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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 decisionmakers, and operators in the field of democratic-ethical-religious-multireligious-non/religious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor of every publication, or of the Publisher. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further regular bibliographic suggestions from our Readers and Users are welcome. ■ This issue, vol. 5, no 10, was closed on end of October 2026; the next issue will be released by the end November 2026.

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■ **Frequent initials**: **CHE** Christian Higher Education | **CRE** Christian Religious Education | **ERE** Enseñanza Religiosa Escolar | **ES** Ensino Religioso | **IRC** Insegnamento sulla Religione Cattolica | **IRE** Islamic Religious Education | **JRU** Jüdischer Religionsunterricht | **HRE** Human Rights Education | **ORE** Orthodox Religious Education | **RE** Religious Education | **RF** Religious Freedom | **RHE** Religious Higher Education | **RI** Religious Instruction | **RL** Religious Literacy | **RS** Religious Sciences/Studies | **RSE** Religious and Spiritual Education | **RU** Religionsunterricht | **RWE** Religion & Worldviews Education.

■ **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 – ACQUAH, Andrews, Eric Mensah & Martin Owusu (2026), **Effect of religious and moral education teachers' religious literacy on their teaching self-efficacy,** *Discover Education* 5, 718 (2026). https://doi.org/10.1007/s44217-026-01687-4 - Teaching is very vital to the attainment of educational ends because teachers are the implementers of the curriculum. To this end, teacher self-efficacy has been identified as a determinant of effective teaching. The literature informs that literacy in a field of knowledge influences teachers' self-efficacy. Based on Bandura's (1977) social learning theory, the study sought to determine the influence of Religious and Moral Education (RME) teachers' religious literacy on their teaching self-efficacy in basic schools in the Accra Metropolis. The study used the cross-sectional survey design. Data was collected from 441 RME teachers using anonymous surveys; Harman's single-factor test confirmed no significant common method bias (< 50% variance). The results indicated that RME teachers possessed high levels of religious literacy (M = 3.84) and teaching self-efficacy (M = 5.44). Again, the results portrayed a statistically significant effect of RME teachers' religious literacy on their teaching self-efficacy. Based on the results, it was recommended that intermittent workshops should be planned for RME teachers to develop their religious literacy and teaching self-efficacy levels.

02 J – ADAMS, Kate (2026), **Understanding spirituality: children's spiritual voice(s) as a bridge for effective dialogue in religious, spiritual and moral education**, *British Journal of Educational Studies*, *74*(2), 241–259. https://doi.org/10.1080/00071005.2025.2547709 - Children and young people regularly report suppressing aspects of their spirituality due to fears of ridicule or dismissal, both in and out of school. This situation contributes to spirituality becoming hidden, which is further compounded by disconnects between informal and formal settings involving religious, spiritual, and moral education. This article proposes that the child's voice(s) can potentially bridge these informal and formal contexts. However, achieving this requires adults to both recognize and understand spirituality from young people's perspectives, which can be challenging. The argument is made that adopting an attitude of epistemic humility can help facilitate self-awareness and reduce dialogical tension. Examples of children and young people's spiritual voice(s) are offered to illustrate continuums of adults' epistemic un/ease and dialogical flow/tension in responding to them. These range from acceptance and empathy with moments of awe and wonder, through to the challenges posed by reports of divine encounters. Suggestions for cultivating epistemic humility are offered, while acknowledging the inherent difficulties. The article concludes that dialogical tension can be a positive force when approached with curiosity about children's worlds and perspectives. In this way, intergenerational engagement in and across diverse educational settings is facilitated to support the flourishing of young people's spirituality.

03 R - AIYEDOGBON, Kola & Naidoo, Marilyn (2026), **Intercultural education in global Pentecostalism. A case study of the Redeemed Christian Church of God,** *African Journal of Pentecostal Studies* 3(1), a167. https://doi.org/10.4102/ajops.v3i1.167 - The objectives of the study focused on the curricula, pedagogical methodologies and institutional structures within Western Pentecostal theological institutions, examining their potential to either support or hinder effective preparation for intercultural ministry. Utilising qualitative methodology, data were collected through semi-structured interviews and then analysed with a thematic approach and ATLAS-Ti qualitative software to identify the main themes to be addressed. The findings highlighted the central role of curriculum design in fostering intercultural education, the significance of educators' competence and capacity building and the need for cultural understanding to adapt ministry practices to diverse contexts. It emphasised the value of cultural diversity and encouraged educators and students to develop intercultural propositions for theological education interaction in competencies for a harmonious multicultural world. The study highlights the importance of intercultural awareness and education since pluralist societies demand a new learning set to prepare Pentecostal theological students adequately for ministry.

04 R – ALMAJDOUB, Zaid, et al. (2026), **Value-based teaching practices in cultural contexts. A systematic review,** *Cogent Education*, *13*(1). https://doi.org/10.1080/2331186X.2026.2697519 - This study systematically examines how values education is enacted through pedagogical practices and how cultural contexts shape the teaching and learning of values in educational settings. Guided by PRISMA 2020, this systematic review incorporates a descriptive bibliometric analysis to synthesize empirical research published between 2015 and 2026. Data were retrieved from four major academic databases: Scopus, Web of Science, ERIC, and Education Source (EBSCO). Following a multi-stage screening process, 37 empirical studies were included in the final

analysis. The review focuses on three core dimensions: pedagogical practices, cultural contexts, and learner developmental outcomes. The findings indicate that values education is most effectively implemented through participatory and experiential pedagogies, including dialogic learning, storytelling, collaborative activities, and service-learning. These approaches move beyond direct transmission and position values as socially constructed through interaction and reflection. The results also highlight the central role of cultural context, showing that values education is shaped by local traditions, religious frameworks, and multicultural environments. Across the reviewed studies, value-based teaching practices are associated with moral reasoning, social responsibility, civic engagement, and socio-emotional development. Overall, the study presents value-based teaching as a dynamic process linking pedagogy, culture, and learner development, with implications for educators, researchers, and policymakers.

05 J – AL-SIYABI, Muna & Rolseth Bratsvedal, I. (2026), **Secularism and religious holidays in kindergartens: a comparative study of Australia and Norway**, *British Journal of Religious Education*, 1–17. https://doi.org/10.1080/01416200.2026.2660808 - Early childhood education and care (ECEC) policies vary widely worldwide, shaping the values and beliefs of young children. Neglecting religious identity, particularly in public ECEC settings, is problematic, as religion can be integral to cultural identity. This article examines how ECEC policies in Australia and Norway reflect secularism and their impact on observance of religious holidays in two public kindergartens. Theoretical perspectives on secularism highlight the complexities of balancing secular and religious spaces in settings with diverse learner populations. Findings from semi-structured interviews revealed the complex interaction between secular policies and educators' approach to observing religious holidays.

06 R – ALVES FERREIRA, J. Miguel, et al. (2026), **A systematic review of emerging technologies and their impact on adolescent well-being and religious identity**, *Acta Psychologica*, Volume 264, 2026, 106601, https://doi.org/10.1016/j.actpsy.2026.106601 - 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.

07 J – AMANATIDIS, Nikolaos, et al. (2026), **Christian-based counselling model in education: a conceptual framework,** *Journal of Education and Religious Studies*, Vol. 06 No. 01 April 2026. Doi: http://dx.doi.org/10.57060/jers.v6n1t2601 - This article explores the integration of counselling within educational frameworks through the lens of Christian pedagogy an edification, focusing on its role in the holistic development of educators and students in Eastern Thessaloniki, Greece. The study aims to outline how Christian values can be effectively integrated into counselling practices to address personal, pedagogic, and social challenges such as bullying and interpersonal conflicts encountered in modern school reality. Utilizing a research methodology that synthesizes existing literature with Christian pedagogical strategies, the study proposes the "Christian-based counselling model". Results indicate that incorporating values like kindness, compassion, and forgiveness fosters a supportive environment for effective decision-making. Key findings highlight the effectiveness of structured steps, including active listening, the use of biblical narratives for spiritual guidance, and the creation of "quiet spaces" for reflection. These practices, along with communal activities such as thematic clubs and educational visits, reinforce a sense of belonging and ethical growth. The

implications suggest that this synergistic approach provides a robust framework for navigating spiritual crises and professional obstacles, ultimately empowering members of the school community to become ethically sensitive and resilient participants in contemporary society.

08 J – ANYEBE, Ada (2026), **Transformation of the teaching and learning of Christian religious education through Artificial Intelligence tools in our schools** [Nigeria]**,** *Journal of Arts and Social Sciences,* vol. 1 no. 1 July, 2026 - file:///C:/Users/fpaje/Downloads/13+ANYEBE+ADA.pdf - The integration of Artificial Intelligence (AI) into education is rapidly transforming teaching and learning across different disciplines, including Christian Religious Education (CRE). This paper examines how AI tools can improve the teaching and learning of CRE in our schools by making lessons more engaging, interactive, accessible, and learner centred. Traditionally, the teaching of CRE has relied heavily on teacher centred and text-based approaches, which often fail to meet the learning preferences of today's digitally savvy students. Drawing from secondary sources such as scholarly journals, Christian publications, internet materials, and biblical perspectives, this study explores major AI tools including voice assistants, smart content, and virtual mentors and personalised learning systems. The paper highlights how these technologies can support students' spiritual, moral, and academic development by encouraging critical thinking, independent learning, and deeper understanding of Christian teachings. The study concludes that AI has the potential to significantly revitalise CRE by bridging the gap between technology and faith-based instruction and modern technology. When properly integrated into schools, AI tools can make CRE more relevant, meaningful, and spiritually enriching for contemporary learners, while also improving teaching effectiveness and students' overall learning outcomes.

09 J – ARITONANG, Oktober Tua, et al. (2026), **Experiences of Indonesian Christian religious education teachers in implementing the independent curriculum in Senior High Schools. A phenomenological approach**, *F1000Research* 2026, 15:113 - https://doi.org/10.12688/f1000research.169661.1 - This study employs a qualitative phenomenological approach to examine how Christian religious education (CRE) teachers engage with the independent curriculum. Given that the research questions focused on the subjective experiences of CRE teachers, data were collected through semi-structured and in-depth interviews with four selected participants, chosen based on the study's objectives and a purposive sampling approach in North Tapanuli Regency, Indonesia. The study revealed that teachers encountered several challenges, including IT skills gaps, differences in understanding the concept of independent curriculum, and the scarcity of relevant materials for Christian education. Teachers need help adapting to the limitations of old learning methods and the special training and mentoring required to implement the new technology system of the independent curriculum. However, there are initiatives from teachers to collaborate, add materials, and learn from the teacher community to improve their competence. Therefore, this study ultimately offers a new perspective on understanding a phenomenon, namely, the experiences of CRE teachers in implementing the independent curriculum.

10 J – ASMA ALAMIEN, Mohamed (2026), **Religious education in Libya during the Monarchy (1951–1969): reality, institutions, and societal impact in light of statistical indicators**, *Al-Imad Journal of Humanities and Applied Sciences*, *2*(2), 152-161. https://doi.org/10.64943/ajhas.2026.020212 - This research examines religious education in Libya during the monarchy (1951–1969) through three interconnected axes. The first axis reviews the religious educational landscape, where traditional education continued in Quranic schools (*kuttabs)* and *zawiyas* (religious lodges), while the state sought to modernize curricula and integrate them into formal schools. The second axis highlights religious institutions such as the Great Mosque and the Senussi zawiyas, and their role in producing scholars and preserving cultural and religious identity, in addition to their contribution to spreading education in rural areas. The third axis emphasizes the social impact of RE, which contributed to strengthening moral values and shaping religious elites who played a significant role in political and social life, while also maintaining a balance between modern education and religious authority. The research concludes that RE was an effective tool for preserving national and religious identity, despite the challenges it faced in the context of modernization and openness.

11 R – AUNE, Kristin, et al. (2026), **Multifaith in policy only? Religion and belief inequalities at UK universities since the Equality Act,** *British Journal of Sociology of Education*, 47(3), 423–443. https://doi.org/10.1080/01425692.2025.2557570 - The *Equality Act 2010* requires universities to eliminate harassment, ensure equality of opportunity and promote good relations for those of different religious or philosophical beliefs. The attention universities give to these obligations vary. This article analyses survey data from 4,618

students to examine religion and belief-related experiences and inequalities in universities in relation to the Equality Act's three foci: eliminating harassment; equal opportunities; and good relations. The article adopts the lens of equality/inequality, assessing differences between religious groups and types of university, and draws upon Ahmed's and Elgström's work on the complexity of equality policy implementation to account for the endurance of religion and belief-related inequalities. Despite the positioning of 'religion or belief' as a protected characteristic and diversity-friendly language such as 'multi-faith', inequalities remain, with religious students and students at certain types of university, especially vulnerable to unequal treatment compared to their peers.

12 J – BABIERRA, Bernard June (2026), **Algorithmic mediation and digital discernment: a theological analysis of faith formation among Filipino youth.** Paper presentation, De La Salle University, Manila - https://animorepository.dlsu.edu.ph/conf_archers/2026/paper_educ/1/ - This paper examines algorithmic mediation as a formative theological challenge in contemporary faith formation, with particular attention to Filipino youth. It argues that algorithmic systems, especially those governing recommendation, personalization, and engagement, function as religious intermediaries that shape how belief is encountered, authority is negotiated, and communal belonging is sustained. Far from operating as neutral tools, these systems structure the conditions under which religious meaning is perceived and evaluated, often privileging immediacy, affect, and individualization. Drawing on digital religion scholarship, studies on Filipino youth religiosity, Catholic moral theology, and media ecology, the paper offers a theological analysis of these dynamics through the lens of discernment. The study demonstrates that the Ignatian tradition of discernment provides robust conceptual and spiritual resources for critically engaging algorithmically mediated environments. Building on virtue ethics and contemporary techno moral theory, it proposes digital discernment as a moral and techno moral virtue informed by theological vision, which is a stable disposition enabling reflective judgment, communal accountability, and morally responsible action within digital spaces. The paper concludes by outlining doctrinal and pastoral implications for RE, emphasizing the formation of discernment through reflective practice, theological media literacy, and ecclesial accompaniment, which includes fostering new forms of digital ministry and online communal practices. In an attention economy governed by feeds and metrics, digital discernment emerges as a renewed expression of the Church's enduring commitment to moral freedom, communal wisdom, and human flourishing.

13 J - BAGHIROVA, Ilaha (2026), **Recognising non-visible Muslimness: epistemological superdiversity and identity formation in religious education**, *British Journal of Religious Education*, 1–20. https://doi.org/10.1080/01416200.2026.2697247 - The concept of superdiversity reframes diversity beyond ethnicity, highlighting the multiple variables that shape contemporary social identities. It offers a framework for examining whose identities remain unacknowledged in schools, yet it has largely been developed within a migration paradigm. This article responds to the perception that this demographic focus constrains recognition of the epistemological variation through which Muslimness is lived and understood. Using adolescents from post-Soviet Central Asia as an illustrative example, the article introduces an epistemological dimension to conceptualisations of superdiversity. This extends beyond migration history, generation, and socioeconomic status, by examining how Islam, intertwined with pre-Islamic traditions, historical trajectories, and Soviet national policies on religion, shaped distinctive expressions of Muslimness. Among Central Asian Muslim communities, Islam functions primarily as a social identity grounded in moral values, cultural belonging, and ethical practice rather than visible religiosity. Drawing on Erikson's psychosocial theory and Social Identity Theory, the article argues that the misrecognition of epistemologically distinctive Muslim identities, and the imposition of homogenised models of Muslimness in schools, can negatively affect adolescents' identity formation. It demonstrates the interdependence of personal and social identity within superdiverse contexts and calls for recognition within RE that accommodates multiple ways of being and knowing Muslimness.

