

Global RE[©]

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We are persons who have committed ourselves to the precepts and practices of the world's religions. We confirm that there is already a consensus among the religions which can be the basis for a global ethic: a minimal fundamental consensus concerning binding values, irrevocable standards, and 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 confessional or no-confessional 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, or of the Publisher of every publication. ■ 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 bibliographic suggestions from our Readers and Users are welcome. ■ The periodicity will usually be bimonthly. ■ Personal or institutional subscription or an-unsubscription is free, at any time, by e-mailing with the Editor. ■ This issue – vol. 4, nr. 4 – was closed on end of August 2025: the next issue will be released by the end October 2026.

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■ **Frequent initials:** CRE Christian Religious Education | ERE Enseñanza Religiosa Escolar | ES Ensino Religioso | IRC Insegnamento della Religione Cattolica | IRE Islamic Religious Education | JRU Jüdischer Religionsunterricht | ORE Orthodox Religious Education | RE Religious Education | RF Religious Freedom | RI Religious Instruction | RL Religious Literacy | RS Religious Studies | RSE Religious and Spiritual Ed. | RWE Religion and Worldviews Education

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

01 R - AHME, Benjamin, & Sabine Hermisson (2025), **Models of religion-related education in Germany, Switzerland and Austria and the topic of Islam**, *Journal of Beliefs & Values*, 1–13. <https://doi.org/10.1080/13617672.2025.2488709> - Regionality as a formative characteristic of religion-related education in Germany, Switzerland and Austria is the focus of the current project ‘Models of Religious Education and the topic of Islam’ (MORE). The project compares four different regional variants of religion-related education that are assigned to two competing models, denominational RE and non-denominational RE, by investigating how each of them presents the topic of ‘Islam’. The comparison is carried out based on qualitative research through interviews with teachers and pupils as well as lesson observations. Comparing regional variants of RE calls for a study design that is, on the one hand, attentive to regional characteristics while also reaching a degree of

standardisation that allows for comparisons, on the other hand. Following trends in comparative education, the article describes the architecture of the MORE project as a type of collaborative cross-border research.

02 J – ALARCÓN-ALVEAR, Angela; Francisco Novoa-Rojas, *Hacia una pedagogía del sentido. El desarrollo de la inteligencia espiritual en la clase de religión*, Revista de Educación Religiosa, Vol. 3 Núm. 3 (2025) - <https://revistas.uft.cl/index.php/rer/article/view/548> - El artículo explora la relevancia de la inteligencia espiritual en la educación religiosa escolar (ERE) para promover el desarrollo integral del estudiantado. A partir de diversas investigaciones, se constata que la dimensión espiritual, entendida como búsqueda de sentido y apertura a la trascendencia, contribuye al bienestar y la formación integral. La ERE en Chile, ofrece un espacio propicio para el desarrollo de la inteligencia espiritual, ya que más allá de prácticas rituales, la espiritualidad abarca la autonomía, el discernimiento y la construcción de proyectos vitales. La clase de religión asume así un rol pedagógico para fomentar el encuentro consigo mismo, con los demás y con lo trascendente, favoreciendo la contención emocional y el diálogo existencial. Estudios indican que la inteligencia espiritual potencia la resiliencia, la autorregulación emocional y el compromiso solidario, fortaleciendo el clima escolar. Una pedagogía del sentido, articulada en la ERE, promueve el bienestar estudiantil, responde al pluralismo y refuerza una formación humanizadora que trasciende lo puramente cognitivo. Así, se construye una educación más plena. Asimismo, la inteligencia espiritual se vincula con el pensamiento crítico y la conciencia ecológica, constituyéndose en una herramienta para afrontar los retos éticos y medioambientales contemporáneos.

03 J – ANUOLUWAPO, Favour O. & Haruna A. Aaron (2025), *Integrating educational strategies and technological trends for effective interfaith dialogue* [Nigeria], Irish Journal of Educational Practice, 8(3), 75–91. Retrieved from <https://aspjournals.org/Journals/index.php/ijep/article/view/1149> - This paper explores the integration of educational strategies and technological innovations as a comprehensive approach to promoting effective interfaith dialogue in Northern Nigeria, a region historically plagued by religious tensions and mistrust. Employing a mixed-methods research design, the study draws on historical analyses, case studies, and contemporary interventions to assess how inclusive education and digital technologies can serve as catalysts for religious understanding and peaceful coexistence. Findings reveal that inclusive curricula, when combined with modern tools such as social media, mobile applications, and online learning platforms, significantly enhance opportunities for dialogue across faith communities. These platforms foster critical thinking, empathy, and intercultural competence, making them particularly effective in dismantling stereotypes and bridging ideological divides. Furthermore, teacher training focused on inclusivity and culturally responsive pedagogy plays a crucial role in reinforcing interfaith harmony in schools. The study underscores the importance of community engagement initiatives and the contributions of religious organizations as vital partners in dialogue-driven educational models. Technological tools also emerge as valuable assets in conflict resolution and crisis management, helping to prevent escalation and build mutual trust. Despite challenges such as economic disparity, resistance to educational reform, and limited technological infrastructure, the research highlights significant opportunities for collaboration among educational institutions, religious bodies, and technology developers. Ultimately, the paper advocates for a sustained, multi-sectoral strategy that integrates inclusive pedagogy with digital literacy to cultivate mutual respect, promote peace, and foster long-term social cohesion in a diverse and dynamic Northern Nigerian society.

04 J – ARAGÃO, Juliana Lopes, *A influência do ensino religioso na educação brasileira: impactos e desafios*, International Integralize Scientific. v 5, n 45, Março 2025, ISSN/3085-654X - <https://iiscientific.com/artigos/33b6c7/> - O ensino religioso (ER) desempenhou papel significativo na construção do sistema educacional brasileiro, sendo, por diversas décadas, um componente curricular obrigatório nas escolas públicas. Este artigo investiga as influências do ER na educação brasileira, tanto no passado quanto nos dias atuais, e discute suas implicações no processo educacional, especialmente no que tange à formação moral, cultural e ética dos estudantes. Analisamos as origens históricas do ER nas escolas, sua relação com a formação do Estado e da Igreja, e os desafios contemporâneos que envolvem a laicidade do Estado e a pluralidade religiosa. A pesquisa propõe uma reflexão crítica sobre o papel do ER na educação pública e privada, considerando suas contribuições e limitações para a construção de uma sociedade plural e democrática.

05 R – ASEERY, Ahmad (2025), *Human rights thinking in Islamic religious education: a content analysis of Saudi middle school curricula*, British Journal of Religious Education, 1–14. <https://doi.org/10.1080/01416200.2025.2539510> - Incorporating human rights principles into the educational system is vital to fostering a more just and compassionate society. This content analysis assessed the expression of human rights

thinking in Saudi Arabia's middle school Islamic studies textbooks (Grades 7, 8, and 9). The analysis finds significant expression of principles of human dignity, justice, fairness, peaceful coexistence, and compatibility. These principles resonate with human rights concepts, suggesting that the textbooks encourage students to embrace associated values. This study recommends improved teaching methods that emphasise Islamic perspectives on human rights and interactive classroom discussions.

06 R – AUNE, Kristin; Hafza Iqbal; Lucy Peacock & Sariya Cheruvallil, **Interfaith learning in Christian and Muslim higher education colleges**, Coventry University 2025, pp 44 - https://pure.coventry.ac.uk/ws/portalfiles/portal/105104134/cm_interfaith_web.pdf - This report explores how students at UK Christian and Muslim higher education colleges make sense of religious diversity and engage with those of other religions and beliefs, and how colleges support their interfaith learning. Survey research was undertaken with 437 students at 58 colleges (49 Christian, 9 Muslim) and interview-based case studies were carried out at two Muslim and two Christian colleges, with 34 interviews conducted. Spanning the UK Christian and Muslim college sector, the project poses four research questions, the answers to which are summarised below.

07 J – AUTORI VARI, **L'Accordo di Villa Madama (1984-2024)**, *Diritto e Religioni*, 2025, 1 - <https://www.rivistadirittoereligioni.com/wp-content/uploads/2025/07-Focus.pdf>. La stagione concordataria: tradizione e prospettive. X Giornata di studi beneventana promossa dalle cattedre di Diritto ecclesiastico e canonico dell'Università Giustino Fortunato di Benevento (a cura di Maria d'Arienzo e Paolo Palumbo). Dall'indice: Giuseppe Acocella, *L'Accordo di Villa Madama (1984-2024)* - Maria d'Arienzo, *Lo strumento concordatario a quarant'anni dagli Accordi di Villa Madama* - Gennaro Acquaviva, *Una testimonianza ed un ricordo degli anni del Concordato con la Chiesa cattolica* - Geraldina Boni, *A quarant'anni dall'Accordo di Villa Madama: riflessioni dal punto di vista dei rapporti dello Stato con le confessioni religiose diverse dalla cattolica* - Antonio Fuccillo, *Gli Accordi in prospettiva: rileggere gli articoli 7 e 8 Cost* - Paolo Cavana, *La religione a scuola: tra tradizione, nuove sfide e proposte di riforma* [v. infra] - Gianfranco Macrì, *"Reciproca collaborazione" per un nuovo diritto internazionale. Le religioni al servizio delle persone*.

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

09 R – BARBERA, María Sol, **Ciencia y religión en las aulas: narrativas sobre conflicto e independencia en manuales escolares argentinos de educación secundaria**, <https://orcid.org/0009-0001-3191-2171> Facultad de Comunicación, Universidad Austral. Buenos Aires, Argentina. <https://doi.org/10.26422/aucom.2025.1402.bar> - En la Argentina, la relación entre ciencia y religión no es un tema que preocupe a la población, ni que sea debatido en la esfera pública. Sin embargo, estudios recientes han mostrado que los científicos religiosos son estigmatizados por sus creencias y que dentro de algunas instituciones científicas existe la idea de que ciencia y religión se encuentran en conflicto. Se propone analizar si esta noción se extiende a los espacios de educación secundaria, mediante la exploración de algunos materiales de desarrollo didáctico. Este trabajo estudia las representaciones de la relación entre ciencia y religión que se encuentran en textos escolares. Se analizaron manuales escolares y cuadernillos de Biología e Historia, producidos por instituciones públicas y editoriales privadas para el primer y segundo año de la escuela secundaria, de acuerdo con el diseño curricular de la ciudad de Buenos Aires. Se relevaron 45 materiales, en los que se exploró qué información reflejan sobre la relación entre ciencia y religión, en qué términos se establece el vínculo entre ambas, a través de qué conceptos y en qué temas de los programas de estudio.

10 J – BARBEY, Francis, Éducation aux médias : la formation des formateurs en Côte d'Ivoire. Une approche originale de l'Université catholique de l'Afrique de l'Ouest en contexte sociopolitique instable, *Revue internationale d'éducation de Sèvres*, 4, 2025 - <https://doi.org/10.4000/146wi> - En Côte d'Ivoire, le positionnement idéologique des médias ainsi que les nouvelles pratiques médiatiques des jeunes, avec le développement du numérique et des réseaux sociaux, suscitent à la fois des interrogations sur les systèmes traditionnels de transmission et une peur sociale, dans un contexte d'instabilité sociopolitique. L'expérience de la formation des formateurs en éducation aux médias de l'Université catholique de l'Afrique de l'Ouest est une offre originale capable de soutenir les politiques publiques, afin de transformer les éléments d'incertitude en chemin d'espérance pour la reconstruction du lien social et le vivre-ensemble.

11 J – BÁRCENA ORBE, Fernando (2025), Una filosofía de la relación educativa: mediación existencial, transmisión y testimonio [A philosophy of the educational relationship: existential mediation, transmission and testimony], *Teoría de la Educación. Revista Interuniversitaria*, 37(2), 1-18. <https://doi.org/10.14201/teri.32244> - La tesis de este trabajo es que presencia y transmisión están hoy en una crisis que afecta a la misma noción de la educación, a lo que significa educar y formarse. En un mundo como el nuestro, con una creciente sensibilidad hacia lo que se llama inclusión o inclusividad, la gran excluida, desde el punto de vista de cierta reflexión filosófica y teórica —algo que se propone hacer en estas páginas—, es precisamente esa relación de presencia entre adultos y jóvenes. Pues la tarea educativa consiste en transmitir la responsabilidad como un elemento central de la condición adulta, una que entraña asumir determinados límites. Esa transmisión es una interiorización del legado de las generaciones anteriores, y se hace posible cuando existe la posibilidad de un encuentro, una conversación y una especie de transacción moral entre las mismas. Los adultos transmiten a niños y adolescentes —tal es su responsabilidad— la experiencia acumulada en el tiempo y de la que ellos son, como adultos y educadores, depositarios y testigos, aunque no sus dueños, y en ese acto ponen en contacto a los recién llegados con sus predecesores muertos o desaparecidos. A esto lo llamaremos pacto testimonial.

12 B – BARTH, Ulrike [Hrsg.]; Wiehl, Angelika [Hrsg.], Ethos in der Pädagogik - eine professionelle Haltung reflektieren und ausbilden, Weinheim: Beltz Juventa 2025, 282 S. - https://www.pedocs.de/volltexte/2025/33077/pdf/Barth_Wiehl_2025_Ethos_in_der_Paedagogik.pdf - Das Ethos der Pädagogik gewinnt in Zeiten der allgemeinen Verunsicherungen in bemerkenswerter Weise an Bedeutung, weil Menschen sich nach einem fürsorglichen und wertschätzenden Miteinander sehnen und nach Orientierungen suchen, die ihnen Sicherheit geben. In pädagogischen Einrichtungen und Ausbildungsstätten besteht daher die vorrangige Aufgabe, sich in zeitgemäßer Weise nach diesen menschlichen Bedürfnissen zu richten. Die in den letzten Jahren vermehrt auftretenden Ängste, die durch Krisen, die Fluchtbewegungen, die weltweiten Auswirkungen der Pandemie, Naturkatastrophen und Kriege, aber ebenso durch die intensive Nutzung digitaler Medien und den damit einhergehenden Realitätsverlust ausgelöst werden, belasten die (Bildungs-)Biographien und stellen die in sozialen und pädagogischen Institutionen Tätigen vor besondere Herausforderungen.

13 J – BLAIKLOCK, Vania (2025), Race without racism: religious school curricula and the race-neutral legacy of Brown, *Wm. & Mary L. Review* 66,883 (2025), <https://scholarship.law.wm.edu/wmlr/vol66/iss4/2> - Current conversations about race and equity curricula in primary and secondary education exclude examining religious curricula because of their private classification. Yet, this omission prevents us from exploring how religious curricula might mirror the legal transformation of *Brown's* racial equality legacy to constitutional race neutrality. This article brings religious curricula into these conversations by specifically linking the Court's race-neutral transformation of *Brown* to the way religious curricula frame discussions about race without racism. Throughout the article, I argue that the Court's transformation of *Brown* is not just a top-down legal framework but also a bottom-up educational ideology. By making this connection, this article suggests that religious schools are relevant to the legacy of *Brown* in the present as well as the past.

14 C – BOTTONI, Rossella, Training and selection of teachers of religious education in European public schools: the perspective of intercultural dialogue, in: *From multiculturalism to interculturalism: law, religious teaching and civic/citizenship education in today's Europe*, edited by Davide Strazzari with Rossella Bottoni e Cinzia Piciocchi, Università degli Studi di Trento, 2025, pp. 313-343. https://iris.unitn.it/retrieve/72ba15fe-ae03-45c2-b0b7-35a8ac3d54c4/2025_Volume_Strazzari.pdf - This chapter will examine the experiences of a few European countries concerning specifically public schools, that is, schools «whose organization, financing and management are primarily the responsibility of, or under the primary oversight of, a public body (state, regional, municipal, etc.) ». The choice to exclude private schools, which often have an

orientation based on a religion or belief, is justified by the consideration that the right to open and manage them is recognized not only to religious denominations in the pursuit of their mission, to religious minorities in the protection of their identity and to parents in the exercise of their right to educate their children in conformity with their own religious and philosophical convictions, but more generally to all natural and legal persons, regardless of their intention to promote a specific *Weltanschauung*.

15 C – BOWIE, R. A. (2025), Hermeneutical Bible study: a ‘tradition thought contribution’ to religious education in plural and diverse contexts, in: Fuglseth, Kåre S., ter Avest, Ina and Skeie, Geir (ed.), *A Pluralist We in Religious Education: Old Narratives in New Contexts*, Germany Waxmann, pp. 89-106. <https://www.waxmann.com/buecher/A-Pluralist-We-in-Religious-Education> - This chapter proposes hermeneutical Bible study as a focus of contemporary RE with a novel exceptionalist argument. Its starting point is the emergence of interest in the Bible among popular atheist scholars in different subject fields, in contrast to earlier phases of atheist critique. Also, signs are noted of hermeneutical development both in the Catholic Churches’ guidance for scholarly Biblical interpretation and in the work of major Biblical hermeneutics scholars, such as in the work of the Anglican, Anthony Thiselton. Both shows serious engagement with modern hermeneutical scholarship. Both are influencing curriculum design in Catholic and Church of England school sectors in England. This chapter focuses on Thiselton’s work, identifying principles for hermeneutical school RE that follow from this modern wave of hermeneutical scholarship, and suggests that these are valuable tools for RE more broadly which could cultivate an attentive disposition towards otherness. In so doing it exemplifies how a tradition-specific development in scholarship has informed a broader intellectual movement in such a way that it might then meaningfully contribute to RE in plural and diverse settings: an example of how tradition-developed thought might cooperate in a broader educational endeavour.

16 R – BRANDÃO, Tânia, Religion and emotion regulation: a systematic review of quantitative studies, *Journal of Religious Health* 64, 2025, pp. 2083–2100. <https://doi.org/10.1007/s10943-024-02216-z> - The association between religion/spirituality and emotion regulation has been the subject of growing interest in the last years since studies have suggested that emotion regulation is likely to be shaped by religion/spirituality. The purpose of this systematic review was to synthesize the quantitative empirical studies toward understanding the relationship between religion/spirituality and emotion regulation. Database searches were conducted in different databases from inception to March 2022 using relevant search terms. Quantitative studies exploring the role of religion/spirituality on emotion regulation were included in this review. Of 887 abstracts identified only 15 studies were deemed eligible for inclusion. Studies were organized in terms of associations between religion/spirituality and emotion regulation according to religious affiliation, associations between religion/spirituality and emotion regulation regardless of religious affiliation, and emotion regulation as a mediator between religion/spirituality and several psychological-related outcomes. Overall, the findings revealed small to moderate associations between religion and emotion regulation, with correlation coefficients ranging from 0.13 to 0.50 for cognitive reappraisal, 0.08 to – 0.72 for expressive suppression, and – 0.09 to 0.56 for other emotion regulation dimensions. Furthermore, most studies highlighted emotion regulation as a key mechanism linking religion/spirituality to psychological outcomes across diverse contexts. Differences in emotion regulation strategies have been examined in a few religious affiliations and most of the studies explored the link between religion/spirituality and emotion regulation regardless of religious affiliation.

17 R - BRÖNDUM, Krister, Framing religious knowledge through AI and textbooks: a comparative analysis of ChatGPT and RE textbooks, *Student thesis*, University of Gävle, Faculty of Education and Business Studies, Department of Humanities, 2025, pp. 69 - <https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1974419&dsid=-3077> - This study examines how artificial intelligence, specifically the large language model (LLM) ChatGPT-4o, frames religious content in comparison to Swedish RE textbooks. As generative AI becomes increasingly common among students, including for schoolwork, it is important to understand how these tools present religious and ethical topics. Using a qualitative comparative approach and an adjusted version of Entman’s framing theory, this study analyses how five Swedish RE textbooks and ChatGPT-4o frame religious knowledge across 5 world religions: Christianity, Islam, Hinduism, Buddhism and Judaism. For each of these religions, the study chose a single Swedish religious educational textbook and a single topic. The study compared the textbook’s and ChatGPT-4o’s presentations of these topics. The results reveal that while ChatGPT-4o offers structured and neutral summaries, it often avoids moral perspectives, critical reflection, and deeper engagement with complex topics. This is especially clear in ethically sensitive topics such as discrimination or gender equality, where the textbooks provide deeper insights, more diverse voices and encourage reflection. This study concludes that LLMs may be useful for learning factual topics, but

they are not suitable when dealing with more nuanced and complex topics. Hence, ChatGPT-4o is not appropriate as a standalone educational tool in RE. Instead, LLMs like ChatGPT-4o should be used with teacher guidance, alongside traditional materials, to support critical thinking and discussion in the classroom.

18 B - BURÇAK Çağla Garipağaoğlu (ed.), Need for a new paradigm in education. From the Newtonian Paradigm to the Quantum Paradigm, Peter Lang, Berlin 2025, 220 pp. - <https://www.peterlang.com/document/1513821>- Amid climate change, digital transformation, global warming, economic recessions, and rising geopolitical tensions, K-12 and higher education are undergoing a profound transformation. All these remarkable and unsettling changes, along with groundbreaking advancements over the past decade, will undoubtedly impact students' learning trajectories and significantly reshape the conventional model of schooling. We must recognize that today's younger generation faces entirely new challenges, and the future of humanity remains uncertain for them. They do not learn, think, or behave in the same way as previous generations. The ways in which young people learn and communicate have evolved more in the past decade than in the entire previous century. Educational institutions are struggling to keep up with rapid changes in an increasingly competitive marketplace, while companies cannot train workers quickly or cost-effectively enough to remain competitive. Parents are increasingly seeking "better" education and schools for their children. Meanwhile, governments and politicians are implementing system-wide reforms, and employers are voicing concerns about the 'skills gap,' often frantically and in vain, demanding an education system that meets both workforce and societal needs. Students, too, are acutely aware that the current education system does not adequately prepare them for the uncertainties ahead. Thus, this book's value lies in its exploration of the quantum paradigm and the new opportunities it offers the younger generation, focusing on innovative business models in schooling, new pedagogies, updated curricula, and modern assessment methods. It aims to reach a broad audience, including school leaders, teachers, students, parents, and policymakers.

19 J - BURGUEÑO LÓPEZ, Jorge, Sin miedo a preguntar. Una experiencia en el aula de Religión en educación primaria, *Educatio* [en ligne], 15| 2025. <https://revue-educatio.eu> - En un contexto marcado por la pluralidad cultural, la secularización y el avance de la inteligencia artificial, la ERE en educación primaria se enfrenta al desafío de fomentar el pensamiento crítico y el diálogo teológico abierto. Este artículo explora cómo el uso de una metodología basada en la mayéutica socrática puede transformar las aulas de religión en espacios de aprendizaje significativo, donde la curiosidad infantil fomenta la reflexión sobre cuestiones trascendentes. A través de una experiencia educativa en un centro de Madrid, se destaca la importancia de responder con honestidad a las inquietudes de los alumnos y fomentar un ambiente inclusivo que valore sus preguntas. Este método no solo permite abordar temas espirituales desde una perspectiva respetuosa y crítica, sino que también permite el desarrollo integral de los alumnos al conectar los contenidos teológicos con sus experiencias y emociones. En última instancia, el texto defiende la flexibilidad pedagógica como herramienta clave para enriquecer la relación profesor-alumno y fomentar una educación auténtica y humanizadora.

20 P – BURCKLE, Bob, and Dirk Smith, The history of the Bible in American schools, *The Christian Chronicle*, May 1, 2025 - <https://christianchronicle.org/bibles-in-schools-should-be-a-choice/> - The Bible was once the cornerstone of education in Usa. From reading and writing to moral instruction, the Bible was the lens through which students learned about the world. This was true not only in small country schools but also in the founding of many of our most prominent and distinguished universities, including Harvard, Yale and Princeton, which began as Bible colleges. Their purpose was to equip students with a deep knowledge of the Scriptures, believing that an education grounded in biblical wisdom would produce principled leaders who could guide the nation forward. The difference between this key component in education from then until now is related to the general cultural worldview shift away from Christianity, ultimately driven by concerns over "separation of church and state," which is not actually part of our Constitution. Just as the Protestant Reformation was born out of a desire for religious free will, we must remember that today's children come from families with vastly differing worldviews, and religious freedom is a cornerstone of American democracy. Seventy-six percent of Americans support moral and character education, and over half of the population believes teaching biblical values in schools is beneficial, according to a 2024 poll. But what about those who oppose this idea and do not want it mandated for their children? Forced Bible teaching will only solidify their opposition to Christianity.

