

Global RE[©]

An international bibliographic Bulletin on Religious Education & Religious Studies around the World

2026, September • volume 5, issue 9 • pages 1-32

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

Parliament of the World's Religions

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the World. ■ It presents a wide range of analyses, norms, tools at the service of researchers and of academic lecturers in charge of training future teachers of denominational or no-denominational RE; and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-multireligious-non/religious literacy. ■ ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor of every publication, or of the Publisher. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further regular bibliographic suggestions from our Readers and Users are welcome. ■ This issue, vol. 5, no 9, was closed on end of September 2026; the next issue will be released by the end October 2026.

Editor: **Flavio Pajer** ■ Contact: fpajer@lasalle.org ■ Archives: <https://www.lasalliana.it/globalre.html>

§ § §

INDEX

■ **Countries, Geographic Areas:** Africa 03,16,18,73 • Australia 12,50,107 • Austria 08,13,53 • Belgium 42,46 • Brazil 20 • Cameroon 67 • Colombia 24,99 • Costa Rica 74,105 • Denmark 54 • Ecuador 27 • England 38,40,60,108 • Europe 06,10,25,49,90,96 • Finland 48 • France 42,46,101 • Germany 07,11,13,31,33,106 • Ghana 52 • Indonesia 30,63,86,94,95,110 • Iran 72 • Ireland 19 • Israel 93 • Italy 01,42,61,75,98 • Lesotho 70 • Madagascar 18 • Mexico 80 • Middle East 05 • Morocco 87 • Netherlands 13 • Nigeria 77,100,109 • North Africa 05 • Ontario 59 • Pakistan 02,45 • Poland 83,90 • Romania 78 • Québec 34,59,84 • Sweden 51 • Switzerland 14,26,42 • Türkiye 22 • Uganda 03 • UK 11,13,61 • USA 06,11,21,41,55,62 • Vatican 104 • Western Europe 13.

■ **Religions, Churches, Cultures, Movements:** Abrahamic traditions 68,79 • African traditional religions 73 • Asian cultural cultures 30 • Catholicism 18,19,24,69,100,104 • Christianity 16,21,26,29,38,54,71,73,75,85 • Hebraism/Judaism 10,21,93,97,106 • Islam 13,22,36,39,95,110 • Protestantism 03 • Western secular cultures 13,17 • World Religions 79.

■ **Institutions, Public Bodies :** Church of Sweden 51 • Gouvernement du Québec 34 • Polish Bishops' Conference 83 • SECAM (Conférences épiscopales d'Afrique et de Madagascar) 18.

■ **Scientific Approaches:** Anthropology 08,09,20,23,55,56,79,99,110 • Comparative research 06,15,25,42,45,47,61,68 • Empirical research 20,22,41,43,49,58,65,70,84,85,87,98,100,101 • Epistemology 77,90 • Ethnography 54 • History 04,19,21,37,60,90,97,106 • Interdisciplinarity 23,31,107 • Law 01,21,26,34,40,55,80,83,84,90,99,107,108 • Literature review 04,05,06,36,39,56,60,63,64,67,79,89,90,92,94,102 • Pedagogy 07,09,11,12,14,17,32,36,54,59,61,90,96,108,109 • Phenomenology 30,60,86 • Philosophy 17,56,69,72,76,77,91 • Policy 01,07,19,25,26,30,34,42,44,48,52,81,96,99,110 • Psychology 15,20,56 • *Religionspädagogik* 07,08 • Religious Studies 70 • Sociology 09,19,26,29,38,40,51,52,59,65,81,101 • Theology 03,11,13,29,69,71,73,76,79.

■ **RE range:** Catholic RE 01,18,24,27,32,46,75,86,90 • Changing RE 19,72,108 • Christian RE 07,65 • Critical RE 91 • Denominational RE 105 • Ethical RE 33,53 • Interreligious RE 08,54,57,74 • Ko-Ko-RU 07 • Intercultural RE 31 • Interdisciplinary/Interfaith Learning 11,31 • Islamic RE 22,36,39,72,91 • Long live RE 57 • Non-denominational RE 40,48,60 • Protestant RE 03 • RE in debate 53,57,66,75,83,90,95 • Religion-Worldviews education 40 • Symbols-based RE 14,37 • Theological education 03,11,13,71 • Wisdom in RE 68.

■ **Main subjects:** Adolescents/Students 20,22,36,41,64,65,67,82,85,86,89,97 • African Christian contexts 73 • AI 32,89 • Anthropology of Religion 88 • Antisemitism 10 • Arts 37 • Belief 30 • Bible 35, 46,60,68,73,103 • Catholic education/school 18,59,63,69,80,100,108 • Catholic Universities 63 • Children's rights 20 • Children with disabilities 62 • Citizenship education 43,109 • Communication 17,71,92 • Cultural racism 11 • Curriculum 12,65,97,109 • Decolonial pedagogy 11 • Democracy 42,53,81 • Development 16 • Dialogue pedagogy 104 • Didactics 14,22,103 • Difference pedagogy 62,82 • Disinformation 44 • Early childhood education 22 • Education (concept, crisis) 17,42 • Education strategies 11,15,17,27,28,32,36,39,72,80,92,102 • Educational inequality 61 • Emotional-social competence 78 • Epistemology of RE 90,91 • Ethics 33 • Faith formation/school 10,62 • Family duty 21,58 • Gender dysphoria 55 • Generation Z 36,65 • Higher education 16,44,45,50,95 • Human rights education 74 • Humanist education 105 • Inclusive education 28,30,78 • Indoctrination 12 • Intercultural pedagogies 23,33,74,87 • Interfaith dialogue/learning 45,47,82,86,87 • Interreligious glossary 33 • Interreligious learning 11,69 • Islamic education/studies 48,50,72 • Knowledge 54,104 • *Laïcité* 34,42,80,84 • Material religion 14 • Media education 02,04,08,89,92,98,100 • Mental health 05,20,56,64 • Methodology 14,22,35,37,69 • Misinformation 89,98,100,102 • Moral assessment/development/formation 52,70 • Multicultural education 94 • Multireligious society 48 53, 59 • Muslim chaplains 101 • Mutual recognition in RE 69 • Non-formal education 47 • Nonviolence 09 • Panentheism 76 • Parent-teacher collaboration 67 • Parents-child relationship 58 • Parental involvement 10,15,21,55 • Peacebuilding 09,45,109 • Political extremism 02 • Post-Christian age 71 • Primary school 12 • Psychology of religion 15 • Quran 22,68 • Racism 11 • Radicalisation 05,39,49,87, 92 • RE vs school education 105 • Religion (concepts) 29,33,93 • Religiosity 20,64 • Religious diversity 01,08,25,26,38,49,56,59,82 • Religious epistemology 77,90 • Religious instruction 12 • Religious (il)literacy 51,61,104 • Religious objects 14 • Religious prejudice 10 • Religious signs/ symbols 14 • Religious Sciences/Studies 70,103,109 • Sacred (the) 79 • Science vs Religion 46,91,98 • School psychology 28 • Secondary school 59,67,98 • Secularism 29,38,42,81 • "Sinnfluencing" 08 • Synodality 63 • Social cohesion 04 • Spiritual intelligence/education 79,93 • Spiritual development/formation 58,67 • Spiritualities 15,20,23,93,99 • State/Church 07 • State school 40 • Symbolic boundaries/culture 17,37,41 • Teacher attitudes/competences 06,70 • Teacher education/training/status 24,78,84,96 • Textbooks 12,60,106 • Theological education 03,13 • University 13,16,41,45,50, 82,84 • Values 17,43,59,85,99 • "World in chaos" (rec.) 66 • Worldviews education 33,82 • Youth 02, 05,36,39,47,49,100.

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

■ **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 J – ALICINO, Francesco (2026), **Managing religious diversity in Italy: law, policy, and practice in a pluralist era**, *Religions* 2026, 17(3), 318 - <https://doi.org/10.3390/rel17030318> - The phenomenon of immigration, together with an increasingly interconnected form of globalization and the rapid development of scientific and digital technologies, has placed considerable pressure on contemporary Western constitutional orders. These dynamics have compelled States to confront complex challenges, particularly with respect to facts, rights, and freedoms relating to religion. While such trends are observable in numerous countries, this article focuses on Italy, which is particularly instructive in terms of its approach to contemporary cultural–religious pluralism. From this perspective, the Italian legal framework exhibits several distinctive features, most notably in the regulatory arrangements based on *accordi* (agreements) and *intese* (understandings) concluded between the State and religious denominations pursuant to Articles 7 and 8(3) of the 1948 Constitution.

02 R – ALI, M. & and Khalid Sultan, **Exploring political extremism among youth in digital age. A perspective of Pakistani media academics**, *Human Nature Journal of Social Sciences* 7.1 (2026): 1-9. <https://hnpublisher.com/ojs/index.php/HNJSS/article/view/837> - The purpose of this study is to explore the perspectives of Pakistani media academics regarding the factors that contribute to rising political extremism among the youth in digital age. Keeping the users and gratification theory as the basis of theoretical framework, this paper used qualitative research design and carried out in-depth interviews from the media academics belonging to various academic organisations based in Islamabad/Rawalpindi area. The study came out with four themes that contribute to political extremism among the youth in the digital age. These themes included factor of virtual echo chambers, lack of digital media literacy skills, belief on conspiracy theories and emotional appeal to radical online content. The study underscores the importance of digital media literacy for the Pakistani youth and has also forwarded several recommendations considering the insights obtained from the Pakistani academics in reducing the effects of rising political extremism among the youth in society.

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

04 J - ALMAZAEDH Ismael, Tahat KM, Alkhalaileh M and Tahat DN (2026), **Digital religion in platform societies: authority, mediation, and social cohesion in algorithmic publics (2010–2025)**. *Frontiers Sociology* 11:1802281. doi:10.3389/fsoc.2026.1802281 - This article critically synthesizes scholarship on digital religion and social cohesion published between 2010 and 2025. Drawing on a corpus of eighty-eight studies, we show that contemporary religious communication is increasingly governed by platform infrastructures, algorithmic visibility, and networked publics conditions that reshape religious authority, ritual practice, and community formation in ways that can both reinforce and fracture cohesion. Rather than treating platforms as neutral channels, the review conceptualizes digital religion as a layered socio-technical ecosystem whose outcomes hinge on the interaction between platform design, actor strategies, and audience participation. To integrate these literatures, the article advances the Platformed Cohesion Model (PCM), which specifies four interacting layers platform, actor, discourse, and cohesion through which digitally mediated religion produces variable effects on vertical cohesion (trust and legitimacy in institutions) and horizontal cohesion (solidarity and belonging among publics). The review concludes by identifying major gaps in cross-platform comparison, algorithm-centered inquiry, and audience-centered approaches, and proposes a research agenda for CMC scholarship that treats cohesion as an emergent property of platform-conditioned religious communication.

05 J – ANDRADE, Gabriel et al. (2026), Youth mental health and religiously framed radicalization in the Middle East and North Africa region: a review of evidence and gaps, *Frontiers in Psychiatry*, 25 March 2026, Sec. Public Mental Health, Volume 17 - 2026 | <https://doi.org/10.3389/fpsy.2026.1782072> - This narrative mini-review examines how youth mental health intersects with religiously framed radicalization in the Middle East and North Africa (MENA), conceptualizing radicalization as a potential maladaptive response to unmet psychological needs in highly religious, rapidly changing societies. It addresses three questions: how youth mental health relates to religious radicalization, what research gaps concern religious fanaticism as a response to lack of proper mental health care, and which conceptual, clinical, and policy developments are most needed. Available evidence indicates that there is no single “mental illness–terrorist” profile; a minority of radicalized individuals present diagnosable disorders, while symptoms such as depression, trauma, substance misuse, and personality vulnerabilities can heighten susceptibility to rigid, exclusionary religious narratives when combined with psychosocial adversity and exposure to extremist content, whereas everyday religious involvement often provides meaning, social support, and prosocial norms that protect against violence. The mini-review highlights the predominance of Western or diaspora samples, the scarcity of longitudinal and community-based research in MENA, and the neglect of non-violent but psychologically harmful forms of fanaticism. It calls for integrating youth mental health into radicalization prevention as a public health priority, expanding biopsychosocial–spiritual care models and collaboration with religious authorities, and developing region-specific guidance for managing radicalization risk in routine, non-securitized clinical practice.

06 R – APRIANSYAH, Agus (2026), Global research trends on teacher competence for religious moderation education in schools: a bibliometric analysis, *Pedagogical Research* 2026, 11(3), em0278 - <https://www.pedagogicalresearch.com/download/global-research-trends-on-teacher-competence-for-religious-moderation-education-in-schools-a-19010.pdf> - This study aimed to map the global research landscape on teacher competencies for religious moderation education in schools through a bibliometric analysis of publications over the past decade. The study employed a bibliometric design using the Scopus database, accessed on March 7, 2026. The search was conducted in the title, abstract, and keywords using terms related to teacher competence, religious moderation, and school contexts. Document selection followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines, resulting in 307 documents. The screening criteria included the publication period from 2016 to 2025 and document types consisting of articles, review papers, and conference papers. Data were analysed using Biblioshiny and VOSviewer after metadata cleaning with Open Refine and keyword standardization through a thesaurus file. The results showed a steady increase in publications on teacher competence for religious moderation education in schools over the last decade. The publication landscape indicated that this topic has developed mainly within journals focusing on RE, multicultural education, and teacher education. Research contributions were largely driven by institutions in the United States and Europe, although participation from regions such as Asia and Australia has also increased. Thematic analysis revealed that the literature primarily focused on multicultural education, teacher education, and inclusive pedagogy. Recent studies also indicated a shift toward more contextual and practice-oriented educational research. Future studies should strengthen classroom-based empirical research, develop integrative teacher training models, and encourage cross-national collaboration to improve understanding of religious moderation education in diverse educational contexts.

07 D – ASHELM, Michael, Land und Kirchen führen konfessionell-kooperativen Religionsunterricht ein, Hessisches Ministerium für Kultus, Bildung und Chancen - *Pressemittellung* 26.06.2026 - <https://kultus.hessen.de/presse/land-und-kirchen-fuehren-konfessionell-kooperativen-religionsunterricht-ein> - Ab dem kommenden Schuljahr 2026/2027 wird in Hessen der konfessionell-kooperative Religionsunterricht eingeführt. Das neue Angebot orientiert sich am schulischen Bedarf und kann für die ersten bis zehnten Jahrgangsstufen auf Antrag umgesetzt werden. Die katholischen Bistümer und evangelischen Landeskirchen gehen damit gemeinsam mit dem Land einen wichtigen Schritt zur Weiterentwicklung des Religionsunterrichts. Mit der Vereinbarung „Konfessionelle Kooperation im evangelischen und katholischen Religionsunterricht in Hessen, den konfessionellen Religionsunterricht stärken - Perspektiven konfessioneller Kooperation“ wird die Grundlage für eine neue Organisationsform des konfessionellen Religionsunterrichts an hessischen Schulen geschaffen. Ziel ist es, den Religionsunterricht unter veränderten gesellschaftlichen Bedingungen zu stärken und zugleich seine konfessionelle Identität klar zu bewahren.

08 J – AYSEL, Aslıgül et al., „Sinnfluencing“ im digitalen Zeitalter. Religiöse Bildung im Spannungsfeld pluraler Sinnstiftungen und Deutungsansprüche. Editorial, *Österreichisches Religionspädagogisches*

FORUM 34. Jahrgang 2026, Seiten 182. <https://unipub.uni-graz.at/download/pdf/14271759.pdf> - Diese Zeitschriftenausgabe verdankt sich wesentlich den Überlegungen, die im Rahmen der 6. Tagung des „Forum Zukunftsfähiger Religionsunterricht“ am 27.02.2025 an der Universität Innsbruck stattgefunden hat. Die gemeinsam von islamischer und katholischer Religionspädagogik sowie dem Zentrum für Interreligiöse Studien (ZIRS) an der Universität Innsbruck verantwortete Tagung war dem auch für dieses Heft namensgebenden Thema „Sinnfluencing“ im digitalen Zeitalter. Religiöse Bildung im Spannungsfeld pluraler Sinnstiftungen und Deutungsansprüche gewidmet. Vielfältige Sinnstiftungen und Deutungsansprüche sind ein Charakteristikum von weltanschaulich pluralen Gesellschaften. Dementsprechend beeinflusst die Pluralität dieser Angebote das tägliche Leben in Westeuropa in selbstverständlicher Weise. Dabei wird deutlich, daß es sich nicht nur um ein Nebeneinander, sondern durchaus um einen Kampf um die Deutungshoheit der jeweiligen Zugänge und Weltdeutungen handelt – ein Kampf, der von unterschiedlichen Machtansprüchen geprägt ist.