14 J – BENADE, Leon (2026), **From hermeneutic theory to pedagogical practice: dialogue, fusion of horizons, and tradition in the Philosophy for children classroom**, *The Australian Educational Researcher* (2026) 53:58 - https://doi.org/10.1007/s13384-026-00987-w - This article brings Hans-Georg Gadamer's philosophical hermeneutics into critical conversation with the pedagogical practice of philosophy in schools, focusing particularly on *Philosophy for Children* (P4C). While P4C offers a rich pedagogical model for developing reasonableness through the Community of Inquiry (CoI), its account of the conditions under which understanding occurs remains somewhat underdeveloped. Although some scholars have situated P4C in relation to hermeneutics, this engagement is limited. Addressing this gap, the key Gadamerian ideas of tradition, prejudice, and the fusion of horizons and dialogue are explored here to deepen and extend the

theoretical considerations of inquiry in P4C. The discussion argues that Gadamer's theory of understanding as shaped by history and tradition challenges the ideal of facilitator neutrality associated with P4C. Gadamer's reconceptualization of prejudice as a productive condition of understanding reframes the teacher and student as historically constituted participants in open dialogue that raises questions and that leads to a 'fusion of horizons' where differing perspectives meet and reshape one another. The Community of Inquiry (CoI) becomes a local hermeneutic space where a diversity of horizons meet, are challenged and are fused, as participants bring their fore meanings into philosophical enquiry. While some tensions between Gadamer's hermeneutics and P4C are acknowledged, these tensions are treated as productive of a more nuanced account of inquiry that positions P4C as a living expression of hermeneutic principles in education.

15 J – BERASA, Tiurma (2026), **Christian religious education in the post-truth era: fostering critical thinking, epistemic discernment, and commitment to truth among University students**, *International Transformative Education and Humanities Journal*, Vol. 2 No. 1 – 2026 - file:///C:/Users/fpaje/Downloads/ITEHJ_Tiurma+Berasa.pdf - The post-truth era presents a significant epistemic challenge for university students who encounter an unprecedented volume of information, misinformation, disinformation, and emotionally persuasive claims through digital media. This article examines the role of Christian Religious Education (CRE) in fostering critical thinking, epistemic discernment, and commitment to truth among university students. Using a conceptual and interdisciplinary approach, the study integrates perspectives from critical thinking, epistemic cognition, media and information literacy, and Christian educational formation. The discussion argues that CRE should move beyond the transmission of religious knowledge toward the formation of students who can critically examine claims, evaluate evidence and sources, recognize epistemic limitations, and respond responsibly to competing truth claims. Critical thinking provides students with analytical tools for interpreting and evaluating information, while epistemic discernment enables them to assess the grounds and credibility of knowledge claims. Within Christian education, these intellectual capacities should be accompanied by virtues such as intellectual humility, honesty, openness to correction, and responsibility toward truth. The article further proposes that commitment to truth should not be understood merely as agreement with propositions, but as an ethical and formative orientation toward reality, knowledge, and responsible action. Consequently, CRE can contribute to higher education by integrating rigorous inquiry with Christian intellectual and moral formation, preparing students to navigate complex information environments with discernment, integrity, and a sustained commitment to truth.

16 C – BOWIE, Robert A. (2026), **Religious education and its discontents,** in: *International Handbook of the Religious, Moral and Spiritual Dimensions in Education,* Springer Nature, chapter 17, 5 May 2026 - https://pure.canterbury.ac.uk/en/publications/religious-education-and-its-discontents/ - This chapter identifies a series of interconnected "conceptual shocks" that destabilise the intellectual foundations of progressive religious education (RE) as articulated in European legal jurisprudence and English curricular discourse. Taking the 2025 UK Supreme Court decision in JR87 as a point of departure, the chapter interrogates the assumed stability of the categories "objective, critical and pluralistic" that have governed RE since Folgerø v. Norway (2007). Drawing on two public intellectuals as heuristic lenses—Tom Holland's genealogy of Western secular thought as fundamentally shaped by Latin Christian categories, and Iain McGilchrist's cognitive-epistemological critique of left-hemisphere dominance in modern culture—the chapter argues that claims to neutrality in RE may mask unexamined Christian-Western normativity, and that the displacement of spiritual, contemplative, and participatory ways of knowing renders the subject incapable of engaging authentically with what makes religion religious. These arguments are situated within established RE scholarship (Copley, Cooling, Barnes, Gearon, Fancourt, Vince) to demonstrate that the current settlement is both epistemologically unstable and ethically problematic, constituting a form of epistemic injustice toward religious traditions and practitioners. The chapter does not advocate a return to confessional approaches but calls for epistemological humility in law and policy, explicit engagement with multiple forms of knowing, tradition-sensitive curricular structures, and honest acknowledgement of the value commitments embedded in any educational framework.

17 R – BRESKAYA, Olga & Giuseppe Giordan (2026), **Across the loop: comparing perceptions of religious freedom, pluralism, and secularism in Italy and Croatia,** *The Review of Faith & International Affairs*, *24*(2), 83–103. https://doi.org/10.1080/15570274.2026.2657683 - This article adopts a comparative analytical framework inspired by W. Cole Durham, Jr. to examine religious freedom through the lenses of religion–state relations and religious pluralism. Using primary data from a 2021–2022 cross-national survey of 1,317 university students in Italy and Croatia, it explores how varying degrees of religion–state identification influence support for freedom of and from religion. The findings indicate that both religious pluralism and

state neutrality are strong predictors of support for religious freedom. In contrast, extreme forms of religion–state identification, particularly positive identification, produce more complex and inconsistent effects on attitudes toward religious freedom.

18 B – CELADA BALLANTI, Roberto, **I dialoghi interreligiosi d'immaginazione da Giustino a Lessing**, Morcelliana, Brescia 2026, pp.336 - https://www.settimananews.it/religioni/religioni-un-dialogo-alla-pari/ - Il saggio si colloca in un ambito di ricerca di particolare rilievo per la filosofia della religione contemporanea: quello del rapporto fra le diverse tradizioni religiose, considerato non soltanto sotto il profilo storico, teologico o politico, ma anche nella prospettiva delle forme attraverso cui l'Occidente ha immaginato la possibilità del loro incontro. Già il titolo suggerisce un orientamento metodologico preciso. L'autore non intende occuparsi esclusivamente dei dialoghi effettivamente avvenuti fra esponenti di religioni differenti, bensì di quelle costruzioni letterarie e filosofiche nelle quali un confronto tra fedi diverse viene rappresentato, simulato o idealmente progettato. Si tratta, in altri termini, di studiare non soltanto la storia degli incontri interreligiosi, ma anche la storia delle immagini che una determinata cultura ha elaborato dell'incontro con l'altro. il progetto dell'A. appare intellettualmente promettente. Il suo interesse principale consiste nel sottrarre il dialogo interreligioso alla sola dimensione contemporanea e nel ricercarne le radici nelle forme letterarie e filosofiche attraverso cui l'Occidente ha rappresentato l'incontro con l'altro. Il merito fondamentale del volume sembra risiedere nella capacità di porre il problema del dialogo a un livello più radicale di quello del semplice confronto. *Non si tratta soltanto di chiedersi se le religioni possano convivere, ma se possano incontrarsi senza che una di esse debba previamente stabilire il significato o il valore dell'altra* (F. Roat).

19 J – CHROSTOWSKI, Mariusz (2026), **Artificial intelligence in Christian religious education: a scoping review,** *Religions* 2026, 17(8), 991; https://doi.org/10.3390/rel17080991 - This article maps research on artificial intelligence (AI) in Christian Religious Education (CRE) during the first phase of rapid development following the widespread adoption of generative AI. A scoping review was conducted in Scopus, Web of Science, the Open Digital Theological Library, and Ix Theo, supplemented by Google Scholar. Included were full-text English-language publications from 1 January 2023 to 31 March 2026 that addressed AI in Christian educational, catechetical, theological–educational, or formative contexts. The final corpus comprised 23 publications. Data were charted by publication type, geographical and educational context, main topic, and key claims or findings. The results show that the field is recent, methodologically heterogeneous, and not yet well consolidated, but that the emerging debate is organised around four inter-related strands: didactic potential and personalisation, ethical–technical limitations, anthropological–theological reflection, and systemic, institutional, and cultural–geographical conditions. The literature is marked by a tension between AI's didactic potential and concerns regarding its ethical, theological, anthropological, and institutional implications. The review contributes a thematic synthesis that clarifies why AI integration in CRE requires not only educational innovation but also theologically informed, pedagogically mediated, and context-sensitive frameworks for religious formation. Significant gaps remain, including limited empirical and longitudinal research, insufficient attention to students' and parents' perspectives, cultural and linguistic contexts, and a lack of religion-specific, empirically tested didactic models. The review concludes that future research should move toward longitudinal, practice-based, and theologically grounded models for AI use in CRE.

20 D - COMISSÃO PARA A CULTURA E A EDUCAÇÃO DA CONFERÊNCIA DOS BISPOS DO BRASIL, **A Igreja Católica e o Ensino Religioso no Brasil,** *Revista Eclesiástica Brasileira,* nr 334, 2026 - A Comissão para a Cultura e a Educação da Conferência Nacional dos Bispos do Brasil (CNBB) contribuiu na edição de número 334 da *Revista Eclesiástica Brasileira* com um dossiê sobre o Ensino Religioso. O material, disponível no site da REB, oferece uma visão abrangente sobre a trajetória, os fundamentos, os marcos jurídicos e os desafios do Ensino Religioso. "O dossiê constitui um marco fundamental para a reflexão sobre a presença desse componente curricular na educação nacional", explica Maria Beatriz Leal da Silva, assessora do setor ER da CNBB e organizadora do dossiê junto com o prof. Sérgio Rogério Azevedo Junqueira. O material reuniu pesquisadores de diversas regiões do país e consolida um panorama histórico iniciado em 1827, quando a primeira legislação educacional inseriu os estudos religiosos nos anos iniciais de escolarização. Desde aquele período, o ER tem sido objeto de intensos debates, alterações legislativas e transformações na compreensão de sua própria identidade. Os artigos reunidos abordam diferentes perspectivas desse processo: a atuação da Igreja Católica na história do ER; as contribuições de Leonel Franca; as estratégias eclesiais no campo educacional durante o século XX; a criação do Setor de ER da CNBB e a realização dos encontros nacionais; o Acordo Brasil–Santa Sé; o documento da CNBB sobre desafios e perspectivas do componente; as razões para o ER pluriconfessional; e a transição da tradicional aula de religião para o modelo confessional.

21 T - CHROSTOWSKI, Mariusz (2026), **Harnessing AI-generated videos for Bible teaching: a case study of TikTok content.** *Journal of Religious Education* 74, 259–280 (2026). https://doi.org/10.1007/s40839-026-00302-w - This article presents a qualitative case study of AI-generated biblical videos published on the TikTok account @holyvlogsz. It examines how generative AI (GenAI), in interaction with platform logics, reshapes biblical narratives and reconfigures their theological meaning. A corpus of 25 high-visibility videos (≥ 50,000 views) was analyzed, revealing four recurring mechanisms of transformation: psychologization, scenic condensation, functional anachronism, and genre formatting. Reinforced by the aesthetic optimization of generative systems and TikTok's algorithmic curation, these mechanisms shift authority from canonical textual coherence toward affective legibility and visibility-driven logic, while reproducing culturally dominant patterns. The study argues that, for Bible teaching within school-based Christian religious education, such materials should not function as straightforward visualizations of Scripture but as interpretive artifacts requiring critical biblical-hermeneutical and media analysis.

22 D – COMITE EUROPEEN POUR L'ENSEIGNEMENT CATHOLIQUE, **Oser l'Espérance,** Janvier 2026, pp. 8 - https://ceec.be/wp-content/uploads/2026/01/202601_OSER-LESPERANCE.pdf - Le présent document a pour objectif de présenter le rôle qu'entendent jouer les écoles catholiques dans la formation des jeunes européens, au-delà des objectifs académiques, au service d'une véritable finalité : l'éducation comme lieu d'humanisation et d'apprentissage de la vie en société, favorisant ainsi la compréhension des valeurs et des enjeux de l'Union européenne dans une perspective d'espérance. Par valeur, nous entendons la qualité de ce qui est estimable, un objectif à atteindre par tous et chacun. La proposition de l'école catholique doit permettre aux jeunes d'envisager l'Europe non pas avec fatalisme et défiance, mais avec espérance. Cette espérance puisant sa force dans la certitude qu'il est possible, à chacun, d'agir sur son environnement politique, économique, naturel, au niveau local et à l'échelle de l'Europe. […] L'enseignement de la religion est indispensable pour parfaire véritablement une culture générale globale. Les initiatives idéologiques visant à supprimer cet enseignement dans les pays, les régions, où ils existent historiquement, porte une atteinte grave à la condition humaine. Nier la dimension spirituelle d'une personne, c'est nier la personne même. Cet enseignement n'a pas pour objet de convaincre qui que ce soit d'adopter ou de délaisser une croyance. Au contraire, il permet à chacun de clarifier et d'approfondir ses convictions, quelles qu'elles soient.

23 R – COPPOLA, Marco (2026), **Myth, image, and dialogue: new approaches to philosophical counselling and the transformative contribution of religious thought and symbolic languages,** *Formazione & Insegnamento*, *24*, 2026, 8982. https://ojs.pensamultimedia.it/index.php/siref/article/view/8982 - Building on the revival of philosophical counselling initiated by Achenbach and further developed by Lahav, this study restores philosophy to its original dimension as a lived practice oriented toward reflection, dialogue, and the search for meaning rather than problem-solving. The theoretical analysis highlights the epistemological autonomy of philosophical counselling in relation to psychotherapy, counselling, and spiritual direction, emphasizing the centrality of questioning. The research explores the hypothesis that symbolic languages, particularly myths and images derived from religious traditions, can function as secular, epistemic, and transformative tools. Through a study involving 43 participants, philosophical consultations were conducted integrating mythological narratives and related visual representations. Participants identified the potential value of a form of symbolic philosophical counselling capable of integrating rational reflection and imagination, fostering new understandings of their worldviews.