21 B – CANO RUIZ, Isabel; Rodríguez Blanco, M.; Santos Carrera, M. E. (coords.), El ejercicio de la libertad religiosa en la educación superior : reflexiones, vivencias y aportes, Alcalá de Henares: Fundación General de la Universidad de Alcalá, format pdf, 2025, <https://ebuah.uah.es/dspace/handle/10017/64948> - Esta obra es

el resultado de las Jornadas “El ejercicio de la libertad religiosa en la educación superior: reflexiones, aportes y vivencias” celebradas en la Facultad de Derecho de la Universidad de Alcalá durante los meses de octubre y noviembre de 2024. La finalidad de aquellas ha sido la promoción del derecho fundamental de libertad religiosa en un marco de diálogo y fomento de la convivencia, así como de la lucha contra la intolerancia y el discurso del odio en la educación superior.

22 B – CASTELLANOS, Gonzalo Martín, **El derecho a la enseñanza religiosa en las escuelas públicas**, ed. UNSTA 2025, pp.349-<https://www.unsta.edu.ar/el-derecho-a-la-ensenanza-religiosa-en-las-escuelas-publicas/> - Este libro reproduce la tesis doctoral titulada “El derecho de los padres a que sus hijos reciban educación religiosa en las escuelas públicas: fundamentos en el derecho natural y positivo”, defendida en julio de 2024 en la Facultad de Derecho de la Universidad Católica Argentina. En su hipótesis el autor plantea que a los padres o tutores asiste el derecho a que sus hijos o pupilos reciban ER conforme a sus convicciones dentro de la escuela pública, en virtud del principio de integralidad educativa, y que es posible armonizar ese derecho con los principios de laicidad en la escuela pública, neutralidad estatal, igualdad y no discriminación y derecho a la intimidad. Para demostrar la hipótesis, propone una investigación segmentada en dos partes: la enseñanza religiosa en el derecho comparado y la justificación de la enseñanza religiosa en las escuelas públicas.

23 J – CAVANA, Paolo, **La religione a scuola: tra tradizione, nuove sfide e proposte di riforma**, *Diritto & Religioni*, 2015, 1, 302-317 - <https://www.rivistadirittoereligioni.com/wp-content/uploads/2025/07/CAVANA-Focus.pdf> - Il contributo esamina il modello italiano di insegnamento religioso nella scuola pubblica, come risultante dalla normativa concordataria, da quella pattizia con le altre confessioni religiose, da alcuni interventi giurisprudenziali, evidenziandone pregi e limiti. Esso analizza criticamente anche le principali proposte di riforma del sistema in relazione ad una auspicabile evoluzione in senso pluralistico, evidenziando nodi irrisolti e formulando alcuni spunti ricostruttivi.

24 B – CHAUDHARYB, Amit; Yatish Aryaa; Anisha Gargc, **Religious identity, lost learning: evidence from colonial India?** Department of Economics, Ashoka University, Sonipat, Haryana, India, 2025, pp. 59 - https://dp.ashoka.edu.in/ash/wpaper/paper138_0.pdf - Religious groups sometimes resist welfare-enhancing interventions, impacting human capital. Can resistance to secular education arise when rulers sharing religious identity with a group are deposed by foreign powers? Focusing on colonial India, we analyse the impact of shared religious identity between deposed local rulers and religious groups on literacy. Muslim literacy is lower where British authorities replaced a Muslim ruler, and Hindu literacy is lower when the ousted ruler was Hindu. Addressing OVB, we use literacy differences, complemented by an IV approach. Our results show that the effect of shared religious identity on literacy rates depended on the historical ties between deposed rulers and their subjects: in districts where ousted rulers had historical connections to their co-religionists, there was greater resistance to education introduced by the colonizers.

25 J – CHI RAN, Lee, **Buddhist teachings for public education in Mongolia**, Asian Buddhists Conference For Peace (ABCP), 15/02/2025 - <https://abcp.mn/buddhist-teachings-for-public-education-in-mongolia/> - The Buddhist teaching, at that time in Buddhist schools of Mongolia, was the major subject of study. Besides that, it was of primary importance to train monks to perform all kinds of religious rituals at numerous monasteries, and they were taught the five great sciences and the five small sciences which were introduced in Mongolia simultaneously with Buddhism. According to the ancient Indian, Tibetan and Mongolian traditions the five great sciences were Buddhist doctrine, philology, logic, art and medicine, and the five small sciences were astrology, theory of literature, allegorical poetics and playwriting. At Buddhist schools they first taught how to read and trained them to learn by heart primary recitation. The second stage was to study in various faculties, or *datsans*. Faculties were the most important seats of religious education and almost every monastery had its own faculty. In Mongolian monasteries there were mostly faculties of philosophy, medicine, Mantra, Tantra and astrology. Today, old Buddhist monasteries and temples are in the stage of reviving as well as resuming of old monastic schools as *datsan*.

26 B – CLEMENT, Neville David (2025), **A praxis approach to learning: epistemological implications for religious education in a Christian context** Open Research Newcastle. Thesis: https://openresearch.newcastle.edu.au/articles/thesis/A_praxis_approach_to_learning_epistemological_implications_for_RE_in_a_Christian_context/29032292 - The first area focuses on the nature of praxis with its attendant implications for knowing and learning as it has developed in Western thought from Aristotle to the more recent formulations of Dewey, Piaget, Freire and Habermas. A comprehensive analysis of the epistemology of praxis necessitates an historical

examination of the integral role of imagination in knowing and of poetics in facilitating praxis, as proposed by Ricoeur and Kearney. Attention is given to the role of reflection in knowing and to the role of formative influences in the justification of knowledge. The second area attends to an analysis of the relation between knowing and action in the Christian tradition beginning with the thought of Ancient Israel, extending into the New Testament documents, to the concept of conscience in Aquinas and Luther, and the ‘practical intent’ of Revelation. Particular attention is given to the ministry and pedagogy of Jesus of Nazareth, and the significance of narrative for knowing for the early Church and the theology of Revelation. The third area of interest is an analysis of Groome’s application of praxis focussing on its epistemological and theological underpinnings, the interrelation of narrative and action, and the integrity of the critical apparatus. Reflection on these three areas culminates in the delineation of the epistemological implications of a praxis approach to learning in a Christian context in terms of the nature of praxis, knowing and praxis, the learning-teaching environment, and the social and historical situatedness of praxis. Specific consideration is given to the nature and role of reflection, and the epistemological, theological and practical implications of narrative, in order that a creative response is made to the contemporary challenges of RE in the Christian context.

27 D – COMECE (ed.), Religious education: fit for the present and future? <https://www.comece.eu/video-conference-religious-education-fit-for-the-present-and-future> is now available. Organised by the Commission of the Bishops’ Conference of the European Union (COMECE), the religious authorities responsible for Religion at the European Schools, and the Chapel for Europe, the event - held on Wednesday, 4 June 2025 at the Chapel for Europe, Bruxelles - gathered teachers, students, parents, EU officials and academics. Together, they explored how the teaching of religion contributes to many dimensions of the development of pupils. The video recording of the conference is now publicly available for viewing on the COMECE YouTube channel. [*Watch the full video recording*].

28 R - COORDINATING GROUP FOR RELIGION IN EDUCATION IN EUROPE (Cogree), Religion 2nd most frequently named sensitive issue, Survey July 2025, <https://cogree.org/2025/07/11/religion-2nd-most-frequently-named-sensitive-issue/> - The European School Education Platform led a survey among 354 teachers about teaching sensitive and controversial topics. The study offers a range of insights into the complexities and challenges of teaching these sensitive topics and the most effective strategies to overcome them. For instance, while 51% of respondents indicated that religion was a sensitive topic, also 73% said that it is very important to include these topics in teaching. *Read more:* <https://school-education.ec.europa.eu/en/discover/surveys/survey-sensitive-controversial-topics>.

29 J - CORNEJO VALLE, Mónica, La diversidad religiosa, espiritual y secular en la universidad: una asignatura pendiente, *Cuestiones de Pluralismo*, vol. 5, nº1 (primer semestre de 2025). <https://doi.org/10.58428/DVQT3621> - Las universidades tienen el potencial de inspirar y liderar a la sociedad en su respuesta al cambio cultural y social, formando a las nuevas generaciones, y dándoles la oportunidad de experimentar en el contexto universitario la riqueza y profundidad de una convivencia en diversidad. una política universitaria verdaderamente inclusiva en materia de diversidad religiosa, espiritual y secular debe articularse en torno a tres áreas complementarias de acción: la formación, los acomodos razonables y las respuestas institucionales ante situaciones de discriminación o conflicto. Aunque la alfabetización interreligiosa e interconviccional tiene una cierta prioridad lógica, las tres áreas de acción son interdependientes.

30 J – CUARESIMA, Jon Cedric, From conflict to dialogue: a historical overview of Science and Religion (June 04, 2025), available at SSRN: <https://ssrn.com/abstract=5281705> or <http://dx.doi.org/10.2139/ssrn.5281705> - The relationship of religion and science has been subject to philosophical, historical, and educational discourse for centuries. This essay discusses the dynamic changes in these two entities, following their interactions from ancient harmonization to times of conflict, and finally to the modern dialogue. The paper investigates some central views such as the conflict model, the independence model, and integrationist strategies while it investigates the implications on science education as well. In school environments, conflicts occur when scientific theories, like evolution, interact with religious convictions. This essay explores the pedagogical and ethical dilemmas of teaching about religion in the science classroom, emphasizing the need to encourage critical thinking and still respect worldviews. The question of whether science teachers should mention religious views is a contentious issue, with arguments on both sides of the debate. By studying historical progress, philosophical views, and contemporary pedagogical problems, this paper presents the argument that a balanced response, the one that encourages scientific inquiry without discarding cultural and philosophical diversity capable of leading towards a broader approach to knowledge. Encouraging dialogue

instead of division enables intellectual development and existence of both religious and scientific beliefs in society.

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

32 C – DARMODY, Merike and Emer Smyth, **Religious diversity in Irish primary schools: challenges and opportunities**, in collection: *Sociology, Social Policy and Education* 2025, pp. 279-292 - <https://doi.org/10.4337/9781035311385.00028> - In some countries, processes of privatization have resulted in the (re)emergence of private religious schools. However, Ireland provides a useful case study of a country in which historically educational provision was private but gradually moved to a hybrid model of public funding but (largely) private management. The Irish case shows the way in which an educational landscape with different types of schools can result from legacy effects rather than a new drive towards the marketization of education. In this chapter we focus on the position of religion in the governance and curriculum of publicly funded primary schools in Ireland. The chapter starts by discussing the relationship between church and state in Europe, and the provision of RE in schools. The chapter then provides a short overview of the historical development of the Irish educational system, and the strong presence of religious orders in its formation. It discusses the current situation regarding the provision of RE in Irish primary schools as well as policy developments and challenges faced by the education system in accommodating growing religious diversity in the country.

33 J – DAVIS, Benji & Alexander, Hanan, **Liberal Jewish identity and the pedagogy of Israel education** *Journal of Religious Education*, 2025, 20 July - <https://doi.org/10.1007/s40839-025-00261-8> - Recent studies have emerged arguing that reification of Jewish identity has obscured creative efforts regarding what Jewish education should be. We agree with this critique when conceiving of identity psychologically or sociologically, but not ethically. Based on our phenomenological inquiry into the pedagogical content knowledge of twenty exemplary Israel educators from USA, Israel, Australia, and Canada, we outline a pedagogy of Israel education for deepening liberal Jewish identity when conceptualized from an ethical perspective. We argue that Israel education represents a countercultural form of Jewish education as it aids learners in embracing distinct visions of the Jewish good beyond the liberal-religious paradigm and that Israel education be prioritized within Jewish education to empower students to develop “thick” ethical Jewish identities from Jewish sources.

34 R – DENG, Chen, Yu, L., Shek, D.T.L. *et al.*, **The role of spirituality and beliefs in the future in the mental health of Chinese adolescents during the pandemic**, *Applied Research Quality Life* (2025). <https://doi.org/10.1007/s11482-025-10466-6> - This study first investigated the changes in spirituality and beliefs in the future among mainland Chinese adolescents pre- and post-covid-19 outbreak. Then it examined the impact of these two positive youth development attributes on the mental health of Chinese youth during the pandemic. Junior secondary school students and their parents from five schools in Sichuan, China participated in a two-wave longitudinal study. At Wave 1, 7,008 students (age = 12.94 ± 1.73 years; 48.64% female) and 6,778 parents (age = 39.21 ± 5.85 years; 52.62% female) completed the survey. At Wave 2, surveys were completed by 6,164 students (48.51% female) and their parents (51.50% female). In Wave 2, students showed lower levels of spirituality and future beliefs compared to Wave 1. Spirituality at Wave 1 was linked to reduced depression, anxiety, internet addiction, and behavioural problems at Wave 2. In addition, it reduced the adverse effects of covid-related PTSD on depression and anxiety among adolescents. Beliefs in the future at Wave 1 were associated with decreased depression and internet addiction at Wave 2 and moderated the

negative effects of covid-related PTSD on students' behavioural problems at Wave 2. Real-life challenges, such as the covid-19 pandemic, may influence the development of spirituality and beliefs in the future among young Chinese adolescents. A high level of spirituality and positive beliefs about the future may protect adolescents from the detrimental effects the pandemic could have on their mental health.

35 R – DIAS FONSECA, Maria Luiz, Ensino religioso: desafios e perspectivas da prática docente, *Revista Foco-Interdisciplinary Studies*, vol. 18, 4, 107 - DOI: 10.54751/revistafoco.v18n4-107 - A história do ER no sistema educacional teve início no período do Brasil Colônia. Desde então, com diferentes enfoques pautados no proselitismo, confessionalidade e interconfessionalidade, essa disciplina somente passou por mudanças significativas após a publicação da Lei de Diretrizes e Bases da Educação Nacional, que garantiu o respeito às diversas manifestações culturais religiosas. Atualmente, o ER integra a estrutura do Ensino Fundamental como componente curricular e como área do conhecimento e se apresenta como importante cenário para a construção de um espaço democrático e de respeito às religiões e àqueles que se denominam sem religião. Entretanto, a atuação docente tem sido marcada por significativos obstáculos que se estendem desde a demanda por formação inicial e continuada à falta de materiais didáticos e enfrentamento da intolerância e preconceitos que comprometem a implementação de uma abordagem pedagógica que reconheça o pluralismo religioso e respeite as alteridades. O artigo visa a analisar os desafios do ER vivenciados pelos professores e a refletir sobre as perspectivas para superação dessas dificuldades. A metodologia, de natureza qualitativa, está fundamentada em uma revisão bibliográfica e em uma análise documental com base em artigos científicos, livros, trabalhos acadêmicos e legislações que normatizam esse componente curricular. Os resultados comprovam que, para tornar possível uma prática pedagógica que desenvolva o ER não confessional e inclusivo, são necessários investimentos na qualificação docente, definição de políticas públicas para aquisição de recursos pedagógicos, além da adoção de estratégias que promovam uma educação democrática e a cultura de paz.

36 J – DIMODUGNO, Davide (2025), Democrazia e religioni oltre il concordato e le intese: verso una declinazione partecipativa nei rapporti tra Stato e confessioni religiose? *Stato, Chiese e pluralismo confessionale*, 30 giugno, pp. 99-143 - <https://doi.org/10.54103/1971-8543/29174> - Forty years after the Villa Madama agreement, which amended the Lateran Concordat, and the signing of the first agreement pursuant to Article 8, paragraph 3, of the Italian Constitution with the Waldensian Table, it seems necessary to rethink the instruments of dialogue between the State and religious denominations. This contribution proposes the use of legal instruments specific to participatory democracy in order to create a model based on multilateral dialogue between a plurality of religions, all convened by an authority, body or agency of the state, at national or local level, to address issues of common interest. Such a system would complement, but not replace, the current constitutional model and should be framed within a future general law on religious freedom. For the time being, the issues that could already be the subject of this possible dialogue, especially at the local level, are those relating to the construction of places of worship, the protection of religious cultural heritage and the environment, spiritual assistance in hospitals and the teaching of religion in public schools.

37 J – DINATA, Arfi Pandu, and Encup Supriatna, Religious metaethics: the golden rule for interfaith activists in West Java, *Socio-Politica*, vol. 15, No. 1 (2025), pp. 103~114 - <https://doi.org/10.15575/socio-politica.v15i1.44851> ISSN: 2302-1888 | EISSN: 2654-7694 <https://journal.uinsgd.ac.id/index.php/socio-politica>, - Religion serves as a fundamental source of ethics for its adherents, inspiring social activism. This study aims to explore the role of the golden rule as an ethical foundation in interfaith activism by analysing how three individuals from different religious backgrounds implement it in their daily lives. Employing a descriptive qualitative approach and the phenomenology of religion method, this research examines the perspectives and religious experiences of the participants regarding the application of compassion values in their social engagements. Data were collected through in-depth interviews with a Buddhist lecturer, a Confucian Sunday school teacher, and a Christian sexual assault victim counsellor. The results indicate that all three participants integrate their religious teachings as guiding principles to navigate social, political, and humanitarian challenges. Their activism manifests in various forms, including education, advocacy, and community support, demonstrating that religious values can foster inclusivity and social justice. This study concludes that the golden rule is not merely a universal ethical framework but also a driving force for tangible actions that promote equality and solidarity across different faith communities.

38 J – DRIESSEN, Michael Daniel, Interreligious dialogue, conflict resolution and peacebuilding. A review, *Religions* 2025, 16(2),150; <https://doi.org/10.3390/rel16020150> - Over the last twenty years, policymakers and practitioners have supported the growth of multiple interreligious initiatives aimed at

peacebuilding and conflict resolution, and scholars have sought to understand and evaluate their efficiency. This article introduces and reviews the emerging scholarship which has developed to understand and analyse these efforts. It begins by drawing from recent empirical research to outline how scholars understand religion as being linked to conflicts and naming several initiatives that have been constructed as responses to them. The article then considers how interreligious dialogue could be understood to serve as a conduit for conflict mediation and peacebuilding. Finally, the paper discusses several persistent criticisms that have been raised about interreligious dialogue as a model of conflict resolution, especially considering the ongoing wars in Ukraine and Gaza and ends with some reflections about contemporary strategies for interreligious peacebuilding considering them.

39 R – EAUDE, Tony (2025), **Exploring some implications for spiritual, moral and religious education of the research on children's spirituality**, *British Journal of Educational Studies*, 1–18. <https://doi.org/10.1080/00071005.2025.2515560> - By reviewing and critiquing the research on children's spirituality, this article considers the implications for how the spiritual overlaps with the moral and religious dimensions of children's lives and for how these can be nurtured. While how spirituality is defined and understood is elusive, common themes relate to its innateness, the need for descriptions to apply in both religious and other frameworks and the search for identity, meaning, purpose and connectedness. A holistic, cross-curricular approach which seeks to strengthen children's sense of agency and dispositions such as empathy, kindness and open-mindedness is advocated. This requires reciprocal, trusting relationships in inclusive, hospitable and caring environments which provide time, space and sensitive guidance and modelling. Such an approach, broadly based on virtue ethics, runs counter to current educational and socio-cultural assumptions, such as the emphasis on knowledge acquisition, immediacy and individualism, associated with neo-liberalism and messages from the media.

40 T – ECKERS, Alina; Christian Ratzkel, **Vielfaltssensible Erklärvideos im Religionsunterricht: ein praxisorientierter Leitfaden zum Vorgehen** [*Diversity-sensitive explanatory videos in religious education: a practice-oriented guide to the procedure*], Aachen Universität Publications 2025 - <https://publications.rwth-aachen.de/record/999453/files/999453.pdf> - Der Beitrag thematisiert die Frage, wie vielfaltssensible Erklärvideos erstellt werden können. Zunächst werden religionsbezogene Erklärvideos im Kontext religiöser Bildung verortet und religiöse Lernprozesse mit Erklärvideos entfaltet. Vor diesem Hintergrund wird erläutert, wie vielfaltssensible Erklärvideos im Religionsunterricht erstellt werden können. Dabei wird auf Erkenntnisse eines Forschungsprojekts an der RWTH Aachen University zurückgegriffen und ein praxisorientierter Leitfaden zur Schritt-für-Schritt-Erstellung von vielfaltssensiblen Erklärvideos für den Religionsunterricht präsentiert. Anschließend wird diskutiert, wie vielfaltssensible Erklärvideos im Religionsunterricht eingesetzt werden können. Am Ende wird ein Fazit gezogen und ein Ausblick gegeben.

41 R – EKASARI WAHNYUNINGRUM, Paulina Maria, **Critical thinking and collaboration skills in Catholic religious education: a study of junior High School students**, *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 9 (1), 43-48, January 2025 - DOI:[10.31004/obsesi.v9i1.6751](https://doi.org/10.31004/obsesi.v9i1.6751) - The aims of this research is to find out the critical thinking and collaboration skills of the junior high students in catholic religious subjects. This is a quantitative approach with a descriptive method. The research population were the eighth students of junior high school in Palangkaraya, totalling 35 students. The research instrument used 8 questions for critical thinking skill and 8 questions for collaboration skill. The collected data analysed using the descriptive analysis. The results of the analysis show that the critical thinking and collaboration of the students are in the middle criteria. Some reasons can be concluded such as teachers' lack of ability to integrate learning that leads to critical and collaborative thinking, monotonous learning activities and the lack of familiarity with religious learning being made into arguments and discussions.

42 R – ENGEL, Daniel et al. (2025), **Perceived discrimination and religiosity among young refugees in Germany. Insights from a longitudinal study**, *Journal of Empirical Theology*, online public. 20 May 2025 - https://brill.com/view/journals/jet/38/1/article-p112_7.xml - The article explores the relationship between religiosity and perceived discrimination among young refugees in Germany, focusing on a sample primarily composed of Muslim adolescents. Using data from a longitudinal study, the research investigates whether religiosity influences the perception of discrimination and how this relationship evolves over time. The results indicate a slight increase in perceived discrimination within one year, while levels of religiosity remained stable. Moreover, refugees who identify strongly with their religion experience higher levels of perceived discrimination. Religiosity, however, does not contribute noticeably to the increase of perceived discrimination over time. This finding deconstructs theories of coping which regard religiosity as powerful factor in dealing

with discrimination. Therefore, this study contributes to postcolonial theory by offering empirical insights into the lived experiences of adolescent refugees in a society with lingering colonial-era structures.

43 J – ERGESHOV, Ermamat, **Legal and ethical aspects of teaching religion in schools**, *Pharos Journal of Theology* ISSN 2414-3324 online vol. 106 (3) Themed issue (2025) - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_11_106_3_june_themed_issue_ergeshov.pdf - This study examined the legal and ethical aspects of teaching religion in schools, focusing on how different national education systems balance religious freedom, state neutrality, and inclusivity. Using a comparative legal and ethical analysis approach, the research evaluated constitutional provisions, legislative frameworks, and educational policies in the USA, France, Indonesia, and Kyrgyzstan, which represent distinct models of RE, ranging from strict secularism to compulsory faith-based instruction. Findings reveal significant differences in the legal status of RE, the extent of state control over curricula, and the rights of students to opt out of RI. In secular education systems, challenges arise in ensuring that RL is effectively integrated without compromising neutrality, while in confessional models, concerns include the potential for indoctrination and the marginalization of religious minorities. Teacher qualifications play a crucial role in maintaining an impartial approach. The results underscored the need for balanced policy reforms, enhanced teacher training, and clearer legal provisions to address issues of bias and inclusivity. The findings contribute to ongoing discussions on RE by offering comparative insights into the effectiveness of different models and suggesting ways to improve RL.

44 T – EuFRES (European Forum for Religious Education in Schools), **RE’ tasks and goals, and AI**. <https://cogree.org/2025/07/11/xxiith-european-forum-for-religious-education-in-schools-2/> - Das nächste EuFres Forum beschäftigt sich mit dem spannenden Thema der Künstlichen Intelligenz (KI), das im RU eine immer größere Rolle spielt. Ziel des RU ist es unter anderem, Schülerinnen und Schüler auf eine verantwortungsbewußte Teilhabe an einer heterogenen, zunehmend technologisierten Gesellschaft vorzubereiten. Dafür sollen exemplarisch Möglichkeiten und Grenzen der KI bei der Umsetzung im RU erläutert werden. KI im Kontext der Vermittlung von strukturierten und lebensrelevanten Hintergrundwissen über den Glauben der Kirche, die Heranführung an Formen des gelebten Glaubens und die Förderung religiöser Dialog- und Argumentationsfähigkeit in einer heterogenen Gesellschaft. Die Prozesse des Lehrens und des Lernens auf der Grundlage des christlichen Menschenbildes werden sollen im Kontext der KI diskutiert werden. EuFres lädt dazu alle Interessierten vom 08.-12-04-2026 nach Prag ein.