09 J - BACQUET, Gaston, & Nesterova, Yulia (2026), *Reimagining nonviolence education through a multidimensional lens: what should peace in the curriculum look like?* Journal of Curriculum Studies, 1–22. <https://doi.org/10.1080/00220272.2026.2649143> - Existing violence, both at schools and the wider society, increasingly demands educational responses that can offer sustainable approaches and interventions to tackle it. This conceptual paper proposes a curriculum framework centred on nonviolence as a proactive, developmental, and relational approach to peace education. Drawing on Galtung’s taxonomy of direct, structural, and cultural violence, Butler’s account of interdependence as a moral foundation, and Wikström and Treiber’s Situational Action Theory, the paper argues for a deeper understanding of the multidimensional roots of violence and for a systematically pedagogical design anchored in nonviolence philosophy. Two illustrative examples — the transformations of R. Derek Black and Luis J. Rodriguez — are analysed through three interrelated mechanisms: dialogic encounter, the disruption of inherited moral frameworks, and empathy grounded in structural awareness. These analyses inform a three-strand curriculum model integrating intrapersonal nonviolence (silence, mindfulness, and emotional regulation), interpersonal nonviolence (empathy, nonviolent communication, and appreciation of difference), and intergroup nonviolence (equal status, common goals, cooperation, and institutional support). The framework positions nonviolence as both educational means and ethical end, offering curriculum theorists, peace educators, and practitioners a coherent foundation for fostering personal transformation alongside structural and cultural change.

10 J – BEIDER, Nadia (2026), *Faith, integration and prejudice: understanding school choice among European Jews*, British Journal of Sociology of Education, 47(3), 557–575. <https://doi.org/10.1080/01425692.2025.2488789> - The persistent popularity of faith schools has been understood primarily through the prism of race and class, with less attention paid to the importance of religion and religious prejudice. Data from the 2018 EU Fundamental Rights Agency survey of Jews in 12 European countries indicate that parents are split over their preference for faith schools that provide a sense of belonging and socialisation opportunities within the community while others prioritise integration into society. However, concerns over antisemitism lead some parents to prefer Jewish school environments to shield their children from marginalisation. Such concerns are more prevalent among those who have experienced antisemitism. Although many Jewish parents are willing to sacrifice a feeling of religious inclusion in favour of more socially diverse educational environments, safety concerns are less easily allayed, ultimately serving to bolster the popularity of faith schools.

11 J - BLACKMER, Geneva, Zafar, A.B. (2026), *A comparative theological approach to mitigating cultural racism in religious education: reforming confessional RE through anti-racist and decolonial pedagogy* Journal of Religious education 74, 49–64 (2026). <https://doi.org/10.1007/s40839-026-00290-x> - This study proposes an interdisciplinary approach to religious education (RE) that integrates multicultural and antiracist pedagogies to better address religious identity, cultural expression, and educational justice. It argues that antiracist education, particularly in Western contexts such as Germany, Britain, and the United States, often reduces race to a binary framework (e.g., Black/white), thereby neglecting *cultural racism*—a form of discrimination rooted in perceived cultural or religious difference rather than phenotype, as theorized by Tariq Modood. Similarly, multicultural education tends to essentialize cultures, unintentionally reinforcing stereotypes and contributing to *microaggressions*, such as the expectation that minority pupils serve as “spokespersons” for their entire community. RE also struggles with the abstraction of religion from its social and racial contexts, leading to a form of religious literacy that ignores historical legacies of colonialism, *Christonormativity* (the default centering of Christian norms), and systemic inequalities. This paper introduces three guiding strategies to redress these issues: (1) Cultivating *epistemic humility*, a

disposition that invites learners to recognize the limits of their knowledge and remain open to alternative religious perspectives; (2) drawing on Bauman's concepts of *dominant* (institutional) and *demotic* (lived) discourses to uncover cultural assumptions in RE; and (3) using collective memory—especially around colonial and racial trauma—as a tool for interreligious learning. The aim is to reshape RE into a more inclusive, historically conscious, and epistemically open educational framework that resists harm and fosters more profound understanding.

12 R – BLEAZBY, Jennifer (2026), **Operationalizing the concept of indoctrination: a content analysis of religious curricula taught in public schools**, *Journal of Curriculum Studies*, May 2026 - <https://research.monash.edu/en/publications/operationalizing-the-concept-of-indoctrination-a-content-analysis/> - Indoctrination is widely considered a reprehensible teaching practice that has long been associated with religious instruction (RI). For over 50 years, the concept of indoctrination has been subject to extensive philosophical analysis. However, there has been little attempt to operationalize it for empirical educational research. This study attempted to do just that to evaluate controversial RI curricula taught in Australian government primary schools. The curricula are examples of confessional religious education, whereby students receive instruction in the beliefs and practices of one religion, with the aim of nurturing their adherence to that religion. Critics argue that RI constitutes indoctrination. Drawing on a popular notion of indoctrination as teaching practice that results in closedmindedness, in conjunction with Bloom's Taxonomy Revised, a content analysis of five sets of RI curriculum materials was conducted. All five curricula promote practices associated with indoctrination: minimal opportunity for higher-order thinking (e.g. critical thinking), as evidenced by an overemphasis on lower-order thinking in the teaching methods and learning outcomes (>85% of outcomes emphasize lower-order thinking), together with emotional manipulation. It is argued that worldviews education may foster a more openminded, critical and meaningful engagement with religions.

13 B – BOENDER, Welmoet, **Islamic theology at Western European Universities**. *Articulating Ikhtilāf in the Netherlands, Germany, United Kingdom and Austria*, Brill 2026, pp. 270 - https://www.google.it/books/edition/Islamic_Theology_at_Western_European_Uni/Ijy3EQAAQBAJ?hl=it&gbpv=0 - In recent years, several Western European universities have started academic programs in Islamic theology. This study answers a much-debated question: How do Islamic theologians at Western European universities face the challenging task of administering, elaborating and developing Islamic knowledge through academic discourse? This book systematically shows how scholars, first and foremost, want to use the academic space to mobilise a paradigm shift that focuses on plurality and pluralism. This approach is aimed at allowing European Muslims comfort and certainty to deal with the challenges of modern life. The study will explain this by using the concept of *ikhtilāf*, an Islamic legal term, which, at its broadest, can be defined as the recognition of diversity in opinions.

14 T – BRAND, Mattias & Kopplin, V. (2026), **Teaching research skills through the study of religious objects at home**, *Material Religion*, 22(2), 190–204. <https://doi.org/10.1080/17432200.2026.2660587> - Religious objects at home are an important source for a material perspective on everyday religiosity in past and present. Teaching *with* these objects is, therefore, of paramount importance, as our students should acquire research skills at the cutting edge of interdisciplinary collaboration. This article will introduce a teaching project centered on domestic religious objects in contemporary Swiss households. It will outline the teaching content, didactic strategies, and reflect on the exhibition that the students curated.

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

16 J – CARPENTER, Joel A. (2026), **“To be agents of a life-giving transformation”: Christian higher education and the development of Africa**, *Christian Higher Education*, 25(1–2), 34–58. <https://doi.org/10.1080/15363759.2026.2637474> - The dream of a transformed Africa has filled the imagination of modern African intellectuals and national leaders, and Africa's colleges and universities have

been designed to be engines of development since their origins in colonial times. What development has meant, however, has changed as the continent's regimes have changed. This account traces the rise of modern African higher education and its relationship to the aims of African development, with a special regard to how those aims compare to a Christian vision of the world made right under God's reign. This article argues that under the current sway of continent-wide "sustainable development" goals, universities are being pressed into a narrowly instrumental role that is, considering a biblical vision of full flourishing, rather underwhelming. This article ends with some proposals as to how Christian universities might overcome the pressure to conform to these narrower goals and offer their nations even more than they require.

17 B – CHALIER, Catherine, **Il filo della parola**. *Trasmettere ciò che conta davvero da una generazione all'altra*, Queriniana 2026, pp. 312 - <https://www.queriniana.it/libro/il-filo-della-parola-5653> - Cosa resta di una generazione, quando smette di trasmettere conoscenza o valori? Si perde il legame simbolico che consente di abitare il mondo in modo sensato. È questa la tesi centrale di Catherine Chaliier, che in quest'opera interroga le radici filosofiche e bibliche della crisi educativa delle società contemporanee – senza nostalgia per il passato, ma anche senza facili soluzioni per il futuro. In un dialogo costante con la sapienza greca e la profezia ebraica – da Platone a Levinas, da Aristotele a Rosenzweig – l'autrice distingue tre modalità fondamentali del trasmettere: raccontare; spiegare e dimostrare; ascoltare e testimoniare. Ciascuna ha la propria logica e i propri rischi. E ciascuna è oggi minacciata dalla riduzione dell'educazione a trasferimento di mere informazioni tecniche. Sullo sfondo si delinea la questione del digitale: questa è un'epoca in cui il flusso costante di stimoli ha sostituito "il calore della parola fatta di carne e di spirito" – il che suona come un richiamo alla nostra responsabilità. Un'opera che propone una riappropriazione critica della tradizione come risorsa viva e come atto d'amore verso chi viene dopo.

18 D - CONFERENCES EPISCOPALES D'AFRIQUE ET DE MADAGASCAR (SECAM), **Déclaration de Addis-Abeba sur l'éducation catholique**, Addis-Abeba (Éthiopie) 6-7 août 2026 - <https://secam.org/fr/secam-addis-ababa-declaration-on-catholic-education/> - La déclaration affirme : la dignité de toute personne humaine, créée à l'image et à la ressemblance de Dieu ; le droit inaliénable de chaque enfant et de chaque jeune à recevoir une éducation de qualité fondée sur la vérité, la justice, la foi et la dignité humaine ; l'éducation catholique en tant que partie intégrante de la mission d'évangélisation de l'Église ; le rôle indispensable des familles en tant qu'éducatrices primaires de leurs enfants ; la contribution des établissements d'enseignement catholiques à l'édification de la nation, à la paix, au leadership éthique, au progrès scientifique et à la transformation sociale ; l'école comme un instrument précieux pour apprendre à tisser des liens de paix et d'harmonie au sein de la société dès l'enfance par l'éducation aux valeurs morales et spirituelles ; l'importance de l'éducation participative basée sur les valeurs de la culture africaine, ouverte au monde contemporain et inspirée par l'Évangile, comme garantie d'une re-évangélisation et du développement intégral des peuples.

19 J - CONNOLLY, Michael, James, C., & Murtagh, L. (2026), **Reflections on recent developments in the governance of schools in Ireland and the role of the Church**, *Management in Education*, 40(2), 93-100. - <https://journals.sagepub.com/doi/10.1177/08920206231177535> - This article analyses recent developments in school governance in Ireland. The context for school governance in Ireland is changing. Features of this new context include increased population diversity partly because of immigration; an increasingly negative attitude to religion; a decline in religious observance; economic growth; the school performance compared with other countries; increasing population size; the nature of the electoral system, which brings local issues to the fore; and the unionization of the teaching profession, which affects system change. This changing context is set against the embedded and strong influence of organised religion. Disquiet at the church's influence on educational policy and practice is increasing. The government's intention to address this influence is slow to impact but evidence indicates that the role of religious institutions in school governing in Ireland is declining. Because the present situation is unsustainable, a crisis in school patronage is looming.

20 R – DE MATOS, V.R. Duarte, de Souza, M.H.F. & Moreira-Almeida, A. **Religiousness/spirituality, depressive symptoms, anxiety, hope, and happiness in children and adolescents in institutional care**, *International Journal of Latin American Religions* 10, 339–368 (2026). <https://doi.org/10.1007/s41603-026-00335-x> - There are 34 thousand children living in institutions in Brazil, a context that poses a risk to mental health, raising the need to investigate protective factors. Objective: investigate the prevalence of religiosity/spirituality and mental health (depressive and anxiety symptoms, hope, and happiness) in children and adolescents in institutions. A cross-sectional quantitative study that invited all children aged 7 to 17 years in institutional care in Juiz de Fora. A sociodemographic questionnaire, Brief Multidimensional Measure of

Religiosity/Spirituality, Subjective Happiness Scale, Generalized Anxiety Disorder, Children's Depression Inventory, and Herth Hope Scale were used. The sample consisted of 43 subjects (28 males), with a mean age of 13 years (± 2 SD). Most of the sample had moderate anxiety and indicative depressive symptoms. In addition, they had below-average happiness scores and high hope. There was a high prevalence of religion and spirituality. The mean scores were: 11 (± 5) for anxiety, with 56% ($n=24$) above the clinical cutoff point; 17 for depression (± 11), with 44% of subjects above the clinical cutoff point; 4.7 (± 1) for happiness; and 36 (± 5) for hope. On the value's/belief's subscale, 95% ($n=41$) agreed with the statement "I believe in a God who cares for me." On the global self-assessment subscale, 76% ($n=33$) responded that religion and spirituality were important to them. When asked what was considered most important in their lives, 52% ($n=22$) answered God. Children and adolescents in care attributed great importance to spirituality and religiosity in their lives, with a relatively high prevalence of hope and below average happiness, requiring attention to clinically significant scores of depressions and anxiety.

21 J - EDMONDS, Christian and Hall, Mark David and Walton, S. Ernie, **History, tradition, and the right of parents to direct the education and moral formation of their children** (July 29, 2026). Available at SSRN: <https://ssrn.com/abstract=7202698> or <http://dx.doi.org/10.2139/ssrn.7202698> - Since the early twentieth century, the Supreme Court has held that parents have the right to direct the upbringing of their children. Ever since, jurists and scholars have debated the scope of that right. Is it broad, yielding to the state only in cases of the gravest abuse? Or is it narrow, leaving ample room for the government to intervene in parental decisions? The debate continues, but no one has yet supplied the comprehensive historical analysis that the question demands. This article offers one, drawing on centuries of primary sources to trace the parental right from its origins to the present. The evidence shows that the duty of parents to educate and form their children, and the right to discharge that duty, run through the whole of the Anglo-American tradition. The account begins with the Judeo-Christian understanding of parental obligation and the English common law that carried it forward. It moves to the American colonies and the founding, where parents were understood to bear the duty to educate their children and the corresponding right to do so, with the state intervening only when families could not or would not. It follows the right through the nineteenth-century legal commentators, the rise of public schools, and the spread of compulsory education laws. It then tracks the post-Civil War courts, which still recognized parental control over what children were taught. Finally, the Article closes in the twentieth century with the Progressive challenge to parental authority, the Supreme Court's response in Meyer, Pierce, and Yoder, and recent decisions including *Mahmoud v. Taylor*. As this Article shows, the historical record is not contested but remarkably consistent across thousands of years. Under *Washington v. Glucksberg*, an unenumerated right merits constitutional protection only when it is deeply rooted in the Nation's history and tradition. On this evidence, few rights are rooted more deeply.

22 R – ERTEN, Ramazan & Veysel Karani Altun (2026), **Evaluation of material use in early childhood religious education, Türkiye: Qur'an courses for 4–6-year-old students**, *Religions* 2026, 17(5), 505; <https://doi.org/10.3390/rel17050505> - Early childhood is a critical period in which religious and moral foundations are established, and the materials used in this process directly influence the quality of learning. In Türkiye, institutional RE for early childhood is provided through Qur'an courses for children aged 4–6 years, affiliated with the Presidency of Religious Affairs. This study examines the attitudes of instructors working in these courses toward material use and the types of materials preferred in the educational process. Designed within a quantitative research approach using a survey model, the study aimed to collect data from instructors working in Qur'an courses for 4–6-year-old children during the 2023–24 academic year. Based on voluntary participation, 363 instructors took part in the study. Data were collected through the Material Use Questionnaire and the Attitude Scale Toward Material Use in the Classroom Environment questionnaire and analysed using SPSS 22.0. Due to the non-normal distribution of the data, the Kruskal–Wallis H test and the Mann–Whitney U test were applied. The findings show that instructors have positive attitudes toward the use of instructional materials and that printed and auditory materials are the most frequently used in the educational process.

23 J - ESPINOSA Zárte, Zaida (2026), **Spirituality for interculturality: under what conditions?** *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2026.2632818> - This text explores the mutual relationship between interculturality and spirituality, as well as intercultural and spiritual education, emphasising their interdependence. Specifically, it examines the need for spirituality – broadly understood – for fostering interculturality and outlines the conditions that spirituality and RE must meet to fully harness their intercultural potential. *Six key conditions* are analysed: the need to (1) focus on lived religion rather than

institutional aspects; (2) move beyond an interpretation of coexistence based on the concepts of needs and power characteristic of 'modern' spirituality; (3) understand spirituality beyond dialectical dialogue and logical/epistemological truth; (4) overcome defensive spiritualities tied to political identity; (5) reject a dualistic view of spirituality; and (6) recognise the culturally distinct other not only as an end 'in themselves' but also as an end 'for the person', as exemplified in what has been called a 'heterotelic' spirituality. Based on these conditions, the text calls for a transformation of RE to leverage the intercultural potential of spirituality and promote intercultural encounters grounded not only in discourse ethics and dialectical dialogue but also in the recognition of the ontological truth embodied by every human being. This truth is grasped through the person's spiritual dimension, which serves an integrative, rather than analytical, function.