24 J – CRAIG, Mark (2026), **Relationship as a model for the human–divine connection: a theological clarification,** *Journal of Religious Education*, 74,301–319 (2026). https://doi.org/10.1007/s40839-026-00304-8 - This article critically examines the prevalent use of the phrase *personal relationship with Jesus* as a model for describing the divine–human interface, particularly in contemporary Christian theology under Protestant evangelical influence. It explores the strengths and limitations of relational language, emphasising the need for theological nuance to avoid literal anthropomorphic interpretations of God. Drawing on insights from Richard Rohr, the article situates the incarnation of Christ within the broader context of creation as the first incarnation and discusses the Pauline concept of being "in Christ". The biblical and ecclesial foundations for relational models are analysed, referencing key scriptural passages and magisterial documents, including those from Vatican II and subsequent papal writings. The article further engages with the thought of Thomas Aquinas, particularly his doctrine of God as "*ipsum esse subsistens*", to argue for a more sophisticated understanding of the divine as the ground of being rather than a being among others. Through careful theological reflection, the article contends that while relational paradigms offer meaningful entry points for spiritual growth and understanding, they must be employed with care to preserve the transcendence and mystery inherent to the

divine. Additionally, the article considers the significance of the relational model within formation and RE, highlighting its widespread use as a paradigm for articulating the human–divine connection and its resonance with the relational nature of human experience. The importance of theological precision when incorporating relational language in educational contexts is emphasised, given the risk of anthropomorphic misunderstandings and the necessity of maintaining the unique transcendence of God.

25 B – DEEM, Camryn, **Religion and education: religious tendencies in education from the English Calvinists to modern day American institutions** (2026), *Theses & ETDs*. 6986. New College of Florida, https://digitalcommons.ncf.edu/theses_etds/6986 - This thesis considers the connection between religion and education from sixteenth century England to modern day America. There is an inevitable relation between the two that expands from original religious backgrounds to modern day personal bias. This paper considers the issue historically and comparatively considering early American foundations and modern varying perspectives. Early groups such as the Puritans and Separatists brought their religious views with them to America and its institutions, including education. Over time the religious foundations shifted in many ways, based on changes in population composition and advancements. This was also aided by many court cases that led to the current position of modern separation of church and state. Ultimately, modern America attempts to provide education from a Constitutional, neutral perspective to protect each group from the oppression of others. This research suggests that the pursuit of neutrality may be impossible, due to the innate bias of everyone. The solution to this dilemma is likely incapable of pleasing all groups, yet some change in practice or understanding is necessary moving forward, especially in educational institutions. Students should be protected from possibly confusing, conflicting perspectives until they are prepared to think critically and sort through the ideas. Then they should be trained to think for themselves and develop their own perspectives and worldviews.

26 B – DEMOSKOFF, A. I., Mattew Zantingh (eds.), **Christian Higher Education in a secular age. Charles Taylor, the Humanities, and faith-based education**, Routledge, published Juni 10, 2026, pp. 268 - https://www.routledge.com/Christian-Higher-Education-in-a-Secular-Age-Charles-Taylor-the-Humanities-and-Faith-Based-Education/Demoskoff-Zantingh/p/book/9781041074335 - This book explores the implications of Charles Taylor's analysis of secularity for the work of humanities education in Christian institutions of higher learning. It argues that by locating themselves and their scholarship within Taylor's open frame, scholars can draw on the resources of their disciplinary expertise within the various branches of the humanities to overcome the polarizing tendencies of modern life to the benefit of all. The contributors to the volume challenge and encourage scholars in the humanities to call their students into dialogue with Taylorian themes and concepts as good neighbours working for the flourishing of the academy and the wider world. They draw on Taylor's discussion of the parable of the Good Samaritan to develop the theme of neighbourliness in higher education. An enlightening study of religion and secularism, the book will be an essential reading for scholars, researchers, and administrators in the fields of religious higher education, religious studies, and the philosophy of education.

27 B – DETTORI, Filippo e Franca Carboni, **Adolescenti tra fragilità e possibilità. Sguardi clinici e prospettive educative,** FrancoAngeli 2026, pp. 402 - L'adolescenza è un territorio complesso attraversato da trasformazioni rapide, fragilità inattese e straordinarie possibilità di crescita. Questo libro offre uno sguardo integrato e rigoroso su un'età che oggi più che mai richiede competenze cliniche, sensibilità educativa e capacità di leggere i segnali, spesso silenziosi, del disagio e del desiderio. Attraverso il dialogo tra Neuropsichiatria infantile e Pedagogia, il volume affronta temi cruciali: dipendenze da sostanze e comportamentali, uso eccessivo di smartphone e internet, disturbi alimentari, sessualità, violenza, depressione e rischio suicidario. Ogni capitolo restituisce la complessità dell'adolescenza contemporanea, mostrando come vulnerabilità e risorse convivano in un equilibrio delicato ma ricco di potenzialità evolutive. Particolare attenzione è dedicata al *ruolo della scuola*, luogo privilegiato in cui gli adulti possono intercettare segnali di sofferenza, costruire relazioni significative e promuovere benessere. Le raccomandazioni rivolte ai docenti offrono strumenti concreti per accompagnare ragazzi fragili ma forti, esuberanti e soli, aggressivi e impauriti. Questo libro invita a guardare l'adolescenza senza catastrofismi né ingenuità: come un'età di crisi, certo, ma anche di gioia, leggerezza, brillantezza. Un tempo decisivo in cui si impara a diventare grandi.

28 T – DUNNE, John Anthony (2026), **The stories at work in the classroom. Towards an affective worldview approach to faith-learning integration for Biblical studies,** *Christians Scholars,* March 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.

29 J – FERRARI, Silvio, R. Bottoni, et al. (2026), **Secularisation and Minority rights. How does secularisation affect the rights of Religious and Belief Minorities?** *Religions,* 2026, 17, 413 - https://doi.org/ 10.3390/rel17040413 - This article discusses the link between secularisation and the rights of religious and belief minorities. Using data from the *Atlas of Religious or Belief Minority Rights*, it measures the extent to which RBM rights are respected, promoted and restricted. Taking the number of 'nones' in a country as an indicator of the secularisation of its legal system, it examines the impact of secularisation on the promotion of religious minority rights and the equal treatment of minorities, as well as the gap between their rights and those of the majority. The article concludes that secularisation does not directly promote RBM rights. Instead, it reduces the disparity between the rights enjoyed by the various minorities and between them and the majority Church. Notably, there is a clear correlation between secularisation and the majority–minority rights gap: highly secularised states tend to reduce it, whereas less secularised states tend to widen it. In terms of equal treatment, a highly secularised state does not guarantee equal treatment of all RBMs. However, a less secularised state makes equal treatment even more difficult.

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

31 B – GAGNON DUGAS, Guillaume, **Le néo-paganisme nordisant dans le Québec francophone : une réponse théologique à la crise de sens contemporaine**. Mémoire présenté au Centre d'études du religieux contemporain de l'Université de Sherbrooke, Janvier 2026, pp. 182 - https://usherbrooke.scholaris.ca/server/api/core/bitstreams/b551e556-fc49-47bb-a7ad-96f4c8bebe9d/content - Le présent travail a consisté à explorer l'imaginaire religieux de six pratiquants québécois francophones du néo-paganisme de type nordisant (NPN). Ce type de paganisme contemporain, plus souvent désigné comme germanique, vise à réhabiliter le culte des divinités du Nord de l'Europe. La question se pose de savoir comment ces idées religieuses se voient adaptées à un Québec sécularisé, minoritaire parmi les cultures anglo-saxonnes vectrices du NPN et subissant la crise de sens. L'hypothèse est que le NPN au Québec se comprend comme une réponse localement et réflexivement adaptée à cette crise. Pour le vérifier, deux séries d'entretiens semi-dirigés ont été menés avec les participants selon une approche inspirée des ethnométhodes. Le cadre théorique mobilise l'anthropologie herméneutique de Clifford Geertz pour faire interprétation des éléments du sens religieux qui sous-tendent la théologie explicite du NPN. Cette théologie a été soumise à la méthode de la corrélation de Paul Tillich, pour vérifier sa capacité opératoire dans la culture québécoise à faire réponse à la crise de sens. Les résultats rendent compte d'une théologie spontanée nordisante où les motifs centraux sont une métaphysique pluraliste par correspondance avec le monde sensible, un polythéisme des genres et des personnalités qui conteste l'ontologie

divine dans le théisme et l'athéisme, et une perspective d'interdépendance cyclique, non seulement des êtres, mais aussi des époques.

32 J – GICĂ, Bighiu (2026), **The importance of the study of religion in the educational system**, *Euromentor Journal,* vol. XVII, 1, March 2026 - https://euromentor.ucdc.ro/2026/euromentor7no12026_120.pdf - The subject of religious education in schools may appear antiquated or even controversial within contemporary secular societies. In Romania, this subject has been debated extensively since the 1989 Revolution, initially as a resuscitation of Christian values after the communist period and later, especially between 2015 and 2018, in discussions concerning the role and legitimacy of RE as a school discipline. Although public debate has subsided, the issue remains relevant in the context of ongoing educational reform. This article does not aim to provide a technical pedagogical analysis, but rather to highlight several spiritual and moral arguments that support the study of RE in schools. It is intended as a reflective and accessible contribution, addressed not only to specialists, but to a broader audience, drawing upon both scholarly sources and the author's experience as a teacher of Religion and as a priest.

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

34 J – GRAMIGNA, Anita (2026), **Symbolic hermeneutics and decolonial thought: interpretation, liberation, and the creation of new educational spaces,** *Religions,* 2026, 17(6), 695; https://doi.org/10.3390/rel17060695 - This article develops a symbolic hermeneutic framework for interpreting contemporary socio-educational phenomena within the horizon of decolonial thought and Liberation Theology. It begins from the assumption that symbols are not merely decorative forms of representation but fundamental structures of meaning that shape both individual experience and collective life, especially through their educational effects. From this perspective, the article examines how the symbols circulating in social communication reveal the ideological underpinnings of imagination, authority, exclusion, and resistance. The essay then places this symbolic analysis in dialog with decolonial theory, arguing that the enduring epistemological legacy of colonialism continues to organize hegemonic forms of knowledge, subjectivity, and power. Attention is devoted to the concept of the frontier, first understood as a modern device of exclusion and then reinterpreted as a space of epistemic resistance, ethical encounter, and democratic confrontation among differences. The discussion further engages key authors of Liberation Theology and the philosophy of liberation—especially Gustavo Gutiérrez, Leonardo Boff, Enrique Dussel, and Paulo Freire—to show how religious discourse and pedagogical practice intersect in processes of emancipation. Methodologically, the study adopts a qualitative, interpretative approach grounded in philosophical hermeneutics and critical conceptual analysis. It reconstructs and compares major theoretical positions rather than presenting empirical data. The article argues that the integration of symbolic hermeneutics, decolonial thought, and liberationist theology offers an original framework for rethinking education as a transformative practice grounded in ethical responsibility toward the Other. By bringing the concepts of frontier, "sentipensamiento", communality, and pluriverse into a single analytical constellation, the paper contributes to current debates in religious studies, critical pedagogy, and epistemic justice. In the context of contemporary global crises—migration, ecological devastation, social fragmentation, and the weakening of democratic participation—it proposes a renewed role for religion as a

critical and generative force capable of opening new educational spaces for dialogue, liberation, and the reconfiguration of knowledge.

35 J – GREGORE, Constantin et al. (2026), **What lessons are drawn from Scripture in Romanian Orthodox religious education textbooks? A content analysis of their curricular and pedagogical framing** (Grades I–VIII), *British Journal of Religious Education*, 1–11. https://doi.org/10.1080/01416200.2026.2658580 - This study particularly emphasises the role of these texts as curricular artefacts. Based on both qualitative and quantitative content analyses of sixteen officially approved textbooks, the research delineates the most frequently included biblical passages and examines their correlations with the competencies, values, attitudes, and pedagogical objectives as outlined in the national curriculum. The findings indicate that biblical texts are predominantly selected and organised to promote moral development, prosocial principles, and the cultivation of spiritual and ethical qualities. Frequently encountered passages – such as the Lord's Prayer, the Beatitudes, and fundamental parables – are consistently regarded as normative exemplars of conduct and relational attitudes, rather than subjects for interpretative or doctrinal analysis. This pattern reflects the curricular priorities of Romanian Orthodox RE, wherein Scripture is principally utilised as a resource for ethical guidance and personal development. The study contributes to ongoing debates by demonstrating how textbook design shapes both the selection of biblical content and its pedagogical use within a specific confessional context, while also highlighting the limitations of textbook-based analysis.

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

37 J – HABIB SHARAFI Safa, **Qalandariyya Sufism: the continuation of a social movement in Iran and its extension from Hamadan to Damascus**, *Historical Research* [Oxford University], Volume 99, Issue 286, Nov. 2026, pages 511–526, https://doi.org/10.1093/hisres/htaf037 - This article explores the historical roots of Sufi dervishes, the *Qalandariyya,* critically assessing the prevailing theories in the field. It traces the ancient origins, examining the eclectic nature of the Qalandariyya and focusing on the region of Hamadan, a region of significant historical importance in Iran, along with its eastern and northeastern areas. During the Islamic period, Hamadan was a notable centre for diverse religious groups, including Mazdakiyya, Khurram-dīnī, Isma'ili and Ahl-i Ḥaqq. This article argues that the influence of these ancient religions was instrumental in shaping the Qalandariyya's eclectic character. It demonstrates that Hamadan and its surrounding regions were key centres for the development and dissemination of the Qalandariyya. Prominent figures such as Jamal-al-Din Savi, Fakhr al-Din Iraqi and Jalal al-Din Dargazini, all of whom played significant roles in the history of the Qalandariyya, originated from Hamadan and its districts. Notably, Savi and Dargazini were instrumental in spreading the Qalandariyya to other Islamic regions, including Syria.

38 J – HARRISON, Victoria S. (2026), **Embodied hermeneutics and the challenge of intercultural understanding. Insights from Chinese traditions**, *The Heytrop Journal*, 67:289-300. https://doi.org/10.1111/heyj.70055 - https://onlinelibrary.wiley.com/doi/full/10.1111/heyj.70055 - Efforts to understand unfamiliar philosophical and religious traditions are often constrained by hermeneutical limitations rooted in the dominance of Western conceptual frameworks. This paper advances embodied hermeneutics as a general model for intercultural understanding—one that grounds interpretation in lived and material expressions of meaning rather than in textual or theoretical abstraction alone. It develops two interrelated and mutually reinforcing strategies: reasoning through exemplary lives, which approaches understanding through imaginative engagement with figures who embody a tradition's ideals; and object-based understanding, which

interprets the material artefacts that give those ideals visible and tangible form. Drawing on Chinese traditions as a test case, the paper shows how these two modes of embodiment illuminate and sustain one another, revealing the unity of moral cultivation and material expression in Confucian, Daoist, and Buddhist contexts. The Chinese example demonstrates, in concrete terms, how an embodied hermeneutics can bridge cultural divides by transforming both understanding and the self. The resulting framework offers a model that extends the methodological resources of comparative philosophy, intercultural education, and museum practice in a pluralistic world.

39 J – HASSENFELD, Ziva R. (2026), **Two Jewish literacy practices: complicating monolithic conceptions of religious literacy**, *Religion & Education*, *53*(1–2), 58–83. https://doi.org/10.1080/15507394.2025.2560768 - Religious literacy practices are often written about as a singular, uniform concept within a given religious community. In reality, religious literacy practices can be diverse and contested within their own communities. This article examines two distinct literacy practices in Jewish tradition, both promoted across various sources. It offers an empirical portrait of each as taught in an elementary school Hebrew Bible classroom. This article has two aims: First, to broaden appreciation for diversity within religious traditions. Second, to connect that diversity to literacy pedagogy more broadly.