45 J – FAAD Obeid Alharbi Mohammed, **The impact of integrating Islamic religious teaching in university programs on educational quality and alignment with Saudi Vision 2030. A systematic review (2016–2025)**, *IASE* vol. 12, Issue 6 (June 2025), pp. 209-215 <https://doi.org/10.21833/ijaas.2025.06.020> - This systematic review explores the role of Islamic religious teaching (IRT) in enhancing the quality of university education and supporting the goals of Saudi Vision 2030. It investigates two main questions: how IRT improves educational quality in university programs, and how its integration contributes to achieving national educational objectives. A comprehensive search was conducted across five academic databases for studies published between 2016 and 2025, applying strict inclusion and exclusion criteria. Six studies met the criteria and were fully reviewed and analysed in terms of context, sample characteristics, and key findings. A consistent theme emerged, showing that IRT strengthens the quality of education and aligns with the aspirations of Saudi Vision 2030. A quality assessment tool was used to ensure the methodological rigor of the selected studies. The findings highlight the strategic role of IRT in creating a supportive learning environment and promoting a holistic and integrated educational system within Saudi universities.

46 J – FAGNANI, Daniela (ed.), **Il pluralismo religioso: identità e alterità**. Atti del Convegno della Società Italiana di Psicologia della Religione-aps, *Catechesi nuova serie* Vol. 6, n. 17, 2025 <https://rivistacatechesi.it/> - La Società italiana di Psicologia della Religione (SIPR) ha incentrato il suo annuale convegno nazionale sul tema *Il Pluralismo religioso: identità e alterità* (Milano, 28 settembre 2024), tema di evidente attualità, a continuazione di un analogo convegno SIPR su *Identità e fondamentalismo religioso* (Torino 2023). Negli ultimi vent’anni, il fenomeno immigrazione non si è mai arrestato mentre l’attuale contesto sociale e scolastico italiano si presenta sempre più multietnico, multiculturale e multireligioso. Per il convegno milanese si è trattato di interrogarsi insieme su quali proposte possano rendere possibile che la diversità diventi risorsa a sostegno della convivenza. Accanto agli psicologi della religione, hanno arricchito l’incontro studiosi di altre discipline (operatori culturali, pedagogisti, teologi), tutti portatori di diversi punti di vista in grado di contribuire ad inquadrare al meglio la complessità del pluralismo religioso in una società plurale e a coglierne le ricadute anche in ambito educativo e scolastico. Significativi affondi (pp. 13-58) in quest’ultimo risvolto

offrono le relazioni di Giulio Voltolina, *Identità etnica e religiosa nei minorenni*; di Stefano Golasmici, *Pluralismo come questione psicologica*; di Lorenzo Maggioni, *Il pluralismo come incentivo a trasformarsi*).

47 J – FAVOUR Olowo, A., & Jonathan, A. Y. (2025), Information and communication technology (ICT), religious education, interfaith dialogue, and peaceful coexistence in Nigerian tertiary schools, *Advance Journal of Education and Social Sciences*, 10(5), 192–203. Retrieved from <https://aspjournals.org/ajess/index.php/ajess/article/view/238> - This paper explores the intersection of Information and Communication Technology (ICT), religious education, and interfaith dialogue as tools for promoting peaceful coexistence within Nigerian tertiary institutions. Amidst persistent ethno-religious conflicts, especially in northern Nigeria, this study emphasises how digital platforms can be leveraged to foster interreligious understanding and reduce extremism. It highlights successful interfaith initiatives, the evolving role of educators, and the necessity of ICT integration in religious curricula. Drawing on case studies, empirical research, and global examples, the paper argues for a reimagined educational model that centers inclusive, technology-driven, and ethically sound religious instruction. It also provides recommendations for educators, policymakers, and religious organizations to collaborate in building sustainable peace in Nigeria's diverse society.

48 J – FISCHER, Karin, Freedom of thought, conscience and religion and other human rights in Irish schools: between theory and practice, exemplary approaches and internal contradictions, *Etudes Irlandaises*, 50 (1) 2025, p. 77-92 - <https://doi.org/10.4000/144cs> - Human rights education has yet to be mainstreamed in most European countries, even when it features in curricula. The Irish state is no exception. Late 1990s curricular changes were a turning point, with young people now being expected to explore and question unequal structures and relations through various subjects and projects. While these new approaches have marked a departure from past policy and practice, human rights as such do not feature prominently in the (still current) 1999 primary curriculum. By contrast, the 1997 civic, social and political education curriculum is explicitly human rights-based and may be deemed exemplary by international standards, even if its latest adaptations in 2016-2021 have been found somewhat less ambitious. The development of human rights education has been constrained by several obstacles. The persistence of a still largely denominational and structurally discriminatory school system may be considered to hold a prominent place among these.

49 R – FRANCIS, Leslie, J., Astley, J., McKenna, U., & Stewart, F. (2025), Faith in science, implicit religion and antipathy to religions: a study among Christian and non-religious students, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2025.2487999> - Bailey's notion of implicit religion is invoked to explore the conflict between science and religion in the adolescent mind. This conflict is reconceptualised in terms of the theologies of religion. On this account, belief in science (as implicit religion) when adopted as a fundamentalist or exclusive position excludes the validity of other religious belief-systems (in this case explicit religions). This thesis is tested by exploring the effect of an exaggerated, uncritical and unqualified belief in the inerrancy of science (styled 'scientific fundamentalism') on a hostile and unfriendly attitude towards conventional religions (styled 'antipathy to religions'). Data were provided by a sample of 10,792 13- to 15-year-old students attending schools in the UK who had identified themselves as either religiously unaffiliated or as affiliated with the Christian tradition. After controlling for personal, psychological and religious factors, the data confirmed a significant positive association between scientific fundamentalism and antipathy to religions. The implications of these findings are discussed for the science education curriculum in schools, arguing that the conflict between science and religion (promoted by an exclusivist position in science) is as damaging for community cohesion as the conflict between different religions (promoted by an exclusivist position in religion).

50 J – FREATHY, Rob & Jonathan Doney (2025), The RE-searchers Approach: an exposition of methodologically oriented religious education through metaphor, analogy and allegory, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2025.2508494> - This article provides an exposition of the RE-searchers Approach as a prime mover in the 'methodological turn' in RE. The purpose is to stimulate discussion about the conception and communication of 'methodologically oriented' pedagogical, curricular and learning theories rather than theoretical or empirical evaluation of those theories and associated practices. In Part 1, the article reiterates and synthesises the pedagogical principles and procedures of the RE-searchers Approach, and the broader dialogic, critical, bricolage and inquiry-based learning theories upon which it is based. The article also outlines the relationship between the approach and other curriculum developments, such as *Who is Jesus?* and Big Ideas about the study of religion(s) and worldview(s). In Part 2, the article explores the affordances of some of the metaphors, analogies and allegories used in previous

publications and presentations to conceive of, and communicate, our pedagogical, curricular and learning theories. The descriptive and explanatory power of these representations is discussed, and the omission of assessment-related examples is identified and rectified. The article concludes by reflecting on how the existing repertoire of figurative conceptions-explanations might be developed further, and by inviting new examples of, and critical dialogue about, pedagogical, curricular and learning metaphors, analogies and allegories.

51 R – FRENCH, Graham; Kappelhof, Bianca; Danner, Sonja; Ilisko, Dzintra; Schihalejev, Olga, Who wants to teach the next generation? Exploring the shortage of RE teachers in European schools, *Theoweb Academic Journal of Religious Education*, DOI: 10.58069/theow.2025.1.42 Published: 09/07/2025 - Across Europe countries suffer from a severe teacher shortage including for RE teachers. This article explores the situation and measures taken in Austria, Estonia, Germany, Latvia and Wales and asks which factors enhance or hinder people's motivation to become a RE teacher. To this end, one of the most internationally renowned and valid instruments for comparative analyses of motivations to choose a teaching career, the FIT-Choice model developed by Watt and Richardson, is used. Each factor – socialisation, task demand and return, self-perceptions, intrinsic value, personal and social utility value, fallback career – is explored from several country perspectives reflecting on the particularities for the motivation of RE teachers. Through this analysis, the article attempts to indicate avenues how to address RE teacher shortages in Europe.

52 J – FRYE, Steven, Religious education and White Religious Nationalism, *Adult Education and White Christian Nationalism* Vol. 2025, Issue 186, pp. 43-50, First published: 19 June 2025 - <https://doi.org/10.1002/ace.20568> - This paper investigates how religious educators can engage the growing threat of White Christian nationalism during a time of strong political divisions that affect nearly every aspect of society. After exploring the depth of WCN's impact on the current political landscape, theoretical concepts will be explored that can inform religious educators as they seek best practices. With a focus on practical application, a series of recommendations will be presented that can be utilized in faith-based settings. The article will conclude with a listing of useful and applicable resources.

53 B – FUGLSETH, Kåre S., Ina ter Avest, Geir Skeie (Hrsg.), A pluralist We in religious education. Old narratives in new contexts, Waxmann 2025, *Religious Diversity and Education in Europe* Band 47, 270 Seiten - <https://www.waxmann.com/buecher/A-Pluralist-We-in-Religious-Education> - This volume is the result of a conference held at Nord University, Bodø, Norway, by a group of scholars (ENRECA) focusing on religious and value education, particularly religious plurality and diversity in Europe. The publication explores the complex issue of religious identity formation in the 21st century, addressing the intersectional nature of identity through different narratives. The contributions in this volume address issues of contextualisation by discussing how narratives of different kinds can be part of educational processes. Contexts in general are difficult to grasp and to deal with theoretically without examples. Even in research, where narratives and their different interpretations are central, there is often a need for exemplification in case studies. The use and study of narratives for specific pedagogical, political and ethical purposes are manifold, as this volume shows. The volume includes discussions on the educational challenges of a multi-religious Europe, interreligious dialogue, and perspectives from different religious traditions, including contributions from South African and Turkish/Muslim scholars.

54 J – GALIOTO, Carmelo (2025), Phenomenological arguments for teaching about religions in public schools beyond civic purpose, *Educational Theory*, vol. 75, n. 3, pp. 558-576 - <https://doi.org/10.1111/edth.70019> - This paper develops the following thesis: teaching about religions in public school holds meaning and value beyond civic purpose, aiming also to educate the existential and spiritual dimensions of students. In developing this thesis, the author employs a phenomenological approach in considering the place and role of religion in public schools. First, he reconstructs the prevailing liberal arguments regarding the purpose of teaching religion in public schools. Second, drawing on some of Edith Stein's claims, he proposes that public schools contribute not only to the development of civic friendship and critical thinking, but also to existential purposes. Third, he presents how Simone Weil's reflections help us to see the connection between teaching religion in public schools and accomplishing important existential and spiritual purposes. Finally, the author details how teaching religion serves as a key element in the existential and spiritual development of students, considering various issues related to this educational aim. The phenomenological approach, he concludes, contributes to a specific conception of religion as an educational subject in the public school system, one focused on teaching about and from religions.

55 P – GARNETT, Richard, **Is religious freedom possible in state schools?** [USA], *SCOTUSblog* (Jul. 25, 2025), <https://www.scotusblog.com/2025/07/is-religious-freedom-possible-in-state-schools/> - [...] In my view, given the relevant doctrines and precedents, instruction and materials used in the education of primary-school children *can* impose a burden on protected constitutional rights, and it is difficult for officials to claim that such a burden is necessary and unavoidable when, as was the case here, the district permits and provides “opt outs” and notice in other contexts. As Justice Samuel Alito observed, the parents objected to curricular content that went beyond mere “exposure to objectionable ideas” and messages that went beyond “mutual respect”; rather, “the storybooks unmistakably convey[ed] a particular viewpoint about same-sex marriage and gender,” and the school board “specifically encouraged teachers to reinforce this viewpoint and to reprimand any children who disagree.[...]”

56 J – GERBER, Vital, **Quel sens donner à la notion de « cultures religieuses » ? Prescrits scolaires, débats disciplinaires et pédagogiques**, *L'éducation en débats*, vol. 15, n. 1, 2025 - <https://orcid.org/0009-0003-2921-6913> - DOI : <https://doi.org/10.51186/journals/ed.2025.15-1.e1676> - Autant le phénomène religieux est abordé par la catégorie de culture(s), autant cette notion de culture(s) ne va généralement pas sans celle de religion(s). Une seule discipline contient explicitement le mot *culture* dans le Plan d'études romand (PER) des écoles en Suisse : *Éthique et cultures religieuses*. Que signifie *cultures religieuses* dans ce prescrit ? Cet article adopte une approche herméneutique. Dans un premier temps, une analyse du PER révèle une certaine polysémie de la notion : ne pouvant être envisagée comme simple transposition scolaire d'une discipline scientifique, elle invite à considérer ses dimensions épistémologique et pédagogique. Sont ainsi interrogés ensuite les liens entre religion(s) et culture(s) dans différentes disciplines de sciences humaines ; constatant leur diversité, l'article s'arrête à l'anthropologie et soulève, face au religieux oscillant entre exemplarité et impensé de la culture, l'enjeu d'une interprétation critique. Une dernière partie questionne le rapport entre culture et cultures religieuses en pédagogie : partant du débat didactique de l'enseignement relatif aux religions et d'un modèle de cinq conceptions de la culture en éducation, elle plaide pour une conception dite humaniste d'interprétation de l'existence, débouchant sur les perspectives herméneutiques et pédagogiques interdisciplinaires d'un « sens à construire ».

57 J – GERMAN, Benjamin and Nathalie Panissal, **Le recours au dilemme éthico-professionnel pour enquêter sur l'identité professionnelle des enseignants de SVT lors de l'enseignement de la théorie de l'évolution**, *Education et socialisation – Les Cahiers du CERFEE*, 76, 2025 - <https://doi.org/10.4000/148n2> - Les programmes français préconisent l'enseignement de la théorie de l'évolution. Elle constitue un pilier de l'identité professionnelle des enseignants de SVT (Sciences de la Vie et de la Terre). Si cette théorie reçoit un consensus scientifique très robuste, elle présente une certaine vivacité sociale, susceptible de produire des tensions ou des difficultés en classe, en partie en raison des interférences entre le croire et le savoir : la laïcité française impose aux enseignants un devoir de neutralité, tout en exigeant de faire prévaloir le registre épistémique, ce qui peut sembler relever d'une injonction paradoxale. Nous soumettons dans cette étude des enseignants de SVT à un dilemme éthico-professionnel relatif à l'enseignement de la théorie de l'évolution. Nous nous demandons si le recours à ce dilemme est susceptible de faire émerger des tensions identitaires. Nos résultats montrent que la confrontation à ce dilemme éthico-professionnel bouscule leur identité professionnelle.

58 J – GRONDELSKI, John M., **Religious education: America and Europe go different ways**, *Daily Compass* May 28 2025 - <https://newdailycompass.com/en/religious-education-america-and-europe-go-different-ways> - Comparing the United States and Europe's approaches to RE reveals two forces moving in opposite directions. In the Usa, students can attend classes for that purpose outside of school hours, with one hour specifically set aside for this purpose. In Montana, for example, this free hour is encouraged. However, in Poland, the Tusk government is moving in the opposite direction. The western state of Montana adopted legislation indirectly helping RE by guaranteeing all school students across the state one hour of “released time” per week. “Released time” is a mechanism common in many American states (especially those with large Catholic populations) whereby public-school students are released from their classrooms at some point in the school day (usually towards its end) to attend RE instruction elsewhere, e.g., in their parish school. Students are responsible for learning what they missed during that period, but this time is carved out for students whose parents want it to receive RI. Such classes are almost always away from the public school, given a series of U.S. Supreme Court decisions in the late 1940s (which were partially responsible for the ascendance of a harsh “church/state separation” jurisprudence prevailing until recently) permitting “released

time” as long as it was not on the public school premises (so as not to suggest the appearance of “state endorsement” of religion).

59 R – GU, Jahun and Juhwan Kim, **Religious literacy in contemporary South Korea: challenges and educational approaches**, *Religions* 2025, 16(6), 786; <https://doi.org/10.3390/rel16060786> - 17 Jun 2025 - <https://www.mdpi.com/2077-1444/16/6> - This study examines critical challenges associated with RL in contemporary South Korea and educational approaches to address them. By analysing data from the *Religious Literacy Survey 2023* (n = 2022), we reveal that these paradoxical attitudes stem from a declining RL, manifested as limited knowledge of religious traditions and their teachings. Amid the rise in the number of the religiously unaffiliated, our analysis indicates that this trend reflects not a rejection of religion but rather an urgent need for education to enhance RL. Based on this analysis, we examine RE curricula at Dongguk and Yonsei Universities as exemplars that not only deepen students’ understanding of specific religious traditions but also help them recognize religion’s enduring relevance in addressing contemporary societal challenges. Building on these cases, while recognizing their limitations as religiously affiliated institutions, we emphasize the need for an integrated educational approach to RE - one that extends beyond specific traditions and incorporates religious studies examining various dimensions of religion itself. We further suggest the broader implementation of RL education across higher education institutions. Such educational approaches provide insights into fostering social cohesion and meaningful interreligious engagement in South Korea and beyond.

60 P – HAMMOND, Mark & Rachel Forrester-Jones, **Religious literacy - a concept that is becoming a civic imperative?** [Canada], University of Bath, IPR blog, May 2025 - <https://blogs.bath.ac.uk/iprblog/2025/05/13/religious-literacy-a-concept-that-is-becoming-a-civic-imperative/> - “The concept of religious literacy - or the knowledge and skills that help us understand and engage with religious, spiritual, and non-religious worldviews - has been gaining considerable interest recently. It is argued that such literacy is a civic imperative for public services working within diverse communities. For example, [Hannan and colleagues \(2020\)](#) argue that RL should be the focus of RE curriculums in schools following the [2018 Final Report from the Commission on Religious Education’s](#) concern about the lack of agreement over the purpose of RE. In an independent review in 2023 [Does ‘government do God’?](#) concerning how government engages with faith, the previous Government’s independent faith adviser, Colin Bloom reported structural and systemic issues with the understanding of faiths across the public sector and that this was manifested in policies and practices. For example, widespread ignorance of different faiths by public sector workers was found, leading to blunders such as police officers confusing Sikhs with Muslims [...]” (*see more*).

61 J – HARJIS, Jace, **The future of religious education: preparing students for a pluralistic society**, *ResearchGate* 29 April 2025 - https://www.researchgate.net/publication/391219882_The_Future_of_Religious_Education_Preparing_Students_for_a_Pluralistic_Society - As societies worldwide become increasingly diverse, the role of RE is evolving. No longer confined to the transmission of a single faith tradition, RE must now prepare students for life in pluralistic societies characterized by multiple, often intersecting, religious and non-religious worldviews. This article explores the future of RE through the lens of pluralism, democratic citizenship, and global ethics. It argues that RE in the 21st century must be inclusive, dialogical, and grounded in human rights. The article reviews current challenges, such as ideological polarization, religious illiteracy, and cultural fragmentation, and outlines pedagogical and policy-based innovations that can ensure RE supports social cohesion, mutual respect, and critical thinking. Drawing on international models, research, and case studies, it emphasizes the importance of interfaith dialogue, teacher training, and the use of technology in delivering meaningful and transformative learning experiences. Ultimately, the article positions RE as not just a subject of study, but as a vital civic tool for shaping empathetic, informed, and globally competent citizens.

62 B – HOWARD ROBINSON, Philip, **Can religious education in Catholic schools be objective, critical, and pluralistic?** *An investigation into the views of Catholic RE advisers at the frontier of faith and culture*. Thesis submitted for professional doctorate in Education, St Mary’s University, Twickenham March 2024 Revised January 2025, pp. 202 - <https://research.stmarys.ac.uk/id/eprint/6748/1/Can%20Religious%20Education%20in%20Catholic%20schools%20be%20objective%2C%20critical%20and%20pluralistic.pdf> - This research explores the question of how, if at all, RE in Catholic schools could pass the legal test set by the European Court of Human Rights (2007) to be objective, critical, and pluralistic. In addition, it sought to explore how well-equipped the Catholic Church in England and Wales is to practically respond to the requirement to provide RE that meets all three components of that legal test. In my literature review I explore

the purpose of RE in different kinds of schools and the philosophical and empirical analyses of each of the components of the legal test: objectivity, criticality, and plurality. The research was carried out with 25 Catholic diocesan RE advisers, both primary and secondary, who collectively belong to a professional and ecclesial association with a long history. The research methodology employed was interpretive, and I collected the data using semi structured interviews. In analysing the transcripts, I made use of a qualitative research tool called reflexive thematic analysis, a method identified by Braun and Clarke. The research revealed that the advisers had different views on the purpose of RE in Catholic schools and different views on whether the subject could pass the objective, critical and pluralistic test. I also found that any successful defence of RE in Catholic schools required a professional agility on behalf of the advisers to navigate the complexity of the landscape surrounding this contested curriculum space. Their ability to do this was constrained to some extent by the performativity pressures that accompany acting as a representative of the institutional Church and by the underinvestment in their role at both the regional and national levels.

63 J – HUGAAS, Jon Vegard (2025), The legal framework for religious education in Norway - Towards a Kantian balance between rights of state and rights of the citizen, *British Journal of Religious Education*, 1–17. <https://doi.org/10.1080/01416200.2025.2471929> - Politicisation of education has for the last decade been a topic in the international debate on RE. Concerns have been raised about the legitimacy of politicisation of both confessional and non-confessional variants of RE. The Norwegian subject has gained special attention internationally due to the censure by the UN's HRC and the verdict from the ECtHR. The aim of this article is to assess the legitimacy of the legal framework for RE in Norway, based on the presumption that positive law should be consistent with universal right. I will do this from the perspective of Kant's doctrine of right which has a basic normative structure established independent of any material values, making it especially suited for the challenge to promote and preserve a shared political identity in societies with growing cultural and religious diversity. The main question of this article is whether and to what extent changes of the Norwegian legal framework for RE have strengthened its legitimacy from a Kantian perspective. I will argue that the current framework aligns with the practical implications of Kant's theory, concluding that the Norwegian case exemplifies a legitimate politicisation of RE in a pluralistic society within the limits of a liberal democracy.

64 J – HUSSAIN, Showkat, Islamic education in contemporary Central Asia: reviewing ideas, curriculum and pedagogy, *Dirasah: International Journal of Islamic Studies* Vol. 3, Issue 1 (April 2025), pp. 64-76 ISSN: 2986-9250, <https://doi.org/10.59373/drs.v3i1.47> - The study of Islam in Central Asia not only represents various socio-political issues but also discusses contemporary intellectual revival (Tajdid) in the Islamic education system. The Soviet imposition of the teaching of scientific atheism in public schools meant that there were virtually no educators who were familiar with secular, social scientific curricula and teaching methodologies on the study of religion. The lack of pedagogical tools for teaching social scientific approaches to religion led to the widespread view that religion can or should be understood only in doctrinal terms. Not surprisingly, critical and comparative approaches to the study of religion, still in a nascent stage of development, have not found much of a following. The extreme Salafist elucidations of Islam, as well as leaden approaches of traditional viewpoints, are also a challenge to Islamic education in Central Asia since 2005. In 2010, Central Asian scholars of Islam became aware of the potential dangers of an overly narrow RE and regularly express these concerns due to the isolation of much of the region from prestigious centres of Islamic learning, including Jamia al-Azhar of Egypt, Arab institutions and reputed Indo-Pak religious seminaries. In the given context, this article assesses the contemporary discourse of Islamic education in Central Asian Muslim societies, as well as its socio-political implications and significant challenges for designing a balanced pedagogical framework in Islamic education.