24 J - FLÓREZ-GUERRERO, José Alexander (2026), *Maestros que trazan esperanza: formación de agentes de pastoral educativa*, Revista de Educacion Religiosa, Vol. 3 Núm. 5 (2026) - <https://revistas.uft.cl/index.php/rer/article/view/944> - El artículo examina la formación de educadores de Educación Religiosa Escolar (ERE) en el contexto colombiano, en diálogo con la realidad latinoamericana, entendida como un ámbito estratégico para acompañar procesos de humanización y construcción de sentido en escenarios escolares complejos. Su propósito es analizar, desde un enfoque teórico-reflexivo, en qué medida la ERE puede configurarse como espacio donde fe, cultura y vida se articulen de manera crítica para favorecer el desarrollo integral de niños, niñas y jóvenes. El análisis se desarrolla a la luz de los *Estándares para la Educación Religiosa Escolar* (2022) como marco de calidad, en diálogo con aportes contemporáneos de la pedagogía, la formación docente y la psicología de la religión. Se sostiene que la idoneidad del educador de ERE integra de manera articulada la madurez humana, la competencia pedagógica y didáctica, la capacidad hermenéutica, el trabajo colaborativo y sinodal, la sensibilidad espiritual, la apertura intercultural y el compromiso ético-social. Se concluye que la formación de educadores para la ERE debe orientarse a la consolidación de un perfil profesional integral y verificable, expresado en dimensiones de idoneidad que orienten el diseño y la evaluación de programas formativos. De este modo, el maestro se configura como agente capaz de trazar esperanza en la escuela, contribuyendo a un currículum evangelizador que articule calidad pedagógica, acompañamiento de la búsqueda de sentido y promoción de procesos auténticamente humanizadores.

25 C – FOKAS, Effie and Alberta Giorgi (eds), *Governing religious diversity in Europe*, in *The Routledge Handbook of Religion and politics in Europe*, Routledge 2026, pp. 281-295 - <https://cadmus.eui.eu/entities/publication/d5557839-9671-4c05-a7bf-13ec373a2a1c> - This chapter starts by introducing the socio-political context that frames the challenges of governing religious diversity in Europe, in both the EU as such but also in relation to its neighbouring predominantly Muslim countries. We then discuss the relationship between religion and nationalism, as nationalist overtones resurfacing in the second half of the 2010s often present religious (and more specifically anti-Muslim) connotations. Following from these considerations and based on work done in an EU-funded project on religious diversity governance, we analyse and compare state–religion relations and the governance of religious diversity in 15 European countries. We classify the countries along four main dimensions—democracy vs authoritarianism; secularism vs theocracy; religious nationalism vs religious universalism; majority privilege vs pluralism – and thus seek to construct a composite matrix of governance of state–religion relations. Our analysis does not propose a one-size-fits-all model for governing state–religion relations but aims rather to shed light, from a comparative perspective, on how religion and religious diversity is governed in Europe today.

26 J – FOX, Mark Allan (2026), *The Swiss religious governance model: legal, political and cultural impediments to the integration of diversity*, Religions 2026, 17(3), 284; <https://doi.org/10.3390/rel17030284> - Switzerland does not have an established religion; however, the system of cantonal recognition is in many respects indistinguishable. In most countries the established religion receives state aid; similarly in Switzerland, the recognised denominations of Christianity receive extensive financial and other social capital benefits. Both the established religions of western liberal countries with such a system and the recognised religions in Switzerland are experiencing rapid declines in membership due to immigration, secularisation and individuation. Recognition, unlike establishment, is not a formal acknowledgement of a religion as part of State governance. Whereas establishment is still broadly accepted amongst those nations with an establishment regime, questioning of the legitimacy of the recognition system is rising quickly. The recognition system is theoretically more flexible than establishment, but it has not proven so in reality. This article draws upon interdisciplinary research and original research to investigate the challenges of adapting the recognition system to the changing landscape and examines the impact of attempts to overcome the constraints of the recognition rules. It suggests that a better understanding of the similarity between establishment and recognition coupled

with greater awareness of the hegemony of Christianity in the political discourse and cultural symbolism of Switzerland might facilitate greater possibilities of adaptation.

27 B – GALLEGO CONDOY, Miriam; Paola Chamorro Enríquez; Raúl Lara Barba (Coords) **Enseñanza religiosa escolar**, Editorial Abya Yala, 2026, pp. 264 - <https://dspace.ups.edu.ec/bitstream/123456789/32100/4/Ensen%CC%83anza%20religiosa%20escolar.pdf> - En Ecuador, la educación religiosa en las instituciones educativas de confesión católica se implementa bajo las orientaciones de la Comisión de Educación de la Conferencia Episcopal Ecuatoriana, a través de los *Estándares para la Educación Religiosa Escolar* desde 2013. En este documento se definen los objetivos, los aprendizajes básicos, las destrezas con criterios de desempeño y los indicadores de evaluación para cada nivel educativo, desde primero de Básica hasta tercero de Bachillerato, además del perfil de salida del estudiante. Su principal finalidad es ayudar a los educandos a formarse en el reconocimiento del propósito de la vida, en la apreciación de la dignidad humana y en la comprensión del fenómeno religioso como un componente esencial de la cultura y de la naturaleza humana.

28 J – GALVÃO P., Nunes LV, Menezes AB, da Silva NMV, Kenyon PB, dos Santos de Oliveira M and Marinho-Araujo C (2026), **School psychology and institutional initiatives for school inclusion processes**, *Frontiers Psychology* 17:1698658. doi: 10.3389/fpsyg.2026.1698658 - The aim of this article is to discuss inclusion from the perspective of critical school psychology, highlighting institutional initiatives to understand and construct a more plural, interdisciplinary and inclusive school environment. Initially, conceptions and concepts on the subject were reviewed in their historical and social processes, relating them to educational policies and to the possibilities for the school psychologist to act to raise awareness and to develop subjects in anti-capacity practices. Subsequently examples of the school psychologist's work are addressed as a feasibility of professional practice to foster inclusion in educational spaces. Finally, it is advocated that critical school psychology be committed to establishing institutional and collective actions to consolidate pedagogical work in inclusive contexts, to enhance learning processes, communication and coexistence between different people. These actions expand the possibilities for complex psychological development for everyone - people with and without disabilities.

29 J – GARCÍA MAESTRO, Juan Pablo (2026), **La religión en un mundo secular y plural. Ser creyentes en el siglo XXI**, *Sinite*, 66(200),581-597. <https://doi.org/10.37382/sinite.v66i200.2880> - En el mundo secularizado, en el que no solo las respuestas religiosas han perdido aceptación, sino también en el que las perspectivas utópicas están en franco retroceso, las religiones pueden desempeñar un rol fundamental en la gestación de un planteamiento crítico sobre un sistema que ya no sostienen y al que pueden cuestionar a través de la generación de preguntas y procesos. La religión ha de ser dotadora de preguntas, a la escucha, capaces de detectar las insatisfacciones del contexto y de suscitar las cuestiones necesarias para abrir la existencia a la resonancia: una nueva teología de la liberación que parte como teología de la liberación interior. Las religiones mundiales, entre las que se encuentra el cristianismo, tienen la oportunidad de recuperar su “espíritu axial”, aquel por el que, al interiorizar y trascender a un tiempo la idea de divinidad, fueron capaces de esbozar planos distintos de la realidad, una dinámica que no solo le ha permitido servir de legitimación a diferentes sistemas al ubicar su fundamentación en una necesariamente abstracto más allá, sino también erigirse como voz profética de un mundo distinto ente las injusticias del presente.

30 R - GHAFAR, Muhammad et al. (2026), **Inclusive education of indigenous belief communities in Indonesia: perspective on independent learning**, *The Qualitative Report*, 31(3), 5310-5338. <https://doi.org/10.46743/2160-3715/2026.7787> - Indigenous belief communities in Indonesia continue to face marginalization in the national education system, limiting their access to education that aligns with their spiritual and cultural values. Our study investigates how the *Sapta Darma* community members perceive inclusive education and how their socio-cultural traditions can support educational practices rooted in independent learning. Using a qualitative phenomenological approach and a multi-site design, data were collected from 30 participants, including community leaders, parents, and youth in Banyuwangi, Kediri, and Yogyakarta through in-depth interviews, observations, and documentation. The results show that inclusive education in the *Sapta Darma* community, grounded in the spirit of independent learning, must integrate local spiritual and cultural values to strengthen community identity, while their resilience amid challenges like limited facilities and social stigma highlights the need for greater government support. Our research highlights the urgent need for government policy support to develop inclusive curricula based on community access and to institutionalize inclusive education forums that empower Indigenous belief communities. Further research is needed to understand the long-term impact of local values-based education on students' social and academic

development. The results of this study are expected to contribute significantly to the development of fairer education policies.

31 J – GOJNY, Tania (2026), **Kompetenzentwicklung Sprache im Deutsch- und Religionsunterricht – Kooperationsmöglichkeiten und didaktische Perspektiven**, *Theo-Web* 1/2026, DOI: <https://doi.org/10.58069/theow.2026.1.110> - This article provides an overview of the areas of overlap and thus opportunities for cooperation between German L1 education and religious education with regard to the development of pupils' language skills. Starting with a brief look at the differentiation of religious education and teaching German language and literature into different subject areas, the key competence areas identified in the current competence model for German L1 education by the Standing Conference of the Ministers of Education and Cultural Affairs are examined to determine the extent to which language skills that are also relevant for religious education are covered and what ideas can be drawn from German didactics for religious education

32 J – GOPEZ, José M.W., Gozum, I.E.A. & Gopez, B. B., **The role of artificial intelligence in Catholic religious education: a tool for engagement, not a substitute for human presence**. *Journal of Religious Education* 74, 207–223 (2026). <https://doi.org/10.1007/s40839-026-00296-5> - Artificial Intelligence (AI) presents both opportunities and challenges for RE. AI technologies, such as adaptive learning systems, language translation tools, and interactive digital platforms, have the potential to enhance engagement, accessibility, and personalization in the teaching of faith. However, Catholic RE is not merely the transmission of information but a holistic process of formation that involves witness, accompaniment, and participation in a faith community. Drawing on theological perspectives, particularly incarnational theology and the Catholic understanding of education as integral formation, this article argues that AI must be viewed as a tool that supports, but does not replace, human presence in RE. While AI can enrich pedagogical strategies, foster inclusivity, and provide innovative means of engaging learners, it cannot replicate the relational, communal, and spiritual dimensions essential to faith formation. Through integrating insights from Catholic teachings and contemporary educational theory, this paper proposes a framework for the responsible use of AI in RE, one that acknowledges its benefits while safeguarding the irreplaceable role of human teachers, mentors, and communities of faith.

33 J – GREEN, Jens-Peter, **Religions, Worldviews, Ethics. Mit einem thematischen deutsch-englischen Glossar interreligiöse und interweltanschauliche Sprachfähigkeit fächerübergreifend entwickeln**, *Theo-Web* Nr. 1/2026, DOI:<https://doi.org/10.58069/theow.2026.1.113> - Der Beitrag beleuchtet die lexikalischen Herausforderungen interreligiöser und interwelt-anschaulicher Kommunikation in der internationalen Verkehrssprache Englisch. Er plädiert für eine fächerübergreifende Kooperation zwischen dem Englischunterricht und dem bilingualen Sachfachunterricht bei der Vermittlung der notwendigen Sprachkompetenz. In diesem Zusammenhang wird das englisch-deutsche thematische Glossar *Religions, Worldviews, Ethics* vorgestellt, das im Rahmen des Netzwerks Bilingualer Religions-unterricht an der Universität Erlangen-Nürnberg entwickelt wird. Das Glossar beruht auf einer Auswertung eines breiten Spektrums schriftlicher und mündlicher Texte und ist als Hilfe für Lehrende, Lernende sowie Verfasserinnen und Verfasser von Unterrichtsmaterialien konzipiert.

34 D – GOUVERNEMENT DU QUÉBEC, **Loi sur la laïcité de l'État**, <https://www.quebec.ca/gouvernement/politiques-orientations/laicite-etat/a-propos-loi-laicite> - La Loi sur la laïcité de l'État affirme que l'État du Québec est laïque et énonce les principes fondamentaux. Elle établit les règles applicables à certaines personnes exerçant une fonction au sein de l'État ainsi que les obligations qui découlent de la laïcité de l'État. La Loi a un statut quasi constitutionnel dans l'ordre juridique québécois, au même titre que la Charte des droits et libertés de la personne. Son objectif est de s'assurer que les lois et les actions de l'État reposent sur des valeurs et des règles communes, indépendamment des croyances religieuses. Le régime de laïcité a été renforcé en 2025 et en 2026, notamment par l'adoption de la Loi sur le renforcement de la laïcité au Québec.

35 T – HAGUSA, Barbara & Steffi Hobuss, **Bibelimagination. Für Schule, Erwachsenenbildung und Gemeinde**, Vandenhoeck & Ruprecht, 1. Auflage 2026, Seiten 115 - Wie können Texte der biblischen Tradition aktuell, relevant und lebendig sein? Die Bibelimagination ist eine Methode, die Kraft biblischer Texte mit Kindern, Jugendlichen und Erwachsenen neu zu entdecken. Es gibt eine direkte Schnittmenge zwischen den in der Bibel verarbeiteten Erfahrungen von Menschen mit sich selbst, mit anderen Menschen, mit dem Göttlichen und ihren gegenwärtigen Erfahrungen. Die darin liegende soziale Energie kann durch die Bibelimagination geweckt und lebendig erfahrbar gemacht werden. Eine zentrale Rolle spielt dabei körperorientiertes Lernen. Die Lesenden werden in eine neue Methode bibeldidaktischen Arbeitens eingeführt.

Mit erprobten Praxisbeispielen bekommen sie Werkzeuge an die Hand, um eigene Imaginationen zu erstellen, durchzuführen und zu reflektieren.

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

37 T – HAWARD, Tom & Alexis Stones, **Teaching with Art for History and Religious Education. Seeing, knowing, feeling**, UCL Press, publication date: 15 october 2026 <https://doi.org/10.14324/111.9781806551538> In an age where our emerging global society is increasingly visual, *Teaching with Art for History and Religious Education* invites a fresh approach to the use of artwork and other visual materials when teaching about religion, history and the stories of art. Visual sources can be illuminating, paradoxical, subversive and disruptive; they can stimulate new ways of thinking about how we understand the past, faith and belief, and what this means for us in the present. Drawing on new research and practice in schools, museums, galleries and public spaces, the book explores how visual sources are experienced by young people and educators. Images are considered as routes for investigating contested pasts, truth claims and traditions, or as provocations and protest. Theory and practice are woven into chapters to support the use of art in education and foster its potential for interdisciplinary approaches to RE and History. A manifesto for using art in the curriculum offers principles for how visual culture can act as a key pivot for student learning, while a section on the ethics of teaching with images helps teachers through tricky conversations. Throughout the book educators are invited to use visual sources not as mere adjuncts to text, but as unique, rich, complex, engaging and distinct forms of knowledge in their own right.

38 J - HEMMING, Peter J., Ma L., Malone, J., Neal, S., & Strhan, A. (2026), **Diversity of religion and belief in education: inequality, citizenship and belonging**, *British Journal of Sociology of Education*, 47(3), 395–401. <https://doi.org/10.1080/01425692.2026.2648452> - Religion and belief remain a key focus of sociological inquiry, given that 76% of the world's population in 2020 identified with a religion and 24% were religiously unaffiliated. Globalisation and increasing human mobilities have contributed to the rise of religious plurality across multiple countries, particularly in the Global North. Beaman notes that many Western liberal democracies are experiencing significant religious change, marked by declining institutional religious engagement, decreasing levels – but diversifying forms – of Christianity, rising numbers of those identifying as non-religious, and growing non-Christian religious affiliations. The UK, which features to varying degrees in over half of the articles in this Special Issue of our Journal, acts as a good example of these wider trends. According to the 2021 Census of England and Wales, the share of people identifying as Christian declined from 59% in 2011 to 46% in 2021. Over the same period, the proportion of the population reporting no religion increased from 25% to 37%, while those identifying with other faiths grew from 8% to 11%. Growing diversity of religion and belief is not only confined to the Global North, however, with other countries included in this Special Issue also experiencing religious change.