40 J – HIGHERA CALDERON, J.A.; Chica Lasso, M.F. (2026), **Política pública de libertad religiosa y de cultos y escuela. Un estado del arte,** *Plumilla Educativa*, 35 (1) 1-22 p. DOI: https://doi.org/10.30554/pe.35.1.5483.2026 - Artículo que presenta el estado del arte construido como parte de la investigación "Apropiaciones de la política pública integral de libertad religiosa y de cultos en la educación básica y media en Manizales" (Colombia), concluida en 2025. Metodológicamente la base documental considera dos componentes esenciales; el primero, la Heurística que permitió identificar tesis, artículos, libros y capítulos de libros producto de investigaciones, documentos jurídicos y legislación sobre política pública integral de libertad religiosa y de cultos, eventos e informes, estableciendo como criterio selectivo temporal los últimos trece años; y segundo la Hermenéutica reconociendo la literatura identificada, según títulos, objetivos, enfoque epistemológico, metodología, referentes conceptuales, conclusiones, principales tendencias y lectura crítica correspondiente. Se evidencia en este estado del arte la tensión histórica generada por la presencia de la educación religiosa en la escuela y el desafío enorme que se enfrenta para resolver con certeza la implementación de la política pública vigente.

41 R – JAFREE, Rizvi Sara, et al. (2026), **Teaching interreligious dialogue for peacebuilding in higher education: evidence from a university intervention**, *Research Square (Pakistan),* posted July 23rd, 2026 - https://assets-eu.researchsquare.com/files/rs-9765286/v1/e7fd8951-647d-4880-b5e5-db58888a2ff8.pdf?c=1785300067 - Pakistan is religiously diverse, yet minority religious communities continue to experience exclusion and discrimination. Given that youth constitute nearly two-thirds of the national population, higher education institutions can play an important role in fostering interreligious understanding and peacebuilding. This study examined the effectiveness of a university-based interreligious dialogue (ID) intervention using a prepost test design with immediate and one-year follow-up assessments. Sixteen students representing seven religious groups and all provinces of Pakistan participated in a seven-week intervention consisting of weekly one-hour sessions focused on ID literacy. Findings demonstrated significant improvements across three domains at both immediate and one-year follow-up: 1. awareness of different religious groups ($p = 0.003$); 2. trust and respect toward people from different religious backgrounds ($p = 0.045$); and 3. overall ID skills ($p = 0.007$). Stronger immediate gains among female participants, students aged 21-24 years, Christian and Ahmadi students, and participants from Sindh province were also found. The findings suggest that ID literacy interventions can strengthen peacebuilding capacities among university students and support interfaith harmony in plural societies. The study highlights the potential value of integrating ID education into higher education curricula in Pakistan and comparable regions.

42 R – JOHNSON, Alison Heape, & Djita, R. R. (2026), **Pathways into leadership: the education, work, and leadership experiences of Protestant Christian school leaders**, *International Journal of Christianity & Education*, *0*(0). https://doi.org/10.1177/20569971261492301 - Research has shown school leaders to be important for teacher retention, school climate, and student outcomes. Christian schools have great flexibility in hiring leaders, and the topic of these leaders' prior experience and training is understudied. In this mixed-methods study, we examine the education, experience, and demographics of 447 Protestant Christian school leaders who participated in the Association of Christian Schools International's Flourishing Faith Index survey.

We then discuss our findings from interviews with nine ACSI school leaders regarding the ways their past experiences contribute to their effectiveness in their roles, as well as areas in which they felt under-equipped.

43 B - JUNKER, Helena, **Training of religious education teachers in Europe**, V&R unipress, 2026, pp. 362 - In recent years, the European perspective in the academic field of Religious Education has gained increasing importance. This development includes a growing focus on a European perspective regarding the training of RE teachers. This book presents a comparative study of this specific training in 52 European countries, drawing on the comprehensive data set of the "Rel-Edu"-Project. Using a qualitative research design that combines two methods – global evaluation and Grounded Theory – the study generates comparative findings that, for the first time, map the training of RE teachers across such a large international area. Through systematic organization along eight identified categories derived from a remarkably unique European data set, similarities and differences in RE teacher training are identified. At the same time, the study offers a critical reflection on the methodological potential and limitations of largescale comparative research.

44 R - KALINOWSKI, Miroslaw, et al. (2026), **Who attends religion classes? An empirical analysis of Polish adolescents' participation in school-based religious education,** *British Journal of Religious Education*, 2026, 1–17. https://doi.org/10.1080/01416200.2026.2685638 - Declining student participation in RE classes reflects a broader disengagement from institutional religion, particularly when the content taught is not aligned with students' needs and expectations. This paper aims to determine which sociodemographic and religious factors, including perceptions of the Church, differentiate young people's participation in RE classes at school and what factors influence their decisions not to participate in these classes. The study is based on data from a representative nationwide survey of Polish secondary school students ($n = 1029$) and uses frequency analysis, nonparametric tests, and logistic regression to examine factors related to participation in RE classes, interpreted through the lens of Educational Rationality Theory. The results show that participation in RE not only strongly correlates with traditional indicators of religiosity but is also shaped by school type, urbanisation level, and peer context. Lower RE attendance in sectoral vocational and non-public schools may reflect pragmatic or emancipatory motivations, while regular attendance among older students may signal religious maturation and a deepening need for reflection. The results challenge the simple division into believers and non-believers, pointing to the need to reshape RE into a more reflective, dialogical, and student-oriented space.

45 R – KARAKONSTANTAKI, Evangelia, et al. (2026), **The digital era in teaching religious education: an empowering perspective on primary education**, *Journal of Computer Assisted Learning* June 2026 - https://onlinelibrary.wiley.com/doi/pdf/10.1002/jcal.70289 - The purpose of this paper was to investigate the effect of didactic interventions through blended learning with the aid of Information and Communication Technologies (ICT) in education; concerning the Religious Studies course, and more precisely the teaching of modules from the textbook for the third grade of Elementary School "Narratives from the New Testament" and "Christian Celebration Days". This research employed quantitative planning, focusing on a quasi-experimental design. The sample which participated was comprised of 10 identical classes, aged 8–9, attending the third grade of primary school in different schools of the prefecture of Heraklion, Crete. The sample was divided into two groups: five classes were the experimental group, and the other five classes were the control group. The experimental group learned through a mix of traditional teaching and technology (blended teaching), with ICTs used as additional teaching aids. On the other hand, the control group followed the curriculum of the Ministry of education and religious affairs of Greece. The findings indicate a noticeable enhancement in comprehension of the Religious Studies course in the experimental group in comparison with the improvement in the control group. This study suggests that blending traditional teaching with technology in education is necessary. The findings highlight the significant contribution of ICT to the RE curriculum, showcasing its potential to profoundly impact learning outcomes and bolster students' engagement and enthusiasm for the lesson.

46 R – KESKIN, Yusuf, Coşkun Keskin, S., Özer, Ö. *et al.* **Interpreting the other through the self: student meaning-making in religious education**, *Journal of Religious Education* (2026). https://doi.org/10.1007/s40839-026-00310-w - This study examines how high school students make sense of sacred texts representing living religions by drawing on different interpretive frameworks. The study employed a basic qualitative research design and involved 35 students selected through criterion sampling. During the data collection process, participants were presented with texts from different religions and were asked to identify which religion the texts belonged to and explain the reasons for their evaluations. The data were analysed using content analysis and descriptive analysis. The findings indicate that students tend to interpret the texts through

familiar religious understandings, cultural experiences, and moral evaluations. In addition, patterns including value proximity and, in some responses, religious ethnocentric evaluations played a significant role in the process of associating texts with religions. The findings highlight the importance of helping students critically reflect on the interpretive frameworks they bring to encounters with religious diversity in RE. This study contributes to the literature by providing a qualitative account of how interreligious text interpretation is shaped by identity-based and value-oriented meaning-making processes.

47 J - KHAMBALI HAMBALI, K. M., Yusoff, A.A., Ghazali, A. *et al,* **Interreligious education as a curricular approach to reducing racism in Malaysia's multi-religious society**, *Journal of Religious Education* 74, 281–300 (2026). https://doi.org/10.1007/s40839-026-00299-2 - This paper examines interreligious education as a curricular approach in higher education to reduce racism among the multi-religious and multi-ethnic communities in Malaysia. In a recent development, more Muslim parents in Malaysia opt for RE for their children, resulting in more students being enrolled in Islamic educational institutions at the primary and secondary levels. This situation may lead children to socialize more with peers of the same religion, making it more difficult for them to adapt to a diverse society. Although IRE may be comprehensive, it is unclear to what extent it prepares children to interact with non-Muslim peers. Moreover, although children may attend the same primary or secondary school, those from different religious backgrounds are often taught separately by teachers assigned to their respective religious or moral education classes. For example, Muslim students are taught Islamic education, whereas non-Muslim students are typically taught moral education. The separation of students in a multi-religious and multi-ethnic setting from a young age may contribute to racial prejudice, which may be understood as an unreasonable dislike of a particular race. In the worst-case scenario, it may lead to racism, or the belief that people of some races are inferior to others. In a multi-ethnic country, prejudice and racism may threaten social unity if they are not appropriately addressed. This presents a challenge for Malaysia to develop a curriculum that is appropriate, not only for Muslim students, but also for students from various religions, ethnic and cultural backgrounds. This issue should be explored so that the curriculum can be made more comprehensive and aligned with the universal teachings of Islam. As a result, this paper examines the role of interreligious education as a crucial field for enhancing mutual respect, better understanding, peaceful coexistence, and the reduction of racism. Religion and education must work together to foster a more holistic form of interreligious learning and to support harmonious coexistence. To further promote peace and harmony, this paper also offers suggestions for developing interreligious curricula at the higher education level. This paper employs the qualitative methodology that includes library research and interviews. It is hoped that this study will serve as a mechanism for enhancing cross-cultural religious communication as well as fostering understanding, tolerance, and social cohesion among multi-ethnic students.

48 J – KONDRLA, Peter, et al. (2026), **Religious education, psychosocial learning, and the formation of prosocial behaviour. A conceptual study in Christian educational contexts,** *Religions,* 17(8), 926; https://doi.org/10.3390/rel17080926 - This article examines the role of psychosocial learning in the formation of prosocial behaviour within Christian religious education and broader religiously informed educational settings. While prosocial behaviour is frequently analysed from psychological, pedagogical, or sociological perspectives, less attention has been paid to the ways in which RE contributes to the internalisation of prosocial dispositions through moral formation, role modelling, community life, and reflective experiential learning. The aim of this conceptual study is to analyse how selected principles of social learning theory, particularly observational learning, modelling, self-regulation, and reflective experience, can be interpreted within the context of Christian educational practice. The study draws on the pedagogical, psychological, and religious-educational literature and focuses on three formative environments: the family, peer groups, and structured social-psychological or pastoral training. The analysis suggests that RE can provide a significant framework for cultivating empathy, solidarity, cooperation, responsibility, and altruistic concern for others. The article argues that psychosocial learning, when embedded in religious and moral education, represents an important pathway for the development of prosocial competencies and for the formation of socially responsible persons in contemporary pluralistic societies.

49 R – KULISH, Leonard Konstantin et al. (2026), **Global cultural change and anxiety in children and adolescents. Analysing socialization goals over three decades in 70 countries,** *Developmental Science* 29, no. 3: e70157. https://doi.org/10.1111/desc.70157 - Research suggests that a greater shift towards independence may have more negative consequences for child and adolescent mental health. This study explored links between period changes (1989–2022) in socialization goal norms and the child and adolescent

anxiety disorder incidence rates across 70 countries. The analysis drew on data from the World Value Survey, Global Burden of Disease study, Human Development Report, and Future of Families and Child Wellbeing Study. Country-level cross-temporal regression revealed no global effect of independence-oriented socialization norms. Moderation analyses showed no association among non-WEIRD (Western, Educated, Industrialized, Rich, Democratic) countries but a significantly stronger link between independence orientation and more anxiety disorders among WEIRD countries. Globally, more emphasis on the interdependence-related goal "religious faith" was associated with fewer anxiety disorders across time. Validation analyses with individual-level data from the United States replicated this finding and showed that religiosity norms were a stronger predictor than maternal religiosity. A cross-lagged panel model confirmed potential effects from religiosity to child and adolescent anxiety. Although effect sizes were small, these findings suggest that religiosity may serve as a protective factor by fostering a sense of purpose and social connectedness, globally. This study highlights the potential role of cultural change in children's and adolescent's mental health and underscores the need for greater support for young people growing up in increasingly secular societies.

50 J - KUSNADI, Lilik (2026), **Reconstructing Christian educational philosophy in contemporary education: a metaphysical, epistemological, and axiological analysis of learning, worldview, and teacher identity,** *Indo Green Journal*, *4*(3), 1203 – 1225. https://doi.org/10.31004/green.v4i3.742- This study aims to examine Christian educational philosophy from the perspectives of metaphysics, epistemology, and axiology, compare it with major contemporary educational philosophies, and develop a conceptual framework that enables the adoption of pedagogical innovations while preserving the theological integrity of Christian education. The study employed a qualitative library research approach using philosophical-theological analysis. Data were collected from primary and secondary literature on Christian educational philosophy, contemporary educational philosophies, learning theories, and the integration of faith and learning. The findings indicate that Christian educational philosophy is grounded in a biblical worldview that affirms God as ultimate reality, divine revelation as the foundation of truth, and the restoration of the *Imago Dei* as the supreme purpose of education. Comparative analysis demonstrates that contemporary instructional strategies may be appropriately adopted when critically evaluated through biblical principles. As its principal conceptual contribution, this study proposes the Biblical Worldview Filtering Framework, which distinguishes pedagogical methodology from philosophical commitment and provides a systematic framework for integrating educational innovations without compromising Christian identity. Furthermore, the study argues that Christian teacher identity constitutes an essential component of institutional worldview consistency, educational mission, and curriculum implementation rather than merely an employment qualification. The study concludes that Christian education is fundamentally worldview-centred rather than methodology-centred, integrating biblical truth, pedagogical innovation, professional competence, spiritual formation, and institutional coherence to achieve holistic educational excellence.

51 C – LACORNE, Denis, **Tolerance revisited** in: Karen Barkey and Jonathan Laurence (eds.), *Handbook of Toleration in Comparative Perspective,* Springer, 2026, p. 709-724. https://doi.org/10.1007/978-3-031-93898-6_37 - In Western societies, the earliest and most common definition of tolerance has been the acceptance of minority religions in countries that have a dominant religion or an established church. The Latin root of the term is quite revealing: The verb *tolerare* means to accept, endure, put up with, bear a burden. Politically, it refers to a Sovereign who accepts in his/her kingdom a minority religion, without giving it the same rights as the established religion. But there is another definition: To tolerate is to accept a wide variety of viewpoints and beliefs, without establishing a hierarchy or a system of domination. In that sense to tolerate is to respect a variety of beliefs and religions, and be convinced that those beliefs, however idiosyncratic, contribute to the common good.

