. Digitizing the full geography of its 1,211 parishes, I trace their effects on 3,181 contemporary localities. Instrumental variable estimation, using distance to the original episcopal seat in Alba Iulia, shows that villages with historical parish presence are today richer, host more firms, and produce more patents than otherwise similar places. Sequential g-estimation demonstrates that this premium is independent of the broader Habsburg institutional apparatus. By shifting the comparison from Protestantism versus Catholicism to Catholic hybridity versus Eastern Orthodoxy, the findings highlight institutional adaptation as a source of long-run economic divergence.

96 B – SUTHERLAND, Liam T., **One nation, many faiths**. *Religious pluralism and national identity in an interfaith organisation*, Bloomsbury 2025, pp 248 - <https://www.bloomsbury.com/uk/one-nation-many-faiths-9781350425866/> - This book examines the understudied role of the interfaith movement in institutionalizing religious pluralism in the public life of contemporary societies through the case study of Interfaith Scotland. It analyses the organization and their literature, demonstrating the ways in which they have cultivated a particular model of religious pluralism compatible with a secular civic-cultural nationalism. It places this case into a comparative discussion of the interfaith movement as an emerging global phenomenon. In this case study, the author considers how Interfaith Scotland presents 'religions' as equivalent, compatible bodies of ethical teachings through selective appeals to textual traditions or in some cases, their construction. It has also depended on conforming to the 'world religions paradigm', where it is only religions with global reach and cohesive characteristics which require representation. Liam Sutherland discusses how Interfaith Scotland encouraged a common, seemingly 'apolitical' attachment to Scotland's democratic institutions and cultural

heritage, especially in relation to the question of independence. This case study sheds light on the wider relationship between the global interfaith movement and nationalism – both in protecting religions against prejudice and exclusion but also pursuing integrationist goals.

97 J - SYAFII, Hisyam & Azhari Husain (2026), **Spiritual intelligence and metacognitive development in Islamic education philosophy**, *Hierophany: Journal of Islamic Religious Education*, 1(1), 61-79. <https://doi.org/10.64850/hierophany.v1i1.219> - This study examines the relationship between spiritual intelligence (SI) and students' metacognitive abilities within the context of Islamic Education Philosophy. Using a systematic literature review approach, the study synthesizes theoretical and empirical findings from peer-reviewed articles published between 2000 and 2024. Relevant studies were identified through major academic databases and selected based on predefined inclusion criteria focusing on higher education, Islamic educational contexts, and constructs of SI and metacognition. A thematic analysis was employed to identify patterns and conceptual linkages between the variables. The findings indicate that SI is consistently associated with aspects of metacognitive ability, particularly self-regulation, reflective thinking, and awareness of cognitive processes. Several contributing factors were identified, including reflective learning practices, dialogical pedagogy, and the integration of spiritual values in learning environments. The review also highlights that SI is positioned as a meaningful dimension within Islamic educational epistemology rather than merely an affective construct. This study contributes to the conceptual integration of SI and metacognitive learning and suggests its relevance for instructional design in Islamic higher education. Further empirical research is recommended to validate these relationships in specific learning contexts.

98 B – UBANI, Martin (ed.), **Religion, learning, literacy**. *Theory and Concepts for Twenty-First Century Public Education*, Palgrave Macmillan 2025 - <https://www.ibs.it/religion-learning-literacy/> - This volume examines critically the acquisition of religious knowledge and skills, arguing that religious literacy—like other foundational competencies—should be developed within public education. Despite its importance, this subject has been largely overlooked in educational research and policy. Bringing together 18 contributions from leading scholars, this book explores theoretical frameworks and conceptual models for teaching religious literacy in diverse classroom settings. The chapters analyse how religious knowledge is acquired, the role of education in fostering informed engagement with religion, and the implications for curriculum design and policy. Addressing both conceptual and practical dimensions, the volume highlights the complexities of teaching and learning about religion in secular education systems. This book is an essential resource for scholars of religious studies and theology, education researchers,