39 J – HILDA, Neneng, **Literature review on Islamic education learning design strategies to counter radicalization among teenagers**, *Benchmarking* 10.1 (2026): 15-26. <https://jurnal.uinsu.ac.id/index.php/>

[benchmarking/article/view/27769](#) - This article explores Islamic education learning design strategies aimed at countering radicalization among teenagers, with a particular focus on the role of Islamic education in promoting tolerance, moderation, and critical thinking. The literature review examines key educational theories and frameworks, including student-centered learning, the integration of *wasathiyyah* (moderation), and the importance of interreligious literacy. The article discusses the challenges faced by Islamic education, such as technological barriers, curriculum integration, and resource limitations, alongside the opportunities presented by modern educational practices and technology, including mobile learning (m-learning) and digital innovations. Additionally, case studies from various countries highlight the effectiveness of Islamic education strategies in countering radicalization, particularly through promoting moderate Islamic values and community engagement. The review also emphasizes the need for teacher training and the integration of social justice themes in Islamic education curricula. The findings suggest that Islamic education, when adapted to modern challenges and integrated with innovative technologies, can play a pivotal role in preventing radicalization and fostering a more tolerant, inclusive society. The article concludes with recommendations for educators, policymakers, and stakeholders to adopt inclusive pedagogies, promote citizenship education, and leverage digital tools to enhance engagement and prevent extremist ideologies.

40 R – HOBSON, Charlotte, (2026), **Religion, agency, and choice in English state schools**, *British Journal of Sociology of Education*, 47(3), 501–519. <https://doi.org/10.1080/01425692.2026.2616654> - Religion in contemporary British society is often described as highly individualised, with research showing that views and affiliations are expected to be formed privately rather than guided by traditional authorities. Scholars describe individual agency as ‘sacred’ or ‘sovereign’ in matters of belief. Yet state-funded schools in England are legally required to engage with religion – particularly Christianity – in ways that may limit pupils’ freedom to form their own religious or nonreligious views. This study analyses websites of nationally representative samples of English state schools ($n = 583, 570, 575$) to explore how institutions present collective worship, RE, values education, and faith-related admissions criteria. It considers the extent to which these practices support or constrains individual religious agency, offering insight into how the purported ‘sacred’ status of religious choice is reflected – or complicated – within English education.

41 R – HORWITZ, Ilana M. et al. (2026), **Sacred commitments in secular spaces: how religious students engage in boundary work at an elite university**, *Sociology of Religion*, sraf039, <https://doi.org/10.1093/socrel/sraf039> - This longitudinal study examines how students with salient religious identities navigate symbolic boundaries at an elite secular university where faith is positioned as intellectually suspect and morally regressive. Drawing on 151 interviews with 42 students across four years, we identify three boundary work strategies: (1) blurring boundaries through impression management and pre-emptive progressive signalling to counter stereotypes; (2) contracting boundaries by gravitating toward protective communities; and (3) repositioning across boundaries through religious exit or transforming boundaries by redefining religious categories themselves. By applying symbolic boundary theory, we demonstrate how ideological boundaries operate differently than ascriptive ones, revealing the hidden costs of maintaining religious identity in secular spaces, and showing how micro-level negotiations reflect broader transformations in American religious life. This study shows how institutional contexts shape the cultural work required to maintain—or abandon—identity and illuminates broader transformations in religion’s contested place within American higher education.

42 J – HUSSER, Anne-Claire, Jean-Charles Buttier, **L’école, la religion et la sécularisation : perspectives confessionnelles et laïques**, *Recherches en éducation*, 61, 2026, [10.4000/15i1p](#). [halshs-05559146](#) - Les articles réunis dans ce dossier interrogent les modalités de traitement scolaire du religieux dans des contextes caractérisés par la sécularisation et l’exigence démocratique. Dans une perspective comparatiste (France, Suisse, Italie, Belgique) et pluridisciplinaire (croisant approches historienne, sociologique, didactique et philosophique), ils explorent la manière dont les systèmes éducatifs — laïques, confessionnels ou neutres — articulent transmission des savoirs, pluralisme conditionnel et exigences de scientificité au travers des politiques éducatives et des pratiques enseignantes en matière de formation du citoyen et d’enseignement relatif aux religions. Loin d’une lecture univoque de la sortie de la religion, ces contributions mettent en lumière la complexité des dynamiques de sécularisation dans les écoles de la démocratie.

43 R – IRAWAN, Hendri (2026), **Integration of faith values and civic education to achieve just and sustainable citizenship**, *Proceeding International Conference on Religion, Science and Education* (2026) 5, 1731-1741 - [file:///C:/Users/fpaje/Downloads/23+ICRSE-2026+23.3+Hendri+Irawan.pdf](#) - The development

of science and technology in the era of globalization presents challenges for education, particularly in maintaining a balance between students' intellectual and spiritual intelligence. Civic Education, as a vehicle for shaping national character, holds a strategic role in integrating faith-based values to build citizenship grounded in justice and sustainability. This study aims to analyse how faith values can be internalized into Civic Education learning to strengthen students' morality and social responsibility. The research employs a quantitative survey method using questionnaires distributed to university students enrolled in Civic Education courses. The data collected were analysed to identify students' perceptions, attitudes, and levels of awareness regarding the integration of faith values in Civic Education. The findings show that the integration of faith values such as honesty, justice, compassion, cooperation, and environmental care positively influences students' ethical awareness and civic engagement. These values not only enrich students' spiritual dimensions but also foster critical awareness of social and environmental issues around them. In conclusion, faith-based education within Civic Education serves as an essential foundation for shaping ethical, inclusive citizens oriented toward social justice and sustainable living.

44 R – ISKANDAR, Yakub M. et al., Disinformation in educational environments: a case study in Vocational High Schools, *Journal Pendidikan dan Pendidikan Islam* - <https://jurnal.staiyastispadang.ac.id/index.php/AL-HASHIF/index> - The rapid development of digital technology has transformed the information ecosystem, increasing both access to information and vulnerability to disinformation, particularly within educational environments where students often have limited digital literacy skills. This study aims to analyse the dynamics and impacts of disinformation through a case study at Vocational High School 1, Solok City. Employing a qualitative approach with a case study design, data were collected through observation, in-depth interviews, and documentation, and analysed using thematic analysis with triangulation to ensure validity. The findings reveal that disinformation regarding study tour fees, disseminated by a student, resulted in the cancellation of the activity, financial losses, erosion of trust in the school institution, and psychological impacts on students. These results highlight the significant vulnerability of school communities to disinformation, especially in contexts characterized by strong interpersonal trust and limited verification practices. The study emphasizes the importance of strengthening digital literacy through curriculum integration, school literacy programs, and the role of libraries, alongside the need for effective regulatory frameworks and the accountability of Electronic System Providers (ESPs). Ultimately, addressing disinformation requires a multi-stakeholder approach involving government, educational institutions, civil society, and digital platforms to build sustainable societal resilience in the digital era.

45 R – JAFREE, Sara Rizvi, et al. Teaching interreligious dialogue for peacebuilding in higher education: evidence from a university intervention, *Research Square*, posted 22 Jul. 2026 <https://doi.org/10.21203/rs.3.rs-9765286/v1> - 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 pre-post-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.

46 J – KAMMERER, Béatrice (2026), Enseigner la Bible à l'école sans faire de catéchisme, *Sciences Humaines* May 2026 - <https://www.scienceshumaines.com/enseigner-la-bible-lecole-sans-faire-du-catechisme> - En France, les occasions d'étudier les textes religieux dans l'enseignement public restent rares. Le principe de laïcité, pilier de l'école républicaine, impose de les aborder comme de simples objets littéraires. Leur lecture n'est d'ailleurs prévue qu'en classe de sixième, dans le cadre du programme de français consacré aux « récits de création ». Cette approche, qui vise à doter les élèves d'un bagage culturel minimum dans une société marquée par les grands monothéismes, est-elle la plus à même de former leur esprit critique et prévenir les dérives fondamentalistes ? Pas nécessairement, avance Claire Placial, chercheuse en littérature comparée, qui

l'a confrontée aux pratiques pédagogiques en Belgique francophone, où la religion catholique – comme les autres religions monothéistes – est considérée à l'école publique comme une discipline à part entière. Selon elle, cette approche, bien que confessionnelle, présente plusieurs atouts pour l'émancipation intellectuelle. Dispensée tout au long de la scolarité, elle permettrait notamment d'approfondir la réflexion des élèves sur la religion selon leur maturité bien au-delà d'une exposition ponctuelle en début de collège.

47 J - KARACHALIOS, Ilias; Elisabeth Palugyay, Non-formal education as a pathway to interfaith dialogue: evidence from an international youth seminar, *European Journal of Social Sciences Studies*, 12 (4), pp. 120-143. {10.46827/ejsss.v12i4.2248}. {hal-05714014} - Non-formal education is increasingly recognised as a promising space for addressing complex social issues that require dialogue, reflexivity, and relational learning. Among these, interfaith dialogue occupies a particularly significant place in contemporary plural societies. This article investigates the contribution of non-formal education to interfaith dialogue through the evaluation of an international seminar designed for youth professionals. The study draws on evidence from the 3-day "*Power of Interfaith Dialogue*" seminar, which engaged 26 participants from 17 countries representing diverse professional, cultural, and belief backgrounds. Based on participant evaluation data, the article examines how non-formal education methodologies shaped the learning experience and supported the development of knowledge, attitudes, and competences relevant to interfaith engagement. The findings suggest that participants perceived the seminar as highly valuable for supporting mutual understanding, openness to diverse perspectives, interpersonal dialogue skills, and perceived readiness for future action. Participants emphasised the importance of experiential and dialogical methods, the opportunity for self-reflection, and the exchange of practices across contexts. At the same time, the evaluation revealed a need for more time to process complex issues and for greater exposure to local interfaith initiatives. The article concludes that non-formal education can function as a meaningful pathway to interfaith dialogue by creating conditions for reflective encounter and by equipping youth professionals to promote inclusion, peacebuilding, and religious diversity in their own communities.

48 J - KAWAKIP, A. N., Raya, Moch. K. F., Chanifah, N., Azizah, L., Abidin, M., & Ridho, A. (2026). Framework for Islamic education in Muslim minority countries: experiences from Finland, *Cogent Education*, 13(1). <https://doi.org/10.1080/2331186X.2026.2706227> - Finland has garnered considerable global attention for having one of the world's best education systems. As a secular Nordic country, Finland has seen the number of Muslim students interested in Islamic education (IE) almost triple over the past few decades. This article examines IE within the Finnish National Education System (FNES), focusing on the construction of IE in Finland and its curriculum. Examining IE as a form of minority education, this study also explores Finnish IE teachers' perceptions of religious moderation in heterogeneous Muslim classrooms. The findings show that IE is allocated the same curricular weight as majority RE; designing such curricula—with varying emphases on “introduction” and “understanding” content across different levels of comprehensive schooling—requires close collaboration with religious communities and municipal governments. Furthermore, teachers addressed debates over Islamic denominational differences among students by fostering a consensus-based, non-denominational approach to Islam. These findings carry theoretical implications for developing a representative model of IE. The study further contributes to IE policy discussions by emphasizing student development over administrative concerns.

49 B – KAYA, Ayhan (2026), Youth radicalisation in Europe. Nativists vs. Islamists, Routledge 2026, pp. 282 - <https://www.routledge.com/Youth-Radicalisation-in-Europe-Nativists-vs-Islamists/Kaya/p/book/9781041092759> - Based on extensive in-depth interview research with young Europeans, this book reveals the root causes of radicalisation among European youth with different ethno-cultural and religious backgrounds. Drawing on interdisciplinary research and the voices of young people themselves, the book demonstrates that both nativist and Islamist trajectories emerge from overlapping experiences of inequality, insecurity, spatial marginalisation, and fractured futures. It explores the dynamics of radicalisation within European societies by examining the intersecting forces of globalisation, socio-economic deprivation, political deprivation, and spatial deprivation. It will appeal to scholars and students working on radicalisation, de-radicalisation, emotions, democracy and diversity management, minority and migration studies, globalisation, socio-economic deprivation, youth studies, and religious, nationalist, and culturalist ideologies. It will also be useful to policymakers and practitioners who work in the field of radicalisation and de-radicalisation.

50 R – KESKIN, Zuleyha, & Ozalp, M. (2026), Islamic studies in higher education in Australia: opportunities and challenges, *Religious Education*, 121(3), 256–282. <https://doi.org/10.1080/00344087.2025.2580054> - This article examines the interest of Muslims in Australia in pursuing Islamic studies at the university level, exploring the factors that encourage or deter engagement. While Islamic studies programs in Western universities have often been criticized for lacking alignment with the spiritual and intellectual needs of Muslim communities, there is limited empirical research on what prospective students themselves seek from such programs. Drawing on a national survey jointly developed by the Islamic Sciences and Research Academy (ISRA Academy) and Charles Sturt University, this study investigates the motivations, expectations, and perceived barriers of Muslims regarding the field of Islamic studies at the university level. Findings reveal a range of intrinsic motivations, such as spiritual growth, identity development, and the desire to contribute to community knowledge, alongside extrinsic drivers, including professional advancement and accredited qualifications. Key barriers include financial cost, competing work and family commitments, and concerns over program credibility. By highlighting what prospective students want and do not want from Islamic studies programs, this research provides insights for designing courses that are academically rigorous, spiritually authentic, and responsive to the needs of a diverse Muslim population in Australia.

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

52 R – KONADU, Adam, et al. (2026), Religious education and the crisis of moral formation in Ghanaian schools: negotiating ethics, pluralism, and social responsibility, *Social Sciences and Humanities Reviews*, 2(2), 62–80. <https://doi.org/10.64780/sshr.v2i2.221> - This study aims to examine the influence of RE on moral development in Ghanaian schools by exploring how moral values are taught, interpreted, and practiced within diverse educational contexts. The study employed a qualitative multiple-case study design involving selected public and faith-based schools in Ghana. Data were collected through semi-structured interviews, focus group discussions, classroom observations, and document analysis involving teachers, students, school administrators, and religious leaders. The data were analysed using thematic analysis through coding, categorization, and theme development procedures. The findings indicate that RE contributes significantly to the promotion of honesty, respect, discipline, responsibility, tolerance, and peaceful coexistence among students. Interactive teaching approaches such as discussions, storytelling, and reflective dialogue were found to strengthen students' moral reasoning and ethical awareness. Nevertheless, challenges including doctrinal bias, exam-oriented teaching, inadequate teacher preparation, and limited critical engagement reduce the effectiveness of moral instruction in some schools. Conclusion: RE continues to play an important role in moral formation and social cohesion in Ghanaian schools. However, its effectiveness depends on inclusive pedagogy, critical reflection, balanced curriculum implementation, and sensitivity toward religious diversity within contemporary educational environments.

53 R – KÖNIG, Georg, Religions-, Ethik- und Demokratieunterricht in Österreich: Aktuelle Situation und Reformansätze, *Schuleverantworten*, 5(3). <https://doi.org/10.53349/schuleverantworten.2025.i3.a588> - Der Beitrag analysiert die Situation von Religions-, Ethik- und Demokratieunterricht in Österreichs 1.–8. Schulstufe. Deutlich wird ein Reformbedarf: Rund 58.000 Schüler*innen der Sekundarstufe 1 und 44.000 in der Volksschule erhalten weder religiöse noch ethische Bildung. Aus Sicht der Schulleitungen kritisiert werden späte Abmeldungen, hoher Aufsichtsaufwand und Ressourcenbindung durch Kleingruppenunterricht. Vorgeschlagen wird, Demokratieunterricht als verbindliche Übung für alle einzuführen, ergänzt durch Ethikunterricht als Ersatz- oder Wahlpflichtfach zum Religionsunterricht. So lassen sich Wertebildung, demokratische Kultur und soziale Verantwortung für alle Kinder sichern. Regionale Unterschiede sollen durch schulautonome Lösungen berücksichtigt werden, um sowohl in städtischen als auch in ländlichen Schulen praxisnahe und nachhaltige Umsetzungen zu ermöglichen.

54 J – JELLESEN, Marlene Printz (2026), Students' opportunities for participation in Religious Education in differentiated classrooms: An ethnographically inspired classroom study from Denmark, *18th Nordic*

Conference on Religious Education (NCRE), Helsinki Universitet, Finland 8 Jun 2026 → 11 Jun 2026 - <https://www.ucviden.dk/en/publications/students-opportunities-for-participation-in-religious-education-i/> - Opportunities for participation in RE are a prerequisite for inclusion and academic achievement, as well as for the democratic education that schools are obliged to provide. Based on an ethnographically inspired classroom study at three different schools in the Danish subject “*Kristendomskundskab*” (literally: knowledge of Christianity), my thesis examines the interaction between religious constructs and opportunities for participation. It shows how opportunities for participation are created and maintained through the classroom's knowledge production about religion: Opportunities for participation can be understood as the opportunities for interaction that arise in the differentiated classroom through the communication, organization and recontextualised curricular frameworks of teaching. In particular, the philosophical-existential discourse on religion appears to provide students with opportunities for participation in the form of dialogical interaction. The discourse facilitates participation by creating identification, awareness and seriousness in the classroom. The knowledge-based, citizenship-oriented and cultural-historical discourse on religion also offers differentiated opportunities for participation linked to the micro sociological and subject-didactic analysis of knowledge production and organization. Key elements for increasing opportunities for participation and limiting situational inequality are clear identification of the subject content, opening access to a collaborative space, and pedagogical and dialogical support. Participation opportunities are not only about activities in the classroom, but about continuously creating and maintaining awareness. Research on participation often focuses on students' social participation, not academic participation. In my thesis classroom knowledge production is linked to students' opportunities for participation. By focusing on this interaction, the subject didactics and interaction in the subject are placed at the centre.