52 R – LANG, Martin (2026), **The longitudinal associations of material security and belief in God in young Americans,** *Evolutionary Human Sciences* 2026 Jan 5;8:e2. doi: 10.1017/ehs.2025.10035 - The prevalence of religious beliefs and practices is puzzling from an evolutionary perspective, but previous research has suggested that religious traditions may provide cooperative benefits and improve well-being. Seemingly in contrast to this claim are worldwide secularization trends in which people disaffiliate from religions and abandon belief in God. Theorists have suggested that diminished pressures on cooperation and well-being no longer motivate individuals to seek religious benefits and pay the associated participation costs. We investigate this claim using the National Study of Youth and Religion dataset, which tracks the development of religiosity among US Christians from adolescence to young adulthood (n = 3,370). Using a lagged panel design, we found that material security in Wave 1 (early adolescence) predicts a decrease in belief

in God in Wave 4 (young adulthood), although this association is rather small. This result provides some support for the hypothesis that participation in religious traditions is associated with living in an insecure socio-ecology, where religious systems may still confer benefits on their members; yet it is not the only driver of secularization. We conclude with a call for further research using more nuanced measures and larger sample sizes to provide deeper insights into the potentially adaptive nature of cultural systems.

53 J – LURIA, Ela (2026), **General subject didactics and comparative didactics. Implications for religious education,** *Zeitschrift für Pädagogik und Theologie,* vol. 78, 2 - https://www.degruyterbrill.com/document/doi/10.1515/zpt-2026-3003/html?srsltid=AU7gw4WdKMSSlSgQ1PD8EfdRPDKtWfjfw4fZVklyrNbGtpmfT4-vlCWv - This article examines the relationship between General Subject Didactics (GSD) and Comparative Didactics (CD) and explores their implications for RE. Drawing on recent theoretical and empirical developments, the article argues that while GSD functions primarily on the second and third levels of didactic reflection, providing meta-theoretical orientation across disciplines, CD is grounded in first- and second-level analyses of classroom practice and subject-specific theory building. By juxtaposing the two approaches, we highlight their complementary roles: GSD offers frameworks for cross-disciplinary generalization and legitimization of subject didactics, whereas CD provides fine-grained empirical insights into teaching and learning processes across contexts. Together, they enrich the field of RE by combining theoretical reflection with practical classroom analysis, thereby fostering a more comprehensive understanding of how religious knowledge is transmitted, transformed, and learned.

54 J – MANZELLA, Sandra (2026), **The desert will bloom: experiences of inter-faith and ecumenical dialogue in Israel and the West Bank,** *Journal for Peace and Nuclear Disarmament*, 9(1), 44–52. https://doi.org/10.1080/25751654.2026.2683068 - This commentary presents a series of field-based experiences of inter-faith and ecumenical dialogue in Israel and the West Bank following the Hamas attack of 7 October 2023. After a short introduction about two documents of the Second Vatican Council (the encyclical *Pacem in Terris* – which focuses on disarmament and peace – and the declaration *Nostra Aetate* – which focuses on the relationship between the Catholic Church and non-Christian religions), this manuscript relates various encounters in Israel and the West Bank. Christianity, Judaism, and Islam meet in places where the faithful of the three great monotheistic religions gather to pray or practice charity. Sometimes interreligious dialogue is not sought but simply exists as a contact of proximity and arouses curiosity or interest in different rites. Inter-faith dialogue is embedded in daily life in those territories and helps to build a more tolerant and respectful society through charitable initiatives. The comment concludes that such practices, often held outside of academic or institutional frameworks, represent significant signs of hope and resilience within a deeply contested religious and political environment. After more than 60 years, the teachings of the Second Vatican Council on matters of disarmament and peace are still current.

55 J – MARDIANA, Dina & Faridi (2026), **Inclusive education and character of tolerance: a model of religious education in religious and non-religious schools in Indonesia**, *Cogent Education*, 13(1). https://doi.org/10.1080/2331186X.2026.2713946 - Religiosity and religious tolerance are strongly related to the intensity of radicalism. In this context, schools, as institutions that provide RE, need to foster a character of tolerance grounded in the normative values of religious doctrine. However, religious education is delivered through an inclusive education system oriented toward openness and egalitarianism. This study focuses on constructing an inclusive education model that fosters a character of tolerance in religious and non-religious schools. This study uses a qualitative method with a multisite case study approach. Participants were selected through purposive sampling, without regard to gender. Two data collection techniques were used: in-depth interviews and participant observation, with data analysis following Creswell's model. The findings reveal that religious values, as a basis for a tolerant character, are facilitated by inclusive education in the form of theoretical learning oriented toward openness and egalitarianism. These values are strengthened through awareness-raising in socio-religious learning within the community, without being limited by differences in belief or religion. Between the theoretical and practical dimensions, there is a continuous process that strengthens RE in constructing a character of tolerance.

56 R – MARUŠIĆ, Teuta Stipišić (2026), **University students say** *Yes* **to religious freedom. But under which conditions? Profiles of support in Croatia and Italy,** *Religions* 2026, *17*(10), 1169; https://doi.org/10.3390/rel17101169 - This article examines whether support for religious freedom among university students in Croatia and Italy forms distinct profiles and which factors are associated with profile membership. Drawing on questionnaire data from university students in Croatia (N = 603) and Italy (N = 714), with 1170 complete

cases included in the cluster analysis, K-means cluster analysis identified three profiles: Consistent Supporters (36.0%), Conditional Supporters (39.2%), and Restrictive Supporters (24.8%). Consistent Supporters combined strong endorsement of religious freedom with support for pluralism, recognition, and accommodation. Conditional Supporters endorsed religious freedom in positive absolute terms but combined this with the strongest assimilation orientation, weaker pluralism and recognition, and more selective institutional accommodation. Restrictive Supporters displayed the weakest support across most dimensions. Multinomial logistic regression showed that dominant Church favouritism and institutional religious privileging were associated with higher odds of both Conditional and Restrictive rather than Consistent membership. Croatian respondents, those with more right-wing political orientations, and those with weaker family religious socialization were also more likely to belong to both less-consistent profiles, whereas religious affiliation and self-rated religiosity were not independently significant in the final model. The findings demonstrate that support for religious freedom is multidimensional and may remain positive while becoming conditional in its public and institutional application.

57 R - MASDUKI, Moh, et al. (2026), **Enhancing religious tolerance among students through an integrative approach in elementary school teachers: a mixed-methods study,** *Journal of Integrated Elementary Education*, 6(1), 289–307. https://doi.org/10.21580/jieed.v6i1.26707 - Promoting religious tolerance is essential in multicultural societies, particularly in Indonesia, where diverse religious identities coexist. This study aimed to examine the impact of a religious identity-based seminar on prospective elementary school teachers' self-efficacy, beliefs about religious diversity, and stereotype awareness. Using a mixed methods design, 70 teacher candidates were divided into an intervention group and a control group. The intervention group participated in an eight-week seminar focused on religious identity, stereotype reflection, and inclusive pedagogy, while the control group attended conventional diversity training. Quantitative data were collected using validated scales for self-efficacy, curriculum beliefs, and stereotype awareness, and were analysed using repeated-measures ANCOVA. Results showed that the intervention group experienced significant improvements across all three domains, with large effect sizes noted particularly in stereotype awareness ($\eta^2 = 0.19$). Qualitative data from reflective responses supported these findings, revealing increased self-awareness, implementation of inclusive teaching strategies, and recognition of challenges such as a lack of resources and fear of miscommunication. The seminar effectively encouraged critical reflection and practical application, equipping participants to foster interfaith understanding in their future classrooms. This study underscores the value of culturally responsive, identity-focused training in teacher education and highlights the need for policy and institutional support to sustain inclusive teaching practices in diverse educational contexts.

58 J - MASTROTHANASIS, Konstantinos (2026), **Process drama as a pedagogical framework for worldview literacy in plural classrooms**, *Religious Education*, 1–16. https://doi.org/10.1080/00344087.2026.2743402 - This conceptual article develops a pedagogical framework for using process drama to cultivate worldview literacy in pluralistic classrooms. Drawing on scholarship in religious education and process drama, the framework organizes learning through three interconnected pedagogical movements involving documentation, embodiment, and reflective transfer. Students work with source-based materials concerning religious, spiritual, and secular worldviews, explore perspectives and meanings through structured dramatic inquiry, and return to the evidence through reflective interpretation. The framework may support interpretive accuracy, recognition of multiple perspectives, evidence-based dialogue, and reflective understanding, and provides a basis for future classroom-based empirical research.

59 C - MATEMBA, Yonah Hisbon (2026), **Anti-colonisation, religion and education Africa South of the Sahara,** in: M. Ubani, S. Tremblay, A. Unser, & S. Garvis (Eds.), *The Palgrave Handbook of Religion in Public Education* Palgrave Macmillan. https://link.springer.com/book/9783032028891 - Utilising African Anti-Colonial Framework (AACF) as an analytical lens, this chapter critically examines the colonial embeddedness of Religion Education (RE) offered in public schools Africa South of the Sahara (ASoS). It examines the neo-colonial environment in ASoS countries to understand why colonial era hegemonic religious knowledge persists, including the emergent problem of recolonisation of RE in some countries. Further, it analyses how hegemonic epistemologies based on normative religions continue to malign non-normative ways of knowing in RE. The chapter therefore subjects to critical reflection a colonial status quo that continues scripting subject the framing and practice of RE in ASoS countries. In addressing the problem, the chapter calls for epistemic equity in the way public schools must engage with anti-colonisation when dealing with both

normative and non-normative religious knowledge in RE. It concludes by suggesting the necessity of implementing strategies that can turn decolonial rhetoric into anti-colonial praxis in RE in ASoS countries.

60 J - MEDVEDEV, Alexei (2026), **Between superdiversity and doing diversity. School-based parent cafés as places of parent education,** *International Revue of Education* 72, 427–449 (2026). https://doi.org/10.1007/s11159-025-10188-9 - Critics often point out that parental education programmes primarily reach (formally) educated middle-class parents. Even in superdiverse urban neighbourhoods in Germany, schools struggle to cater to parents on the lower end of the socioeconomic spectrum. This qualitative study showcases school-based parent cafés in Hamburg, aiming to find out how their agenda and implementation correspond regarding the anticipated superdiversity of the target groups and the perceived diversity of the participants. The author draws on a concept triad of "superdiversity", "diversity" and "doing diversity" to illustrate how socio-spatial developments and the resulting superdiversity among parents (macro level) are taken up in schools (meso level) and realised at the micro level in the sense of doing diversity. The study's main finding is that while the composition of café participants is diverse, it is not yet representative enough to reflect the superdiversity of parents in schools' catchment areas. Implementing diversity programmes often goes hand in hand with biased and inaccurate assumptions about the target groups' living circumstances. At the micro level, dynamic grouping processes take place, including reciprocal "othering" as a side-effect. If the threat of exclusion is kept in mind, school-based parent cafés can potentially become a tool for establishing more superdiversity-responsive spaces in and for school–parent cooperation.

61 J – MENSAH BONSU, Frederik, et al. (2026), **From mission to academia: the Presbyterian Church of Ghana's influence on higher education policy and practice**, *E-Journal of Humanities, Arts and Social Sciences (EHASS)*, Volume 7 Issue 4 2026 pp 967 – 983, available at: https://noyam.org/journals/ehass/ DOI: https://doi.org/10.38159/ehass.2026742 - This study used an exploratory qualitative design to examine the rationale behind the establishment of tertiary institutions by the Presbyterian Church of Ghana (PCG) and its contributions to higher education in Ghana. Using purposive sampling, data were gathered from 20 participants, including church leaders, education administrators, and policymakers. The findings revealed that while the PCG was not the first to introduce tertiary education in Ghana, it was among the earliest faith-based organisations to establish such institutions. The Church significantly expanded access through the creation of five Colleges of Education, the Akrofi-Christaller University College of Theology, Mission and Culture at Akropong Akwapim, and the Presbyterian University, inaugurated in 2004. The study highlights the PCG's transformative role in promoting equitable access, moral development, and intellectual growth. Its implications extend locally and internationally, offering valuable insights into how faith-based institutions can complement state efforts to advance inclusive tertiary education in sub-Saharan Africa.

62 J – MOFU, Benyamin Dadi Ratu, et al. (2026), **Christian religious education in the era of AI: missiological opportunities in the formation of digital faith for Generation Z**, *International Journal of Christian Education and Philosophical Inquiry* 2026 (July), vol. 3, no. 3 - Advances in AI have transformed the way the younger generation learns, interacts, and constructs religious meaning in the digital space. In this context, Christian Religious Education (CRE) faces new challenges, as the formation of Generation Z's faith no longer takes place solely in the classroom or church, but also within a digital ecosystem mediated by platforms, algorithms, and AI-assisted content. This study aims to analyse the missiological opportunities for PAK in shaping Generation Z's digital faith in the AI era. The research employs a qualitative approach based on a literature review using a systematic-narrative review model. Data sources include relevant journal articles, conference proceedings, and academic books, particularly publications from the past five years, retrieved through selected academic databases. Data were analysed using thematic analysis to identify patterns of meaning, conceptual trends, and research gaps. The synthesis results reveal four main themes. First, AI reconfigures the pedagogical ecology of PAK through personalized learning, academic efficiency, and expanded access to religious knowledge. Second, Generation Z's faith is formed within a hybrid digital space, meaning their faith identity is influenced by virtual communities, digital spiritual content, and algorithmic logic. Third, this situation opens new missiological opportunities for PAK as a space for digital discipleship, spiritual literacy, and theological curation. Fourth, the use of AI in PAK must be grounded in an ethical-theological framework to avoid oversimplifying faith, introducing bias, and fostering dependence on non-human authorities. This article concludes that PAK in the AI era needs to be developed as a theological, critical, relational, and missionary practice of digital faith formation. Theoretically, this study brings together the discourses of AI, digital religion, and missiology; practically, it provides direction for teachers, churches, and Christian curriculum developers in designing faith-based learning that is relevant to Generation Z.

63 R – MORALES-VASQUEZ, Evelin Estefania (2026), **Convivencia escolar y desarrollo de habilidades socioemocionales en adolescentes,** *Noesis* vol.8 no.15, June 30, 2026 - https://doi.org/10.35381/noesisin.v8i15.685 **-** El presente estudio tuvo como propósito analizar la convivencia escolar y el desarrollo de las habilidades sociales en adolescentes cursantes del nivel de secundaria en Peru. Como metodología, se empleó el enfoque cuantitativo y, como instrumento, se empleó el cuestionario medido a través de la escala de Likert. En atención a la confiabilidad, obtuvo un alfa de 0.9, el cual se incluyó en la escala de excelente. Como resultados se pudo precisar que la interacción estudiantil propició un clima de respeto y tolerancia al momento de enfrentar conflictos, ya que se logró el desarrollo de una comunicación asertiva. Como conclusión, se pudo constatar que, al infundir un clima armónico en el aula, se logró una convivencia escolar positiva que benefició el desarrollo socioemocional de los adolescentes.