65 R – INDELICATO, Alessandro & Martín, Juan Carlos (2025), Exploring the interplay between religion, tolerance, fundamentalism, and attitudes towards immigrants: a semi-automatic literature review, *Social Identities*, 31(3), 294–316. <https://doi.org/10.1080/13504630.2025.2453158> - Migration has profoundly impacted national political agendas and public perceptions of immigrants. Many factors, such as the perceived threat to the residents' economic stability and cultural integration, affect the attitudes toward immigrants. Academics have explored the influence of some socioeconomic and political factors, regional welfare programs, and support for right-wing parties in shaping these perceptions. The study reviews specifically the importance of the role of religion in shaping attitudes towards immigrants. Through a semi-automatic literature extraction, the study aims to explore the intersectionality of religious tolerance with fundamentalism and attitudes towards immigrants. The study aims to shed light on the underlying grounded theories and suggest future studies in the field. Bibliometric analysis of a database of selected studies reveals

strong associations between words such as ‘Muslims,’ ‘integration,’ ‘attitudes,’ and ‘immigrants,’ underscoring their interconnectedness in scholarly analysis. Thus, the study provides a general overview and understanding of the complex relationship between religion and three connected variables: religious tolerance, fundamentalism and attitudes towards immigrants.

66 J – INICCO, Licia, «**Parlare di Dio» nella scuola primaria? Alcuni verbi per una riflessione sullo “stile” dell’insegnante di religione**, *Educatio. La revue scientifique de l’éducation chrétienne* [online], 15, 2025 <https://revue-educatio.eu> - <https://revue-educatio.eu/2025/03/06/parlare-di-dio-alla-scuola-primaria-alcuni-verbi-per-una-riflessione-sullo-stile-dellinsegnante-di-religione/> - In this talk, I’d like to reflect on the teaching style with which religion teachers could “say God” today in the Italian elementary school. First, I’ll mention some regulatory data concerning the place of the teaching of Catholic religion in the Italian school system. Then, I’ll present some verbs that, according to prof. Serena Noceti, children could teach us as “prophetic” words. Hoping to offer the reader useful ideas both for personal deepening and for pedagogical or didactic action, contributions from other researchers will also be considered to develop the topics highlighted by Noceti.

67 R – JOHNSON, Christina (2025), **Transformative university human rights education**, *Human Rights Education Review*, 8(1), 55–67. <https://doi.org/10.1080/25355406.2025.2452124> - Human rights have been taught at universities in Sweden since the late 1990s. While these programmes are substantively advanced, they are, like most university educational programmes, delivered in a traditional academic manner. However, the scholarly field of Human Rights Education critiques transmission models of education, advocating for more evolved teaching and learning methodologies that require academic educators to embody transformative teaching and learning approaches. This article examines the perspectives of nine human rights scholars responsible for cross-disciplinary human rights programmes at five universities in Sweden. The research question explores how educators’ views on university human rights education can be problematised using theories on student subject-ness, criticality, activism, and transformation. The findings and analysis show gaps between what is taught and how it is taught. Based on the study, the author contributes to developing university human rights education as a field targeting the relationship between human rights education and educators’ practice.

68 J – KAHAN, Nasir; Sophia Roberts, **Religious education and identity: navigating faith in a diverse classroom**, *ResearchGate*, April 2025 - https://www.researchgate.net/publication/391279715_Religious_Education_and_Identity_Navigating_Faith_in_a_Diverse_Classroom - In an increasingly interconnected and religiously diverse world, classrooms have become microcosms of multicultural societies. This diversity necessitates an educational approach that not only informs students about world religions but also helps them understand their own religious or secular identities. RE, therefore, has a dual responsibility: to promote RL and to support identity formation. This article explores the complex interplay between RE and personal identity in diverse classrooms. It argues that RE is a critical tool in developing inclusive, democratic, and pluralistic societies, particularly when implemented with pedagogical sensitivity and inclusivity. Drawing from contemporary educational theory, case studies, and pedagogical practices from different regions, this paper critically examines how religious identity is shaped, negotiated, and sometimes challenged within the educational context. It also considers how educators can foster respectful dialogue and understanding among students of differing beliefs. Key challenges such as religious bias, ethnocentrism, secularism in public education, and curriculum limitations are also analysed. Further, the paper offers recommendations for curriculum reform, teacher training, and policy adjustments that aim to reconcile religious plurality with the demands of a secular, inclusive educational environment. Ultimately, the paper contends that when RE is approached with openness, academic rigor, and intercultural sensitivity, it empowers students to become more empathetic, self-aware, and capable of navigating the complexities of modern, faith-diverse societies.

69 R – KANU, Rex et al. (2025), **The impact of religious beliefs on mental health and well-being**, *Socio-Cultural Management Journal* 18(2):41-75 - June 2025 - <https://www.researchgate.net/publication/392438662> - Religious beliefs play a significant role in shaping individuals' mental health and overall well-being. This study examines the complex relationship between spirituality and psychological well-being, exploring both the positive and negative effects of religious beliefs. Utilizing a mixed-methods approach, data was collected through surveys, interviews, and secondary sources to assess the impact of faith on emotional resilience, coping mechanisms, and mental health challenges. Findings indicate that religious beliefs often provide comfort, social support, and a sense of purpose, contributing to reduced stress and improved emotional well-being. However, strict religious doctrines, fear-based teachings, and religious guilt can lead to anxiety, depression,

and emotional distress. The study underscores the importance of an inclusive approach that integrates mental health awareness into religious practices while encouraging faith-based institutions to promote psychological well-being. The findings have practical implications for mental health professionals, religious leaders, and policymakers seeking to address mental health concerns within religious communities. The study concludes with recommendations for integrating faith and mental health interventions to foster holistic well-being.

70 R – KARIM, Moise & Vassilis Saroglou (2025), Does agnosticism precede atheism? Investigating the question in the context of Western European countries, *Social Compass*, 72(1), 127-141. <https://doi.org/10.1177/00377686241311832> (Original work published 2025) - Non-belief is increasing in secular countries. Among the nonreligious/nonbelievers (hereafter nonbelievers), agnostics differ from atheists in terms of underlying psychological characteristics. Can agnosticism be considered as a transient stance from religion to atheism? Using European Values Study (EVS) data from 18 Western European countries, we investigated this question both cross-sectionally and across three waves (EVS 1999 to 2017). Cross-sectionally, in more secular societies, the proportion of atheists among the nonbelievers is higher – and agnostics’ lower. Across time, from 1999 to 2017, in most countries, the proportion of agnostics among nonbelievers decreased – and inversely the one of atheists increased, a pattern that followed secularization and seemed common across age groups. Nevertheless, the proportion of agnostics remains important. These findings suggest that the more secularism/non-belief becomes socially normative, the more people become or ‘come out’ as clear atheists. Agnosticism seems partly a transient convictional status from faith to atheism and partly a sui-generis category.

71 J– KERSTIN VON BRÖMSEN, Erika, Religious education in Sweden – Current developments and challenges, *Zeitschrift für Pädagogik und Theologie* 77(2):168-179, June 2025 - DOI:[10.1515/zpt-2025-2018](https://doi.org/10.1515/zpt-2025-2018) - This article accounts for RE in the Swedish national curriculum and syllabi, which currently consists in three sub-areas: “religions and other worldviews”, “religion and society”, and “ethics and questions of life”. Research from the different sub-areas is discussed in order to describe the challenges the subject faces in teaching today. Some of the societal contexts and major school reforms that have contributed to changes in the subject since the 1920s are explained. The article argues that RE is sometimes appreciated but also has weak legitimacy and a rather unclear aim of teaching.

72 J – KIA, Dan & Gilbert Timothy, Transformation of Christian religious education with artificial intelligence: building a spiritual future in the digital world, *International Journal of Christian Education and Philosophical Inquiry*, vol. 2, no. 3 (July 2025) - <https://doi.org/10.61132/ijcep.v2i3.333> - Artificial intelligence (AI) can be a transformational tool in Christian religious education (CRE) in the digital era. Technological advancements bring significant changes to the way we learn and teach, including RE, which demands innovative methods to remain relevant to the younger generation increasingly connected to technology. AI offers various opportunities to enrich the learning experience and deepen the understanding of Christian values through a more personal and interactive approach. This article discusses several AI applications in CRE, such as virtual assistants for spiritual guidance, in-depth Bible text analysis, and adaptive learning platforms that can tailor materials to the needs of learners. With AI technology, CRE can provide more interactive and responsive modules, allowing learners to delve into religious teachings both individually and in groups. Additionally, the use of AI in analysing learning behaviour allows for more effective curriculum personalization according to the spiritual needs of everyone. This approach can address the challenge of maintaining the relevance of religious values amidst the rapid influx of digital information. This article also examines the potential of AI in aiding faith development, for example through spiritual reflection applications tailored to the user's spiritual growth. This transformation is expected to prepare a generation of Christians who are not only technologically savvy but also spiritually strong and empowered to face ethical challenges in the future. Thus, AI-based CRE can be a pathway to building a relevant spiritual future in the digital era.

73 R – KITCHING, Karl, Reza Gholami, Aslı Kandemir and Md. Shajedur Rahman, ‘Free’ expression at school? The making of youth engagements with race and faith. Final project report & recommendations, University of Birmingham 2025, pp 41 - https://pure-oai.bham.ac.uk/ws/portalfiles/portal/266246431/Free_Expression_at_School_The_Making_of_Youth_Engagements_with_Race_and_Faith_Final_Report_and_Recommendations.pdf - The study has presented a new perspective on the issue of race and faith equality in England’s schools, tying it to recent debates in the media about freedom of speech/expression in education. While such debates have frequently suggested freedom of speech in education (specifically universities) is under threat from anti-racist and other social movements, they have paid little attention to schools and young people’s experiences. Such attention is overdue, as young people do not enter university contexts and adult life

as blank slates. They have been exposed to intolerance, either through direct experiences of racism or religious prejudice, or through indirect observation of these phenomena amongst their peers, on social media, or indeed through school-based formal learning about intolerance as a topic. This study for the first time systematically captures the wide variety of factors that enable and constrain young people's expression on race and faith equality issues at school. Previous research has indicated that there are inequalities in young people's access to civic and political education, and that a variety of school organisation and culture such as ability grouping, low expectations, zero tolerance approaches to behaviour, curriculum (mis)representation and failure to deal with racism. Concerns have also been raised about religiously and racially minoritised young people self-censoring due to concerns they will be misrepresented or reported internally or externally. This report could not possibly address all these factors in depth, but it does for the first time bring together several of them, using mixed data, to understand how the school environment impacts their capacity to engage with race and faith equality issues.

74 R – KURNIWAN, Redite et al. (2025), Islamic emotional-cognitive integration: how Islamic education shapes students' cognitive processes and outcomes through expressive writing, *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2025.2523385> - This study explores the role of Islamic education in shaping cognitive processes, the internalisation of Islamic values and the cognitive-emotional integration of students through the practice of expressive writing. Using a mixed-methods approach, this research compares the expressive writing of 34 participants from two different institutions: a madrasah *tsanawiyah*, which intensively implements an Islamic atmosphere, and a public middle school. The results reveal that students in the madrasah consistently demonstrate a deeper understanding of Islamic concepts and reflect religious values in their writing, even without religiously specific prompts. In contrast, students in the public middle school show minimal expression of Islamic values, primarily prompted by the religious cues given in the writing task. These findings suggest that RE integrated with Islamic habituation in the school environment strengthens students' reflective abilities, both cognitively and emotionally. This study demonstrates that social support and value-based learning can accelerate the internalisation of Islamic values and the emotional regulation of students.

75 R – KUYURTAR, Dikan and Erkan Tabancal, A journey into navigating religious diversity in Türkiye through the eyes of two school principals, *Power and Education*, 0(0), online first - <https://doi.org/10.1177/17577438251331913> - This study aimed to explore how school principals manage religious diversity in schools with teachers of different religious beliefs. Using a qualitative approach, data were collected through face-to-face interviews with two principals selected based on their experience managing religious diversity. The interviews were analysed using narrative thematic analysis, revealing three key themes: embracing diversity, conflict resolution, and inclusive leadership. In the *embracing diversity* theme, principals emphasize recognizing and valuing differences among teachers. The *conflict resolution* theme focuses on strategies for resolving disputes related to religious beliefs in a fair and constructive way. The *inclusive leadership* theme highlights leadership practices where principals ensure all individuals feel represented and valued, promoting equality and collaboration. The findings show that principals adopt an integration and learning approach to managing diversity. To create an inclusive school culture, the study suggests implementing legal regulations to address individual religious needs, such as flexible holiday schedules. It recommends expanding leadership training programs for principals to improve skills in conflict resolution, inclusion, and managing religious diversity. These programs can help principals foster respectful dialogues among teachers of different beliefs.

76 J – KWADWO ASUMING, Joseph & Cosmas Ebo Sarbah, Inter-religious dialogue for holistic development in Ghana: the role of the Christian Council of Ghana, *ERATS (E-Journal of Religious and Theological Studies)*, Vol. 11 Issue 3 March 2025, pp. 105 – 116, available at: <https://noyam.org/journals/erats/> DOI: <https://doi.org/10.38159/erats.20251136> - The need for appreciable inter-religious relations in the increasingly religiously pluralistic world cannot be over-emphasized. This need is even more felt in the various countries where constitutional frameworks have entrenched clauses on individual rights to choice of religion. Going over and above its Christian unity mandate, the Christian Council of Ghana (CCG) has embarked on an ambitious journey to promote inter-religious encounters. The article, through information obtained from one-on-one interviews of prominent Church leaders and the cross-section of members of the CCG as well as the critical assessment of the conference and archival materials of the Council, examines the critical role of the CCG in the promotion of inter-religious dialogue in Ghana. It argues that the Council has developed a relevant inclusive and communal theological position for the inter-religious dialogue for the member churches and individuals. The article, further, argues that critical activities and programmes championed by the Department

for Interfaith and Ecumenic Relations of the CCG in collaboration with the Catholic Bishops' Conference and the Muslim leadership and other stakeholders in the area of peacebuilding and conflict resolution, good governance, and social development have taken interreligious dialogue to a highly appreciable heights in Ghana. The paper contributes significantly to the available information on the promotion of interreligious dialogue in education teaching in the schools.

77 T – KYUCHUKOVA, Mirela & Radoslava Topalska, Digital tools in the teaching of religion - Eastern Orthodox Christianity, Knowledge - International Journal, Vol. 70 No. 2 (2025): The Teacher of the Future - <https://ojs.ikm.mk/index.php/kij/article/view/7565> - The object of the study is RE in Bulgarian public schools in the context of the possibility to integrate digital technologies. The subject Religion is normatively defined as a free elective subject in confessional (Religion-Eastern Orthodox Christianity and Religion-Islam) and non-confessional form. At present, it is taught from first to twelfth grade by parents' and children's choice and has textbooks to ensure the process. There is serious discussion in the Bulgarian society to introduce the subject as a regular elective. To increase the interest of students and to conceptualize the subject as innovative, the possibilities of applying digital technologies such as virtual and augmented reality, multimedia resources, interactive presentations, e-lessons, online libraries, etc. are commented. In this study, we propose the possibility for the religion teacher to prepare his/her own innovative lesson that combines the traditional approach, paper or electronic textbook and digital technologies. We describe the use of electronic platforms that allow the construction of interactive content based on digital technologies and can be applied to traditional teaching tools such as the Religion textbook. Pre-created interactive lessons including augmented reality, such as: images, videos, presentations, quizzes, assignments, etc. are part of the Religion teacher's preparation for the future school. Considering the caution of RE researchers regarding the use of digital tools, as well as research into the effectiveness of technologies developed and put into practice, we believe that the study of Religion in public school can integrate digital technologies and their benefit to student motivation is undeniable. At the same time, to fulfil the goals of RE related to building a cultural-ethical system, an authentic human resources worldview, value orientation, and behaviour in the world, it is necessary to use technologies that develop critical thinking and provide an effective environment.

78 T – Index Religiosus 2025, Brepols Publishing 2025, available online: <https://www.brepols.net/products/IS-9782503614588> - The *Index Religiosus* endeavours to become the international reference bibliography for academic publications in Theology and Religious Studies. It covers publications written in various European languages (English, French, German, Italian, Spanish, Dutch, etc.) and is the result of collaboration between the Catholic University of Louvain and the KU Leuven, which are both recognized internationally for their excellence in the field of Theology and Religious Studies. The new bibliography begins from the basis of two existing bibliographies: the bibliography of the *Revue d'histoire ecclésiastique* and the *Elenchus Bibliographicus* from the journal *Ephemerides Theologicae Lovanienses*. These two tools are internationally recognized as essential working instruments for Theology and Religious Studies. Since January 2014, the printed version of the bibliography of the *Revue d'histoire ecclésiastique* and the *Elenchus Bibliographicus* have been replaced by the *Index Religiosus*.

79 T – INSTITUTE FOR CURRICULUM SERVICES, History of European antisemitism. Online course. <https://icsresources.org/online/european-antisemitism/> - Antisemitism is frequently associated with the Holocaust. However, this hatred did not originate with the Nazis. Our free lesson plan (July 1, 2025 – September 30, 2025) on the history of antisemitism helps bridge teachers' and students' understanding of antisemitism's historical roots and its manifestations today. Students will explore the evolution of antisemitism, starting with pre-Christian times, and identify the four interacting forms of antisemitism in the context of European history. Using primary sources and interactive learning tools, you'll gain a deep understanding of where antisemitism came from and how it has evolved over time. - What you'll cover: The definition of antisemitism and why it's important to teach this topic Antisemitism's ancient roots - The four forms of antisemitism (religious, economic, political, racial) - Historical examples of how these forms of antisemitism have been expressed. Contemporary examples of these four forms of antisemitism - How education can help combat antisemitism, particularly in the K-12 space.

80 J – LEFEBVRE, Solange; Montero, P.; Woodhead, L.; Borges, G.; Marten, A. & Leyva, K. J. (2025), Changes in religious education in response to growing diversity: a comparison of Brazil, Canada and England, British Journal of Sociology of Education, 1–21. <https://doi.org/10.1080/01425692.2025.2509960> - This article examines the evolving role of religion in public, state-funded schools in Brazil, England, and

Canada—three countries where Christianity has historically dominated. It focuses on how RE addresses growing diversity. After outlining the historical state-religion relationships shaping contemporary policies, the study draws on new data to analyse how each country's educational system responds to religious and secular pluralism. We identify different national strategies, including incorporating a broader range of religious traditions, emphasising non-religious worldviews, or shifting RE towards ethics, citizenship, and cultural education. These variations are explained by historical trajectories, stakeholder competition, and policy concerns over citizenship, national identity, and social cohesion. Theoretically, the article highlights how RE reflects broader tensions in liberal democracies between fostering civic values, embracing pluralism, and promoting individual autonomy. Finally, it provides a case study of secularisation in RE, illustrating competing educational and political priorities in diverse societies.

81 J – LICASTRO, Angelo (2025), *Discorso pubblico e religious hate speech nelle moderne società multiculturali*, Stato, Chiese e pluralismo confessionale, 16 giugno 2025 - <https://doi.org/10.54103/1971-8543/29030> - *Sommario*: 1. Il carattere anticipatorio della repressione dell'hate speech a connotazione religiosa della estensione della portata applicativa dell'art. 3 della legge n. 654 del 1975, operata dall'Intesa ebraica, alle "manifestazioni di intolleranza e di pregiudizio religioso" - 2. La duplice veste che può essere assunta dalle comunità religiose nell'ambito della fenomenologia riguardante l'hate speech - 3. La diffusa convinzione circa la consistenza delle ragioni atte a giustificare la repressione dell'hate speech religiosamente connotato di fronte all'indebolimento delle motivazioni a sostegno della punizione delle offese alla religione - 4. La contaminazione dei due modelli e le peculiarità della religione islamica: a) la dimensione di pericolosità dell'offesa alla religione - 5. (segue) b) i dubbi circa le conseguenze effettivamente pericolose di molti casi di hate speech. Le particolari cautele richieste dai discorsi di personaggi politici e di altre figure pubbliche - 6. (segue) c) la difficile classificazione di alcune figure di confine - 7. Dalla pericolosità dell'hate speech alla promozione del valore del rispetto reciproco nei rapporti umani.

82 J – LICEA, Daniel; Olla Philip, *Religious education and identity: navigating faith in a diverse classroom* [Peru], *ResearchGate* 2025 (April), https://www.researchgate.net/publication/391279528_Religious_Education_and_Identity_Navigating_Faith_in_a_Diverse_Classroom - In a globalized world where cultural and religious diversity increasingly shapes educational environments, the role of RE becomes pivotal not only in imparting knowledge about different worldviews but also in fostering personal identity development among students. As schools evolve into spaces where multiple beliefs intersect, RE programs must navigate the complex challenge of acknowledging and respecting this diversity while providing students with a comprehensive understanding of various faiths. This article explores the importance of RE in shaping students' religious identities and facilitating respectful interfaith dialogue in diverse classrooms. Drawing on a range of educational theories and practical case studies, it examines how RE can contribute to personal growth, social cohesion, and empathy in increasingly multicultural societies. The paper argues for the necessity of a well-balanced, inclusive RE curriculum that promotes critical thinking, cultural awareness, and identity exploration. By fostering open discussions and inclusive pedagogies, schools can create a learning environment where students can engage with, question, and reflect on their beliefs while respecting the beliefs of others. Ultimately, the paper advocates for an educational approach that sees religious identity not as a barrier but as a bridge to understanding in diverse educational settings.

83 R – LOADER, Rebecca; Jiménez, E.; Hughes, J. & O'Boyle, A. (2025), *The educational response to ethnic and cultural diversity in transitional Northern Ireland: a critical review of policy and research*, Irish Educational Studies, 1–21. <https://doi.org/10.1080/03323315.2025.2492120> - Ethnic diversity has increased substantially in Northern Ireland's schools over the past two decades, with statistics showing that the number of minority ethnic pupils doubled between 2013 and 2023. In this article, we examine how two features of education in Northern Ireland, the school system and the curriculum, have responded to this greater ethnic and cultural diversity. Adopting the lens of critical multicultural education to review relevant research and policy, we argue that, rather than challenging group-based inequalities within educational structures, education in NI risks embedding and perpetuating them. Extant evidence indicates that minority ethnic pupils risk marginalisation in denominational schools that privilege (white) Catholic/Irish and Protestant/British identities, while academic selection can exacerbate inequalities based on ethnicity, socio-economic status and migration background. Furthermore, although analysis of the post-primary curriculum reveals a more substantial response to societal change, there remains a need for greater attention to racial equality (in addition to current emphases on 'diversity' and 'inclusion') and to the representation of diverse histories and cultures.

84 J – LOMSDALEN, Christian, The right to be exempted on religious grounds in Icelandic basic education: a case for further study, *Religions* 2025, 16(3), 323; <https://doi.org/10.3390/rel16030323> - This article examines Iceland's scheme for educational exemptions based on religion, life philosophies, or personal convictions, comparing it with the schemes used in Norway, Sweden, and Denmark. Despite curricular reforms promoting inclusivity, Christian favouritism persists in Icelandic schools, often embedded in traditions classified as cultural rather than religious. The requirement for "valid arguments" in Iceland's exemption process raises concerns over the law's ambiguity and potential conflict with human rights law, specifically, the European Court of Human Rights' emphasis on individual thought and conscience. This lack of clarity may deter parents and pupils from seeking exemptions and infringe upon privacy and religious freedom rights. The study underscores the need to refine exemption schemes to better protect individual rights while upholding educational integrity. It advocates for ongoing research into the right to be exempted in the Icelandic context.

85 R – LÓPEZ, Cristina & Pamela B. Payne, Parent–child religious transmission: emerging adult perceptions of differences between mandated and voluntary religious participation, *Journal of Religious Education*, vol. 73 (1) March 2025, pp. 1521-168 - https://journals.scholarsportal.info/details/1442018x/v73i0001/151_prteapbmavrp.xml - Religion's influence within families can foster unity or discord. This study examines how emerging adults' childhood religious involvement, whether mandated or voluntary, influences their current beliefs. In total, 796 participants between 18 and 26 years ($M = 24.42$, $SD = 17.05$) responded to two open-ended questions, "Was religious participation in your family of origin voluntary or mandated?" and "How did that influence your personal relationship with religion?". Reflexive thematic analysis (Braun and Clark, 2021) revealed six primary themes: Mandated, Voluntary, Both Mandated and Voluntary, Changed, Religious Activities, and No Religious Affiliation. Participants with mandated participation tended to view religion negatively and disengage as they developed, while voluntary participants showed neutral attitudes. The findings highlight how parental decisions regarding religious engagement affect emerging adults' beliefs and suggest the need for flexible transmission of religious values. This study examines the potential conflicts within families due to differing religious values across developmental stages.