55 J – LARKIN, Paul J., Gender dysphoria, public school responsibilities, and parental rights (August 17, 2026). Available at SSRN: <https://ssrn.com/abstract=7302438> or <http://dx.doi.org/10.2139/ssrn.7302438> - Sometimes, the threshold, and most important, task in the law and life is to decide who should resolve a problem. That issue looms large in the *Mirabelli v. Bonta* case: Who is in the best position to decide whether a particular adolescent is male or female: (1) a minor, (2) his parents, or (3) a school official. Only once that decision is made does the issue arise regarding what to do going forward. The Supreme Court was right in the *Mirabelli* case to conclude that Option 2 is the correct approach. *Mahmoud* held that schools may not prefer a state's policy preferences when doing so might subtly indoctrinate young minds into rejecting the religious beliefs their parents prefer. Under *Barnette*, *Lamb's Chappel* and *Seeger*, the First Amendment's Free Speech Clause guarantees parents the same protection that *Mahmoud* provides them under the Free Exercise Clause. Moreover, via the Due Process Clause, *Meyer*, *Pierce*, and *Parham* protect the same freedom that *Mahmoud* endorsed when decisions about a minor's mental health are at stake. As *Mirabelli* makes plain, California may not substitute teachers and administrators for parents to resolve sex-identification issues, nor may California leave parents in the dark about a predicament troubling their child that could permanently scar him, physically and psychologically. Were the Ninth Circuit on remand in *Mirabelli* to disagree, we are likely to see the Supreme Court make it clear that it meant what it already said in the *Mirabelli* case.

56 R – LEE, Jasmine et al. (2026), Religious disparities in mental health: a systematic review and conceptual framework, Social Science and Medicine, June 2026 - <https://www.sciencedirect.com/science/article/pii/S0277953626003138?> - We conducted a systematic review across four databases from inception to December 2024 of quantitative studies on mental health outcomes among religious minorities and differences across religious groups. Findings were synthesised narratively and with vote counting. We also mapped mechanisms linking religious minority status to mental health. 152 quantitative studies were included, mostly cross-sectional with small convenience samples. More than half of studies focused on one religious minority group in a country without comparison to other groups (57%), limiting our understanding of inequalities between groups. Where investigated, religious minority groups consistently demonstrated worse mental health outcomes compared to majority groups. Risk, protective, and contextual factors contributing to the mental health of religious minorities were also mapped from included studies and inform the development of a conceptual framework. Our systematic review highlights the limited scope and quality of studies examining religious disparities in mental health. Building on the mechanisms mapped from the review, we propose a conceptual framework integrating existing evidence with broader literature to advance our understanding of religious affiliation as a social determinant of mental health.

57 J – LEE, Joung Chul (2026), Long live RE? Revisiting its international, interreligious, and intercultural commitments, Religious Education, 121(3), 238–241. <https://doi.org/10.1080/00344087.2026.2663689> -

This pre-conference essay highlights that, while signs of decline in religious education (RE)—such as program closures and reduced institutional support—are evident in some regions, these concerns must be situated within a broader global perspective. Revisiting the Religious Education Association’s long-standing commitments to international, interreligious, and intercultural engagement, the author calls for renewed efforts toward global dialogue, collaboration, and decolonial reconfiguration. The vitality of RE, he suggests, depends on sustaining these commitments in changing educational and religious landscapes.

58 R – LEE, Matthew H., Djita, R.R., **Spiritual formation in the home: an analysis of family devotions and quality of parent–child relationships**, *Journal of Religious Education* 73, 57–74 (2025). <https://doi.org/10.1007/s40839-025-00257-4> - Parents play an important role in shaping the faith of their children. Prior research demonstrates that the quality of parent–child relationships and the incorporation of spiritual disciplines into the home matter to faith formation. However, the association between spiritual disciplines and the quality of parent–child relationships has not previously been explored. We consider a particular spiritual discipline—family devotions—which we define as the regular and intentional spiritual discipline practiced in the home that incorporates Bible reading, prayer, and other devotional materials. We survey a sample of 2397 parents of children enrolled in private Christian schools on family devotions practices and parent–child relationships. We find that parents who report consistently engaging in family devotions are more likely to report willingness to talk with their child about faith, spending quality time as a family, and openness to other conversations with their child.

59 R – LEFEBRE, Solange (2026), **Éducation, valeurs, diversité et religions au Québec et en Ontario**, *Canadian Journal of Education Revue Canadienne De l'éducation*, 49(2), 19–37. <https://doi.org/10.53967/cje-rce.6493> - This article examines how public secondary schools in Quebec and Ontario integrate diversity and values into their educational frameworks, based on a comparative analysis of their institutional websites. Using a mixed methods approach that combines quantitative analysis of key thematic occurrences (values, diversity, religion, spirituality) with a qualitative examination of school discourse, the study reveals contrasting dynamics between the two provinces. While respect emerges as a shared core value, Quebec places greater emphasis on equal opportunity and the inclusion of students facing academic difficulties, whereas Ontario explicitly promotes inclusion, equity, and diversity, in line with their respective legislative frameworks. The role of religion also differs, though spirituality appears in specific contexts in both provinces, being absent from Quebec schools due to the secularization of the educational space, while it remains institutionalized in Ontario’s public Catholic schools. The study thus highlights how educational policies and sociocultural contexts shape distinct conceptions of citizenship in Canadian public education.

60 J – LUCENTI, Maria (2026), **Empathy within religious education in England: from the Bible-based approach to the multi-faith and phenomenological approach (1944-2020)**, *Brazilian Journal of History of Education*, 26, pp. 23 - <https://www.scielo.br/j/rbhe/a/fzQ4PXXW3QjTywprb3jtFsR/?format=pdf&lang=en> - The transition from the 1960s to the 1970s marked a paradigm change in RE in England, moving from a confessional, Bible-centred approach to a multi-faith and phenomenological model that came to include non-religious worldviews as well. This transition, influenced by growing multiculturalism, redefined the aims and content of the discipline, giving empathy a more central role. Drawing on Bell’s threefold model of RE syllabuses developed since the 1944 Education Act, this paper examines how empathy has been incorporated into curricula and textbooks. Through the analysis of syllabuses, textbooks, and guides for teachers, it explores how paradigm shifts and objectives of social cohesion shaped the integration of empathic competence.

61 C – LUCENTI, Maria (2026), **Inequalities in the teaching of religious education. Multiple perspectives and methods to overcome religious illiteracy**, in: *The Palgrave Handbook of Global Social Problems*. Palgrave Macmillan, Cham. Pp. 1-21. https://doi.org/10.1007/978-3-030-68127-2_479-1 - This chapter investigates the link between educational inequality and the school curriculum of RE. The main aim is to analyse the presence and representation of the different religions and worldviews in programs (local agreed syllabuses in the United Kingdom, national programs in Italy) and teaching aids (school textbooks and other educational media) of two different countries in a comparative perspective, namely England and Italy, from the 1970s to today. On the one hand, we will see how the different religions and worldviews are pictured; on the other hand, we will focus on the approaches and methods that are able to deal with the complexity of the religious phenomenon in the contemporary landscape, anchoring religions and worldviews to specific contexts. The lack of multiple perspectives in RE can generate educational inequalities and religious illiteracy, which is widely spread in Western societies (Moore, *Overcoming religious illiteracy: A cultural studies approach to the*

study of religion in secondary education. Palgrave Macmillan, New York, 2007, *Religious literacy in policy and practice*. Policy Press, London, pp. 27–38, 2015; Melloni, *Rapporto sull'analfabetismo religioso in Italia*. Il Mulino, Bologna, 2014). The religious phenomenon, far from having lost its influence and centrality in society, requires new theoretical and empirical tools for teaching RE at school. The questions of the chapter are: how can inequality be defined in the teaching of RE in the two contexts considered? Could the lack of representation of multiple religions and nonreligious worldviews in school education cause inequalities? How can the different methods and approaches in teaching RE foster the development of citizenship skills that are indispensable for educational equality?

62 J – MADDUX, Kari, Escobar, M.V. & Carter, E.W. “**How do I know that they know?**”: supporting faith formation among children with disabilities, *Journal of Religious education* 74, 225–240 (2026). <https://doi.org/10.1007/s40839-026-00297-4> - Faith formation can be a central aspect of parenting. Despite the presence of more than 7.5 million children with disabilities in the United States, the distinct issues and challenges their parents encounter in this area are underexplored. This qualitative study examined how parents of children with disabilities understand and support their children’s faith formation. Twenty-seven parents from diverse Christian traditions participated in semi-structured interviews exploring their family’s faith practices, congregational involvement, and hopes for their children’s spiritual growth. Thematic analysis identified four overarching themes that capture the desires, questions, practices, and hopes that shape these parents’ approaches to nurturing faith. We discuss implications for research and practice aimed at strengthening family and congregational approaches to accessible faith formation.

63 R - MANFRED HABUR, Agustinus (2026), **Is synodality the future of Catholic education?** *Frontiers in Education* 11:1756162. doi:10.3389/feduc.2026.1756162 - This study examines how the principles of synodality, communion, participation, and mission, can function as a theological and pedagogical framework for Christian education in Indonesian Catholic higher education institutions. Employing a qualitative interpretive phenomenological approach involving 35 lecturers from theological, pastoral, and catechetical institutes, the research explores lived experiences of synodal values in teaching, governance, and community life. Findings indicate that synodality operates not merely as an ecclesial concept but as an educational ethos that fosters relational learning, shared responsibility, and transformative mission, while challenges persist in institutional rigidity and faculty formation. By contextualizing synodality within Indonesia's pluralistic and communal culture, the study demonstrates its potential to renew Christian formation and reposition Catholic universities as living embodiments of the Church's journey of dialogue and service in the digital age.

64 J – MANNION, Lydia; Harmon, M. & O’Brien, T., **Unpacking the complex relationship between religiosity and adolescent mental health: a cross-cultural systematic literature review**, *Journal of Religious Health* (2026). <https://doi.org/10.1007/s10943-026-02736-w> - This systematic literature review investigates the complex relationship between religiosity and adolescents’ mental health. While previous research has often highlighted the benefits of religiosity for wellbeing, this review synthesises findings from ten studies across multiple countries and religious contexts to examine how religiosity relates to adolescents’ mental health, conceptualised broadly as encompassing emotional, psychological and social wellbeing. Seven databases were searched using explicit inclusion and exclusion criteria, and studies were critically appraised using Gough’s Weight of Evidence framework. Findings reveal that religiosity can enhance adolescents’ mental health by promoting purpose in life, happiness, life satisfaction, self-esteem, and positive affect, and by buffering against anxiety, depressive symptoms, and stress from discrimination. A limited number of studies showed that religiosity can also have neutral or negative effects, particularly when adolescents display extrinsically motivated or passive religious engagement or hold rigid or negative attitudes toward religion. The review highlights gaps in the literature, including limited exploration of psychological and social wellbeing, the mechanisms through which religiosity influences mental health, and cross-cultural variations. Implications for schools, psychologists, and adolescent mental health interventions are discussed, alongside recommendations for future longitudinal, qualitative, and culturally diverse research to more comprehensively understand how adolescents’ religiosity can both support and challenge mental health.

65 R – MARBUN, Ernida (2026), **Narrative-based curriculum design for Christian religious education among Generation Z: a strategy for spiritual value internalization**, *Journal La Edusci*, 7(5), 1150-1160. Retrieved from <https://newinera.com/index.php/JournalLaEdusci/article/view/2216> - Digital transformation has significantly reshaped the learning characteristics of Generation Z, directly impacting the effectiveness of Christian Religious Education (CRE). This study aims to develop a narrative-based CRE curriculum model

integrated with digital media to support holistic faith formation. The research employs a qualitative approach with a case study design conducted at the Youth Fellowship of the Indonesian Baptist Church of Helvetia, involving 10 respondents. Data were collected through semi-structured interviews, observation, and documentation, and analysed using thematic analysis. The findings reveal four key themes: (1) mismatch of conventional teaching methods, (2) dominance of visual and digital learning preferences, (3) gap between doctrinal content and lived experience, and (4) effectiveness of narrative approaches in enhancing reflection and value internalization. This study proposes a narrative-based CRE curriculum model integrating cognitive, affective, and experiential dimensions. The novelty lies in the simultaneous integration of narrative pedagogy, digital culture, and spiritual formation within a unified pedagogical framework.

66 J – MATEMBA, Yinah Hisbon, Religious education in a world in chaos, School of Education and Social Sciences vol. 48, 2, March 2026 - <https://research-portal.uws.ac.uk/en/publications/religious-education-in-a-world-in-chaos/> - Charlie Anders futuristic book, *All the Birds in the Sky* (2016), and winner of several major literary awards in fiction, explores a world turning into chaos. Set against the backdrop of a dystopic world beset by natural disasters and conflict destroying human habitation and destabilising world order, the books' two protagonists (Patricia, a witch with magical powers and Lawrence, a scientist and inventor of a time machine) finally come together to save the world from its ailments, despite their earlier differences and each possessing different powers and abilities. Anders' book is a gloomy tale of a contemporary world in chaos characterised by the breaking down of moral order, religious conflicts, territorial/regional wars, failing political systems, world leaders with a power grab mentality, and economic woes that push many young people, especially from developing countries, to perish in the sea in their desperate search for haven in other countries.

67 B – MBUH, Eric (2026), The role of parent-teacher collaboration in adolescent Christian spiritual development in Cameroon. A qualitative content analysis, Grin Verlag 2026 - https://www.google.it/books/edition/The_Role_of_Parent_Teacher_Collaboration/tVHGEQAAQBAJ?hl=it&gbpv=0 - Document from the year 2026 in the subject Pedagogy - General, , language: English, abstract: This study explores the role of parent–teacher collaboration in shaping the Christian spiritual development of adolescents in secondary schools in Bamenda, Cameroon. The primary aim is to examine how intentional partnerships between parents and teachers, rooted in biblical theology and African communal values, can foster resilient, morally grounded spiritual identities among youth in a pluralistic, post-colonial African context. Utilizing qualitative content analysis, the study systematically reviews theological, educational, and cultural literature to identify recurring patterns and models of collaborative Christ spiritual development. Findings highlight the cultural and theological significance of shared responsibility in adolescent development, particularly within African societies where child-rearing is inherently communal.

68 J - MERCER, Joyce Ann (2026), Wisdom in religious education, Religious Education, 121(2), 113–116. <https://doi.org/10.1080/00344087.2026.2663255> - A primary reason wisdom is of interest to religious educators is its strong place in religions. Various religions speak of wisdom in their sacred texts. They also sometimes name folly or foolishness as wisdom's counterpoint, drawing attention both to what should be sought and what to avoid. The Hebrew Bible, for example, contains a collection of wisdom literature replete with examples of wise living, often in pithy two-line sayings that are easily recalled. In Islam, the Qur'an contains frequent references to wisdom, even naming God as "the Mighty, the Wise". Wisdom is also understood in Islam as a gift from God, given to the Prophet along with the book to teach people how to live. The Christian New Testament identifies Jesus as the revelation and embodiment of divine wisdom, frequently contrasting wise humans from foolish ones and distinguishing God's wisdom from human wisdom. In Confucianism, wisdom is one of the five virtues considered essential for living a good and moral life. Clearly, wisdom is a key element across various religions, making it an important concern for religious education.

69 J – MILES, Nicholas, Seeing Christ in one another: the theory of mutual recognition and practical use within Catholic education, Journal of Religious Education 74, 195–205 (2026). <https://doi.org/10.1007/s40839-026-00301-x> - This article analyses the Hegelian theory of mutual recognition, and how it has been developed through J. Habermas, K-O. Apel, and A. Honneth in order to practically apply the theory for use in the Catholic classroom as both teacher and student come to mutually recognize Christ in one another, according to the demands set forth by Clement of Alexandria, Augustine of Hippo, and Thomas Aquinas. There is space to apply the theory of mutual recognition, mostly associated with George W.F. Hegel, within the theology classroom. This philosophical concept emphasizes the importance of reduction of self for the recognition of other. The article highlights the desire for intersubjectivity as pushed forward by Habermas or Apel in the

linguistic turn. Following this is a discussion of Honneth's empirical approach to intersubjective development by tracking George Mead's naturalistic approach. After evaluating how loving relationships lead to the development of moral character, this article claims that teachers must further the self-worth of their students in a loving relationship. Teachers could find proper methods of fostering vulnerability within their own classrooms to foster better relationships with willing students that could invite better theological education. This would also demand vulnerability on the side of students, and while that is outside of a teacher's control, it may be possible to foster an environment that facilitates a student to achieve this level of vulnerability more easily. The second portion of this article focuses on what mutual recognition would look like in a specifically Catholic classroom. By focusing on Augustine, Aquinas, and Clement's definitions of teacher, as found in their respective writings on the teacher, the Christ and truth within the student become apparent. Mutual recognition is then worked theologically by morphing the philosophical concept of intersubjectivity to a theocentric recognition of Christ in the other. Therefore, mutual recognition is made possible within a Catholic theology classroom when the teacher recognizes Christ in the student and the student recognizes Christ in the teacher.