64 J – MORELLO, Gustavo, sj (2026), **Cambio religioso y transformación social en América Latina: hacia una modernidad encantada**. VI Seminario internacional "América Latina. sociedades en cambio. transformaciones en lo religioso", *Siwo Revista de Teología*, 19(1), 1-29. https://doi.org/10.15359/siwo.19-1.5 - El presente análisis sociológico, basado en datos sobre la religión en Costa Rica y generados por la encuesta 2024 de la Universidad Nacional, argumenta que los profundos cambios sociales han provocado una transformación religiosa que desborda las estructuras institucionales tradicionales. El texto critica la aplicación de la teoría de la secularización al contexto latinoamericano, pues se centra en el declive de la membresía institucional y recurre a métricas inadecuadas para Latinoamérica. Contrario a la hipótesis de secularización, la evidencia apunta a una abundancia religiosa sostenida por altos niveles de creencia, la vitalidad del pentecostalismo y una notable proliferación de prácticas que van más allá de lo confesional. La modernización no ha suprimido la fe, sino que ha fomentado una religiosidad autónoma y fluida, en la cual los sujetos mezclan elementos de diversas tradiciones y confían en sus acciones más que en la adhesión dogmática. El concepto de *modernidad encantada* busca describir esta articulación: un mundo moderno en el cual lo suprahumano está activo y presente en la vida cotidiana. La religión se manifiesta en prácticas eclécticas, corporales y emocionales que tienen lugar en espacios seculares y personales.

65 R – NKEMDILIM, Eboh Rodha, & Nwazuni, O. Justina (2026), **The synergistic role of interreligious and inclusive citizenship education in promoting social cohesion: A mixed-methods study**, *International Journal of Current Educational Studies (IJCES)* 5, e2026001. 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.

66 R – NOVITASARI, Annisa & A. Dwi Makrufi (2026), **Integration of ChatGPT in Islamic religious education learning in the Independent Curriculum: a systematic literature review on effectiveness, ethics, and implementation challenges,** *International Journal of Post-Axial,* Vol. 4 No. 2 June 2026 - https://journal.amorfati.id/index.php/postaxial/article/view/1616 - This study aims to synthesize research findings on the integration of AI, specifically ChatGPT, in Islamic Religious Education (IRE) learning by examining its effectiveness, ethical issues, and implementation challenges in the context of the Independent Curriculum. The study used a Systematic Literature Review method based on the PRISMA 2020 guidelines for 52 Scopus-indexed articles selected through a process of identification, screening, eligibility assessment, and inclusion. Data was extracted using an extraction sheet and analysed through thematic qualitative synthesis based on three predetermined research questions. The synthesis results indicate that ChatGPT contributes to improving the effectiveness of IRE learning by simplifying material, expanding access to information, supporting differentiated learning, and fostering student discussion and argumentation. However, its use presents

challenges in the areas of information accuracy, the validity of religious sources, bias, hallucinations, academic integrity, and potential user dependency. ChatGPT implementation is also influenced by teacher readiness, student AI literacy, authentic learning design, institutional policies, and clear validation mechanisms.

67 R - PAPAKOSTAS, Christos (2026), **A value sensitive extension of the technology acceptance model in the context of a learning management system in religious education**, *Discover Education* 5, 1018 (2026). https://doi.org/10.1007/s44217-026-01852-9 - This study examines the acceptance of a Learning Management System (LMS) in undergraduate Religious Education (RE), a value-sensitive educational context where technology adoption involves cultural, ethical, as well as pedagogical considerations, in addition to performance. Based on the Technology Acceptance Model (TAM), the study proposes an extended model that includes perceived engagement and perceived compatibility to better address acceptance processes in RE. A quantitative, cross-sectional survey was conducted with 138 undergraduate students enrolled in an RE course at a Greek university, and data were analysed using Partial Least Squares Structural Equation Modelling (PLS-SEM). The results confirm that perceived usefulness and perceived ease of use are the strongest predictors of students' attitudes and behavioural intention toward LMS use, with perceived usefulness emerging as the dominant driver of continued intention. Perceived engagement significantly enhances both perceived ease of use and perceived usefulness, while perceived compatibility shows a particularly strong effect on perceived ease of use and a weaker but significant effect on perceived usefulness. The extended model demonstrates high explanatory power for attitudes, behavioural intention, perceived usefulness, and perceived ease of use. The findings indicate that LMS acceptance in RE depends not only on technical efficiency but also on engagement and alignment with learners' values and pedagogical practices. The study contributes to technology acceptance research by demonstrating the relevance of value-related constructs and offers practical guidance for designing LMS platforms in RE and other value-sensitive learning contexts.

68 D – PARLEMENT EUROPEEN, **Liberté de pensée, de conscience et de religion : une perspective de droit comparé,** Bruxelles, Union Européenne**,** Mars 2026, pp. 218 - https://www.europarl.europa.eu/RegData/etudes/STUD/2026/782663/EPRS_STU(2026)782663_FR.pdf - Ce document s'intègre dans une série d'études qui, avec une perspective de droit comparé, visent à faire une présentation de la liberté de pensée, de conscience et de religion dans différents ordres juridiques. Après avoir expliqué le droit positif et la jurisprudence d'application, le contenu, les limites et la possible évolution de ce principe sont examinés. La présente étude a pour objet le cas de l'Union européenne. Cette liberté est garantie par l'article 10 de la Charte des droits fondamentaux de l'Union européenne et par nombreuses dispositions de droit primaire. Avant le Traité d'Amsterdam de 1997 et la directive 2000/78/CE du 27 novembre 2000, il n'y a eu que peu d'arrêts de la CJUE pertinents pour la liberté de pensée, de conscience et de religion, mais ils sont importants : l'arrêt Van Duyn c. Home Office, lié à la libre circulation des travailleurs et l'arrêt Vivien Prais, concernant l'égalité des chances des candidats de toutes les religions devant l'accès aux institutions de l'Union européenne. Par la suite, la jurisprudence s'est développée avec nombre d'arrêts concernent l'interprétation et l'application de la directive 2000/78/CE, et un nombre plus réduit concernant d'autres actes de droit dérivé, en particulier en ce qui concerne la liberté de religion. La jurisprudence précise notamment les limitations pouvant être apportées au port visible de signes politiques, philosophiques ou religieux et en particulier du foulard islamique, ainsi que la limite des discriminations sur l'emploi dues à l'appartenance religieuse ou à l'attitude de bonne foi ou de loyauté envers une éthique et les situations justifiant le droit d'asile ou la protection subsidiaire pour des ressortissants de pays tiers immigrant dans des États membres.

69 R - PUTKONEN, Niina & Rissanen, I. (2026), **Letters to researcher: parents' ideals concerning Islamic religious education in Finnish schools,** *Intercultural Education*, *37*(3), 295–309. https://doi.org/10.1080/14675986.2026.2622852 - In this paper, we explore the wishes, ideals, and experiences expressed by parents of Finnish Muslim students regarding Islamic Religious Education (IRE). Over the past decade, research on IRE and the integration of Muslims into public schooling has been growing. However, this research could further contribute to approaches and studies in intercultural and culturally responsive education. These fields typically prioritise equity and respect for diversity but often overlook specific issues related to religious diversity. In Finland, IRE has been seen as a place for supporting the formation of the Muslim identity of young Muslims. However, the different perceptions of religious education at home and school have caused tensions in IRE. The research data consists of the parents' letters ($n = 87$) collected via a multilingual survey, analysed with qualitative content analysis. The findings highlight that IRE is highly sensitive to the role of teachers, who are viewed as agents of Islamic tradition. We discuss the implications of the findings in the intersection of intercultural and RE.

70 J – RACEWICZ, Maria (2026), **Between regulation and freedom of choice: home education in the countries of the European Union. A comparative study**, *Edukacja* 2026, 2(177) DOI 10.24131/3724.260205 https://www.ibe.edu.pl/images/EDUKACJA/NUMERY/2026-02/5_Edu_2_26_Racewicz_dopublikacji_BG.pdf - Home education, as an alternative to compulsory schooling, is present in nearly all European countries; however, its definitions and legal frameworks vary significantly across national contexts. This article aims to compare the legal regulations that determine the possibilities and modes of implementing home education, to examine the degree of state control, and to classify European Union member states according to specified regulatory categories. The study employs a qualitative comparative analysis of legal regulations concerning home education in 27 EU countries. The analysis draws on data from the Eurydice report and supplementary national documents. Based on these sources, the levels of state oversight and the diversity of home education models were identified. The results reveal substantial differences in how home education is defined, regulated, and monitored. Four categories of regulatory intensity were distinguished: high, moderate, low, and no regulation. The study also identifies countries situated at the boundaries of these categories, where educational policies are either inconsistent or subject to dynamic legislative changes. The findings indicate that while some countries impose highly restrictive regulations limiting home education to exceptional circumstances, others grant parents considerable autonomy in designing and implementing educational programmes. The analysis highlights significant variation in legal frameworks and in the availability of home education as an alternative means of fulfilling compulsory schooling. In several EU countries, particularly Belgium (Flanders) and Poland, a marked increase in the number of home-educated students has been observed, reflecting broader post-pandemic trends and growing parental interest in alternative forms of education.

71 J – RADOVANOVIĆ, Danica (2026), **Navigating child online protection in Indonesia: international norms, local realities, and the TikTok factor,** *Digital Socety* 5, 6 (2026). https://doi.org/10.1007/s44206-025-00244-0 - This paper examines child online protection (COP) initiatives in Indonesia, focusing on normative implications and methodological challenges for computational social science. It analyzes how international norms influence Indonesia's legal framework and policy development, particularly in the context of China's growing digital influence through platforms like TikTok. The study reveals significant gaps in awareness and implementation of COP measures, exacerbated by the popularity of Chinese-owned apps among Indonesian youth. It highlights the need for enhanced digital literacy, targeted regulations, and interdisciplinary research approaches. The paper offers insights into innovative data collection methods and ethical considerations for studying children's online behaviours. It concludes with recommendations for strengthening Indonesia's COP framework, emphasizing the importance of balancing technological advancements with child safety in the digital age, while addressing the unique challenges posed by Chinese technological influence.

72 J – RAJAMUDDIN, Ida Maiyanti, et al. (2026), **Revitalizing religious education as an ethical foundation for transforming student character in the digital era,** *International Journal of Recent Research in Social Sciences and Humanities* Vol. 13, Issue 2, pp. 5-15, April - June 2026 -**:** https://doi.org/10.5281/zenodo.20593797 - This article examines the urgency of revitalizing RE as an ethical anchor to mitigate character degradation in cyberspace, such as cyberbullying, hoaxes, and the loss of empathy. Using a qualitative approach through library research and content analysis, this study dissects the phenomenon of digital deindividuation that often erodes students' self-control due to anonymity in cyberspace. The theoretical framework used integrates Media Ecology Theory, Virtue Ethics, and Critical Pedagogy. The results of the study indicate that the revitalization of RE must address three fundamental aspects: (1) curriculum reconstruction through the development of contextual Digital Fiqh, (2) pedagogical transformation from an indoctrination pattern to a dialogical-reflective one, and (3) strengthening self-filtering mechanisms based on transcendental awareness (Ihsan). This article concludes that progressive RE serves not only as a ritual transfer of knowledge, but as a moral operating system that equips students with digital empathy and integrity. The synergy between teacher role models, an adaptive curriculum, and religious internal controls is key to producing digital citizens who excel intellectually and have strong character.

73 J – REID, Erin (2026), **Critical religious literacy as equity literacy: disrupting silence in teacher education**, *Learning Landscapes*, Spring 2026, Issue 30, pp. 21 - file:///C:/Users/fpaje/Downloads/Reid__LearningLandscapes_2026.pdf - Religious diversity remains a marginalized aspect of social justice-oriented teacher education, leaving many preservice teachers ill-equipped to navigate the complex religious landscapes of Canadian K–12 classrooms. Drawing on qualitative case study interviews with five Canadian teacher educators, this article examines how teacher educators perceive and navigate critical religious literacy as a form of social justice. Applying Gorski's equity literacy framework, we find that teacher educators

experience silencing and self-censorship, are concerned about potential harms for preservice teachers, and consider dialogue as a point of disruption. These findings suggest that teacher educators who create intentional space for cultural safety and critical dialogue around religious diversity are better positioned to prepare preservice teachers for the religious complexity of contemporary Canadian classrooms. This kind of dialogic practice constitutes an underrecognized but essential dimension of equity-oriented teaching.

74 J - REIS, Marcus Vinicius de F., Junqueira, S. R. A., & Ferreira Junior, D. R. (2026), **Igreja Católica e sua atuação no Ensino Religioso no Brasil,** *Revista Eclesiástica Brasileira*, *86*(334), 280–299. https://doi.org/10.29386/reb.v86i334.6751 - O presente artigo, fundamentado em revisão bibliográfica, aborda a influência histórica da Igreja Católica na educação brasileira, com ênfase na trajetória do ER, desde o período colonial até o presente. Durante a colonização, a Companhia de Jesus estruturou as primeiras iniciativas educacionais com grande ênfase na evangelização. Apesar da separação formal entre Igreja e Estado em 1889-1891, a Igreja manteve expressiva presença no campo educacional, sobretudo por meio do ER nas escolas públicas – questão que gerou prolongados embates entre confessionalidade e laicidade ao longo do século XX. O texto aponta as principais mudanças legislativas e políticas, culminando nas diretrizes contemporâneas que buscam compatibilizar o componente curricular com os princípios de um Estado laico.

75 B - RODZIEJCZAK, Łukasz, **L'insegnamento della religione nella scuola pubblica**. **Verso un nuovo statuto epistemologico della disciplina nell'attuale contesto socioculturale e religioso in Polonia**. Dissertazione dottorale, Università Pontificia Salesiana, Istituto di Catechetica, Roma giugno 2026, pp. 610. - "Questa dissertazione tenta di formulare una proposta per rinnovare lo statuto epistemologico dell'Insegnamento religioso scolastico (IRS) polacco, proponendo a equipararlo come disciplina di pari valore con altre materie. Si tratta di un concetto di insegnamento integrato con l'ambiente scolastico, che mira a fornire un contributo scientifico, educativo e significativo per la vita degli studenti, adeguato all'attuale contesto socioculturale della Polonia e dell'Europa. A tal fine, la tesi analizza il contesto storico e culturale e l'organizzazione dell'IRS nelle scuole pubbliche polacche, delineandone il funzionamento nel contesto europeo e internazionale. Identifica e formula criteri per la valutazione del modello attuale e, attraverso tali criteri, ne valuta i presupposti teorici e i fondamenti scientifici. Delinea una nuova prospettiva in cui l'IRS sia dotato di uno statuto epistemologico consolidato e definito nello stesso tempo creativo e flessibile di fronte alle situazioni congiunti del nostro tempo e ha proposto nuovi orientamenti educativi e didattici derivanti dai cambiamenti previsti. Applicando il metodo analitico-critico-progettuale, la tesi porta allo sviluppo di conclusioni documentate, corrispondenti alle tre parti che compongono l'elaborato." (dalla *Conclusione generale*, p. 522). È prevista la prossima edizione a stampa nel catalogo della LAS.