86 R – LUKMAN NUR, Rohman, Mapping research on religious literacy: a bibliometric analysis of themes, trends, and educational impact, *Edulab: Majalah Ilmiah Laboratorium Pendidikan*, Vol. 10 No. 1 2025 - [file:///C:/Users/Downloads/Article+Publish+08%20\(1\).pdf](file:///C:/Users/Downloads/Article+Publish+08%20(1).pdf) - This study aims to map the conceptual landscape of religious literacy (RL) research using a bibliometric approach. It responds to the need for a deeper understanding of RL as a multidimensional concept encompassing doctrinal, pedagogical, sociocultural, and inclusive aspects, especially within pluralistic societies. The study employed bibliometric analysis using Bibliometrix and VOSviewer. Bibliometrix supported geographic mapping and factorial analysis through dendrograms, while VOSviewer analyzed keyword co-occurrence, relevance, and occurrence scores to visualize thematic clusters. Data were sourced from peer reviewed publications in international academic databases to map the structure of RL research. Four key clusters emerged: (1) theoretical foundations (e.g., literacy, faith, practice), (2) links to education and identity (e.g., school, citizenship, diversity), (3) pedagogical and teacher-oriented themes (e.g., teacher, skill, spirituality), and (4) inclusive and contextual concerns (e.g., Islam, special needs, future). The findings indicate that RL is interdisciplinary and globally relevant, although gaps persist in Southeast Asia and within digital or informal learning contexts. Research implications and limitations - However, reliance on keywords may miss deeper insights from full texts, and the focus on English-language sources limits regional representation. Originality and value: this study offers a refined conceptual mapping of RL and contributes insights for educational policy, curriculum development, and future research across varied cultural settings.

87 R – LUMBAN TOBING, Lasmara et al. (2025), Problems experienced by Christian religious education teachers in Indonesia: a hermeneutic phenomenological study, *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2025.2504935> - This study aims to investigate problems experienced by Christian religious education teachers. To obtain the purpose, 11 Christian RE teachers at six public senior high schools in Indonesia were involved through semi-structured interviews. Data were analysed using a modification of the Stevick-Colaizzi-Keen method and NVivo 12 software. The findings show that there are five main problems faced by the Christian RE teachers, including inadequate school facilities, a lack of competency in using information technology, difficulties in addressing students' problems, challenges with implementing the independent curriculum, and insufficient professional development opportunities. Accordingly, the study contributes significantly to the existing body of knowledge on religious studies, particularly by offering insights and practical solutions to the challenges experienced by Christian RE teachers.

Therefore, it is strongly recommended to pay more attention to Christian RE teachers so that the subject would be taught effectively in public schools.

88 C – LUQUE, David (2025), Análisis histórico y sistemático de los principales modelos de educación religiosa, en: David Luque y Silvia Sánchez-Serrano (Eds.), *Teoría de la Educación* (pp. 287-305), Ediciones Complutense. <https://dx.doi.org/10.5209/docm.002.12> - “[...] Es preciso analizar cómo la educación religiosa ha evolucionado, en Europa, de una comprensión estrictamente catequética (que se daba vinculada a confesiones particulares en el contexto de la educación pública) a una interpretación donde ya no parece posible entender la experiencia religiosa sin un diálogo con las otras religiones presentes en nuestras sociedades. Eso es lo que estudiamos al analizar la perspectiva histórica. La perspectiva sistemática nos ofrecía esos modelos desde perspectivas internas de análisis. Para ello, se articuló un primer acercamiento cuya perspectiva era el estudio de los elementos principales de esos modelos que habían nacido de la correlación entre las confesiones y las decisiones de los distintos estados, a la luz de la evolución de sus sociedades. El segundo acercamiento consideraba las discusiones propias de la teoría educativa y discernía diferentes modelos que contribuían a comprender mejor los rasgos de todo lo visto anteriormente.” (p. 303).

89 J - MACALAM, Jose Ma. Joshua, et al., An investigation of spiritual well-being and the integration of religious practices in the lives of religious education students, *Indonesian Journal of Christian Education and Theology*, Vol. 4 No. 1 (2025): February 2025 - The study examines the role of religious practices in fostering the spiritual well-being and holistic development of students undergoing RE formation. By exploring their experiences and the practices they integrate into their lives, the research aims to bridge the gap in understanding how these elements contribute to their overall formation. The study utilized a phenomenological design conducted at the Bukidnon Institute of Catechetics, involving ten purposively selected participants. Data were gathered through focus group discussions and analysed using narrative and thematic analysis, ensuring a comprehensive understanding of the participants lived experiences. The study revealed that spiritual practices such as prayer, Mass, retreats, and community engagement significantly contribute to the student's spiritual well-being and holistic personal development. Themes of interpersonal relationships, moral grounding, and perseverance highlight the transformative role of religious activities in nurturing resilience and faith integration. These findings emphasize the essential role of structured spiritual programs in supporting the well-being of RE students.

90 J – MARCELLO, Marcello (2025), Venti anni di Concordato in Portogallo. Una rilettura del testo concordatario alla luce del principio di cooperazione, *Jus Ecclesiae*, vol. 37, nr 1, pp. 299-314 - <https://dialnet.unirioja.es/servlet/articulo?codigo=10157179> - L'obiettivo del presente articolo è analizzare il concordato tra il Portogallo e la Santa Sede, firmato ormai vent'anni fa. Dopo aver fornito una panoramica generale dell'attuale diritto ecclesiastico portoghese e dello status delle confessioni religiose nel paese, l'articolo si addentrerà in un'analisi completa del testo del concordato, stabilendo un quadro chiaro della Chiesa cattolica all'interno della Repubblica Portoghese. L'analisi si concentrerà poi sul principio di cooperazione tra Chiesa e Stato e presenterà come questo è stato applicato in Portogallo dopo la ratifica del concordato. Infine, verrà offerto uno sguardo comparativo nei confronti dell'utilizzo del medesimo principio nei concordati con i paesi un tempo facenti parte dell'impero coloniale portoghese.

91 T – MARTINES, Pablo et al., Implementación de plan de área y guía didáctica en educación religiosa: Percepción docente en Medellín [Implementation of an area plan and teaching guide in RE: Teacher perception in Medellin], *Revista de Educación Religiosa*, Vol. 3, n.º 3, 2025 ISSN 2452-5936 <https://doi.org/10.38123/rev.v3i3.513> - La presente investigación analiza el impacto de tener una guía didáctica y un plan de área estructurado, subrayando su impacto en la calidad educativa. Mediante un enfoque cualitativo, se realizaron entrevistas semiestructuradas a diez docentes de primer grado en cinco instituciones públicas del área metropolitana, identificando sus percepciones sobre la aplicabilidad y los beneficios de una guía didáctica diseñada para promover una ERE inclusiva y contextualizada. Los hallazgos muestran que, si bien los currículos cumplen con los estándares formales, requieren actualizaciones significativas para responder a las necesidades de la educación contemporánea. El estudio resalta la importancia de la ERE como herramienta para fomentar la paz, el respeto y el diálogo interreligioso. Un plan de área bien estructurado, que incorpore estos valores, podría optimizar la enseñanza al ofrecer directrices claras y recursos pedagógicos unificados, permitiendo a los docentes desempeñar su labor de manera más eficiente y coherente. Asimismo, una adecuada guía didáctica ofrece al docente los recursos necesarios para el desarrollo de la clase, permitiéndole abordar otras dimensiones que emergen en el aula.

92 T - MARTÍNEZ ÁLVARO, Beatriz, **Diseño universal para el aprendizaje en la clase de religión**. *Una metodología para la clase de religión*, PPC editorial 2025, pp. 256 - <https://www.ppc-editorial.com/libro/disenio-universal-para-el-aprendizaje-en-la-clase-de-religion> - El *Diseño Universal para el Aprendizaje* viene a evidenciar la necesidad de tomar conciencia de cómo realmente la educación debe estar al servicio de la sociedad. Con ello se nos abre la puerta a la gran oportunidad que supone la diversidad, para crecer como sociedad, para avanzar y evolucionar. Todo ello lo perdemos cuando el progreso se mide desde el dinero, la productividad y el materialismo. Las clases de religión son una gran oportunidad para apreciar, valorar y conseguir extraer la potencialidad que guarda la diversidad. A través de esta área se desarrolla el ser humano en plenitud, incluida la inteligencia espiritual, también llamada existencial o trascendente, que completa la conocida teoría que desarrolló Howard Gardner.

93 R – MARTÍNEZ TORRES, Francisco Miguel, **Enseñanza religiosa y teología en España: desafío de integración y el modelo alemán** [*RE and theology in Spain: integration challenges and the German model*], *Comparative Cultural Studies: European and Latin American Perspectives*, 20: 1-29, 2025 ISSN: 2531-9884 DOI: 10.46661/CCSELAP-11746 - El artículo analiza el reconocimiento de las titulaciones eclesiásticas en el sistema educativo, con especial atención a su validez civil y a la ERE en centros públicos. A través de un análisis comparativo de las normativas vigentes en España y Alemania, se examinan los acuerdos legales y las directrices eclesiásticas que regulan esta materia. Además del análisis documental, el estudio incorpora una investigación empírica de carácter comparativo, basada en entrevistas y cuestionarios dirigidos a autoridades académicas y religiosas, lo que ha permitido recoger información directa sobre la integración de la teología en el ámbito universitario. Los resultados evidencian avances normativos en España, aunque subsisten desafíos en materia de autonomía universitaria. En contraste, en Alemania la teología católica se encuentra plenamente integrada en el sistema universitario estatal. Se propone el modelo alemán como referencia para el caso español, subrayando la necesidad de un enfoque pluralista que respete tanto la tradición confesional como las exigencias del sistema educativo contemporáneo.

94 T – MARULEVSKA, Kasimira; Blaga Dzhorova (2025), **Religious and moral values in humanising pre-school and primary school education in Bulgaria**. Original research paper accepted 24.03.2025. <https://doi.fil.bg.ac.rs/pdf/journals/rit/2025-43/rit-2025-23-43-4.pdf> - The moral and ethical dimensions of the social reality of which we are a part are characterised by a dynamic influenced by various objective and subjective factors. The dramatic progress in the development of the modern world in the third decade of the 21st century confronts us with the need to uphold timeless human values. This is a way to resist the destructive forces of interpersonal and international conflicts, criminality and soullessness. Appropriate strategies are needed to act effectively in the face of unpredictable reversals in individual and societal development. This paper pays special attention to the specific content-related and organisational-technological characteristics of RE for children of pre-school and primary school age within the context of the Bulgarian educational system. The aim is to reveal the educational potential of religious values and their role in the humanisation of the pedagogical process in Bulgarian pre-school and school institutions.

95 J - McGREAL, Paul E., **Ten Commandments cases: learning from Reformation coercion** (July 27, 2025). Available at SSRN: <https://ssrn.com/abstract=5368281> or <http://dx.doi.org/10.2139/ssrn.5368281> - The Supreme Court's recent embrace of "historical practices and understandings" in interpreting the Establishment Clause has emboldened states to challenge forty-five years of precedent prohibiting Ten Commandments displays in public schools. Yet, these states advance a version of history that mistakenly ignores European religious persecution that shaped how the Founders understood the establishment of religion. This Essay remedies that error through a novel historical analogy: sixteenth-century Catholic processions that forced Protestants to choose between betraying their conscience or marking themselves for persecution. Like modern students confronting state-mandated religious texts, Reformation-era dissenters faced orchestrated tests of faith designed to identify and marginalize religious minorities. By recovering this history, this Essay demonstrates that classroom religious displays violate not just modern sensibilities but a historical understanding of religious freedom that refugees carried to American shores.

96 R – McKENNA, Ursula; Francis, Leslie J. & Stewart, Francis; **Implicit religion, extrinsic religious orientation and consumerism: Exploring what ‘no religion’ young people do to make themselves feel better**, *Journal of Religious Education*, 2025, 21 July. <https://doi.org/10.1007/s40839-025-00260-9> - The present study tests the connection among 8,084 unchurched 13- to 15-year-old students between consuming chocolate, caffeine, and alcohol to make themselves feel better and levels of purpose in life and suicidal

ideation. After controlling for personal factors (sex and age) and psychological factors (extraversion, neuroticism, and psychoticism) the data demonstrated that such consumption was associated with lower levels of purpose in life and higher levels of suicidal ideation. This connection is explored in light of Edward Bailey's theory concerning implicit religion and Gordon Allport's theory concerning extrinsic religious orientation.

97 J – MENDL, Hans, Religious education in Germany – Challenges and opportunities, *Theology and Philosophy of Education* 2025, vol. 4, no. 1, reviewed article, p. 15–23 - <https://philarchive.org/archive/MENREI-2> The dilemma of religious education in Germany is that, on the one hand, the subject is excellently protected by the constitution, and on the other hand, conceptual and content-related changes appear inevitable due to societal transformation processes. Therefore, religious education requires justification both to society and to the church. Various perspectives must be considered for its future design: the objective for the children and young people learning it, the internal didactic structure of the subject, the global task of enabling students to deal with plurality, and questions regarding the organizational orientation of the subject.

98 J – MENEGUETTI, Luciano, The *imago Dei* in the age of artificial intelligence: toward a theology of human dignity in technological times (July 20, 2025), available at SSRN: <https://ssrn.com/abstract=5359499> or <http://dx.doi.org/10.2139/ssrn.5359499> - This article examines the theological concept of *imago Dei* as a normative framework for understanding human dignity in the age of Artificial Intelligence (AI). The central objective is to demonstrate how Christian anthropology, grounded in the image of God, offers an ethical and spiritual response to the challenges posed by increasingly autonomous and depersonalized technological systems. The study is justified by the growing influence of AI on social structures, moral agency, and personal identity, demanding a reassertion of human uniqueness beyond mere functionality. Methodologically, the research adopts a theoretical-reflective and critical-hermeneutic approach, grounded in the systematic analysis of theological, philosophical, and ethical sources, both classical and contemporary. The findings highlight that the *imago Dei*, far from being a static dogma, underpins a dynamic understanding of the human person as inherently dignified, relational, and morally responsible. It concludes by proposing a theology of technology that subordinates technical development to a moral order rooted in care, justice, and transcendence, reaffirming the indispensable role of the *imago Dei* for ensuring that the digital society remains fundamentally human.

99 J – MIEDEMA, Siebren (2025), Worldview education in a (post-)secular age, *DergiPark* 2025, issue 19,1-21, 30.06.2025 - <https://doi.org/10.53112/tudear.1729905> - <https://dergipark.org.tr/en/pub/tudear/issue/93139/1729905> - This study reconsiders the role of religion in the public sphere and the position of worldview education (WE) in the context of a post-secular era. It emphasizes that religion cannot be entirely excluded from public life; rather, it occupies a central place in individual and collective quests for meaning. Drawing on the contributions of contemporary thinkers such as Habermas, Taylor, De Vries, and Joas, the article argues that religions and worldviews serve not only individual development but also contribute significantly to the shaping of social life and democratic participation. Charles Taylor's tripartite definition of secularity offers insight into the extent to which individuals' faith trajectories have become detached from institutional frameworks. The article asserts that WE should be integrally connected to citizenship education, emphasizing that such integration can support students in constructing their personal identities. In this regard, the current dual structure of the Dutch education system -dividing public and denominational schools- is critically examined. The need for a more inclusive, pluralistic, and formation-oriented educational approach is highlighted. Promising developments are also noted, including the implementation of pluralism-based educational models in some Islamic schools, the emergence of collaborative school models, and the renewed attention to the concept of personal formation in education policy debates. These developments underscore the importance of an education that goes beyond cognitive achievement alone, supporting students' meaning making and identity development through pluralistic and inclusive frameworks. Encouraging personal growth grounded in worldviews should be seen not merely as an individual right but as a pedagogical responsibility that contributes to the common good in democratic societies. Education systems must foster dialogue and mutual understanding among individuals from diverse religious and value-based backgrounds, thereby playing a vital role in achieving social cohesion within contemporary multicultural societies.

100 J – MILES, James (2025), Researching history education in Canada: plus ça change?, *History Education Research Journal*, 22 (1), 2. DOI: <https://doi.org/10.14324/HERJ.22.1.02>. - This article explores history education (HE) research in Canada by analysing three important studies conducted prior to 1970. The article considers how HE has shifted across these reports and what questions and problems remain stubbornly consistent and contemporary in history classrooms, despite regular interventions, reforms, papers, studies and

curricular initiatives. The three research projects discussed in this article provide glimpses into how research on HE in Canada has been conducted, and what assumptions, questions and beliefs have driven it. In comparing these three studies, the article identifies important continuities and changes for Canadian HE researchers over time. In thinking across these three studies, the article also identifies and reflects on what paradigms of educational thought are present in each case, and how the socio-cultural-political context they were conducted in shaped the research. The article argues that each of these three studies reflects key debates in educational theory, including questions about progressive education and the civic and citizenship function of HE in society. The article also raises questions and issues for researchers interested in conducting national studies of HE in other national contexts with similarly decentralised education systems. Finally, the article addresses what might be learnt by current HE researchers doing similar work today.

101 D – MINISTÈRE DE LA FÉDÉRATION WALLONIE-BRUXELLES, Enseignement fondamental spécialisé - Demande de dispense ou choix d'un cours philosophique. *Formulaire pour 2025-2026 - https://gallilex.cfwb.be/sites/default/files/circulaires/2025-04/52383_0000.pdf - « Enseignement primaire. Les parents ou la personne investie de l'autorité parentale ont la possibilité de demander, sans motivation : a) que leur enfant soit dispensé de suivre un cours de religion ou de morale non confessionnelle. Dans ce cas, l'élève suivra une seconde période du cours de philosophie et de citoyenneté ; b) de choisir pour leur enfant entre le cours de morale non confessionnelle et les cours de religion catholique, protestante, orthodoxe, israélite et islamique. Le choix des parents ou de la personne investie de l'autorité parentale est entièrement libre. Il est interdit d'exercer sur le bénéficiaire de ce choix une pression quelconque. Des sanctions disciplinaires pourront être prises à l'encontre des membres du personnel qui auraient enfreint cette interdiction. Ce choix ne peut être modifié que durant le mois de mai, seulement en vue de l'année scolaire suivante. »*

102 J – MORAES RÊGO, Nelson, Liberdade religiosa nas escolas e universidades públicas no Brasil, *Centro de Estudos Constitucionais e de Gestão Pública*, publicado em 20/05/2025 : <https://cecgp.com.br/liberdade-religiosa-nas-escolas-e-universidades-publicas-no-brasil-por-nelson-moraes-rego/> [...] “A liberdade religiosa nas escolas e universidades públicas no Brasil pode consistir em: 1) na liberdade de crença; 2) no respeito aos cultos religiosos e às atividades religiosas que podem ocorrer no seio das escolas e universidades, como momento devocional, estudo bíblico-reflexivo, reuniões de oração e outras; a disponibilização de Bíblias sagradas e de outros livros religiosos de expressão universal nas bibliotecas públicas; 3) assegurar o ensino religioso, de matrícula facultativa, como disciplina oferecida nos horários normais das escolas e universidades públicas; 4) na colaboração do Estado, através das escolas e universidades públicas com entidades religiosas, em atividades de interesse público, como campanhas educativas, ações sociais e outras, que visem o bem comum de uma determinada comunidade carente, eis que nesta hipótese, os fins estatais se encontram com os fins de uma determinada religião ou igreja, ao proporcionar, assim, aos moradores hipossuficientes (economicamente) dessa comunidade, por exemplo, esclarecimentos de direitos, consultas médicas e odontológicas, vacinações, distribuição de cestas básicas, etc., numa verdadeira prática da fraternidade e da solidariedade, previsto no art. 3º, incisos I e IV da constituição da República Federativa do Brasil”.

103 J – MUJINGA, Martin (2025), A colonial-decolonial critique of theological and religious research in South Africa (1975–2025), *Verbum et Ecclesia* 46(3), a3346. <https://doi.org/10.4102/ve.v46i3.3346> - ISSN: (Online) 2074-7705, (Print) 1609-9982 - As the Research Institute for Theology and Religion (RITR) celebrates 50 years of theological and religious research, reflecting on how the two have shaped South Africa's history is essential. Religion and theology had been used as weapons of oppression and liberation. Before 1994, the two stood on two conflicting sides – the oppressor and the oppressed. The elite identified with the minority, while most of the poor craved an incarnate black God, who sides with the marginalised. The engagement of God in the Kairos Document, Black Theology and the decoloniality of theology in the post-apartheid era redefined God as one who is not static. Using a qualitative research methodology, this article aimed to explore the contours of the theological discourse employed by the RITR during the colonial and postcolonial eras. The article argued that the trajectory of theology from 1975 to 2025 demonstrates that God's revelation takes different forms of the Godself. The need to redefine and redescribe a God who cannot be captured but remains incognito has been the major thrust of RITR; as such, celebrating the golden jubilee is a just cause. The article concluded by proposing future trajectories of theology in South Africa.

104 R – MUTHOLIB, Abdul & Irmak Sude Gürel, Islamic religious education teachers' efforts to foster students' critical thinking, *Journal of Islamic Education Research*, Vol. 6 No. 03 (2025), available online at:

<https://jier.uinkhas.ac.id/index.php/jier> - Critical thinking is pivotal for 21st-century learners, yet its cultivation in IRE classes is under-examined. This qualitative field study at SMAN 1 Lumajang employed classroom observations, semi-structured interviews with the principal, one teacher, and six students, alongside document analysis to explore how teachers foster students' critical thinking. The teacher deliberately integrated discussion, Two Stay Two Stray, debate, case studies, and HOTS-based assessment. These strategies stimulated students to classify, analyse, evaluate, and summarise Islamic concepts independently. Supporting factors included the teacher's professional competence and adequate facilities; heterogeneous student abilities and limited instructional time constrained deeper reflection. Purposeful pedagogical design and a dialogic learning environment enable teachers to foster critical thinking, though structural constraints must be addressed for sustained improvement.

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

106 J – NELSON, James, & Norman Richardson (2025), Freedom of belief, the right to withdrawal and Christian religious education in Northern Ireland, *British Journal of Religious Education*, 1–12. <https://doi.org/10.1080/01416200.2025.2531848> - Parents of a seven-year-old child (JR87) in Northern Ireland took legal action against the Department of Education, arguing that the school's religious education, including Christian collective worship during assemblies and a compulsory 'Core Syllabus for RE' devised by Christian denominations, undermined their choice to raise their daughter in a non-religious way. Under judicial review, Justice Colton concluded that the laws on Collective Worship and RE breached European Human Rights articles, specifically Article 2 of the First Protocol ECHR read with Article 9 ECHR. Further, the RE syllabus was judged not to be compliant with the 'objective, critical and plural' standards of the European Court of Human Rights. On appeal, however, the court found that the parental right of withdrawal meant that the rights of the parents and child had not been breached. Nonetheless, the appeal judges agreed with the original critique of the syllabus. With consideration of similar European cases and, drawing on Benhabib's concept of 'jurisgenerative power', we investigate the dominant narratives prominent in news media reports in the case of JR87. In conclusion, we argue that, considering the legal judgements, pressure for change will continue and further 'democratic iterations' are likely to emerge.

107 J – NGUYEN, Khoi (2025), The role of affective experiences of language and religion in religious heritage language education, *European Educational Research Journal*, 0(0). <https://doi.org/10.1177/14749041251358419> - This article examines the affective experiences of heritage language educators in religious institutions and of religious figures who influence the heritage language policies of their congregations. The goal is to explore the influence of affect on religious heritage language socialisation. The data presented here is taken from biographical interviews with Hebrew educators and a rabbi from two Reform Jewish synagogues and two pastors and a supplementary schoolteacher from a German-speaking Protestant congregation, conducted in Manchester in the UK. Using narrative analysis, this article shows how heritage language educators and religious figures connect narrative constructions of their affective experiences with language and religion to their educational practices, both linguistic and religious. In doing so, they actively consider and even prioritise the affective experience of learners and congregants. The main implications are that in groups self-defined by both heritage language and religion, heritage language socialisation is experienced as inseparably linked to personal religious socialisation, and that management of affect is viewed

as a key component of managing language use and acquisition. These findings underscore that affective and biographical narratives are key to understanding the personal meanings that individuals connect to both heritage language and religion.