70 R - MOKPTSO, Rasebate & Adam, M. (2026), Assessing moral development in religious studies: teachers' perceptions and the feasibility of portfolio assessment in Lesotho, *Religious Education Journal*, 2(1), 1-18. <https://doi.org/10.5281/xxzd4f53> - This study addresses a critical gap in the assessment of moral development within Religious Studies in Lesotho, where, despite policy frameworks emphasising holistic competencies (cognitive, affective, and behavioural), classroom assessment practices remain predominantly focused on cognitive knowledge. This misalignment results in the neglect of learners' moral attitudes and behaviours. Using a qualitative interpretive field study design, semi-structured interviews with ten Religious Studies teachers were conducted to explore their perceptions and practices related to moral assessment, with a particular focus on the use and feasibility of portfolio assessment. Findings reveal limited familiarity and use of portfolios, with teachers relying mainly on informal observation and practical tasks to evaluate moral growth. This disconnects highlights challenges in translating policy into practice and points to a critical need for targeted professional development, clear assessment guidelines, and institutional support to foster authentic, multidimensional evaluation strategies. The study contributes to the literature by contextualising moral assessment practices in Lesotho's resource-constrained settings and underscores portfolio assessment as a promising approach to capture learners' moral development holistically, thus supporting the transformative aims of Religious Studies in nurturing ethically responsible citizens.

71 J – MOLINARIO, Joel (2026), ¿Transmitir la fe cristiana? *Sinite*, 66(200), 569-579. <https://doi.org/10.37382/sinite.v66i200.2879> - La transmisión de la fe se sitúa hoy en el corazón de la experiencia creyente en sociedades marcadas por el fin del cristianismo sociológico. La fe no puede entenderse como un contenido que se transmite de manera directa, sino como una respuesta libre a una Palabra que precede y convoca. Desde esta perspectiva, se examinan las rupturas culturales y antropológicas producidas por la modernidad, en particular la escisión del logos entre razón demostrativa y narración simbólica, así como la experiencia de liberación que ha redefinido la relación con la autoridad, la tradición y la pertenencia. En este contexto postcristiano, la crisis de la transmisión no afecta al núcleo de la fe, sino a sus mediaciones institucionales, catequéticas y culturales. La emergencia del catecumenado de adultos y la centralidad de la conversión muestran un desplazamiento desde la herencia hacia la elección creyente. Se propone, finalmente, una pastoral capaz de escuchar, acompañar y aprender caminando con las personas.

72 J – MORADI, M., & Sajadieh, N. (2026), Rethinking formal religious education in Iran: a philosophical approach to theoretical shifts and practical reform, *Foundations of Education*, 15(2), 77-107. <https://doi.org/10.22067/fedu.2026.93279.1420> - This study aims to address two central questions: first, whether school-based religious education—considered one of the main pillars of religious upbringing in post-revolutionary Iran—has been successful since the Islamic Revolution of 1979; and second, why, despite the considerable emphasis placed by the official education system on religious instruction, it has failed to realize its fundamental goal of cultivating a genuinely religious generation. To explore these questions, it was initially demonstrated, drawing on existing empirical research and national surveys, that formal RE in Iran has not achieved the desired outcomes despite its extensive institutional presence. Subsequently, employing a philosophical lens, the study attributed this failure to the paradigms underpinning the national educational system—paradigms that systematically overlook learners' agency, choice, and autonomy. Within the prevailing model of RE, a form of *social engineering* appears to guide the process, aiming to construct and control learners' beliefs and behaviors. Accordingly, by adopting an *Islamic approach to action*, the authors proposed several paradigm shifts intended to reform school-based RE. They contend that these transformations would

amount to a *Copernican revolution* within religious pedagogy; without them, religious educational endeavors will continue to remain sterile and ineffective.

73 J – MUKOLE, Martin (2026), **Prosperity gospel, social protection, and community care**. A Pauline critique of wealth and risk in African context, *African Journal of Religious and Theological Studies*, 7(1), 16-44. <https://doi.org/10.62154/ajrts.2026.07.01012> - Prosperity gospel is now one of the most widely debated expressions of Christianity across African Christian contexts, shaping how millions of believers think about wealth, suffering, and economic security through its emphasis on individual faith, material blessing, and financial breakthrough. Scholars have noted both its genuine appeal — offering dignity and hope to economically marginalized believers — and its negative effects on communal solidarity, informal welfare networks, and responses to structural vulnerability. This creates a specific theological problem: how does the prosperity gospel's individualistic account of wealth and divine blessing erode communal solidarity and social protection in African Christian contexts, and what theological resources can address it? This article reads Romans 8, 2 Corinthians 8–9, and Galatians 6 through the combined lenses of Pauline social ethics and African communitarian thought, in dialogue with African development literature on social protection and risk management. The analysis makes three arguments: Paul's theology of suffering in Romans 8 roots human flourishing in eschatological hope rather than material prosperity; his theology of generosity in 2 Corinthians 8–9 frames material resources as gifts held in trust by communities for mutual sustenance rather than private accumulation; and Galatians 6's burden-bearing ethic builds a model of reciprocal care that challenges prosperity gospel's transactional logic directly. Drawing on selected African Christian contexts, the article examines the tensions between solidarity and extraction within prosperity-oriented communities around giving and care for the vulnerable. The findings offer a Pauline critique grounded in careful exegesis — one that African theological scholarship has not yet adequately developed — with direct implications for how African churches understand communal responsibility and care for the vulnerable, contributing to debates on prosperity theology, social protection, and sustainable Christian communal life in Africa.

74 J – NARLOCH, Nelise W.; José M. Méndez (2026), **Religión y derechos humanos: desafíos para la educación religiosa escolar en Costa Rica**, *Ensayos Pedagógicos* 26 Mar 2026 - Doi: [10.15359/rep.21-1.10](https://doi.org/10.15359/rep.21-1.10) - Este ensayo analiza la relación tanto compleja como ambigua entre religión y derechos humanos, con especial atención a los desafíos que enfrenta el ámbito educativo religioso escolar. Se parte de la pregunta de si las religiones apoyan o dificultan la promoción de los derechos humanos, al considerar que algunas tradiciones han inspirado principios como la dignidad y la igualdad, mientras que otras han justificado prácticas discriminatorias. El tema es examinado en el marco del Programa de Educación Religiosa en Costa Rica, que incorpora los derechos humanos como fundamento normativo y filosófico, pero evidencia limitaciones en su implementación pedagógica. Asimismo, se explora la influencia histórica del cristianismo en la formulación de derechos humanos y las dificultades señaladas por autores como Juan José Tamayo y Helio Gallardo, para que las religiones asuman plenamente esos principios. Finalmente, se proponen orientaciones para una pedagogía intercultural que promueva la convivencia en la diversidad, la reinterpretación crítica de narrativas religiosas y el diálogo interreligioso, como vías para fortalecer la vivencia de derechos humanos en la educación religiosa.

75 P – NERI, Marcello, **Quale cristianesimo sta finendo?** *SettimanaNews* 16 agosto 2026 - <https://www.settimananews.it/chiesa/quale-cristianesimo-sta-finendo/> - “[...] Che dire dell’insegnamento della religione cattolica nelle scuole pubbliche? Secondo gli ultimi dati del Ministero disponibili, circa l’82% si avvale dell’Irc – con fluttuazioni percentuali significative da regione a regione e, soprattutto, fra nord e sud. Inoltre, si può evincere un calo percentuale, non eccessivo ma continuo negli ultimi anni, di scolari e studenti che frequentano l’Irc. Il calo viene sbandierato ideologicamente da parte dei sostenitori della laicità; la percentuale consolidata a livello nazionale viene sbandierata, altrettanto ideologicamente, da vescovi e curie diocesane. Nessuno dei due fronti sembra spendere una riflessione degna di nota sui dati che non sostengono la propria tesi: la laicità non si interroga sul perché oltre l’80% dei giovani italiani voglia ancora frequentare l’Irc; e la Chiesa italiana poco o niente indaga sulle ragioni effettive degli abbandoni. Anzi, il dato percentuale rafforza l’illusione che si possa andare avanti con un Irc che fa acqua da tutte le parti esattamente perché vuole tenere in vita un modello di cattolicesimo civile che non è più possibile in Italia. È possibile che prima o poi saranno i dati empirici a decretare la fine anche di questo modello di cattolicesimo agognato dai vescovi italiani. Al momento, però, questi stessi dati dicono qualcosa di impossibile sul piano della pastorale ordinaria parrocchiale: incontrare l’80% dei giovani italiani – ci si dovrebbe chiedere, però, se oltre a questo il cattolicesimo italiano sia anche capace di raccogliere anche il loro interesse per la religione cattolica”.

76 J – OBERLE, Thomas, **Grounding panentheism**, *Religious Studies*, 2026;62(3): 463-478. doi:10.1017/S0034412525100978 - Panentheists advocate for a unique and rival view of God and his relationship to the cosmos. A common panentheistic slogan says *the cosmos is in God, but God is more than the cosmos*. God is simultaneously transcendent and immanent. However, it's unclear how we should interpret this slogan. Focusing on key passages in the *Bhagavad-Gīta*, I propose three desiderata that a minimal account of the panentheist's God-world relation must adhere to and argue that the relation of metaphysical grounding meets all three. On my view, panentheism is the view that God's existence grounds the existence of the cosmos. I develop this view in opposition to rival accounts and argue that we can plausibly demarcate panentheism from traditional theism in terms of the doctrine of creation ex nihilo.

77 J – OKPANACHI, Anthony et al. (2026), **Evaluating the dogma of religious epistemology within the scope of philosophy as epistemology in Nigeria**, *International Journal of Institute of African Studies*, 2026, Vol 27, Issue 1, p354 – doi: 10.53836/ijia/2026/27/1/013 - This paper assesses the understanding of faith or religious faith as a received body of beliefs within the scope of philosophy as epistemology. It critiques the religious ideas and values we have come to accept and live by as a society. The paper espouses the relevance of philosophy as knowledge in an ever-increasing scientific and technological age, drawing implications thereof for religious practices and values (religious modes of knowledge, religious faith and epistemic claims associated with such) in Nigeria. Drawing on the eternal relevance of the humanities, especially the discipline of philosophy, the paper demonstrates that many values and practices within our social world demand constant interrogation and examination. As such, this reflection establishes that, contrary to the view that philosophy offers little or nothing or misguided fears of its corrosive nature, of its corrosive nature - when properly understood - philosophy can, in fact, be of immense value to our society especially in checking the excesses of religious epistemic/knowledge claims which are at the root of many decisions and actions of people who hold such dominant views thereby impacting negatively on societal development. The paper adopts the critico-analytic method to analyse data obtained from various sources to undertake this reflection.

78 R – OPRİŞ, Dorin and Alina-Mihaela Corici (2026), **Religious–moral values in inclusive education: a mixed-methods study of Romanian special education teachers**, *Religions* 2026,17(4), 489 - <https://doi.org/10.3390/rel17040489> - This study examines the role of religious–moral values in supporting the inclusion of students with special educational needs (SEN) within the broader framework of inclusive education. Using a sequential explanatory mixed-methods design, the research combines a qualitative phase based on semi-structured interviews with special education teachers (N = 9 participants) and a quantitative phase involving a questionnaire administered to a larger sample (N = 324 respondents). The qualitative findings indicate that teachers associate religious–moral values with the development of socio-emotional competencies, such as empathy, respect, solidarity, and a sense of belonging, which are considered essential for inclusion. The quantitative results support these perspectives, showing high levels of agreement regarding the contribution of these values to fostering positive attitudes, social acceptance, and the classroom integration of students with SEN. The findings also suggest that teachers attribute greater importance to core values than to formal religious instruction and prefer adaptive, student-centred strategies, including narrative and experiential approaches. Overall, the study highlights the potential of religious–moral values as a resource for inclusive education when applied in a flexible, interdisciplinary, and context-sensitive manner. These findings contribute to ongoing discussions on the role of religion in education, particularly in relation to inclusion, equality, and respect for diversity.

79 J - OWEN, Mulima, **The singularity and the sacred: navigating theological frontiers in the age of superintelligence** (July 2026): <https://ssrn.com/abstract=7195798> or <http://dx.doi.org/10.2139/ssrn.7195798> - This study examines the intersection of the technological singularity and religious thought across Abrahamic, Dharmic, and emergent techno-spiritual traditions. A qualitative documentary analysis of theological, philosophical, and technological literature was conducted using reflexive thematic analysis. Four themes emerged: the singularity as secular eschaton, the crisis of human uniqueness under artificial general intelligence, divergent responses from non-Western consciousness traditions, and the rise of techno-religious formations. Findings indicate that the singularity compresses millennial theological questions into an urgent contemporary horizon, forcing religious traditions to distinguish enduring insights from contingent anthropocentrism. The study contributes a cross-traditional theological framework for engaging superintelligence, arguing that religious wisdom traditions possess conceptual resources for addressing the alignment problem, provided they undergo reflexive renovation. The study concludes that eschatological

humility, relational ontology, and substrate-neutral conceptions of the sacred are necessary for theology to remain credible in a post-singularity intellectual landscape.

80 J – PADILLA TOVAR, J. Gerardo (2026), Educación católica en México: el papel de la pastoral educativa en el contexto normativo de la laicidad, Revista de Educación Religiosa, Vol. 3 Núm. 5 (2026) - <https://revistas.uft.cl/index.php/rer/article/view/988> - El presente trabajo examina la educación católica en México a partir de sus antecedentes históricos y raíces formativas, considerando su evolución desde la época colonial, la independencia y las reformas liberales, hasta la consolidación del Estado laico y las normativas del siglo XX en materia de libertad religiosa y educación. En este contexto, se analizan las tensiones y posibilidades que emergen en la relación entre Iglesia y Estado, particularmente en el escenario contemporáneo marcado por la reforma educativa de 2016 y el principio de laicidad. Desde un enfoque teológico-pastoral, el estudio profundiza en el fundamento de la pastoral educativa como eje articulador de la identidad de la educación católica, a la luz del Magisterio y en diálogo con el sistema educativo nacional. Dado que en México no existe una Educación Religiosa Escolar formalmente incorporada al currículo público, se propone la pastoral educativa como una mediación formativa viable para la educación en la fe, capaz de integrarse respetuosamente en contextos plurales.

81 B – PANOTTO, Nicolás, Democratizing secularization. Religion and power in the contemporary public space, Bloomsbury Academic e-book 2026, pp. 252 - https://www.google.it/books/edition/_/otn-EQAAQBAJ?hl=it&sa=X&ved=2ahUKewir_MWBwtSWAxUSgf0HHZ1-EXcQ7_IDegQICxAC - Advancing a democratization of secularization theory from a distinctly Latin American standpoint, this book challenges the theory's modern-centric and colonial underpinnings. Contemporary socio-political debates increasingly revisit the concept of secularization, yet not uniformly across disciplines or public arenas. The shifting visibility and agency of religion in modern contexts challenge the classical secularization thesis, whose early-twentieth-century formulations predicted a steady decline or confinement of religion within modernity. Contrary to these expectations, religious expressions have not only persisted but diversified, expanding their modes of influence within public and political spaces.

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

83 D – PETRIK, Bohumil, Polish bishops demand full return of religion classes ahead of school year, EWTN News, August 26, 2026 - <https://www.ewtnnews.com/world/europe/polish-bishops-demand-full-return-of-religion-classes-ahead-of-school-year> - Ahead of the start of the school year in Poland, local bishops there again raised concerns about changes introduced by the Ministry of National Education. They call for the full restoration of RE and warn about mandatory “health education.” We feel “obligated to speak out in the spirit of pastoral care for the young,” the episcopate writes in a statement titled “A Young Person Deserves More.” The document was published Aug. 24 and signed by the presidency of the Polish Bishops' Conference headed by archbishop Tadeusz Wojda of Gdańsk. “Religion classes are not a privilege of the Church” but “a constitutional right” based on “freedom of conscience and religion and the right of parents to raise their children in accordance with their own beliefs,” the document stresses. They also say religious classes can help nonbelievers in schools better understand the history of the nation and Europe as well as the arts, culture, and literature. “Especially in times of crisis,” the document says, religion is a “guiding light that prevents them from getting lost.”[...] (*read more*).