76 J – ROELS, Shirley J. (2026), **Christian higher education: an enduring vocation for many contexts**. *Christian Higher Education*, *25*(1–2), 1–6. https://doi.org/10.1080/15363759.2026.2644455 - The foundation for Christian higher education (CHE) is a commitment to Christian discipleship that requires us to seek God's truth and respond with obedience. In the big picture, faith-based education across time has retained Christian beliefs inherited from early Christians populating the Mediterranean basin. Yet many varied expressions of these beliefs have developed as different contexts, histories, and languages engaged faith-based learning. Into this already vast and multidimensional history of CHE, fifty years ago the network now known as INCHE emerged with its "shared goal of serving Jesus as Lord by fostering the development of CHE worldwide." By 2025, INCHE had members on six continents. The network has taken root across much of the world, and INCHE has become a meeting space for institutions and their leaders. To celebrate the 50th Anniversary of INCHE, guest editors Susan Felch and I offer this special issue of *Christian Higher Education* to foster Christian learning about our shared calling in varied global contexts. These articles are fruits of anniversary engagements from late 2024 through 2025 on several continents. With them we reaffirm the case for CHE as a deep wellspring of our response to God, no matter where we live; and we aim to deepen our knowledge about the vast variety of educational expressions through which we serve Jesus as Lord. We trust that leaders who engage with this journal issue will become more committed to faith-based higher education and more mature in their leadership of this global undertaking.

77 R – ROESMIJATI, R. (2026), **Bridging mission and practice: investigating the implementation of Christian educational values in primary schools**, *Prima Magistra: Jurnal Ilmiah Kependidikan*, 7(1), 195-207. https://doi.org/10.37478/jpm.v7i1.6977 - In Christian primary schools, the school mission plays a central role in shaping both educational goals and classroom practices. The mission reflects a commitment to spiritual, moral, and social development alongside academic achievement. This study aimed to explore how teachers

interpret and implement such missions in everyday classroom activities. Conducted in Christian primary schools in Bali, the research employed a mixed methods design, including surveys, interviews, and classroom observations involving 44 teachers. Data collection tools examined teachers' perceptions, instructional strategies, and observable integration of Christian values. The results revealed that most teachers actively integrated Christian values such as love, honesty, and forgiveness across subjects, including science and civics, not limited to RI. Daily practices like morning devotions and contextual Bible-based reflections supported students' spiritual growth. Teachers also served as role models, promoting character development through consistent behaviour. Challenges identified included curriculum constraints, diverse student religious backgrounds, and the influence of digital culture. Facilitators included strong teacher commitment, institutional support, and collaboration with parents. The findings highlight the effectiveness of mission-aligned pedagogy in fostering students' moral, social, and spiritual growth. This study contributes to values-based education literature by offering empirical insights into how Christian missions can be operationalized in primary classrooms, emphasizing teacher agency, institutional culture, and contextual adaptability.

78 R – ROSYIDI, Nurul Ardi et al. (2026), **Implementation of Islamic religious education in the era of independent learning,** *Jurnal Pendidikan Agama Islam al-Thariqah*, Vol. 11, No. 2, December 2026 - Doi: https://doi.org/10.25299/al-thariqah.2026.vol11(2).28417 - The implementation of Indonesia's new curriculum has transformed educational practices by promoting learner-centred pedagogy, instructional flexibility, and meaningful learning experiences. However, limited empirical evidence explains how these principles are enacted in IRE, a subject that integrates cognitive, moral, and spiritual development within formal schooling. This study aims to examine the implementation, instructional strategies, and challenges of IRE learning under the new curriculum while exploring how learner-centred pedagogy is translated into classroom practice. Employing a qualitative descriptive design, data were collected through semi-structured interviews, classroom observations, and document analysis involving school principals, IRE teachers, students, and school policymakers. The findings reveal that the implementation of the new curriculum has encouraged teachers to adopt contextual, flexible, and student-centred learning through differentiated instruction, project-based activities, and opportunities for learner autonomy and creativity. Nevertheless, its implementation remains constrained by limited instructional time, persistent teacher-centred beliefs, inadequate professional readiness, and insufficient institutional support. The novelty of this study lies in conceptualising the implementation of this curriculum in IRE as a process of reconstructing learner agency within faith-based education, rather than merely introducing curricular innovation. However, the findings are limited to a single institutional context and therefore should be interpreted cautiously. The study implies that successful implementation requires sustained professional development, supportive educational policies, and collaborative stakeholder engagement to foster transformative, learner-centred IRE that promotes both academic achievement and character formation.

79 J – SAADA, Najwan (2026), **The cultural politics and practice of interreligious education**, *Religious Education*, 1–15. https://doi.org/10.1080/00344087.2026.2742015 - This theoretical paper reviews the literature on interreligious education over the past 26 years, examining its purposes, pedagogies, and practice. It identifies four primary goals of interreligious education: civic (developing democratic virtues and social cohesion), religious/spiritual (deepening faith identity through dialogue), personal (fostering self-determination and critical reflection), and political (potentially serving missionary or nationalistic agendas). The paper explores how interreligious education manifests in K-12 settings, addressing challenges and principles for effective practice. It concludes by identifying research gaps and offering insights for educators and policymakers seeking to implement interreligious initiatives.

80 R – SABIC-EL-RAYESS, Amra, et al. (2026), **Faith leaders as violence prevention partners: an empirical study of professional development for building campus resilience to hate**, *International Journal of Educational Development,* vol.122, April 2026, 1035 - https://www.sciencedirect.com/science/article/pii/S0738059326000696 - This study underscores an empirical and novel effort in the form of a professional development program designed for Muslim, Jewish, Christian, Buddhist, Hindu, Sikh, and Indigenous faith leaders that: 1) introduced faith leaders to the Educational Displacement Model of Radicalization; 2) offered interactive activities and engagements to highlight the power of interfaith collaboration and cooperation in building a community's resilience to hate; and 3) recognized the importance of faith leaders' voice and practice in violence prevention frameworks across the United States of America with special emphasis on university and college campuses. The findings demonstrate that the capacities of faith leaders to unify communities in times of crisis, especially considering protests across campuses following October 7th, can be strengthened

through innovative pedagogical practices and effective interfaith engagement. Notably, while certain attitudes could be influenced through short-term interventions, others remained resistant to immediate and single-exposure change, reflecting views more deeply embedded within long-standing belief structures. These findings aim to spur further empirical research and evidence-based professional development programming with faith communities in service of violence prevention, and they speak directly to the impact and effectiveness of educational programming on preventing radicalization and targeted violence while building resilience and belonging for faith communities internationally.

81 J - SÁNCHEZ-MIRANDA, Kiko, E. Velasco, Mar Venegas (2026) **¿Puede el hecho religioso ser un vector de encuentro en una escuela culturalmente diversa? El caso de Andalucía, Ceuta y Melilla en España: una revisión bibliográfica,** *The International Journal of Organizational Diversity* https://digibug.ugr.es/bitstream/handle/10481/114580/7.%20Rev%20bibliogr%C3%A1fica%20div%20rel%206_D25-d_106149_TypesetProof.pdf?sequence=1&isAllowed=y - Este artículo presenta los resultados de una revisión bibliográfica sobre la producción científica actual relativa al abordaje de la diversidad religiosa en las escuelas de educación primaria. El trabajo se centra en la región de Andalucía (la región más meridional de España, Europa) y en las ciudades autónomas de Ceuta y Melilla. La «superdiversidad cultural» que experimentan actualmente las sociedades occidentales ha provocado un aumento significativo tanto de la diversidad cultural como religiosa. Este fenómeno exige replantear el lugar de la religión en la sociedad actual y, más concretamente, en el ámbito escolar. El análisis de la literatura publicada sobre esta cuestión nos lleva a sostener que, en lugar de relegar la religión al ámbito privado, esta diversidad religiosa debería utilizarse como un vector de encuentro que facilite la educación intercultural en el aula y en la sociedad en su conjunto. Los casos de Andalucía, Ceuta y Melilla, con sus particulares configuraciones históricas y sociológicas, sirven como paradigmas para la implementación de estrategias interdisciplinarias concretas, especialmente en lo relativo a la presencia de la comunidad islámica, que pueden extrapolarse a otros contextos.

82 J – SANGWA, Sixbert, et al. (2026), **Toward a Christocentric framework for educator ministry in secular higher education: a critical integrative review of vocation, pedagogy, and witness**, *Open Journal of Business Theology*, *6*(1). https://doi.org/10.65655/OpenChristianPress.2026.101 - This article develops a biblically grounded, academically rigorous, and contextually informed framework for understanding educator practice as Christian ministry in contemporary secular higher education. The study employed a critical integrative review of secondary data, synthesizing 24 substantive sources published between 2017 and 2026, including 17 peer-reviewed articles and 7 institutional or policy reports. Working from a Christian realist and Sola Scriptura stance, the review integrated scholarship on secular institutional culture, student wellbeing, belonging, spirituality, vocation, relational pedagogy, and worldview contestation. Five major patterns emerged. First, the secular university is not neutral but morally and epistemically directional. Second, contemporary students learn under conditions of digital saturation, AI normalization, psychological strain, and weakened meaning structures. Third, belonging, trust, and teacher-student relationships materially shape learning and resilience. Fourth, Christian vocation scholarship strongly supports academic labour as calling yet often under-specifies its evangelistic telos in secular settings. Fifth, educator ministry is best understood as a Christocentric practice of epistemic stewardship, relational care, moral modelling, vocational discernment, worldview challenge, and explicit yet non-coercive gospel witness. The article argues that faithful educator ministry in secular universities must preserve academic credibility and ethical restraint while remaining explicitly ordered to Christ rather than to generic moral uplift, procedural neutrality, or relativist pluralism.

83 J – SEKERÁK, Marián, Dominik Antonowicz (2026), **Equal but different? Catholic Universities in Central and Eastern Europe,** *European Journal of Education***,** Volume 61, Issue 1, March 2026, e70444 - 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.

84 J – SHILO, Yaara & BenDavid-Hadar, I. (2026), **Early childhood education policy and children rights: examining the Israeli reform,** *Early Childhood Education* 54, 4893–4906. https://doi.org/10.1007/s10643-026-02120-z - In 2022 Israel initiated a reformed Early Childhood Care and Education (ECCE) policy. Daycare centers for ages 0-3 were perceived mainly as serving working mothers, and admission preference was based on low socioeconomic status. This resulted in unequal opportunities for young children and contributed to the country's highest gap between the weakest and strongest students in terms of educational achievement among OECD countries. The recent transfer of responsibility for public daycare centres from the Ministry of Labor and Welfare to the Ministry of Education marks a significant transition that demands a renewed focus on education, care, and promotion for young children. The paper recommends the development of a comprehensive and affordable daycare system that caters to the needs of young families, significant investments in infrastructure, staff training, and financial assistance to families who cannot afford the cost of these services. Policymakers should ensure that there are enough daycare centres available to meet the demand and that admission criteria should be based on need rather than preferences for specific populations. Moreover, a cultural ethos that recognizes and appreciates the importance of preschool education and childcare should be instilled to address the issue of inadequate ECCE in Israel.

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

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

87 J – SIRAIT, Rinto Francius (2026), **The integration of faith and knowledge in Christian education: an epistemological foundation for excellent educators in the era of Society 5.0,** *Journal of Scripture, Culture, and Mission* 2026 (January) Vol. 01, No. 001 - file:///C:/Users/fpaje/Downloads/The+Integration+of+Faith+and+Knowledge+in+Christian+Education.pdf - The era of Society 5.0 presents a massive integration of digital technology into human life, demanding education that is not only cognitively excellent but also morally and spiritually grounded. However, the rapid development of science and technology often coincides with tendencies toward secularization and value fragmentation, resulting in a dichotomy between faith and scientific knowledge. This article aims to systematically examine the integration of faith and knowledge in Christian education as an epistemological and pedagogical foundation for the formation of excellent and integrity-driven educators in the era of Society 5.0. This study employs a qualitative approach using a literature review method, drawing upon theological sources, educational philosophy, and contemporary research related to Christian

education and Society 5.0. The findings indicate that faith–knowledge integration is an urgent necessity in responding to the challenges of secularization, digital ethical crises, and the modern faith–knowledge dichotomy. This integration becomes effective when implemented through a curriculum grounded in a biblical worldview, integrated STEM pedagogy infused with spiritual values, and the exemplary character of educators. The study concludes that faith–knowledge integration is not merely a methodological option but an essential foundation for holistic and transformative Christian education in the era of Society 5.0.

88 T – SMITH, David I, **Quello che insegniamo senza dirlo,** prefazione di M. Ronconi**,** Queriniana 2026, pp. 272 - Dalla scuola primaria all'università, ogni insegnante trasmette molto più di quanto scriva nel programma: il modo in cui dispone i banchi in aula, pensa i tempi di una lezione, valuta un compito, costruisce relazioni con gli studenti... tutto comunica una visione del mondo e un sistema di credenze, indipendentemente da ciò che si intende insegnare, e spesso all'insaputa di chi insegna (prima ancora di chi impara).Che cosa insegniamo davvero, quando pensiamo di insegnare soltanto una materia? Smith affronta la domanda con un libro fuori dal comune: teoreticamente rigoroso – dalla pedagogia medievale a Bonhoeffer – e straordinariamente concreto e divertente. Ogni capitolo è un invito a guardare con occhi nuovi la propria classe e a scoprire che la pedagogia non è un insieme di tecniche, ma una *casa*: uno spazio in cui insegnanti e studenti vivono insieme, e che può essere accogliente oppure ostile. Un libro che cambia il modo di pensare l'insegnamento e di praticarlo; un libro sul *come*, prima ancora che sul *che cosa*.

89 J – STENMARK, Mikael (2026), **Teaching about secular worldviews**, *British Journal of Religious Education*, 1–16. https://doi.org/10.1080/01416200.2026.2671181 - In several European countries, teaching nonreligious or secular worldviews in religious education in public schools is either mandatory or recommended. I maintain that there are several challenges that such education must address for educators to teach about secular worldviews as adequately as they teach about religions. To overcome these, I argue we need to develop a symmetrical conceptual framework that identifies what secular worldviews affirm (not just deny), in contrast to religious ones, while acknowledging the significant grey area between them. I develop such an integrative framework and explore how distinctions between collective and personal, elite and folk, reflective and non-reflective, and comprehensive and fragmentised worldviews can be applied to both religions and their secular counterparts. One outcome of these conceptualisations is the need to distinguish between religious nones and secular nones. Additionally, I contend that one important secular worldview missing from the religious education literature is scientism, or scientific naturalism. We must recognise the critical difference between scientism and secular humanism in worldview studies and education.

90 R – STERRI, Erika Braanen (2026), **Religion, solidarity, and prejudice: interreligious attitudes among adolescents in Norway,** *Nordic Journal of Migration Research* vol. 16, issue 4 - https://journal-njmr.org/articles/10.33134/njmr.1150 - Religion has emerged as a potential barrier to integration in increasingly diverse European societies. While existing research on intergroup relations mostly focuses on majority members' attitudes toward religious or ethnic minority groups, attitudes in minority populations have received less attention. This study uses data from the first wave of the *Children of Immigrant Longitudinal Study in Norway* to examine how religion relates to adolescents' attitudes toward people of different faiths in a multireligious setting. Using multinomial logistic regression, the analysis reveals a dual relationship between religion and outgroup-attitudes. On the one hand, there is evidence of general religious solidarity: religiously affiliated youth express more positive attitudes toward religious outgroups than the non-affiliated. On the other hand, specific intergroup tensions emerge: Christian adolescents are more likely to hold negative attitudes toward Muslims (but not Jews or nonbelievers), while Muslims are more prone to view Jews negatively (but not Christians or nonbelievers). Moreover, school exposure to minority-peers is linked to positive attitudes, while exposure to majority-peers is not. Overall, the findings underscore the complex role of religion in integration processes, highlighting its potential to promote intergroup understanding and its capacity to reinforce social divisions, depending on the broader social and political context.