99 C – UNSER, Alexander (2026), **The rise of non-religious pupils and its implications for religion in public education**, in: *The Palgrave Handbook of Religion in Public Education*, Palgrave Macmillan, Cham, 2025 (online April 2026), pp. 81-96 - Doi:10.1007/978-3-032-02890-7_6 - The increasing number of non-religious pupils raises significant challenges for RE in public education. The purpose of this chapter is to give an overview of recent developments and the current state of research to identify urgent issues that need to be addressed. Therefore, the chapter examines the experiences of non-religious pupils and evaluates integrative RE models in Norway and England. Empirical research indicates that non-religious pupils often find RE irrelevant or exclusive due to its predominant focus on religious traditions. The case studies highlight both the potential and limitations of integrative approaches. The findings suggest the need for conceptual clarity, improved teacher training, and a shift from additive models to frameworks that critically engage with religion and non-religion. Future research should further explore the diverse experiences of non-religious pupils and refine educational strategies accordingly.

100 D – VICTORIAN GOVERNMENT AUSTRALIA, **Special Religious Instruction**, Policy last updated 13 February 2026 - <https://www2.education.vic.gov.au/pal/special-religious-instruction/policy> - This policy sets out requirements for the delivery of Special Religious Instruction (SRI) in Victorian government schools. **Summary:** • Government schools are secular and must not promote any religious practice, denomination or sect and must be open to adherents of any philosophy, religion or faith. • If SRI is offered, it must operate as an opt in extra-curricular activity that students may only attend with parental consent. • Schools may only offer SRI to students outside of class time for a maximum of 30 minutes per week during lunchtime or in the hour before or after school. • SRI can only be provided by instructors accredited by a provider and approved by the department. • All SRI activities must be supervised by a schoolteacher. • Government school education in Victoria is secular. Government schools must not promote any religious practice, denomination or sect and

must be open to adherence of any philosophy, religion or faith. All school staff, contractors, volunteers and visitors must abide by this overarching principle of secularity.

101 B – VISSER, Hannah Julia, **The impact of interfaith learning**. *Doctoral thesis*, Vrije Universiteit Amsterdam, published 22 Jan. 2025, <https://doi.org/10.5463/thesis.967> - In our rapidly evolving societies, interfaith learning is increasingly valued to foster understanding and build relationships among people who orient around religion differently. This dissertation addresses the question: How can we understand the impact of interfaith learning? Through theoretical reflections, systematic literature reviews, and a case study of the *Emoena* interfaith leadership program in Flanders (Belgium) and the Netherlands, the dissertation explores why understanding the impact of interfaith learning is important, how its objectives can be conceptualized, how its processes can be understood pedagogically, and how its outcomes can be evaluated empirically. The dissertation opens a discussion on the evaluation of interfaith initiatives, addressing the perceived need to quantify their impact. It suggests that a more reflective approach to understanding the impact of interfaith learning involves recognizing the specific context in which an interfaith initiative is organized, integrating both qualitative and quantitative methods, and involving multiple stakeholders in defining ‘success.’ In addition, because this research shows that participants in interfaith programs may have different learning orientations, understanding impact requires recognizing differences among participants in their experiences and outcomes of interfaith learning. To facilitate the evaluation and organization of interfaith initiatives, a framework of twelve interfaith learning objectives is developed. The framework highlights a strong emphasis on knowledge about other worldviews, communication skills, and appreciation of others. Interfaith initiatives often report positive outcomes in these areas, particularly through approaches that focus on ‘lived religion.’ However, societal dimensions of interfaith learning – such as leadership skills and critical reflection on power, privilege, and societal change – prove more challenging to develop and evaluate. This research therefore challenges the traditional focus of interfaith initiatives on harmony, and advocates for approaches to interfaith learning that incorporate an awareness of societal dynamics of power and privilege, stimulate social change and embrace discomfort and friction.