108 T – NIEMI, Kristian, **Religious literacy in a post-Lutheran context. Religious education for a multicultural society**, in: Esther-Maria Guggenmos (ed.), *Religion and Value Education between Asia and Europe*, Lund, 2025 <https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1960748&dswid=8939> - Swedish RE is sometimes at risk of reinforcing prejudice through a tacit Lutheran-secular lens and the world religions paradigm, leaving pupils to view religion as distant and irrelevant. This post-doctoral project has designed and classroom-tested a didactic model that starts from pupils' own ritualised everyday practices and prepares them for informed participation in a multireligious democracy. The model integrates insights from research on lived religion, religious literacy and aesthetic education. Comparative ethnography in India both highlights the Lutheran bias shaping Swedish RE and contributes strategies that expose learners to embodied ritual diversity, allowing them to practise conscious engagement. Research circles with teachers at two upper-secondary schools have refined the model through iterative classroom trials, yielding preliminary data. The resulting framework offers practical tools for worldview literacy, critical reflexivity and civic responsibility. This paper presents the model, its theoretical foundations and initial empirical insights.

109 B – NÚÑEZ, Rodolfo Hernández y Patricio Jaramillo Fernández (editores), **La educación religiosa en la escuela católica. Pistas para la reflexión y la aplicación**, Ediciones Universidad Finis Terrae, 2025, pp. 279 - <https://ciec.edu.co/wp-content/uploads/2025/04/libro-la-educacion-religiosa-en-la-escuela-catolica.pdf> - [...] El texto nos ofrece intuiciones y pistas sobre los procesos de búsqueda de mejora. Estas tienen un gran valor, ya que son producto de investigaciones académicas que es necesario considerar cuando intentamos realizar un trabajo pastoral serio y fundamentado dentro de la escuela católica. Frente a esta crisis que vivimos en una sociedad de consumo promotora del individualismo, toda propuesta pastoral debe iniciarse desde el diálogo interdisciplinar y multidisciplinar, pero también interreligioso e intergeneracional. Al presentar el camino del diálogo y la comunión, los autores del texto se adentran, sin duda, en la respuesta creadora de Dios, ya que la comunión es la vocación fundamental de todo ser humano: comunión con el entorno creado, comunión con las demás personas y comunión con Dios. Por tanto, el diálogo, tal como se describe aquí, se ofrece como instancia humanizadora. Y es precisamente este uno de los aportes más destacados que encontramos en las páginas de este texto que nos ofrece tan distinguido grupo de autores.” (R. Pavez Meneses, *Prólogo*, pp. 8-9).

110 R – NURUL LATIFATUL, Inayatia; Annas Fajar Rohmani, **Bibliometric analysis of religious education systems in schools: trends, themes, and future directions**, *Multicultural Islamic Education Review* May 20, 2025 - <https://doi.org/10.23917/mier.v3i1.10333> - This study conducts a bibliometric analysis of research on "Religious Education Systems in Schools" to identify trends, themes, and future directions. Data was sourced from the Scopus database covering 1915–2024, with 723 relevant documents analysed using tools such as R, RStudio, VOS viewer, and Microsoft Excel. A systematic three-stage process was employed to assess publication trends, thematic clusters, and relationships among research elements. The results indicate a steady growth in publications, particularly after 2000, with a peak in 2023. Key themes include integrating religious values into curricula, the role of RE in shaping national identity, and emerging topics on gender and diversity. Dominant keywords such as 'education', 'curriculum', and 'multiculturalism' emphasize the focus on inclusivity and innovation. Countries like the USA, UK, and Israel lead in research output, while Indonesia emerges as a significant contributor from the Global South. The study highlights opportunities for future research, including integrating technology in RE, fostering interreligious dialogue, and addressing social equity through inclusive frameworks. This bibliometric analysis provides a roadmap for educators, researchers, and policymakers to enhance the relevance, inclusivity, and global impact of RE in schools amidst evolving societal challenges.

111 B – O'DONNELL POLYAKOV, Emma, **Religious Anti-Judaism, racial Antisemitism, and Hebrew Catholicism: A critical analysis of the work of Elias Friedman**, *Religions* 2025, 16(8), 1007; <https://doi.org/10.3390/rel16081007> - This article analyses the work of Fr. Elias Friedman, whose legacy of theological work on Jewish identity and Jewish conversion to Catholicism serves as the foundation of the Association of Hebrew Catholics, of which he is the founder. Friedman frames his work as a sensitive approach to Jewish identity and Catholic faith, but as this paper demonstrates, his work reveals a reiteration of some of the most entrenched and historically devastating tropes of Christian anti-Judaism, as well as racial antisemitism. This article presents three main arguments. **First**, it demonstrates that Friedman's work evidences a theological anti-

Judaism characteristic of Catholicism prior to the Second Vatican Council, which he maintained firmly even after the theological revision of Vatican II rejected such views; and furthermore, that his work also expresses an antisemitism that reflects the modern racial antisemitism adopted by the Nazi regime. **Second**, this article examines the positive reception of Friedman's work, as evidenced not only in the revered position he holds within the Association for Hebrew Catholics, but also by the *nihil obstat* and *imprimatur* on both of Friedman's monographs, that is, the official stamp of ecclesiastical approval within the Catholic Church, which declares that the work is "free of doctrinal and moral error." It proposes that these factors evidence the uncritical reception of his work not only within the Association of Hebrew Catholics, but also on behalf of the institutional Catholic Church. **Third**, it raises the question of the extent to which Friedman's identity as a Jewish convert to Catholicism is relevant in the analysis and reception of his work. It argues that his Jewish identity makes his concoction of religious anti-Judaism and racial antisemitism particularly potent, rendering anodyne even the most virulently antisemitic of his statements.

112 T – OLDHAM SACRE (Standing Advisory Council for RE), **Believing and Belonging. Religious Education Agreed Syllabus 2025-2030**, March 2025, pp. 108 - This is the agreed syllabus for RE in Oldham at all key stages. It is the statutory syllabus for maintained schools and is also available for academy schools in the borough. The title, *Believing and Belonging*, reflects the twin aims that RE must stimulate interest and nurture understanding of religion/worldviews, while also contributing to pupils' awareness of and sensitivity to diversity in our communities and world. We have developed this syllabus with careful consideration for teachers and leaders at every career stage, ensuring it serves as a valuable resource in delivering high-quality RE across Oldham. Through this, we aim to equip the young people of Oldham with the knowledge, understanding, and skills to navigate the diverse world around them. Together, we continue to strengthen RE across our borough, fostering a sense of belonging, mutual respect, and lifelong learning.

113 P – PAJER, Flavio (2025), **Para un estudio integrado de las tres religiones abrahámicas en la escuela italiana: la hipótesis y el proyecto**, *Sinite*, vol. LXVI, no 198, Enero-Abril 2025, pp. 163-196. ISSN impreso 0210-5225; ISSN digital 2792-1875 – www.lasalleuniversidad.es - La hipótesis en cuestión contempla el posible perfil futuro de una nueva asignatura de cultura religiosa para las escuelas públicas italianas. Pero el problema es hoy cada cada vez más urgente para todos los sistemas educativos europeos. La intuición básica es la de sustituir (pero no anular) la tradicional enseñanza optativa monoconfesional católica por una enseñanza obligatoria integrada de las tres tradiciones monoteístas que son la raíz natural de la historia y de los valores del hombre occidental (y no sólo). El proyecto articula las etapas de un currículo disciplinar vertical que puede proponerse desde los 6 hasta los 18 años de escolarización, y sugiere un cuidadoso proceso preliminar de interlocución entre las autoridades religiosas implicadas (iglesias cristianas y minorías religiosas), el poder político (gobierno) y la autoridad académica de las teologías y de las ciencias de la religión (universidades) para llegar a un entendimiento multilateral compartido y practicable.

114 J – PANTAN, Frans (2025), **Humanistic and inclusive Christian education: a framework for learning transformation**, *HTS Teologiese Studies/Theological Studies* 81(1), a10488. <https://doi.org/10.4102/hts.v81i1.10488> - Christian RE struggles to balance local relevance and theological fidelity in Indonesia. By embracing education, this approach seeks to create a learning space that respects diversity, strengthens love and encourages reconciliation between local traditions and Christian teachings. This study analysed the potential of adaptive technology to improve inclusivity and quality of learning, integrating Miroslav Volf's ideas on reconciliation and Jill W. Fresen's on digital education. Using the literature study method, it was found that technology can strengthen the principles of inclusivity and cross-cultural dialogue and encourage students' spiritual transformation. Collaboration with local communities, project-based curriculum and context-based educator training can improve the competitiveness of theological colleges in Indonesia. This study offers an educational model that is relevant and capable of being an agent of social change in a pluralistic society.

115 J – PPAKOSTAS, Christos, **Artificial Intelligence in religious education: ethical, pedagogical, and theological perspectives**, *Religions* 2025, 16(5), 563; <https://doi.org/10.3390/rel16050563> - 28 Apr 2025 - This study investigates the integration of Artificial Intelligence (AI) in Religious Education (RE), a field traditionally rooted in spiritual formation and human interaction. Amid increasing digital transformation in education, theological institutions are exploring AI tools for teaching, assessment, and pastoral engagement. Using a critical literature review and analysis of institutional case studies, the paper examines the historical development of AI in education, current applications in general and theological contexts, and the ethical challenges it introduces, especially regarding decision making, data privacy, and bias as well as didactically

grounded opportunities such as AI-mediated dialogic simulations. The study identifies both the pedagogical advantages of AI, such as personalization and administrative efficiency, and the risks of theological distortion, overreliance, and epistemic conformity. It presents a range of real-world implementations from institutions like Harvard Divinity School and the Oxford Centre for Digital Theology, highlighting best practices and cautionary approaches. The findings suggest that AI can enrich RE when deployed thoughtfully and ethically, but it must not replace the relational and formational aspects central to RE. The paper concludes by recommending policy development, ethical oversight, and interdisciplinary collaboration to guide responsible integration. This research contributes to the growing discourse on how AI can be aligned with the spiritual and intellectual goals of RE in a rapidly evolving digital age.

116 J – PAPA KOSTAS, Christos, Bridging Church history, geopolitics, and digital education: a new approach to teaching religious heritage, First published: 16 June 2025, *Teaching Theology & Religion*, <https://doi.org/10.1111/teth.70001> - The paper explores the use of digital technologies in religious education by focusing on a specific initiative: the development of a virtual tour within a learning management system to teach the history of Hagia Sophia. In responding to the primary research question, inquiring into the extent that contemporary technologies can enhance knowledge of ecclesiastical history and geopolitical transformation, a case study is examined: Hagia Sophia's transformation from Byzantine church to Ottoman Mosque and museum. While there are already some studies in the context of religious education regarding conventional ways of teaching church history, there is still a need to understand how far the use of technology could provide more interactive and engaging learning experiences. This paper, therefore, tries to fill this gap by exploring this intersection of religion, architecture, and empire through interactive, web-based technologies. The research adopts qualitative and quantitative assessment methods in terms of questionnaires and reflective discussions to examine the effects of the intervention on student engagement, historical interpretation, and critical thinking. It emerged that the virtual tour greatly enhanced the students' participation and understanding and engendered a deeper interest in the historical and cultural changes that Hagia Sophia has come to represent.

117 J – PARK, Jeong-In et al., Christian values and their influence on pedagogical practice: theological foundations of moral education formation, *Pharos Journal of Theology*, vol 106 (3) 2025 - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_24_106_3_june_themed_issue_park_et_al_final.pdf - This study aimed to determine the characteristics of Christian values in the process of moral education and their influence on educational systems in both historical and contemporary contexts. The research encompassed an analysis of Christian pedagogical traditions, educational methods, and their transformation within the framework of educational modernisation. The study employed historical-analytical, comparative and structural-functional methods. Through the historical-analytical method, the evolution of Christian pedagogical practices was traced from early educational initiatives to contemporary learning models. The comparative method enabled the identification of differences and commonalities between educational systems shaped by Christian traditions in the US and South Korea. The structural-functional approach provided an understanding of the role of Christian moral principles in youth education within the context of secularisation and digitalisation of education. The findings revealed that Christian education has played a pivotal role in shaping moral norms and fostering socially responsible individuals. Historical analysis demonstrated that Catholic and Protestant educational institutions contributed to the development of educational traditions by introducing systematic approaches to teaching and upbringing. The comparative analysis established that Christian educational institutions in the US and South Korea have integrated religious principles into the educational process differently, influenced by historical, socio-cultural, and political factors.

118 J – PARKER, Ethan, Elijah William, Interfaith education in schools: building understanding between religious communities, *ResearchGate* April 2025, https://www.researchgate.net/publication/391241010_Interfaith_Education_in_Schools_Building_Understanding_Between_Religious_Communities - Interfaith education in schools serves as a pivotal strategy for fostering mutual understanding, respect, and social cohesion among students from diverse religious backgrounds. This paper examines the significance of interfaith education, its impact on students' perceptions of religious diversity, and the pedagogical approaches that facilitate effective interfaith learning. Drawing from empirical studies and theoretical frameworks, the paper highlights the benefits and challenges associated with implementing interfaith education in school curricula. The findings underscore the importance of creating inclusive educational environments that promote dialogue, critical thinking, and empathy among students, thereby contributing to the development of a more harmonious and pluralistic society.

119 J – “Parler de Dieu à l’école ? », spécial de *Educatio. La revue scientifique de l’éducation chrétienne* (online), n. 15, 2025 - <https://revue-educatio.eu/2025/03/06/editorial-n15/> - D’après l’éditorial par Baptiste Jacomino : « Celui qui peut avoir à dire quelque chose de Dieu à l’école, ce n’est pas seulement l’adulte (le professeur, l’éducateur, l’intervenant, le parent...), mais aussi l’élève. Comment peut-il apprendre à en parler ? L’enjeu est majeur. Celui qui ne sait pas formuler une parole personnelle sur Dieu ne risque-t-il pas d’adhérer aveuglément à des discours préétablis, à des fanatismes de toute sorte ? Apprendre à dire véritablement quelque chose de Dieu, n’est-ce pas, entre autres, apprendre à dire « je » et à construire ce « je » en relation avec les autres et avec l’Autre ? Comment favoriser cela ? C’est, bien au-delà du seul thème qui nous occupe, la question de la parole de l’élève qui se pose encore et encore, du temps et de la place qu’on lui donne, du crédit qu’on lui accorde ».

120 D – PARLIAMENT OF RELIGIONS, Annual Report 2024, ed. 2025, pp. 21, online: - <https://parliamentofreligions.org/wp-content/uploads/2025/06/2024-Annual-Report.pdf> – FOCUS 24 was a year-long series of integrated events that featured leading figures in democracy, civil society, civic engagement, and mobilizing people and communities. At the core of this initiative was a commitment to work together with experts, community members, and Parliament stakeholders to develop rich experiences that prioritized network-building, strategy mobilization, and learning. Grounded in the Parliament’s foundational document, *Towards a Global Ethic*, FOCUS 24 placed into action our shared commitments to solidarity, compassion, and interfaith understanding by offering programs that foster collaboration and civic engagement in the many critical elections that were taking place around the world in 2024.

121 J – PASCADINIANTI, Meidana, A critical analysis of Islamic law and human rights in early childhood protection, *Journal Pendidikan Anak Usia Dini* 9(4):983-1004 – April 2025 - DOI:[10.31004/obsesi.v9i4.6913](https://doi.org/10.31004/obsesi.v9i4.6913) - The phenomenon of human rights violations in Indonesia, such as freedom of expression, rights of minority groups, and violence against women, creates tension between Islamic law and international standards. Although Islamic law teaches the protection of the right to life and social welfare, challenges arise in its implementation in modern society. To create balance, open dialogue and a more inclusive adaptation of Islamic law are needed so that human rights are respected without ignoring Islamic values. The research method is qualitative, with a literature review. As a result, the relationship between Islamic law and human rights, especially in the context of early childhood protection, is complex but not necessarily irreconcilable. While both systems share common goals in promoting the well-being and safety of children, significant tensions arise around issues such as child labour and early marriage, where traditional interpretations of Islamic law may conflict with modern human rights standards like those in the CRC. However, through ongoing dialogue, reinterpretation of Islamic principles considering contemporary human rights, and legal reform, it is possible to create a legal framework that respects both Islamic values and the universal rights of children. By doing so, societies can ensure that children are protected, nurtured, and allowed to grow in a safe and supportive environment, fulfilling both religious and human rights obligations.

122 J – PEMBROKE, Neil, Christian pastoral care as spiritual formation: a holistic model for congregational ministry, *Religions* 2025, 16(5), 618; <https://doi.org/10.3390/rel16050618> - 13 May 2025 - In the twentieth century and into the present one, scholars working in the field of Christian pastoral care have concentrated their efforts in both well-established and emerging areas. Traditionally, thinking about pastoral care has been oriented to the person suffering from an existential, developmental, spiritual, or moral crisis (or a combination of these). With the emergence of the psychotherapeutic psychology of Freud, Jung, Erikson, Kohut, Berne, Perls, and others, a new focus on pastoral psychotherapy emerged. Taking things in a very different direction, a host of pastoral theologians issued a call to not only care for the individual, but also for the socio-political world that is oppressive and exclusionary for many. Still others promoted pastoral care and counseling as a ministry of the Christian Church. Finally, those animated by the ancient tradition of *cura animarum* accented pastoral care as spiritual formation. It is to these latter two themes that this article is addressed. What is proposed is a practical prompt card approach to spiritual formation in the congregation that is holistic and runs in the first instance over six to eight weeks. The four areas covered are spiritual practices, spiritual character (fruits of the Spirit), moral character, and positive psychology.

123 R – PERETS, Shenhav; Nitza Davidovich; Eyal Lewin, Students’ perceptions of schools’ influence on the leadership self-efficacy of adolescent girls: religious and secular post-primary schools in Israel, original research article, *Frontiers Psychol.*, 13 March 2025, Section *Educational Psychology*, Volume 16 - 2025 | <https://doi.org/10.3389/fpsyg.2025.1488270> - The aim of this study is to evaluate the perceived effect

post-primary school has on female teenagers' leadership self-efficacy according to their own perceptions. The study employs social cognitive theory and focuses on the teenagers' personal social experiences and perceptions regarding the way leadership is taught in their schools. The research is based on 26 in-depth interviews among teenage girls attending middle and high schools in the public education system in Israel. The teenage girls attend secular state education schools and religious all-girl state education schools (Ulpana). The findings indicate four major ways in which self-efficacy can be developed. The religious all-girl schools seem to promote leadership self-efficacy more effectively than secular mixed-gender schools, primarily by mastering leadership experiences, social modelling, and social persuasion of leadership ability.

124 T – PERMATA SARI, Indah & Nur Rahma Amini, Integration of information technology in religious education in schools, *International Journal of Social Science and Human Research* ISSN (print): 2644-0679, ISSN (online): 2644-0695 Volume 08 Issue 05 pp. 3229-3236, May 2025 DOI: 10.47191/ijsshr/v8-i5-68 - This research aims to explore the use of information technology in RE and learning in schools and its impact on the quality of education and the development of students' knowledge and motivation in religious learning. A descriptive qualitative approach was used in this study with the participants being Muhammadiyah school teachers in Tebing Tinggi city, North Sumatra, Indonesia. The research data were collected through interview, observation, and document techniques. The findings of this study explain that the integration of information technology, such as online learning, web and social media in religious learning has a positive impact on developing students' insights into broader learning materials, increasing students' knowledge of religious materials and motivation in learning. This research explains that technology integration is very important in achieving education and learning goals. To achieve these goals, technology integration in learning in Muhammadiyah schools is developed through (1) learning objectives, (2) learning materials, (3) methods and strategies, (4) technology and resources, (5) learning evaluation, and (6) results and impact.

125 J – PRADANA, Mahatva Yoga, Migration, islamophobia, and politics: a study of the changing religious landscape in Europe, *Journal for the Study of Religions and Ideologies (JSRI)* vol. 24 issue 71 : summer 2025 - This article analyses how the growth of the Muslim population due to migration has changed the religious and political landscape in Europe while also fuelling an increase in Islamophobia discourse in the public sphere. Through a qualitative approach based on literature studies and critical discourse analysis, this study examines political narratives, state policies, and media representations of Islam and the Muslim community. Secondary data was collected from international agency reports, scientific journal articles, policy documents, political speeches and mainstream media coverage in several European countries. The study found that rhetoric that stigmatises Muslims as “the other” has been used as a tool for electoral mobilisation by right-wing populist parties, as well as influencing increasingly exclusive immigration and secularism policies. The findings also show that Muslim communities face structural challenges in social, economic, and cultural integration due to stereotypes and systemic discrimination. In the face of this condition, this article recommends formulating more inclusive and human rights-oriented policies, such as increasing Muslim representation, strengthening regulations on hate speech, and education reforms to build diversity literacy. Thus, this study contributes to the academic discourse on the relationship between religion, migration, and politics in contemporary Europe.

126 R – PUTKONEN, Niina, Poulter, S., & Kallioniemi, A. (2025), Learning with(in) religious tradition. Navigating the existential in Islamic religious education, *British Journal of Religious Education*, 1–20. <https://doi.org/10.1080/01416200.2025.2508488> - In this paper, we explore the educational purposes of Islamic religious education (IRE) and discuss IRE as a place for navigating the existential. We aim to explore the functions of IRE outside of identity policies or of instrumental use, such as inclusion in society or competences for the future. Towards this goal, we employ the conceptualisation of the three domains of educational purpose, *subjectification*, *socialization* and *qualification*, conceptualised by Gert Biesta. The research data consisting of interviews with IRE teachers ($N = 17$) working in comprehensive schools in Finland is analysed using thematic analysis. According to the findings in this study, the relationship between socialisation and subjectification in IRE is close, and the educational purposes relating to qualification are mostly mirrored towards this relationship. The apparent emphasis on learning within Islamic tradition links the epistemology of the Islamic tradition closely to ontological and existential perspectives in IRE. Meanwhile the negotiations related to Muslim existence in Finnish society embody the negotiations on the boundaries of the ideals of liberal education on neutrality and non-alignment to any cultural value system.

127 R – QUINTANA Rubio, M. Yovani (2025), **Pedagogía religiosa y desarrollo de valores en adolescentes: revisión sistemática**, *Horizontes. Revista de Investigación en Ciencias de la Educación*, 9(38), 2130–2142. <https://doi.org/10.33996/revistahorizontes.v9i38.1040> - La pedagogía religiosa desempeña un papel fundamental en la formación integral de los adolescentes, al fomentar no solo el conocimiento de aspectos religiosos, sino también la internalización de valores que orientan su conducta. El presente estudio tuvo como objetivo examinar la evidencia científica existente sobre la relación entre la pedagogía religiosa y el desarrollo de valores en estudiantes, mediante una revisión sistemática de artículos publicados entre 2019 y 2024 en bases de datos indexadas como *Scielo*, *Scopus* y *Web of Science*. Bajo el enfoque PRISMA, se identificaron 14 estudios que cumplieron con los criterios de inclusión y calidad metodológica. Los resultados evidencian que la pedagogía religiosa contribuye significativamente al fortalecimiento de valores en los adolescentes, destacando su rol no solo como medio de instrucción académica, sino también como herramienta para el desarrollo ético y personal.

128 C – RADHOUANE, Myriam & Abdeljalil Akkari, **Comparative and international research on religion and education. The Council of Europe**, chapter in: *The Oxford Handbook of Religion and Education* (pp. 333-345), Oxford University Press, May 2025 - DOI:[10.1093/oxfordhb/9780198869511.013.23](https://doi.org/10.1093/oxfordhb/9780198869511.013.23) - The Oxford Handbook of Religion and Education offers a multi-disciplinary work of scholarship and research highlighting the global significance of a critical interface of cultural and social, political, and theological importance. Drawing on historical perspective and contemporary reflection, the collection provides a uniquely transformative analysis of why the interface of religion and education is of such critical significance. With contributions from some of the leading thinkers, the Handbook presents a cumulatively powerful argument to reassess the complexities of the intersection of religion and education. With ambitious and yet accessible intellectual engagements, the Handbook here furthers a central thesis: that the interface of religion and education is not merely a matter of arcane disputation about a domain of ancient origin or a rudimentary matter of formal educational process but a vibrant domain of critical contestation fundamental to knowing, understanding, and living in the modern world.