91 R - SURDEA-HERNEA, Vlad, **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.

92 J – TAN, Shor-hoon (2026), **"Serve them with rituals": power and emotions in the Confucian parent-child relationship,** *Dao* (2026). https://doi.org/10.1007/s11712-026-10073-8 - This article challenges the conventional portrayal of the parent-child relationship in Confucian thought as authoritarian and even oppressive. It reconstructs a Confucian ethical view of the relationship from the perspective of parenting in addition to the more common discussions of filial conduct. It argues that the *Analects*' view of filial conduct emphasizes following ritual norms instead of absolute obedience to parents. Although the *Analects* does not explicitly discuss parenting, passages that mention Confucius with his children are thought provoking. By examining the role of emotions and power dynamics in rituals involving the parent-child relationship, the article defends an account of how Confucian ritual cultivates appropriate love and respect on the part of both parents and children, and its intention is to restrain the conduct of the more powerful in such unequal relationships, instead of oppressing the vulnerable.

93 J – TUNA, Mehmet (2026), **Positionelle Kontroversität im islamischen Religionsunterricht**, *Religionspädagogische Beiträge*, 49(1), S. 1–16. doi: 10.20377/rpb-1947 - Der islamische Religionsunterricht an öffentlichen Schulen in Österreich und Deutschland ist in einzigartiger Weise durch Kontroversität und Pluralität geprägt, sowohl in Bezug auf seine Inhalte als auch unter seinen Teilnehmern, einschließlich der Lehrenden. Diese ergeben sich aus den unterschiedlichen kulturellen und religiösen Traditionen, Lehren und Perspektiven (Kontroversen), die die Beteiligten in den Unterricht einbringen. Diese stellen sowohl Herausforderungen als auch Chancen für den Islamischen Religionsunterricht dar, insbesondere wenn es darum geht, die Fähigkeit zu fördern, mit Kontroversen und Pluralismus umzugehen. In diesem Beitrag wird die ‚Positionelle Kontroversität' als pädagogisches Prinzip und Ansatz vorgestellt, der unterschiedliche islamische Traditionen, Lehren und Positionen in den islamischen Religionsunterricht als Ressource für ein tieferes Verständnis und Engagement einbezieht. Der Beitrag bietet einen konzeptionellen Rahmen für das Verständnis von Kontroversen, diskutiert ihre historischen und theologischen Grundlagen in islamischen Diskursen und untersucht ihre Auswirkungen auf den gegenwärtigen Islamischen Religionsunterricht in Österreich und Deutschland. Durch die Einbeziehung von Kontroversität als pädagogisches und erzieherisches Prinzip und Konzept kann der Islamische Religionsunterricht den Schülerinnen und Schülern helfen, ihre eigenen fundierten Urteile, Perspektiven und Positionen zu entwickeln und sie in die Lage versetzen, mit Kontroversen und Pluralität innerhalb ihrer eigenen religiösen Traditionen und darüber hinaus umzugehen.

94 R - TURÓS, Matthias (2026), **A multi-dimensional study of primary school children's drawings of God**. *Humanities and Social Sciences Communication* 13, 569 (2026). https://doi.org/10.1057/s41599-026-06915-8 - This study provides a quantitative analysis of drawings of God by 12–14-year-old students ($N = 764$) from Hungarian Catholic primary schools, both with and without art education programmes. The colours of the drawings were analysed using computer vision; furthermore, we examined the anthropomorphic nature of the representations, their gender attributes, stereotypical elements, Christian motifs, the degree to which the figure of God filled the drawing surface, and its position on that surface. The relationships between these visual characteristics and the children's religiosity, academic performance, and art education background were explored. According to the results, the depiction of God as a being and in an anthropomorphic form decreases with age. Better academic performance was associated with a weak but significant tendency towards more frequent use of blue and orange and less frequent use of achromatic colours, as well as a less anthropomorphic representation of God. Stronger religiosity among students shows a positive correlation with the depiction of God as a being, whilst it negatively influences the use of the colour blue. Gender differences are apparent in the mode of representation: two stereotypical features occur more frequently in girls' drawings, namely white or luminous clothing and the depiction of a halo or aureole.

95 D – UCL/UNIVERSITE' CATHOLIQUE DE LOUVAIN, Nouveau Certificat : **Migration, Vulnérabilités, Traumas et Spiritualités.** Faculté de Théologie et d'Etudes des Religions - Janvier 2027 à Janvier 2028. file:///C:/Users/fpaje/Downloads/Brochure%20Certificat%20Migration,%20Vuln%C3%A9rabilit%C3%A9s,

%20Traumas%20et%20Spiritualit%C3%A9s%20mailing%20(1).pdf - Ce certificat est le premier programme universitaire francophone à intégrer explicitement les dimensions existentielles, spirituelles et religieuses dans l'analyse des situations de migration, de grande vulnérabilité et de trauma. Cette formation innovante place ces enjeux au cœur des pratiques cliniques, sociales, juridiques et administratives, tout en proposant une réflexion interdisciplinaire sur l'exil et l'hospitalité. Une pédagogie immersive, accessible et ancrée dans la pratique. La formation conjugue des apports théoriques et des modalités d'apprentissage expérientielles : simulations professionnelles avec acteur·ices dans les laboratoires des Hautes Écoles partenaires, théâtre forum avec des acteur·ices et les apprenant·es, rencontres sur le terrain et échanges de pratiques entre professionnel·les. Elle développe ainsi simultanément des savoirs, des savoir-être et des savoir-faire pour favoriser le transfert de compétences en milieux réels.

96 J – UDE, Donald Mark C. (2026), **Re-imagining religion along post secular lines in sub-Saharan Africa**, *Religions*, *17*(4), 469. https://doi.org/10.3390/rel17040469 - Religion continues to exert a far-reaching influence on politics in sub-Saharan Africa. This influence is ambivalent, in that it carries significant promise while simultaneously posing serious contemporary challenges. Although there is nothing *essentially* problematic about religion—which indeed shapes social morality and nurtures solidarity—certain abuses grounded in faith traditions nonetheless have deleterious political and economic ramifications. The unwholesome aspects of religion are unsustainable and call for a re-thinking of the place of religion in sub-Saharan Africa today. The objective of this article is to propose post secularity as a viable conceptual framework for re-imagining religion in sub-Saharan Africa. This post secular framework acknowledges the socio-political value of religion, while delineating normative guardrails for a responsible practice of religion. Drawing on theorizations of the post secular in the works of Habermas and other relevant thinkers, the article contends that the post secular framework holds out a promise of political and economic stability for the sub-continent, ceteris paribus.

97 J – UKENOV, Ali (2026), **Secularity and the foundations of Religious Studies in Kazakhstan: a critical analysis of state-sponsored pedagogy and securitized secularism**, *Cogent Arts & Humanities*, *13*(1). https://doi.org/10.1080/23311983.2026.2694223 - This article critically examines the mandatory course 'Secularity and the Foundations of Religious Studies' in Kazakhstan's secondary education system, analysing how state-sponsored pedagogy reflects a shift from post-Soviet liberalization to securitized secularism. Utilizing qualitative content analysis of mandatory ninth-grade textbooks and synthesizing frameworks of assertive secularism, the religion-state gap, and governmentality, this study demonstrates how the state utilizes curriculum ideology to manage public religiosity. The analysis traces how the 2011 Law on Religious Activity institutionalized a restrictive regime under the international branding of the 'Kazakhstan model' of interfaith harmony. By decoding textbook taxonomies of 'traditional' versus 'non-traditional' confessions and establishing regional benchmarks—particularly with Uzbekistan's parallel trajectory—the paper argues that this curriculum functions as a defensive civic mechanism designed to pre-empt radicalization while establishing state authority over theological discourse. Rather than fostering open-ended pluralism, this pedagogical approach implants institutional vigilance within students. Ultimately, the findings contribute to global debates on how assertive secular states instrumentalize public education to construct self-regulating secular subjects and navigate the tension between constitutional neutrality and the active management of spiritual life.

98 J – ULA, Ahmad Nilnal Munachifdlil, et al. (2026), **Qur'anic pedagogy and critical thinking: bridging revelation and modern educational philosophy,** *Daar el-Makrifah/Journal of Islamic Religious Education* Vol. 2 No. 01 (2026) - https://doi.org/10.66931/jpai.v2i01.377 - This study explores the relationship between Qur'anic pedagogy and critical thinking in the context of modern educational philosophy. It focuses on how concepts of thinking found in the Qur'an can be understood in relation to contemporary critical thinking skills and how both can be brought together in learning practices. The study uses a qualitative approach with a conceptual, library-based design, drawing on classical Islamic scholarship as well as recent educational literature. The findings indicate that the Qur'an introduces various forms of intellectual engagement such as *tafakkur*, *tadabbur*, ta'*aqqul*, *nazar*, and *tafaqquh*. These concepts reflect processes that are closely related to interpretation, analysis, evaluation, inference, and reflection in modern critical thinking frameworks. In addition, the study proposes an integrative perspective that connects these Qur'anic concepts with student-centred and inquiry-based learning approaches. The study argues that Qur'anic pedagogy is not in opposition to modern educational thought but can enrich it by adding ethical and spiritual dimensions. It concludes that

integrating both perspectives offers a more balanced approach to education, although further empirical studies are needed to examine its application in classroom settings.

99 J – VALENCIA CANDALIJA, Rafael (2026), **Religious freedom and neutrality in Belgian education: about the ban on Islamic headscarves in Flanders,** *Religions* 2026, 17(1), 82; https://doi.org/10.3390/rel17010082 - The Belgian constitution establishes that communities shall dispense neutral teaching that also respects both religious convictions and non-denominational philosophical choices. The application of this article has led to several conflicts with the religiosity of parents and students, among which one stands out eminently: the prohibition of the Islamic headscarf in schools in Flanders and Wallonia. It is precisely in the first of these communities, Flanders, where the collisions between the principle of neutrality and the religious freedom of Muslim women who intend to continue wearing this religious symbol continue to be reproduced, not only for reasons of religiosity, but also of identity. Signally, one of the main problems lies in the difficulties in delimiting the extension of the concept of neutrality as a limit to religious freedom, a task in which there does not seem to be agreement, neither among the main agents of the education system nor even among the courts of justice of the community. The best proof of this are the last two developments in the matter, the European Court of Human Right judgment in the Mykias case and the unsuccessful attempt to ban the Islamic veil in the province of Flanders**.**

100 J – VISURI, Ingela & Jonas Svensson (2026), **Synthetic dialogue partners in Swedish religious education: mediated contact through the Chatbot IRIS**, *Religion & Education*, 1–24. https://doi.org/10.1080/15507394.2026.2716456 - This article presents a proof-of-concept study on the use of generative AI–based chatbots as synthetic dialogue partners in non-confessional religious education (RE) in Swedish public schools. Addressing the challenge of representing religious diversity without reinforcing stereotypes, the study introduces IRIS (= Interactive Religious Identity Simulator), a customizable chatbot designed to simulate diverse religious and non-religious personas. Drawing on theories of cognitive learning and mediated intergroup contact, the article outlines the theoretical foundations, technical construction, and exploratory test cases of IRIS. The findings suggest that AI-mediated dialogue has potential to engage pupils in experimental learning that guides them beyond religious stereotypes.

101 J – WOHLRAB-SAHR, Monika (2026), **From religious decline to relocations of religion. Recent trends in sociological research on Religion and the Secular in Germany, Austria, and Switzerland**, *Köln Z Soziol* (2026) 78:115–145 - https://link.springer.com/article/10.1007/s11577-025-01042-9 - This article examines trends in research on secularization, secularism, and secularity over the past 15 years, focusing on work from, or carried out with the involvement of, scholars from the German-speaking world. It maps a discursive field, the distinctive features of which include, among other things, the importance of a differentiation–theoretical perspective. The essay begins with the earlier juxtaposition of secularization versus individualization and discusses the approach of a secular transition. It then turns to the analysis of sacralisations and subsequently focuses on secular–religious contestations in various domains. In this context, it introduces the approach of "multiple secularities". The author argues that across the different areas of research, a tension becomes apparent between an individual and a collective understanding of religion, and that the shift toward analyses of secular–religious contestations also signals a trend toward relocating religious authority outside traditional religious institutions—into public space, the courts, and the internet.

102 J – WRIGHT, Edward (2026), **Thinking faithfully together. Catholic religious education, ethics, and the Philosophy for Children pedagogy**, *Religions* 2026, 17(9), 1108; https://doi.org/10.3390/rel17091108 - This conceptual article examines how Catholic religious education (CRE) and Ethics in Maltese schools might enter a constructive pedagogical dialogue while retaining distinct disciplinary identities. Rather than proposing curricular merger, hierarchy, or a common epistemology, it advances the more limited claim that a critically appropriated Philosophy for Children (P4C) pedagogy and its Community of Inquiry can function as a shared pedagogical grammar. The Maltese case is analytically useful because Ethics is institutionally associated with P4C while recent CRE studies call for more student-centred, constructivist, and existentially responsive approaches. The article treats this proximity as a problem of disciplined borrowing: which dialogical practices can travel across subject boundaries, under what conditions, and what must remain discipline-specific? Drawing on Lipman and sustained critical engagement with Dewey, Freire, Arendt, and Merton, it identifies complementary but non-identical resources for experience-based inquiry, dialogical agency, judgement in plurality, and contemplative attention. Their tensions are retained rather than harmonised. Recent empirical and theoretical literature is used to qualify the scope of the proposal. The resulting framework develops

implications for classroom practice, assessment, collaborative professional development, and future empirical research. Its contribution is therefore a bounded model of pedagogical dialogue: CRE may become more dialogical without treating theological sources as interchangeable with philosophical warrants, while Ethics may engage religiously situated moral worlds without compromising philosophical autonomy.

103 J – YILMAZ, Fadime (2026), **Between secularization and de-secularization: youth religiosity in Turkey's Imam Hatip schools,** *Religions* 2026, 17(1), 87; https://doi.org/10.3390/rel17010087 - This article examines the trajectory of secularization and de-secularization in Turkey through the lens of Imam Hatip high schools, focusing on how religion has been reintroduced into the public sphere and reshaped educational exposure. While secularism in Turkey historically emerged as a state-driven project imposed from above, recent decades have witnessed a marked process of de-secularization under the Justice and Development Party, facilitated by institutional reforms in law, education, and bureaucracy. The study draws on qualitative interviews with experts, analysed through grounded theory, to capture their perceptions of religious schooling and its impact. The analysis is organized into three themes: the persistence of top-down secularism, the institutionalized reintroduction of religion, and the intersection of religionized politics with educational practices. Findings indicate that while family socialization remains a primary source of religious identity, Imam Hatip schools function as a symbolic site of religiosity and political contestation. The study concludes that Turkey's current de-secularization is not merely a grassroots revival but a state-mediated restructuring of the secular–religious balance, with education serving as a central arena for negotiating visibility, autonomy, and identity. At the same time, the legacy of top-down secularism has paradoxically contributed to alienating younger generations from religion, shaping ambivalent attitudes toward faith and schooling.

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