102 T – WAEC (West African Examinations Council), **Syllabus for Christian Religious Studies 2026/2027**, by [Ifesonye Oteiks](#) - <https://examsboard.com/waec-syllabus-for-christian-religious-studies/> - Christian Religious Studies (CRS) is one of the humanities subjects offered in the West African Senior School Certificate Examination (WASSCE) conducted by the West African Examinations Council (WAEC). It is a subject rooted in the study of the Bible, encompassing both the Old Testament and the New Testament, and explores the history, teachings, moral lessons, and spiritual significance of the Christian faith within the West African context. The 2026/2027 WAEC CRS syllabus is designed not merely to test scriptural knowledge but to cultivate moral reasoning, spiritual awareness, critical thinking, and an understanding of how biblical principles apply to contemporary society. It encourages students to engage seriously with scripture, appreciate the historical and cultural contexts of biblical writings, and develop values that promote peace, justice, integrity, and service (*read more*).

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

104 J – YING Hooi Khoo (2026), **Religion, human rights, and educational paradigms in Southeast Asia: insights from the Malaysian context**, *British Journal of Religious Education*, vol. 48, 2, pp184-197, 2026 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1502701> - The interplay between universal human rights principles and the intrinsic values of religious beliefs presents complex challenges and nuanced dynamics. This study explores how religious beliefs and practices shape the substance and implementation of human rights education (HRE) in Southeast Asia. With HRE taking varied forms across the region reflecting diverse political contexts, cultural norms, and development disparities, this paper focuses specifically on Malaysia. This paper seeks to answer to what extent does religion influence the delivery and framing of HRE in Malaysia's educational system, a country characterised by ethnic diversity and a multiracial composition. Drawing primarily on secondary sources and selected policy documents, this paper explores how Islamic Education for Muslim students, Moral Education for non-Muslims, and the irregular implementation of Civic Education intersect with HRE aims. The juxtaposition of these elements provides a backdrop that enhances our understanding of the complex relationship between human rights, religious beliefs, and education, thereby contributing to a deeper comprehension on the broader tensions and possibilities of advancing HRE in pluralistic and religiously diverse societies.

105 R - YUSUF, M. Suyuti, Pajarianto, H. & Sulaiman, B. (2025), **A collaborative parent-teacher model for religious moderation education in early childhood in Indonesia**, *South African Journal of Childhood Education* 15(1), a1593. <https://doi.org/10.4102/sajce.v15i1.1593> - The present study investigates the patterns of collaboration between parents and teachers, with the goal of enhancing the role of both parties. The study was conducted in Palopo City, South Sulawesi province, Indonesia. The researcher selected three ECE institutions involving a total of 15 teachers and 15 parents. The study utilised the Discovering Cultural Themes model, which helped identify recurring patterns from prior analyses. The researchers examined themes, cultural focusses, values, symbols within each domain. The findings show that teachers serve a structural role, while parents contribute through a cultural role in the collaboration. The values instilled in children include religious moderation, national commitment, non-violence, a love of local culture and tolerance. The collaboration between parents and teachers is reflected in the participatory activities initiated by parents in various school programmes, reinforcing the cultural responsibility of parents and the structural responsibilities of teachers.

106 J – ZHERLITSYNA N. A., **Dynamics of development of Islamic education in Mauritania**, *Asia & Afrika today* n.6, 2025, pp. 26-34 - <https://journals.eco-vector.com/0321-5075/article/view/685406#> - The article analyses the transformation of the RE system in Mauritania. Traditional Arab-Islamic education is in the centre of public attention in the Muslim world, because it is closely related to both the problem of security and the strengthening of identity. The modern Mauritanian unique model of RE, which has gained high authority and popularity in the Islamic world, is based on the foundation of a historical educational institution called *mahdara*. The article examines the history of the emergence of *mahdara*, the goals, forms and methods of teaching, the adaptation of the ancient model of education to modern times. An analysis of the state policy of recent decades in relation to the institutions of Islamic education is conducted. The author concludes that *mahdara* was able to effectively adapt its functions, way of life, education system, social activities and intellectual component to modern times. *Mahdara* plays an important academic and social role in Mauritania and the Muslim world at large, continuing to exert a powerful influence in the political and religious spheres. In modern Mauritanian society, it promotes the spread of education, the preservation of spirituality and culture, and the unification of the country.

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