129 J – RAHMAH, Syarifah, **The competence of Islamic religious education teachers in designing learning media based on the independent curriculum in Junior High Schools**, *ASEAN Journal of Religion, Education, and Society* 4(2) 2025, 145-152 - <file:///C:/Users/Downloads/706-1256-3-PB.pdf> - This study investigates the competence of Islamic RE teachers in designing learning media based on the independent curriculum in junior high schools. It aims to describe teachers' roles in designing media, evaluate their use of curriculum-based tools, and identify obstacles they encounter in implementation. Using a qualitative descriptive method, data were gathered through interviews, observation, and documentation. The findings indicate that although some teachers demonstrate planning and adaptation skills, their implementation remains incomplete and lacks systematic collaboration and innovation. Media designed often lack variation and evaluation, and collaboration with colleagues is minimal. These challenges point to a gap between expected competencies and actual classroom practices. The study concludes that continuous professional development and administrative support are crucial for maximizing the impact of the independent curriculum. It contributes to improving the quality of RE through better media design aligned with student needs and curricular goals.

130 P – RAVET, Jean-Claude, **Une laïcité antireligieuse est une mauvaise voie**, *Le Devoir* du 7 juillet 2025 - https://www.ledevoir.com/opinion/idees/898687/laicite-antireligieuse-est-mauvaise-voie?utm_source= « La laïcité n'est pas la propriété des non-croyants sauf à en faire une idéologie antireligieuse. Au nom du vivre-ensemble et du bien commun, elle est une part commune à tous les citoyens, croyants et non croyants, nous renvoyant à notre humanité commune que nous sommes tous appelés à approfondir, à faire croître dans la part du monde qui nous est donnée. Les religions ont leur part à jouer. [...] J'ai toujours plaidé pour ma part en faveur d'une compréhension de la laïcité qui n'est pas fondée sur l'invisibilisation des religions et des croyants, ni encore moins leur rejet, menant à faire de la laïcité une « religion dominante ». Le principe de neutralité religieuse propre à la laïcité ne vise pas à ignorer les religions, mais, au contraire, à accueillir sereinement ses expressions individuelles et collectives dans la sphère publique sans leur plaquer, sans autre forme de procès, les stigmates de l'anathème. Ce qui en est cependant exclu, dans l'espace public, c'est toute prétention, de leur part, à la vérité inquestionnable, à la domination, à l'embrigadement ».

131 J – RESNIK, Julia, **Échanger en ligne pour améliorer l'éducation à la citoyenneté mondiale des futurs enseignants: le projet Global Sense (Allemagne, Belgique, France, États-Unis, Israël)**, *Revue internationale d'éducation de Sèvres*, 4, 2025 - <https://doi.org/10.4000/146wj> - À une époque de montée de l'ethno-

nationalisme et de la xénophobie, les enseignants endossent la responsabilité d'aborder des questions socio-politiques complexes et controversées pour le développement de l'esprit critique chez les élèves. Cet article présente un projet de recherche qui porte sur les échanges en ligne entre étudiants dans les métiers de l'enseignement de cinq pays, afin d'améliorer l'éducation à la citoyenneté mondiale (ECM) de ces futurs éducateurs et de les préparer à introduire des questions d'ECM dans leurs classes. Les étudiants concernés ont conçu des projets pédagogiques sur les enjeux mondiaux, participé à des échanges en ligne et partagé leurs réflexions. L'analyse qualitative de ces données montre que les échanges ont laissé une forte impression, autour de trois thèmes principaux : les engagements politiques des participants, les approches pédagogiques et les identités professionnelles en tant qu'éducateurs. Ces résultats suggèrent que les échanges internationaux peuvent non seulement favoriser une sensibilisation au thème de la citoyenneté mondiale, mais aussi renforcer les identités professionnelles locales ainsi que la capacité à « affronter les incertitudes » en classe.

132 J – RIEGEL, Ulrich (2025), **Special issue on Empirical Theology and Postcolonial Theory**, *Journal of Empirical Theology*, 38(1), 1-6. <https://doi.org/10.1163/15709256-20240027> - In religious studies, post-colonial theory is used to question the impact of orientalism, racism and white supremacy on key categories such as 'religion' and 'the sacred'. For example, religious measurements and their underlying concepts predominantly represent a Western (and Protestant) account of religion, too often insensitive to Asian, African or Latin-American forms of believing. In general, postcolonial theory can broaden the scope of understanding the impact of imperialism on religion and can contribute to the analysis of the ways in which devotees practice and respond to imperial rule. It stimulates religious studies to take the perspective of indigenous accounts, to apply relational methodologies, and to accept a political and biased perspective rather than a neutral one.

133 B – RIEGEL, Ulrich & Alexander Unser, **Fortgeschrittene Verfahren der quantitativ-empirischen Religionspädagogik. Eine anwendungsorientierte Einführung**, Waxmann-UTB 2025, 170 Seiten - <https://www.utb.de/doi/10.36198/9783838563022> - Der Band führt ein in fortgeschrittene Verfahren der quantitativ-empirischen Datenauswertung - von der Quantifizierung qualitativer Daten über Methoden der Videoanalyse und der Latent Class Analysis bis hin zu Strukturgleichungsmodellen und Mehrebenenanalysen. Anhand von anschaulichen Beispielen aus der Religionspädagogik wird eine Schritt-für-Schritt-Anleitung geboten.

134 J – RIEGEL, Ulrich & Martin Ubani (2025), **Organised and personal worldviews revisited. Advancing a concept for religious and worldview education**, *British Journal of Religious Education*, 1–13. <https://doi.org/10.1080/01416200.2025.2539503> - The aim of this article is to contribute to the public and scholarly debate on the role of worldviews in RE by expanding the concept of worldviews in dialogue with the conceptual model of organised worldviews and personal worldviews by van der Kooij et al. arguably among the best-known conceptualisations of religion and worldviews in research on RE. After discussing the concept of worldview in the literature we present further distinctions: 'worldview collectives' and 'collective worldviews', and 'implicit' and 'explicit worldview constituents'. After presenting these distinctions, we relate the topic to positionality and questions of meaning making and position taking in the classroom, before concluding with aspects related to safe space in RE. Finally, we propose key aspects to be elaborated for successful worldview education in RE.

135 R - RITONGA, Husein, and Sukarno (2025), **Correlation of scientific attitude and religious literacy towards religious moderation attitude**, *Asian Journal of Education and Social Studies* 51 (2):433-41. <https://doi.org/10.9734/ajess/2025/v51i21796>. - This study aims to determine the correlation between scientific attitudes and religious literacy (RL) toward students' religious moderation (RM) attitudes. This study uses a quantitative method with correlation techniques. Respondents in this study were 5th-semester students at the Faculty of Tarbiyah and Teacher Training, UIN Sulthan Thaha Saifuddin Jambi, totalling 117 people. Data were collected through test techniques and analysed through product-moment correlation with the help of SPSS 25 software. Based on the results of the correlation test, it can be seen that scientific attitudes are positively correlated with RM attitudes, with a Pearson Correlation value of 0.417 and a sig. Value of 0.00. The correlation of RL to RM attitudes is 0.496, and a sig. Value of 0.00. This indicates a positive correlation between scientific attitudes, RL, and moderation attitudes. In other words, if students' scientific attitudes and RL are good, the RM attitude score will automatically improve. Likewise, vice versa, namely, if the scientific attitude and RL scores decrease, then the RM attitude will also decrease. In addition, based on the simultaneous test, it is known that the variables of scientific attitude and RL correlate with the attitude of RM. This is based on the Sig. F score of 0.000 < 0.05. The correlation coefficient obtained is 0.521 with a moderate category. Based on the

simultaneous test, scientific attitudes and RL contribute to increasing the attitude of RM by 27.1%, while other factors influence the rest. Therefore, strengthening scientific attitudes and RL also means strengthening the attitude of moderation. This research has implications for developing learning models in each subject that can improve scientific attitudes and RL to improve attitudes toward RM.

136 B – ROEBBEN, Bert (Herausgeber), Marina Kiroudi (Hgb) & Barbara Niedermann (Hgb), *Designs of meaning. Religious educational research under construction*, Verlag Herder 2025, 256 Seiten (Open Access) <https://www.herder.de/theologie-pastoral/shop/p2/93990-designs-of-meaning-open-access-pdf/> - Vor dem Hintergrund einer Gesellschaft im Wandel ist Religionsunterricht dazu aufgerufen, sich neu zu positionieren. Kinder und Jugendliche stehen vor Herausforderungen in ihrer Umwelt und existentiellen Fragen in ihrem Leben. Die Gestaltung der Zukunft erfordert die Stärkung ihrer moralischen Handlungsfähigkeit und spirituellen Widerstandskraft. Welche „Sinnentwürfe“ kann der RU bieten, oder welche bringen die Schülerinnen und Schüler selbst mit? Welche hermeneutischen und didaktischen Kompetenzen benötigen Lehrkräfte, um kraftvolle Lernumgebungen zu schaffen? Dieser Band gibt Einblick in Forschungsarbeiten am Lehrstuhl für Religionspädagogik der Katholisch-Theologischen Fakultät der Universität Bonn. Gleichzeitig leistet das Buch einen Beitrag zur theologischen Diskussion über die Bedeutung von „Sinnentwürfen“ im Kontext von Ambiguitätserfahrungen und der Suche nach Identität. [Against the backdrop of a society in transition, the school subject “religious education” is called upon to position itself anew. Children and young people are struggling with challenges in their environment and existential questions in their lives. Shaping the future requires the strengthening of their moral agency and spiritual resilience. What “designs of meaning” can RE provide, or which ones do the students themselves bring with them? What hermeneutic and didactic skills do teachers need to create powerful learning environments? This volume offers a sampling of research carried out at the chair of RE in the faculty of Catholic Theology of the University of Bonn. At the same time, the book is a contribution to the theological discussion on the significance of “designs of meaning” (*Sinnentwürfe*) in the context of experiences of ambiguity and the search for identity].

137 J – ROEBBEN, Bert (2025), *Radical existentialism as a point of reference for religious educational leadership in Western Europe*, *Educatio. La revue scientifique de l'éducation chrétienne*, <https://revue-educatio.eu/2025/03/06/deus-semper-maior/> - New forms of leadership, based on the moral integrity and spiritual resilience of the teacher, are needed for the future of education in general and religious education in particular. In this contribution, the global challenges to society, education and teacher education are formulated from a radical existentialist perspective: truth, goodness and beauty need not only to be conceived, but above all to be performatively enacted and narratively compacted. Looking into the future, this bottom-up approach will have to take shape especially in inter-religious and inter-worldview learning processes in the classroom. The text reflects in a second movement on the theopoetic significance of this development.

138 R – ROLEDER, Felix, *Are there public effects of religious education? Assessing the contribution of RE to the acceptance of cultural diversity, reticence toward populism, and generalized social trust among young people in Germany*, in: *Journal of Empirical Theology*, online publication: 05 Feb 2025 - This quantitative study examines the effects of RE, in conjunction with other religious and non-religious factors, on the civic attitudes of Christians under the age of 30 in Germany. The multivariate analyses are based on a recent population representative sample (6th Church Membership Survey). The results provide modest evidence of a limited direct and indirect contribution of RE to civic attitudes. In addition to a direct reduction in populist attitudes, school RE is somewhat associated with acceptance of cultural diversity and immigration, thereby also indirectly decreasing the appeal of populism. However, the ambivalent role of young Christians' religiosity is evident in relation to traditionalism and religious exclusivism, which are associated with a preference for cultural homogeneity and, consequently, an affinity with populism. These findings contribute to the understanding of the current crisis of the acceptance of democracy and underline the public dimension of RE.

139 B – RUSSO, Charles J. (ed.), *State funding for teaching about religion. International perspectives on state aid for schools with a religious character*, Routledge 2025 (coming soon, copyright 2026), pp. 212 - <https://www.routledge.com/State-Funding-for-Teaching-about-Religion-International-Perspectives-on-State-Aid-for-Schools-with-a-Religious-Character/Russo/p/book/9781032784281> - This book enhances awareness of the legal issues surrounding public funding of faith-based schools in representative nations around the world. In this edited volume, contributors explore whether tax monies should support religious institutions in advancing their beliefs, and if such support inadvertently favours certain religions over others. Chapters cover issues ranging from allowing vouchers, tuition tax programs, and school choice programs to providing

transportation to and from school, delivering special education services on-site in faith-based schools, and paying for textbooks and other instructional materials for secular and religious subjects. Drawing on the latest legal research, this interdisciplinary volume features work from an international group of leading academics in law, education, and religion. The contributors address similar issues to allow for comparative analyses, whilst also addressing issues unique to their nations and perspectives. This comprehensive resource will benefit researchers and scholars, as well as students, practitioners, policymakers, and libraries.

140 R – RUTAR, Minea, Naterer, A., & Lavrič, M. (2025), **Mental health and social trust: age and religiosity as moderators among young people in Croatia and Slovenia**, *Journal of Trust Research*, 15(1), 84–114. <https://doi.org/10.1080/21515581.2025.2456270> - This study explored the moderating effects of age and religiosity on the relationship between social trust and mental health among young people aged 16–29 in Croatia ($N=1,177$) and Slovenia ($N=1,227$). Mental health was evaluated using two distinct measures: the Burnout Assessment Tool (BAT) and the Depression Anxiety Stress Scale (DASS-9). Social trust was assessed as trust in close family members and generalised trust. Religiosity was measured by religious service attendance, the importance of God in daily life, and support received from religious organisations. The findings indicate that age moderates the relationship between trust in close family members and BAT in both countries, and the relationship between trust in close family and DASS in Croatia. In terms of religiosity, all three dimensions significantly moderated the relationship between generalised trust and DASS in Croatia, while only one of them did so when BAT was used as the dependent variable. No significant moderation effects of religiosity were found in Slovenia. In summary, the results suggest that the negative psychological impact of low social trust can be mitigated through various mechanisms. The moderating effect of age implies that psychosocial maturation during adolescence may buffer the impact of low trust in close family on mental health. Religiosity, on the other hand, may act as an emotional substitute for generalised trust, especially in highly religious contexts. Additionally, the study highlights the importance of the chosen mental health indicator, as moderating effects varied depending on whether BAT or DASS-9 was applied.

141 R – SANTAGATI, Mariagrazia; Rosangela Lodigiani; Alessandra Caragiuli, **Exploring (in)visible religious identities in multicultural classrooms. A qualitative analysis from Italian schools**, *International Journal of Diversity in Education*, vol. 25, nr 2, 2025, 189-211 - <https://publir.es.unicatt.it/en/publications/exploring-invisible-religious-identities-in-multicultural-classrooms> - The study presents a qualitative analysis of seven focus groups involving seventy-four adolescents (aged 11–14) in Northern Italy, as a part of a research project promoted by the Università Cattolica del Sacro Cuore. The analysis of these qualitative data allows for the exploration of the collective strategies used by students to express (and/or conceal) their religious identity, examining the emergence of religion as a source of personal and social belonging with an emotional significance. The study aims to answer the question: Under what conditions can public education facilitate the expression of religious identity as a resource for inclusive education? The analysis suggests that concealing religious identities, avoiding conflicts, or transmitting ambiguous messages about religious identity would not eliminate the risk of cultural clashes and violent conflicts. The study posits that public education could benefit from the strategy of visibility used by some immigrant-origin students, who employ positive words, good experiences, and social emotions to enhance interreligious relationships in multicultural settings.

142 T – SCHEITER, Katharina et al., **Künstliche Intelligenz in der Schule. Eine Handreichung zum Stand in Wissenschaft und Praxis**, Bonn März 2025, Seiten 43. Hrsg. im Rahmen des BMBF KI-Begleitprozesses im Rahmenprogramm empirische Bildungsforschung. Erste Version. https://www.empirische-bildungsforschung-bmbfsfj.de/img/KI_Review_20250318_Veroeffentlichung.pdf - Die Einführung von Künstlicher Intelligenz (KI) in den Bildungsbereich hat zu disruptiven Veränderungen geführt. Während anfänglich Verbote diskutiert wurden, hat sich inzwischen eine differenziertere Sichtweise durchgesetzt. Die Auseinandersetzung mit KI in der Schule ist aus mehreren Gründen wichtig: - KI ist eine zukunftsrelevante Technologie, die den Alltag und das Berufsleben prägen wird. - Schüler müssen auf einen reflektierten Umgang mit KI vorbereitet werden. - KI bietet Entlastungspotenziale für Lehrkräfte und im Rahmen von Schulorganisation. - KI bietet Potentiale für die Neugestaltung von Bildungsprozessen.

143 J – SCHLAG, Thomas & Hetmanczyk, P., **Religionsunterricht in der Schweiz – religionskundlich oder religionsbezogen? Ein religionswissenschaftlich-theologischer Dialog**, *Zeitschrift für Pädagogik und Theologie*, Bd. 77/2, 2025, 180-190. <https://doi.org/10.1515/zpt-2025-2019> - In the Swiss canton of Zurich, the compulsory subject „Religion und Kultur,“ implemented in primary and secondary schools in 2004, evolved – due to the Lehrplan 21 – into *Religionen, Kulturen, Ethik* (RKE) by 2017. This non-denominational

subject emphasizes orientation and participation competencies in the religiously pluralistic society of Switzerland. Despite its broad focus on religious, ethical, and cultural-societal issues, the current academic and public debate persists, especially concerning its approach to teaching religion. Should RKE facilitate religious experience or maintain a distance for neutrality? This discussion is reflected in terminologically: ‘religion-related’ aims at signifying a certain personal engagement with religious phenomena, but also experiences and existential questions, whereas ‘religion-knowledge-based’ emphasizes objective insights into taught religious phenomena. In their dialogue, the authors explore pedagogical priorities, including the need to foster sensitivity, respect, and critical perspectives toward religion, yet without promoting religiosity. They highlight practical challenges such as addressing students’ possible non-religious, secular backgrounds and engaging with religious practices respectfully, including a certain critique about over-cautious avoidance of religious themes, arguing for a balanced exploration of religious issues and questions to build pluralistic competences. Despite the differences that are due to their respective subject matter, both dialog partners emphasize the importance of navigating between neutrality and the critical positioning of teachers and students in the school subject RKE.

144 R – SCOTTISH GOVERNMENT, **Schools: religious observance and religious education. Consultation analysis**, Report published: 27 June 2025 - <https://www.gov.scot/publications/proposals-amend-legislation-religious-observance-religious-education-schools-support-alignment-united-nations-convention-rights-child-analysis-consultation-responses/> - From the executive summary : “This summary provides an overview of the main findings from the independent analysis of the Scottish Government consultation on proposals to amend the legislation on religious observance (RO) and religious and moral education (RME) in schools to support alignment with the United Nations Convention on the Rights of the Child (UNCRC). More specifically, the consultation sought views on proposed changes to section 9 (conscience clause) of the Education (Scotland) Act 1980 (‘the 1980 Act’) to give due weight to children and young people’s views when parents are exercising their right to withdraw their child from RO and RME. The proposed changes would effectively align legislation with the existing Scottish Government guidance on RO which notes that pupils’ views should be considered. A total of 530 validated responses were included in the analysis. The vast majority (88%) of consultation responses are from individuals, with the remainder (12%) from organisations [...]. (read more).

145 R – SEFFNER, Fernando; Carin Juliana; Ribeiro de Vargas, **Escolas, famílias e instituições religiosas: tensões e resistências**, *Educar em Revista*, Curitiba, Universidade Federal do Paraná, v. 41, e96115, 2025 - <https://www.scielo.br/j/er/a/tFC8gNwPFb4LVTDDZHckdCN/?format=pdf&lang=pt> - O artigo se debruça nas fronteiras entre famílias, escolas e religiões, flagrando disputas e tensões no governo dos infantes e dos jovens. Inicialmente recuperamos elementos essenciais para compreender o papel educativo e legal das famílias, das escolas e das religiões no ordenamento jurídico brasileiro. Após, realizamos a análise empírica das situações de tensão, feita a partir de acervo de notícias de jornais brasileiros, coletadas no intervalo de 2022 a 2024, em que o relato de disputas foi apresentado. Uma vez constituído o acervo, foram selecionados dois eixos temáticos de análise: o que envolvia disputas em relação a festas escolares, e o que envolvia disputas em torno da censura de livros em temas de raça, gênero e sexualidade. Concluímos reconhecendo a complexidade dessa tríplice fronteira, famílias, escolas e religiões, e apontamos elementos que não devem ser esquecidos para arbitrar tais disputas.

146 J – Sérgio Rogério Azevedo Junqueira, Magno de Carvalho Xavier, Ana Paula Costa e Silva, **Formação continuada: um espaço para compreender o Ensino Religioso**, *Religare*, [S. l.], v. 22, n. 1 (Fluxo contínuo), 2025. DOI: 10.22478/ufpb.1982-6605.2025v22n1.72758. Disponível em: <https://periodicos.ufpb.br/index.nphp/religare/article/view/72758> - Resumo: Diante dos atuais cenários da educação brasileira, faz-se necessário refletir sobre a formação e o papel do(a) professor(a). Os contrastes e complexidades presentes na sociedade encontram eco na sala de aula e, por isso, cabe aos agentes envolvidos no ambiente escolar, ajudar os estudantes a desenvolverem suas capacidades e competências. No entanto, nesse processo também os(as) professores(as) precisam constantemente reverem sua prática educativa. Nesse sentido, a formação continuada desponta como lugar de elaboração, reelaboração e avaliação do ser e fazer docente. Portanto, nosso artigo apresentará a importância da formação continuada de docentes de Ensino Religioso, a partir da experiência realizada na Rede Salesiana Brasil de Escolas, que alcançou professores(as) do Ensino Fundamental e Médio. A partir dessa pesquisa, espera-se estimular novas iniciativas de formação continuada na área.

147 J – SHEKHAR, Suman, The role of religious education in promoting tolerance in a multifaith society, https://www.researchgate.net/publication/391220323_The_Role_of_Religious_Education_in_Promoting_Tolerance_in_a_Multifaith_Society (April 2025) - RE plays a crucial role in shaping individuals' understanding of different belief systems and fostering a culture of tolerance, particularly in a multifaith society. In a world increasingly marked by religious diversity, it is essential for schools to incorporate religious education programs that not only focus on specific faiths but also emphasize the values of respect, empathy, and mutual understanding. This article examines the role of RE in promoting tolerance within a multifaith context, where students of different religious and cultural backgrounds interact. It explores how RE can be structured to encourage open-mindedness, reduce religious prejudice, and cultivate a sense of shared values. The article further discusses the benefits of teaching about multiple religious traditions and the challenges that educators face in creating an inclusive environment that respects the beliefs of all students. Through various pedagogical approaches, such as interfaith dialogue, critical thinking, and ethical reasoning, RE can contribute significantly to fostering tolerance and peaceful coexistence in a diverse society. By highlighting real-world examples and theoretical frameworks, the article underscores the importance of equipping young people with the tools to navigate religious differences with respect and understanding, promoting long-term social harmony and intercultural dialogue.

148 J – SINGSURIYA, Pagorn, & Rimpeng, L. (2025), Linking religious literacy to 21st century skills, *Journal of Beliefs & Values*, 1–20. <https://doi.org/10.1080/13617672.2025.2501815> - The cultivation of 21st-century skills has been integrated into various curricula in educational fields such as sciences and mathematics. However, a question remains in the field of RE as to which 21st-century skills are cultivated during the development of RL in learners. The process of answering this question in this study includes constructing a comprehensive conception of religious literacy based on a synthesis of diverse scholarly perspectives. The conception is further analysed through Grimmitt's dual attainment targets of RE and Bloom's Revised Taxonomy. The analysis allows extraction of RL skills, which are mapped onto categories in the framework of the 21st-century skills developed by the Assessment and Teaching of Twenty-first Century Skills (ATC21S). The RL skills can be linked to the skills of critical thinking, problem-solving, and decision-making, and learning to learn in the category of ways of thinking; the skills of communication in ways of working; and the skills of citizenship, and personal and social responsibility in ways of living in the world.

149 J – SOTOLA, Lizzie, Argentina opens first evangelical university, aiming to combine faith and academic excellence, *Christian Daily International*, March 25, 2025 - <https://www.christiandaily.com/news/argentina-opens-first-evangelical-university-aiming-to-combine-faith-and-academic-excellence> - Argentina marked a milestone in its educational history Saturday with the inauguration of the country's first evangelical university. Located in the Buenos Aires neighborhood of Parque Chacabuco, the Universidad Evangélica del Cono Sur opened its doors with the goal of offering higher education that integrates academic excellence with Christian values. "Our purpose is not only to impart knowledge, but also to strengthen character, instil values and prepare our students to serve with integrity wherever they may work. We seek not only to transmit knowledge, but to cultivate hearts willing to serve, critical minds seeking the truth and hands ready to transform the world with love and justice" (Silvia Arn de Mateo, rector of the university).