84 R – POTVIN, Maryse et al. (2026), **Les effets de la loi sur la laïcité de l'état (loi 21) sur les futur·e·s enseignant·e·s et le personnel des facultés d'éducation dans les universités québécoises**, *Mcgill Journal of Education*, vol. 60 no 1 winter 2026, pp.1-29 - <file:///C:/Users/fpaje/Downloads/60-1PotvinaFinalPDF.pdf> - Cet article présente les résultats d'une enquête menée auprès de 972 répondants sur les effets de la Loi 21 sur le personnel et les personnes étudiantes des départements d'éducation du Québec au cours de sa première année d'application. L'enquête montre un traitement négatif accordé aux futurs enseignants durant leurs stages, un accroissement des conflits dans les interactions en classe à l'université ainsi que des effets négatifs sur le bien-être et la réussite scolaire des étudiants. Les répercussions discriminatoires liées à la Loi 21 touchent de manière disproportionnée les femmes, étudiantes de premier cycle, les personnes issues de l'immigration et celles appartenant à une minorité religieuse. Le personnel des programmes de formation est également affecté par l'adoption de mesures préventives.

85 R – PUCHE CASTILLO, Ender J. (2026), **Práctica de los valores del cristianismo como factor determinante en la convivencia escolar**, *Ciencia y Descubrimiento* vol. 4, nr. 1, enero-marzo 2026 - <https://cienciaydescubrimiento.com/index.php/cyd/article/view/69> - La presente investigación tiene como objetivo el de determinar la realidad actual sobre la práctica de los Valores del Cristianismo en la convivencia diaria en los ambientes de aprendizaje de los estudiantes del 2do año sección B de la Unidad Educativa Nacional Benedicto Mármol en la localidad de Punto Fijo estado Falcón. La investigación se encuentra enmarcado en el enfoque cuantitativo, un tipo de investigación es descriptiva y transeccional, bajo una modalidad de campo. La población y la muestra estuvo representada por los 32 estudiantes que hace vida en el 2do año sección "B"; por ser una población se considera finita y accesible. Se empleó la técnica la encuesta y como instrumento el cuestionario, se logró la información de los sujetos a través de un cuestionario auto administrado con dieciséis (16) ítems de selección múltiple con una escala de tipo Likert de cinco alternativas con cinco (5) alternativas de respuestas. En lo concerniente a la validez, en esta investigación se utilizó la validez de contenido y la confiabilidad, se calculó a través del alfa de Cronbach. En conclusión, se puede afirmar que los estudiantes necesitan reforzar la práctica de los valores del Cristianismo para poder gozar de una convivencia de paz y sana dentro de sus ambientes de aprendizaje.

86 J – RAMADONA, Mahin Anas, et al. (2026), **Muslim students in Catholic religious education in Indonesia. Interfaith learning and socio-religious identity negotiation**, *International Journal of Graduate of Islamic education*, Vol. 7 No. 1 (2026): March - <https://journal.iaisambas.ac.id/index.php/IJGIE/article/view/5141> - This study addresses the limited empirical understanding of how Muslim students negotiate their socio-religious identity within Catholic Religious Education in Indonesian faith-based schools. While interfaith learning has been widely promoted, little is known about how minority students interpret and engage with religious differences in classroom contexts. This study aims to examine the processes through which Muslim students construct meaning and maintain their religious identity in interfaith learning settings. Using an interpretive phenomenological approach, this research involved nine participants, including Muslim students, students from other religious backgrounds, a religion teacher, and a school principal. Data were collected through semi-structured interviews and classroom observations conducted between January and February 2026 and analysed using thematic analysis. The findings indicate that students undergo a process of socio-religious identity negotiation, characterized by initial uncertainty, adaptive participation, and selective engagement with religious content. Dialogical and non-coercive pedagogy enables students to reinterpret religious differences through shared moral values without compromising their beliefs. This study highlights the role of inclusive RE in fostering reflective religiosity and interfaith understanding in pluralistic contexts.

87 R – R'BOUL, Hamza & Yazidi, Rachid El (2026), **Interculturality for interfaith dialogue in education: Student engagement and radicalisation prevention**, *International Journal of Educational Development*, Elsevier, vol. 121(C) - <https://ideas.repec.org/a/eee/injoed/v121y2026ics0738059326000349.html> - In education, interfaith dialogue is considered crucial for conflict prevention and social peacebuilding in multicultural and multi-religious societies. However, in Morocco, the relationship between interculturality and interfaith dialogue is complex and contested. Drawing on in-depth interviews with 23 university students, this article examines representations of interfaith dialogue and radicalisation prevention in Moroccan higher education. It focuses on the 'Intercultural Awareness' module within English Studies BA programs, where interculturality is positioned as fundamental to developing students' criticality, democratic values, citizenship, and resilience against extremism. It analyses how the syllabus, materials, and teaching methods contribute to a nuanced and critical understanding of interculturality-interfaith relations in a country experiencing increasing linguistic, cultural, and religious diversities due to migration. The study also considers the novel challenges

these demographic shifts pose for managing and accounting for religious diversity within Moroccan education. Findings revealed that (a) the course enhanced students' critical awareness of radicalisation, hate, and extremism although perceptions of its directness and depth varied accordingly; (b) the comparative approach was useful in stimulating criticality towards bigotry by showcasing that claims of superiority are politically constructed; and (c) student engagement through case studies, guest speakers, and debates was reported to centre criticality which helped redress susceptibility to radicalisation but there were also limitations such as online formats, passive delivery, and lack of skill-building. The theoretical contribution of this study is its demonstration that applying a critical intercultural lens transforms interfaith education by interrogating the politics of difference itself, which offers a robust framework for countering extremism.

88 B – ROBBINS, Joel, and Simon Coleman (eds), *The Oxford Handbook of the Anthropology of Religion*, Oxford Handbooks, Oxford University Press, 2026, <https://doi.org/10.1093/9780191822285.001.0001>. This work is a comprehensive handbook that covers past, present, and likely future developments in the anthropology of religion. Suitable for undergraduates and graduates, the book brings together leading specialists to consider different regions of the world, classic and emerging themes, and some of the main methodological and theoretical approaches taken by anthropologists over the past century. The book is divided into five sections and is designed for ease of use in undergraduate courses. Chapters can be read individually or “read across” each other in clusters, as explained in the Introduction. No previous knowledge of anthropology is necessary to benefit from the book, but contributors provide original observations on cutting-edge developments as well as useful overviews of the most significant dimensions of any given topic.

89 R – RODRIGUEZ CASTILLO, Nadia Elizabeth et al. (2026), *Media literacy education and misinformation in social media among adolescents. A systematic review and meta-analysis*, *Journal Media* 2026, 7(2), 71; <https://doi.org/10.3390/journalmedia7020071> - The intensive use of social media has transformed the processes of accessing, consuming, and circulating information, positioning adolescents as one of the groups most exposed to digital misinformation. Despite their high connectivity, numerous studies show limitations in their ability to critically evaluate the content they consume and share in digital environments. In this context, this article aims to analyse, through a systematic review of the scientific literature, the role of educational institutions in the media literacy of adolescents in the face of the impact of misinformation on social media. The research was conducted following the PRISMA 2020 guidelines, and the protocol was registered in PROSPERO. An exhaustive search was conducted in the Scopus, Web of Science, and PubMed databases, considering studies published between 2019 and 2025 in English and Spanish. Following the selection process, 46 studies were included in the qualitative synthesis and 18 in the meta-analysis. Methodological quality was assessed using the PEDro and AMSTAR 2 scales. The results show that educational interventions in media literacy generate significant improvements in adolescents' ability to identify misinformation and reduce their intention to share misleading content, especially those based on skimming, source verification, and cognitive inoculation. It is concluded that media literacy, integrated in a cross-cutting and sustained manner into the school curriculum, is a key strategy for mitigating the impact of misinformation and strengthening critical thinking in adolescents.

90 B – RODZIEJCZAK, Lukasz, *Insegnamento della religione nella scuola pubblica. Verso un nuovo statuto epistemologico della disciplina nell'attuale contesto socio-culturale e religioso in Polonia*, Tesi di dottorato sostenuta all'Università Salesiana, Facoltà di Scienze dell'Educazione, Roma, 2 giugno 2026. Versione dattiloscritta con dignità di stampa, pp. 610 – Dalla ‘Conclusione generale’: “Questa dissertazione ha tentato di formulare una proposta per rinnovare lo statuto epistemologico dell'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 socio-culturale della Polonia e dell'Europa. A tal fine, la tesi ha analizzato il contesto storico e culturale e l'organizzazione dell'IRS nelle scuole pubbliche polacche, delineandone il funzionamento nel contesto europeo e internazionale. Ha identificato e formulato criteri per la valutazione del modello attuale e, attraverso tali criteri, ne ha valutato i presupposti teorici e i fondamenti scientifici. Ha delineato 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 contingenti del nostro tempo e ha proposto nuovi orientamenti educativi e didattici derivanti dai cambiamenti previsti. Applicando il metodo analitico-critico-progettuale, la tesi ha portato allo sviluppo di conclusioni documentate, corrispondenti alle tre parti che compongono la tesi. [...] In sintesi, si è evidenziato l'enorme ruolo e il significato della religione per l'identità culturale e storica della nazione polacca, ma i tempi che cambiano e il nuovo contesto di vita dei

cittadini europei e polacchi hanno portato all'inefficacia educativa del suo orientamento confessionale e catechistico nella scuola pubblica, mettendo in discussione il modello attualmente funzionante (pp. 522; 525).

91 J – ROZALI, Ilham & Siti Fatimah (2026), *Reconstructing the epistemology of the Islamic religious education curriculum based on the philosophy of science to strengthen students' critical thinking skills*, *Journal of Practice Learning and Educational Development*, 6(2), 1915–1924. <https://doi.org/10.58737/jpled.v6i2.1079> - This article aims to examine the reconstruction of the epistemology of the IRE curriculum based on the philosophy of science and its implications for strengthening students' critical thinking abilities. This study employs a qualitative approach using library research through conceptual and philosophical analysis of literature on the philosophy of science, Islamic epistemology, and the IRE curriculum. The findings indicate that the existing curriculum demonstrates epistemological weaknesses, particularly in integrating revelation, reason, and empirical experience as complementary sources of knowledge. An epistemological reconstruction grounded in the philosophy of science encompassing ontological, epistemological, and axiological dimensions enables IRE to be developed in a more reflective, rational, and contextual manner. This reconstruction contributes to the enhancement of students' critical thinking through dialogical, analytical, and morally responsible learning processes. The study affirms that the philosophy of science serves as a crucial foundation for the development of an IRE curriculum that transcends mere normative value transmission and functions as a medium for cultivating students' critical reasoning in contemporary educational contexts.

92 R - ROTHUT, Sophia, et al., *Radicalization and the internet: 25 years of (online) radicalization research*, *The Communication Review* (2026), 1-45 - <https://www.tandfonline.com/doi/full/10.1080/10714421.2026.2658935> - The evolution of the internet and social media has fundamentally changed how we communicate, access information, and build connections. Extremist actors have been shown to benefit from these developments, providing them with new opportunities to communicate, recruit, spread ideologies, and, ultimately, radicalize. However, scholarly perspectives on the internet's role in radicalization processes yield mixed conclusions. To synthesize existing knowledge, we conducted a scoping review, systematically searching for publications from 2000 to 2025 that address radicalization in relation to the internet. This resulted in 382 relevant publications focusing on the roles of digital environments in radicalization processes. We define radicalization as (1) a process (2) shaped not by a single factor but by a combination of multiple interacting factors through which (3) individuals incrementally adopt more radical or extremist ideologies and/or increasingly condone, support, or engage in (violent) action in the pursuit of radical or extremist ideological goals. Coming from this perspective, our literature review contributes to work on (online) radicalization by providing a synthesis of existing knowledge, a conceptual overview, and a summary of factors that can contribute to radicalization across the communication process and within online environments. While the internet can accelerate radicalization, we argue that it neither makes sense nor is it possible to strictly separate online and offline radicalization in today's digital society. Finally, this review identifies future research directions and highlights the need for multi-faceted approaches in research, policy, and prevention to address the evolving nature of extremism, terrorism, and radicalization considering digital developments.

93 J – RUAH-MIDBAR SHAPIRO, Marianna (2026), “We’re all for spiritual education, just don’t call it that”: Spirituality in secular state schools in Israel. Between conceptualization and legitimacy, *Religion & Education*, 53(1–2), 32–57. <https://doi.org/10.1080/15507394.2025.2600266> - Whether the school day begins with “prayer,” “contemplation,” or “meditation” – each word will evoke different reactions. This study delves into the relationship between conceptualizations of spirituality and attitudes toward its assimilation in institutionalized education. The case study is a governmental secular-traditional network of schools in Israel. The research aims to find out what stances do parents and faculty hold on the introduction of various alternative-spiritual practices and contents to elementary schools. The major finding is that all sectors are willing to incorporate spirituality in schools (parents much more than teachers). Terminological issues came up as crucial in the responses.

94 R – SADAT, A., Sapiruddin, Agustinasari, Sudarsana, I. P. E., Ferdiansyah, Desidaria Noge, M. (2026), *Multicultural education in Indonesia: a systematic review and bibliometric analysis*, *Journal of Ethnic and Cultural Studies*, 13(3), 80–111. <https://doi.org/10.66815/ejecs/2911> - This study investigates how multicultural education has been conceptualized and developed in Indonesia by integrating a systematic literature review and bibliometric analysis. Based on 46 Scopus-indexed articles published through November 2025, the study adheres to the PRISMA Statement guidelines. It uses VOSviewer mapping to examine conceptual patterns, institutional structures, and thematic clusters within the field. The findings reveal that multicultural

education in Indonesia operates through a distinct relational configuration that integrates pedagogical practices, religious moderation, and local cultural values. Different from dominant Western frameworks that emphasize race, migration, and structural inequality, existing research in Indonesia conceptualizes multicultural education within a pluralistic social context rooted in religious values. Bibliometric evidence indicates a strong concentration of research within state universities and Islamic higher education institutions. Although pedagogical implementation and value formation are extensively addressed, macro-level analyses of social cohesion remain comparatively underexplored. The study advances the field by articulating a relational, multi-level conceptual model that differentiates pedagogical processes, ideological orientations, and sociological outcomes within culturally specific settings. By repositioning Indonesia within global debates on multicultural education, this research contributes to enhancing a context-sensitive perspective on diversity education in plural societies.

95 J - SAPRIN, Saprin, Achruch, A., Rapi, M. ., & Rahman, A. (2026), Faith and pedagogy in a global era: rethinking teaching practices in Islamic higher education, *International Journal of Learning, Teaching and Educational Research*, 25(7), 554–574. Retrieved from <https://www.ijlter.net/index.php/ijlter/article/view/2964> - This study examines how teaching practices in Islamic higher education in Indonesia are shaped at the intersection of faith-based educational values and global pedagogical approaches. Using a qualitative multiple-case design, data were collected from 24 lecturers through interviews, classroom observations, and document analysis. The findings reveal that pedagogy is strongly grounded in faith, with teaching viewed as a moral and purposeful activity aimed at students' holistic development. At the same time, global approaches such as student-centered learning are selectively adopted, resulting in hybrid practices that combine interaction and participation with continued lecturer guidance. However, this integration remains partial and uneven. Key tensions emerge between authority and autonomy, critical thinking and respect for tradition, and institutional expectations and classroom realities. The study also finds that while institutional policies promote contemporary pedagogies but offer limited guidance on integrating them with value-based educational frameworks, leading to inconsistent implementation. The study argues that teaching is a dynamic and context-dependent process shaped by ongoing negotiation between religious commitments and pedagogical innovation. The study contributes a nuanced understanding of pedagogical adaptation in Islamic higher education highlights the need for clearer pedagogical frameworks, targeted professional development, and stronger institutional support to enable more coherent and meaningful integration.

96 J – SAYER, John (2026), European perspectives of teacher education and training, *Comparative Education*, Vol. 42, No. 1, Special Issue (31): *European Union Education and Training Policy* (Feb., 2006), pp. 63-75 - <https://www.jstor.org/stable/29727766> - Despite broad agreements on professional mobility, there has been little movement towards consensus across the European Union on what constitutes the good teacher and therefore on common features in training and qualification. Political declarations have not led to significant action by national politicians. Impetus towards a European dimension in the training of teachers has diminished in the last decade. Explanations may be sought in different historical contexts, situations and understandings. Recognition of differences may be a better foundation for professional mobility than a quest for communality, and case studies of experiences of teaching in other European contexts may lead to improvements in training for transfer. Whilst there are still rhetorical gestures towards convergence, a case study of the regulation of professional mobility to England, now more transparently controlled by the new General Teaching Council, illustrates achievable problem solving as a way forward.

97 J - SCHWARTZ, Earl (2026), “If not now, when?”– And where? A curriculum development story, *Religious Education*, 121(3), 283–296. <https://doi.org/10.1080/00344087.2026.2651651> - This article explores how two curriculum units, one begun in the early 1980s and the other in 2024, the first intended for Jewish high school students and the second for Christian adult education groups, are linked. Both are focused on discussion of a moral dilemma posed by a sacred text. Following descriptions of the two units, how they were composed, and how they are connected, reflections are offered regarding educational lessons learned along the way, and when, where, and how the resulting materials might continue to prove useful.

98 R – SIANI, Alessandro & Arianna Gennari (2026), Scientific misinformation, disinformation and perception of news sources among Italian secondary school students, *International Journal of Science Education*, 48(11), 1761–1775. <https://doi.org/10.1080/09500693.2025.2499222> - Scientific misinformation in digital media is a growing concern due to its impact on the citizens' decision-making process on crucial matters such as healthcare and environment. As adolescents are increasingly exposed to unverified information

through multiple online platforms, evaluating their susceptibility to scientific misinformation is of paramount importance. An anonymous online survey was carried out in a secondary school in Southern Italy, with a sample size of 381 students enrolled in school years 9–13. A scoring system was used to quantitatively evaluate the differential susceptibility to disinformation and unintentional misinformation in the sample population. Non-parametric statistical tests were used to compare scientific misinformation levels between different student groups. Independently of their gender, the adolescents surveyed in this study proved remarkably competent at evaluating the veracity of scientific information. Respondents' susceptibility to disinformation and unintentional misinformation declined significantly over the five years of secondary education. Moreover, participants expressed a preference for traditional scientific news sources, and considered Wikipedia, Facebook and TikTok to be the most unreliable sources of scientific information. This study addresses the knowledge gap regarding the extent and prevalence of scientific misinformation amongst Italian adolescents and provides insight into their perception and trust towards scientific information sources.

99 R – SILVA SANABRIA, Juan Carlos; José María Siciliani Barraza (2026), The foundations of school religious education in public education: toward the cultivation of lay spirituality from a political perspective. A research report, *Discimus. Revista digital de Educación*, 2026-07-11 - DOI: <https://doi.org/10.61447/20250630/ART13> - This study examines the crisis of institutional coherence in Religious Education in Schools (RES) provided in Colombia's public sector, a problem stemming from the structural tension between the constitutional mandate of a secular and pluralistic state and a confessional educational practice whose relevance is questioned by students. The objective is to propose a rigorous theoretical foundation that legitimizes a new educational experience grounded in the principle of "secular spirituality." Methodologically, it is grounded in a qualitative hermeneutic paradigm, combining documentary research and focus groups with teachers from the public sector. Drawing on the epistemology proposed by Maria Corbí, the study deconstructs spirituality, separating it from institutional religion, to understand it as the Deep Human Quality (DHQ) inherent in the "speaking living being." The results structure the new horizon of understanding around four constituent axes: the anthropological, which assumes an ontology of interdependence and the possibility of accessing the absolute dimension of existence; the epistemological axis demands a shift from a dogmatic mythical epistemology to an axiological one that validates silent knowledge and free inquiry; the pedagogical axis replaces submission with an experiential "pedagogy of interiority"; and the ethical-political approach posits the ontological inseparability of interiority and social justice, promoting transformative agency through Collective Axiological Projects (CAPs). In conclusion, this research provides public ERE with a scientific framework that respects freedom of conscience and directs education toward the defence of life and pluralism.

100 R – TITILAYO ADULOJU, Elizabeth (2026), Digital battle for truth: misinformation on social media and the crisis of youth evangelisation in the Nigerian Catholic church, *International Journal of Developmental Issues in Education and Humanities*, 2(3), 205-227. <https://doi.org/10.5281/zenodo.21309014> - Guided by Social Construction of Reality Theory, this study investigates the influence of digital misinformation on faith understanding, religious identity formation, and evangelisation experiences among Catholic youth in Nigeria. A convergent mixed-methods research design was adopted, involving a survey of 500 Catholic youths drawn from Nigeria's six geopolitical zones and 30 semi-structured interviews with young people, youth leaders, and clergy. Quantitative data were analysed using descriptive and inferential statistics, while qualitative data were subjected to thematic analysis to provide deeper contextual insights. The findings reveal that exposure to religious misinformation is pervasive, with 75% of respondents reporting frequent encounters with misleading religious content, predominantly through WhatsApp, Facebook, and TikTok. The study further demonstrates that such misinformation contributes to doctrinal confusion, encourages syncretic belief systems, weakens confidence in official Church teachings, and increasingly shifts trust towards online prophets, religious influencers, and unverified digital sources. Furthermore, young people's vulnerability to misinformation is exacerbated by limited digital literacy, inadequate catechetical formation, and strong peer influence within online communities, particularly WhatsApp groups. The study concludes that the contemporary crisis of youth evangelisation in Nigeria is intrinsically linked to the broader digital battle for truth.

101 R – TOUALBIA, M., Religious education for Muslim chaplains in France: the Institut Al-Ghazali as a case study, *Religions* 2026, 17(3), 304; <https://doi.org/10.3390/rel17030304> - This article examines the RE for Muslim chaplains in France through a sociological case study of the *Institut Al-Ghazali* of the *Grande Mosquée de Paris*, considered to be one of the principal institutions for the training of imams and chaplains in France. Drawing on qualitative fieldwork, the study combines direct observation and semi-structured

interviews with actors at the *Institut Al-Ghazali*, including students, graduates, instructors, and institutional representatives. The paper focuses also on analysing the internal curricula of this RE intended for chaplains working in public institutions such as prisons and hospitals. The analysis of the Institute's internal training curricula, based primarily on the lived experience, combined with participant observation and the experiences of alumni, covers the period from 1994 up to 2020. The article thus contributes to sociological debates on the institutionalisation of Islam in Francophone Europe and the professionalisation of Muslim religious leadership within the secular framework of the French Republic.

102 R – VADAPALLI, Sundara K., Doyal, S., Vanheusden, F.J. et al., Exploring the impact of online misinformation on ideological polarisation and institutional distrust: an integrative review and strategic framework for counteraction, *SN Social Science* 6, 87 (2026). <https://doi.org/10.1007/s43545-026-01349-0> - Online misinformation is the unintentional spread of false information on the internet. It attracts growing public and academic attention and concern owing to its general risk as well as the threat it poses to sustaining democratic integrity, quality journalism, and an informed public, particularly in times of crises. This review streamlines the larger concerns associated with online misinformation towards two issues (ideological polarisation and institutional distrust) to explore their real-world impact. Through an integrative review of current literature, this study critically analyses and synthesises findings from 157 publications and generates the following themes: 1. *Online misinformation and ideological polarisation* 2. *Online misinformation and institutional distrust* 3. *Online disinformation: Typology and relevance* 4. *Strategic counteraction of online misinformation*. Thematic analysis further suggests a tri-directional relationship between online mis-disinformation, ideological polarisation, and institutional distrust. Finally, the review presents the tri-directional relationship through a proposed conceptual pathway alongside a strategic framework that outlines the measures and regulatory directives to counteract the spread of online misinformation and its subsequent consequences.

103 J – VAN MAAREN, John (2026), Learning to treat other ways of being generously through the Biblical Studies classroom, *Teaching Theology & Religion* 29, no. 1: 69–76. <https://doi.org/10.1111/teth.70031>. This article outlines an approach to teaching the biblical texts that helps students develop the transferable cognitive skill of understanding the other on their own terms. It appeals to research on threshold concepts, deep and surface approaches to learning, and student centred/conceptual change approaches to teaching to combine the role of the instructor as disciplinary expert with foreign voices from the past and so facilitate student encounter, and ideally sympathy, with the other. Such an approach, it is argued, provides one necessary part of preparing students for the super complexity of today's world and especially for meaningful communication across differences—whether religious, cultural, or otherwise—and so enhances the flourishing of all people.

104 D – VATICANO, Una pedagogia del dialogo da approfondire. Dalla Nota: *Sessant'anni di dialogo e di fratellanza interreligiosa alla luce della Dichiarazione conciliare Nostra aetate*, 16 Settembre 2026 - https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_doc_20260916_nota-cammino-speranza_it.html - [...] 48. Di fronte alle sfide contemporanee, la Chiesa è chiamata a rinnovare e intensificare la sua pedagogia del dialogo. Ciò presuppone, innanzitutto, una formazione approfondita nei seminari, negli istituti teologici e nei percorsi pastorali. Non basta più proclamare l'importanza del dialogo: occorre ora viverlo, fornire ai fedeli gli strumenti per parteciparvi in modo informato, critico e sereno. *La conoscenza delle religioni, la storia delle relazioni interreligiose, l'elaborazione di linee guida per il dialogo e la promozione della competenza religiosa (religious literacy)* sono fattori che favoriscono e sostengono l'incontro e il dialogo interreligioso, così come è necessario integrare la comprensione delle questioni culturali e geopolitiche contemporanee nella formazione cristiana. [...].

105 J - VARGAS ABARCA, Kenneth Mauricio (2026), La educación religiosa en Costa Rica como obstáculo para el acceso igualitario a una formación humanista integral, *Revista Educación*, 50(1). <http://doi.org/10.15517/revedu.v50i1.1234> - Este ensayo tiene como propósito evidenciar una limitación estructural en el sistema educativo costarricense en relación con la enseñanza ética. A partir del análisis teórico y del marco legal vigente, se muestra que la asignatura de Educación Religiosa, centrada en contenidos cristianos, es el único espacio curricular dedicado a la formación ética. Al ser una materia optativa, debido a la libertad de culto, parte del estudiantado queda sin acceso a una reflexión ética sistemática, lo que compromete el carácter igualitario de una educación humanista. En lugar de proponer una solución cerrada, se plantea la necesidad de repensar el enfoque actual e impulsar alternativas como una ética laica, capaz de incluir a todas las personas estudiantes sin restringir su libertad de conciencia. Entre las principales conclusiones, se

identifica que el sistema educativo actual presenta un sesgo estructural al reducir la formación ética a una asignatura confesional, lo que genera una tensión entre la libertad de culto y el derecho a una educación integral. Por ello, se propone crear un espacio formativo ético independiente del contenido confesional, que asegure el acceso universal sin comprometer la libertad de creencias.

106 T – VILCHES ARGUELLO, Ailin, Germany to introduce Jewish religious textbooks in schools for first time since Holocaust, *The Algemeiner*, August 26, 2026 - <https://www.algemeiner.com/2026/08/26/germany-introduce-jewish-religious-textbooks-schools-first-time-since-holocaust/> - As Germany grapples with rising antisemitism, schools across the country are set to receive Jewish religious education textbooks for the first time since the Holocaust, marking the latest effort to strengthen Jewish life and deepen understanding of Judaism among a new generation. Signalling a new chapter for Jewish religious education in Germany, the eight-volume German-language series will introduce students ages 10 to 16 to the Torah, Tanach, prayer, Jewish ethics and law, holidays, life-cycle traditions, and Jewish history. Set to debut in classrooms with the start of the new school year, the first volume of *Da'at Hadorot* — “Knowledge of the Generations” in Hebrew — focuses on the Torah and lays the groundwork for the volumes that will follow. The textbooks are designed for both Jewish and non-Jewish students, seeking to foster greater knowledge of Jewish faith and traditions at a time when Jewish communities across Germany are confronting rising hostility and antisemitism (*read more*)

107 J – WANG, Shucheng, Law and Religion as an interdisciplinary field in legal education: reflections from the Australian school (July 30, 2026). Available at SSRN: <https://ssrn.com/abstract=7393039> or <http://dx.doi.org/10.2139/ssrn.7393039> - This article examines law and religion as an interdisciplinary field in legal education, with reference to developments in the common law world. It argues that the field is no longer marginal, but raises important questions about religious freedom, state-religion relations, legal pluralism, and morality. The article highlights the importance of intellectual inclusivity, as well as comparative and interdisciplinary approaches, in the study of law and religion. It also discusses the rise of the "Australian School", especially its distinctive engagement with theology and jurisprudence. Against this background, the article reflects on the implications for legal education in Hong Kong and suggests that greater engagement with law and religion would strengthen its interdisciplinary character and its connection with broader common law and global developments.

108 B – WHITTLE, Sean & Matthew Dell (eds.), The Religious Education Directory and the future of RE in Catholic schools. *Reflections on implementing and assessing the RED*, Springer Singapore, pp. X-186. ebook published: 17 September – 2026. 978-981-92-2812-6 - This book examines recent and significant changes in Religious Education (RE) within Catholic schools in England, situating them within broader global debates about curriculum reform. It analyses the origins, rationale, and implications of the Religious Education Directory, which represents a major shift in the aims, structure, and content of RE in the Catholic sector. The book provides a clear overview of why reform has been deemed necessary and offers a critical assessment of the Directory's theoretical and theological foundations. It identifies both the strengths and limitations of the new framework, while also addressing the practical challenges associated with its implementation in schools. Attention is given to the ways in which educators and institutions might respond to these challenges and enact meaningful curriculum innovation.

109 J – YAHYA, Isiaq Oluwatosin (2026), Religious education, peacebuilding, and democratic citizenship in Nigeria. A curriculum and pedagogical analysis, *Journal of Islamic Education* 2026, Vol.9, No.1, hal.175-184, 2026 - <https://ejournal.iainpalopo.ac.id/index.php/iqro> - Nigeria's multi-religious and pluralistic society continues to experience persistent tensions and conflicts, highlighting the urgent need for educational strategies that promote democratic citizenship and sustainable peace. This study presents a conceptual and curriculum-based analysis of the role of Religious Education (RE) in advancing peacebuilding and democratic engagement in Nigeria. Drawing on existing literature and policy frameworks, the paper critiques the predominantly confessional and doctrinal orientation of current RE curricula, particularly Christian Religious Studies (CRS) and Islamic Religious Studies (IRS), which often marginalise interreligious literacy, critical civic competencies, and peace-oriented content. The analysis identifies key gaps in curriculum design, pedagogical practices, and systemic implementation, including inadequate teacher training, weak integration of peace education, and the challenges associated with merging religious and civic education into composite subjects such as “Religion and National Values.” The paper argues for comprehensive curriculum reform that incorporates pluralistic perspectives, embeds peace education across disciplines, and strengthens the nexus between religious ethics, human rights, and democratic citizenship. It further emphasises the adoption of

dialogic and participatory pedagogies, alongside strengthened school–community partnerships, to enhance contextual relevance and social cohesion. The study concludes that a reconceptualised and inclusive RE framework can serve as a strategic tool for nurturing ethically grounded and socially responsible citizens capable of contributing to Nigeria’s democratic consolidation and long-term peace.

110 J – YULINDA, Rusmaeni, Ade Andriani, Ruslan, Nasaruddin, An anthropological approach to understanding the dynamics of Islamic education in multicultural society, *Journal for Islamic Studies*, Vol. 9 No. 2 (2026) pp. 1003–1012. doi: 10.31943/afkarjournal.v9i2.2965 - This study aims to examine the role of anthropological approaches in understanding the dynamics of Islamic education within Indonesia’s multicultural context, particularly in relation to the rising issues of intolerance, exclusivism, and tensions rooted in socio cultural diversity. Using a library research design, the study analyses contemporary scholarly works, policy documents, and recent empirical findings published in the last five years to explore how local variations in Islamic educational practices emerge across *pesantren*, *madrasah*, and public schools. The research further investigates how Islamic teachings are negotiated, adapted, and reinterpreted within diverse cultural settings, and how these processes shape students’ attitudes toward tolerance and inclusivity. The findings show that anthropological perspectives emphasizing culture, context, and everyday social practices provide essential insights for building Islamic education models that are more adaptive, inclusive, and socially grounded. The study concludes that incorporating anthropological analysis into Islamic education policy and practice can strengthen multicultural understanding and contribute to the development of more cohesive and harmonious learning environments within Indonesia’s plural society.

§ § §

Global RE 2026, vol. 5, issue 9, contains 110 selected bibliographic abstracts of which:

■ 10 Books, e-Books, Theses ■ 2 Chapters ■ 5 Documents, Statements ■ 51 Articles in academic Journals ■ 2 Papers, Projects, Opinions ■ 37 Empirical Research ■ 4 Tools for RE and Teachers formation

Why Global RE?

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

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

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

■ Every month *Global RE* offers the RE/RS database through monitoring of the new searches from five Continents. This comprehensive resource will benefit researchers and scholars, as well as students, practitioners, and policymakers. *These are the most recent publications. But be careful: that doesn’t mean they’re always the best!*

§ § § § § § § § § §