150 R – SPIEGLER, Olivia; Jan O. Jonsson; Chloe Bracegirdle, Religious development from adolescence to early adulthood among Muslim and Christian youth in Germany. A person-oriented approach, *Child Development*, vol. 96, issue 1, 2025, pp 141-160 - <https://srcd.onlinelibrary.wiley.com/doi/full/10.1111/cdev.14151> - Religious decline, often observed among North American Christian youth, may not apply universally. We examined this and whether religiosity is associated with well-being, risk behaviour, cultural values, and acculturation among 4080 Muslim and Christian adolescents aged 15–22 in Germany. Utilizing seven waves from the CILS4EU project and a person-oriented analytical approach, we identified different religious trajectories for Muslim (58% high, 31% low, 11% increasing), immigrant-origin Christian (68% low, 32% medium), and non-immigrant Christian (74% low, 17% decreasing, 9% medium) youth. High and medium trajectories were associated with greater well-being, lower risk behaviour, more conservative attitudes, and less sociocultural integration. To fully understand religious development, we must consider diverse national contexts and groups, employing long-term perspectives and person-centred analyses.

151 R – STACEY, Meghan & Sara Mashayekh (2025), Teachers with religious commitments in religiously affiliated schools: caution and connection, *Teachers and Teaching*, 1–18. <https://doi.org/10.1080/13540602.2025.2476550> - Teaching has long been associated with moral purpose and 'mission', yet how religious

commitments may inform teachers' understanding and experience of their work within modern schooling systems remains unclear. In this article, we present interview data generated with teachers ($n = 11$) who identified as having a form of Christian religious commitment and as working in a school affiliated with a Christian tradition. Interviewees were drawn from the national context of Australia, which features a high proportion of religiously affiliated schools and thereby serves as a critical case of the relationship between teaching and religion in diversified schooling systems. Drawing on the conceptual tools of habitus and field, we argue that for these participants, their Christian religious commitments were central to how they approached the field of school education, and what they understood teaching to be. However, while teachers' lives and work were in many ways enabled by these institutional settings, they were constrained in others, reflecting a need to cautiously negotiate the ongoing confrontation between habitus and field. Based on this analysis, we raise questions regarding the diversification of school settings within modern schooling systems, and the implications of such structures for modern pluralistic societies.

152 J – STALLA-BOURDILLON, Laurent (2025), *Éducation et esprit*, *Educatio. La revue scientifique de l'éducation chrétienne* [online], 15 | 2025. <https://revue-educatio.eu> - A “spiritual awakening in education” is becoming a matter of urgency. Methodical misunderstanding of religious traditions is paving the way for a barbarism that oscillates between obscure, simplifying fundamentalisms, arousing violent reactionary fears, and the reduction of man to his “biological physicality”, denying human consciousness and its humanizing action. Talking about God and religion at school is a way of exploring the mystery of everyone, and of reaching out to others as brothers and sisters.

153 D – ST BENET'S MULTI ACADEMY TRUST [Diocese of Norwick, UK], **Religious education & worldviews policy**, Trust Policy by MAT 24 April 2025, pp. 11 - <https://www.swallowtailfederation.co.uk/attachments/download.asp?file=671&type=pdf> - The curriculum for RE is designed to ensure religious literacy lies at the heart. A multi-disciplinary approach to curriculum design provides a balance between theology, philosophy and the human/social sciences. **Theology (Believing)**: This examines where beliefs come from, how they have changed over time, how they are applied differently in different contexts and how they relate to each other. For pupils we may describe this as thinking through believing. **Philosophy (Thinking & Knowing)**: This is about finding out how and whether things make sense. It deals with questions of morality and ethics. It takes seriously questions about reality, knowledge and existence. For pupils we may describe this as thinking through thinking. **Human/Social sciences (Living)** This explores the diverse ways in which people practice their beliefs, both now and in the past. It engages with the impact of beliefs on individuals, communities and societies. For pupils we may describe this as thinking through living. These three disciplines provide lenses through which each enquiry question is approached.

154 B – STRAZZARI, Davide, Rossella Bottoni & Cinzia Picciocchi (Eds.), **From multiculturalism to interculturalism: law, religious teaching and civic/citizenship education in today's Europe**, Università di Trento, Quaderni della Facoltà di Giurisprudenza n. 92, maggio 2025, pp. VIII+384 - <https://iris.unitn.it/> - https://iris.unitn.it/retrieve/handle/11572/455793/1043810/2025_Volume_Strazzari.pdf - In Europe, interculturalism rather than multiculturalism is increasingly considered as the key strategy to manage social and cultural diversity related to migration. While it does not deny the importance of cultural diversity, interculturalism nevertheless focuses on social cohesion and shared values. In that regard, the 2008 Council of Europe's White Paper on Intercultural Dialogue has emphasized two instruments: civic/citizenship education programmes and the introduction of teaching about religions characterized by a non-denominational and plural approach to religious knowledge. Have these pushes been sufficient to bring about some convergence in areas that are traditionally a manifestation of national constitutional identities? This edited book tries to give an answer by considering some national experiences and drawing some comparative remarks. This edited book originated from the international workshop *From multiculturalism to interculturalism in Education policy: which role for religion?*, held in Trento, March 2023. Il volume è pubblicato anche in versione cartacea con il contributo del Dipartimento Giurisprudenza dell'Università di Trento dalla Editoriale Scientifica, Napoli 2025.

155 R – SUPANGAN, Eduardo C. jr (2025), **Teachers' religious diversity readiness: basis for an ecumenical pedagogical model**, *Aloysian Interdisciplinary Journal of Social Sciences, Education, and Allied Fields*, 1(1), 38-44. <https://journals.alloysianpublications.com/index.php/articles/article/view/43> - This study investigates the readiness of teachers in addressing religious diversity within the Schools Division of Antipolo City as a basis for developing an ecumenical pedagogical model. Utilizing a mixed-methods sequential exploratory design, the research first engaged ten teachers in in-depth interviews to capture their lived

experiences, followed by a quantitative survey of 80 teacher-respondents across three senior high schools. The qualitative phase revealed themes including personal religious beliefs, interfaith understanding, and pedagogical challenges in integrating diverse faiths into the curriculum. These themes guided the development of a validated survey instrument for the quantitative phase, which assessed teachers' readiness in five key dimensions: interreligious dialogue, teaching faith, personal religious beliefs, integration of faith in learning, and acceptance of others' beliefs.

156 R – SUSIYAWATI, Enny et al. (2025), Higher education role and strategy to foster interreligious studies among university students, *Journal of Social Innovation and Knowledge* 2 (2025) 23–40 - ISSN: 2950-2683 (online) - This study examines the role of higher education institutions in promoting interreligious understanding within today's diverse society. Specifically, it explores the strategies, challenges, and outcomes of integrating interreligious studies into university curricula. This research uses a qualitative exploratory case study design to focus on Universitas Negeri Surabaya in Indonesia. Data were collected through document analysis, participant observations, and semi-structured interviews with five faculty members and 15 students. The findings reveal that structured curriculum integration, faculty mentorship, and interfaith extracurricular activities contribute to increased RL, empathy, and social cohesion. However, challenges such as faculty resistance, student disengagement, and institutional constraints hinder the full implementation of interreligious education. This study highlights the need for innovative pedagogical approaches and institutional commitment to foster religious diversity and tolerance among university students.

157 R – SWEAT, Anthony et al. (2025), Comparing course modalities for religious education outcomes *Religious Education*, 120(3), 277–293. <https://doi.org/10.1080/00344087.2025.2477905> - This study statistically analyzes data from 241 university students in the same religion course during the same semester, with the same instructor, enrolled in four different course modalities: face-to-face, blended, synchronous online, and asynchronous online. Across modalities, students received identical course content and assessments. When statistically controlling for gender, incoming GPA, modality motivation, teacher rapport, and peer connectedness, data indicate no significant differences across modalities on overall course score, final exam, student course ratings, or religious outcomes. Implications of this research are analysed and discussed, including limitations of specific circumstance, population homogeneity, and sample size.

158 R – TANEGA, Chloé, Currier, J., Fox, J., Pittman, J., & Vieten, C. (2025), Promoting training in spiritual and religious competencies for mental health care: Understanding barriers and facilitators in graduate education, *Psychology of Religion and Spirituality*. Advance online publication. <https://doi.org/10.1037/rel0000549> – Training in how to ethically and effectively approach spirituality and religion (R/S) diversity in mental health (MH) care is lacking. Strong evidence exists for the relevance of R/S to MH, and most clinicians agree that such training is needed. This study investigated the barriers and facilitators to including R/S in MH professional training across clinical and counselling psychology, social work, marriage and family therapy, and other MH professional training programs. Administrators, faculty, and students; training directors; professional association and accreditation representatives; practitioners; and clients with MH care experience were asked for their views. Eight focus groups were conducted, and Rapid Qualitative Analysis (Hamilton, 2013) of transcripts informed questions for 29 additional interviews. Interview responses were thematically analysed to add onto themes from the focus groups. Participants saw R/S as relevant to MH care, inseparable from the client, and a coping resource. Most agreed that R/S training needs improvement and identified a need for well-defined competencies, appropriate places in curriculum to address them, and thoughtful presentation of the material. Participants suggested faculty training to teach R/S and evidence-based resources that avoid promoting specific belief systems. Participants noted that oppression and privilege based on religion and ways that R/S can detract from MH should be acknowledged. Our findings build upon recommendations from other studies by being cross-discipline and delving into the barriers, facilitators, and strategies for including R/S training in MH programs, from the perspectives of stakeholders with the authority to make decisions regarding inclusion of such training.

159 J - TARABIONO, G. F., Barbetta, I., & Uxhi, P. (2025), La variabile religiosa nei *Peace Studies*, *Stato, Chiese e pluralismo confessionale*, giugno 2025 - <https://doi.org/10.54103/1971-8543/28983> - The article explores the evolving role of religion within Peace Studies, highlighting its shift from a marginal and 'integrated presence' to an autonomous and strategic variable in the analysis, management and transformation of conflicts. Adopting the paradigm of 'constructive conflict', it explores the ambivalent role of religion, which may serve either to intensify dynamics of radicalization and polarization or to foster reconciliation and social

cohesion. Through a multidisciplinary approach, this study investigates the role of religious rhetoric as an internal communicative device within organizations, functioning both as a catalyst for conflicts and as a means of managing different challenges; furthermore, the paper reflects on the tools of 'religious diplomacy', emphasizing how interreligious dialogue and RL can reinforce *peacebuilding* efforts. In this perspective, the religious variable emerges as a key factor for interpreting and transforming conflict dynamics, ultimately contributing to the establishment of an inclusive and lasting peace.

160 J – TISDALE, Theresa Clement (2025), Cultivating religious and spiritual competencies in students of every faith and no faith in a university doctoral psychology program. *Psychotherapy. Advance online publication.* <https://dx.doi.org/10.1037/pst0000590> - Clinical Impact Statement Question: What is the applied clinical practice question this article is hoping to address. What are ethical and efficacious ways of teaching competencies for addressing religion and spirituality in clinical practice? Findings: How would clinicians meaningfully use the primary findings of this article in their applied practice. Clinicians may use this article as a resource and reference when designing a course to teach R/S competencies in their training program informed by their guild, accrediting standards, outcomes, and licensing level of their unique academic setting. Meaning: What are the key conclusions and implications for future clinical practice and research. A robust and growing body of literature exists providing models and methods of teaching and assessing R/S competencies; however, additional research is needed to explore the diversity of disciplines and settings where clinical practitioners are trained. Next Steps: Based on the primary findings and limitations of this article, what are future directions to be explored in clinical practice and research. Future directions to be explored include course design that reflects institutional identity, student body composition, program identity and guild, and competency-based outcomes of the guild that include R/S; research is needed to assess the efficacy of teaching and training programs as well as the services provided by trainees.

161 J – TRÖBINGER, Christoph et al., Ethik oder Religion? Die Wahl des Unterrichtsfaches unterstützen durch Information – Rückschlüsse aus dem EthOS-Projekt, *R&E-SOURCE* 12(3):311-326, July 2025 - DOI:[10.53349/re-source.2025.i3.a1436](https://doi.org/10.53349/re-source.2025.i3.a1436) - Das Forschungsprojekt EthOS untersuchte die Einführung des Ethikunterrichts an Österreichs Oberstufen im Jahr 2021/22. In zwei Projektphasen wurden sowohl Schüler*innen als auch Lehrpersonen in fünf Bundesländern befragt. Im Beitrag werden das Forschungsdesign sowie ausgewählte Ergebnisse der Evaluierung des Implementierungsprozesses präsentiert. Es wird kritisch beleuchtet, wie die Einführung des Faches schulorganisatorisch umgesetzt und mit welchen Herausforderungen umgegangen werden mußte. Im Fokus steht dabei, wie die Schüler*innen über die neue Wahlmöglichkeit (Ethik oder Religion) informiert wurden. Basierend auf den erhobenen Daten werden mögliche Schlüsse für die weitere Einsetzung des Ethikunterrichts gezogen und ein Good-Practice-Beispiel herausgearbeitet. Damit soll zur Weiterentwicklung der schulorganisatorischen Arbeit hinsichtlich der Einsetzung des Ethikunterrichts an den Schulstandorten beigetragen werden.

162 R – USCIRF, Annual Report 2025, pp. 96 - <https://www.uscifr.gov/sites/default/files/2025-03/2025%20USCIRF%20Annual%20Report.pdf> - USCIRF's 2025 *Annual Report* assesses religious freedom (RF) violations and progress in 28 countries during year 2024 and makes independent recommendations for US policy. The key findings, recommendations, and analysis in this report are based on a year's research by USCIRF, including hearings, meetings, briefings, and travel. The annual report is approved by a majority vote of Commissioners. The report's primary focus is on two groups of countries: first, those that USCIRF recommends the State Department should designate as Countries of Particular Concern (CPCs) under IRFA, and second, those that USCIRF recommends the State Department should place on its Special Watch List (SWL). The report also includes USCIRF's recommendations of nonstate actors for designation by the State Department as Entities of Particular Concern (EPCs) under IRFA. In addition, the report analyses the US government's implementation of IRFA during the reporting year and provides recommendations to bolster overall US efforts to advance RF abroad. It includes a section providing background on nonstate actors that USCIRF recommends for EPC designation as well as a section discussing key global trends and developments in RF during the reporting period, including in countries that are not recommended for CPC or SWL status. This year, that section covers topics including trends in areas of conflict or political upheaval, increased targeting of Muslims in Europe, antisemitism targeting Jews, artificial intelligence and new technologies limiting freedom of religion or belief, and other issues. Finally, the report's last section highlights key USCIRF recommendations that the US government has implemented since USCIRF's previous annual report. In this report, USCIRF uses the terms 'religious freedom', 'freedom of religion' and 'freedom of religion or belief'

(FoRB) interchangeably to refer to the broad right to freedom of thought, conscience, and religion or belief - including the right to non-belief - protected under international human rights law.

163 J – VALENZI, Ilaria (2025), Un nuovo statuto per l'ora di religione. Riscoprendo l'attualità di un dibattito alla luce di recenti interventi innovatori, Quaderni di diritto e politica ecclesiastica, 25.05.2025 - DOI: 10.1440/116894 - <https://www.rivisteweb.it/doi/10.1440/116894> - In the face of radical changes to the religious and cultural landscape of Italian society, the issue of RE in state schools has once again become highly topical. The practical implementation of the principles developed by the Council of Europe is still being neglected, which makes it difficult to reconcile the Italian model with an intercultural and inclusive vision of education, including RE. Various proposals for change have been put forward over time, with the aim of enhancing the existing legislative model or introducing structural changes. Recently, the majority religious community has proposed a radical rethink of RE in public schools. This proposal aims to involve religious and non-religious actors according to an inclusive secular vision. This opens a new debate on an issue that is as historical as it is central to today's world.

164 J – VANBELLINGEN, Léopold (2025), Quelle place pour le dialogue interconvictionnel dans une Belgique (dé)pilarisée ? Réflexions exploratoires à partir du Comité consultatif de bioéthique de Belgique, Revue du Droit des Religions, vol. 19, 2025, pp. 169-190 - <https://doi.org/10.4000/13yb5> - La présente contribution vise à aborder la pertinence et le rôle d'un dialogue interconvictionnel en Belgique à partir d'un enjeu sociétal et d'un acteur institutionnel spécifiques, en l'occurrence, les questions bioéthiques et le travail du Comité consultatif de bioéthique de Belgique (CCBB). L'article s'inscrit dans une démarche exploratoire, visant à évaluer de manière préliminaire la place accordée au dialogue avec les religions et philosophies en ces matières proprement sensibles sur le plan convictionnel. Nous envisagerons la manière dont le CCBB fait écho au dialogue interconvictionnel en tant qu'acteur institutionnel, tant du point de vue de sa composition que du contenu de ses avis.

165 J – VAN DIJK, Gerrit & Christiaan Kooiman, Being Church in a post-atheist culture: mission in East Germany, Vista 47 June 29, 2025 - <https://vistajournal.online/latest-articles/mission-in-east-germany> - East Germany, once the birthplace of the Protestant Reformation, is now among the most irreligious regions in Europe. Religious institutions are largely absent from daily life and many people grow up without ever encountering the Christian faith. In this context, how can churches be meaningfully present? And what does it mean to speak of mission in a society shaped by religious indifference? The roots of this reality lie in the era of the German Democratic Republic (GDR, 1949–1990), where religion was systematically sidelined through state-sponsored secularism. RE was replaced with ideological instruction, and Christian rituals—especially the Protestant *confirmation* (a rite of passage into church membership around age 14)—were deliberately supplanted by the *Jugendweihe*, an explicitly atheist coming-of-age ceremony created to draw young people into loyalty to the socialist state. Rather than persecuting faith, the state normalised its absence. As a result, two to three generations grew up religiously unformed.

166 J – VASILE, Adrian, God educator of the Jewish people: Old Testament aspects (2025). Preprints.org www.preprints.org - Ovidius University, Faculty of Orthodox Theology Constanța, Romania - Education is a fundamental theme in Jewish culture. In the Old Testament we find didactic and pedagogical ideas expressed in different ways, e.g. in the figurative language of parables, regarding wisdom texts, etc. The Holy Scripture reveals a creative God who transformed a tribe of nomads into an organized people through a long process of education. In order to contemplate God as the educator of the Jewish people, several perspectives can be followed, but we will limit ourselves to presenting a few ideas that are related to education in the biblical context of ancient Israel, God's Pedagogy in the Bible and Divine Pedagogy which is the foundation for the education of children and young people today. The perspectives of Old Testament concerning to RE are as relevant today as they were then, in the time of the patriarchs, kings or Old Testament prophets.

167 B – VILLALON, Leonardo ; Mamadou Bodian ; Abdourahmane Idrissa, Ecole, religion et république au Sahel. Éducation arabo-islamique et réforme de l'enseignement public, Harmattan Sénégal 2025, pp. 344 - <https://senegal.harmattan.fr/index.asp?navig=catalogue&obj=livre&no=216040> - Dans les pays à majorité musulmane du Sahel issus de la colonisation française, la question éducative a longtemps fait l'objet de controverses et de résistances des populations face au modèle officiel proposé. Pendant longtemps, le paysage éducatif se caractérisait par une dualité persistante entre un système laïc et francophone, hérité de la colonisation, et un système d'enseignement religieux, incluant des modèles franco-arabe et arabo-islamique.

Des dynamiques internationales ainsi que l'avènement de la démocratie au début des années 1990 ont suscité des débats politiques majeurs, donnant lieu à des tentatives de réformes. Celles-ci visaient à aligner l'offre éducative avec la demande et les attentes croissantes des populations. Cet ouvrage propose une analyse approfondie du Niger, du Mali et du Sénégal – trois cas emblématiques des réformes dans les années 1990 et 2000. À travers l'exploration des trajectoires distinctes des réformes éducatives selon les contextes locaux, il met en lumière les défis et les opportunités associés à la transition vers un modèle hybride, et pose la question de leurs conséquences dans un contexte sahélien marqué par des transformations profondes.

168 J – VOLTOLIN, Lorenzo (2025), *Rinnovare il percorso di Educazione Religiosa nel contesto multiculturale. Didattica interculturale, tecnologie digitali e approccio ermeneutico-esistenziale*, *Catechetica ed Educazione* 10 (aprile 2025) 1, 155-178 (rivista online) – www.rivistadipedagogiareligiosa.it – [...] Anche l'istruzione confessionale è chiamata a misurarsi con il crescente tasso di multireligiosità presente nella scuola e nella società, sviluppando al contempo la capacità di dialogare con espressioni di fede diverse da quella cristiana. Questa esigenza impone un profondo ripensamento delle strategie educative, che non possono più limitarsi alla salvaguardia dell'identità religiosa, ma devono piuttosto promuovere una conoscenza approfondita e rispettosa delle religioni, favorendo atteggiamenti di dialogo, apertura e riconoscimento reciproco. Ciò che in alcuni contesti ecclesiali viene ancora percepito come un problema o una “minaccia” – la presenza di più fedi nello stesso ambiente educativo – deve essere compreso come una straordinaria opportunità. Uscire dalla propria *comfort zone*, infatti, non rappresenta un indebolimento dell'identità, piuttosto un suo dinamico esercizio capace di rigenerarsi nell'incontro con l'altro. In questa prospettiva, la multireligiosità diviene un valore per l'Europa, un principio fecondo di crescita culturale e spirituale, un fermento teologico inedito, nonché un vettore profetico per il futuro stesso delle Chiese. Essa si configura, inoltre, come un elemento imprescindibile per ogni democrazia autentica, nella misura in cui educa al rispetto, al pluralismo e alla convivenza pacifica. Proprio per questo motivo, la dimensione multireligiosa non dovrebbe essere solo un orizzonte da considerare nel curriculum, ma dovrebbe diventare oggetto esplicito di riflessione e di studio, attraverso l'introduzione di percorsi formativi dedicati. Si potrebbe, ad esempio, ipotizzare l'attivazione di un modulo specifico intitolato *Religione, religioni e cultura* [moduli del genere sono in effetti già stati attivati in sistemi scolastici del centro-nord Europa, *NdR*], nel quale affrontare criticamente le principali questioni legate al fenomeno religioso nella sua pluralità storica, antropologica e teologica. Un simile corso avrebbe due vantaggi: fornire agli studenti strumenti culturali per interpretare il mondo contemporaneo e contribuire alla costruzione di una cittadinanza più consapevole, dialogica e inclusiva” (pp. 158-159).

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

170 J – WAHBA Mariam, *Turning the page on intolerance: Egypt's textbook reforms*, *Foundation for Defence of Democracies*, January 2025, <https://www.fdd.org/analysis/2025/01/06/turning-the-page-on-intolerance-egypts-textbook-reforms/> - Egypt has made significant strides in purging school textbooks of antisemitic content and other problematic material, revising over 350 state-issued books since 2018 as a part of an ambitious reform program. These changes aim to foster a more tolerant society yet there has been regression along with progress, underscoring the need for sustained efforts. The United States should support and encourage Cairo's efforts to build on this progress. Textbooks in Egypt have historically **reflected** broader state-driven narratives and goals, often used to push political agendas and divisive rhetoric. The reforms now underway represent a significant departure from these practices. By removing extreme and inflammatory content, Egypt has an opportunity to promote a more inclusive vision of citizenship, one that embraces religious and political diversity. However, education reform alone cannot dismantle entrenched prejudices. To create meaningful and lasting change, Cairo must commit to broader societal efforts to challenge antisemitism, religious intolerance, and extremism.

171 J – WARSAH, Idi & Muhammad Istan (2025), *Islamic religious education learning approach based on religious moderation*, *Al-Hayat: Journal of Islamic Education*, 9(1), 181-199. <https://doi.org/10.35723/ajie>.

[v9i1.45](#) - This study aimed to investigate the implementation of an IRE learning approach with religious moderation insights at State Senior High School 1 Rejang Lebong, focusing on three aspects: the implementation process, students' attitudes of tolerance, and their responses to the learning approach. The research employed a qualitative case study design involving three IRE teachers and 21 purposively selected students. Data were collected through interviews and observations and then analysed using an interactive method encompassing data reduction, data presentation, and conclusion drawing. Triangulation ensured data validity through cross-verification between sources and methods. The learning approach integrated values of moderation (*tawasuth*), tolerance (*tasamuh*), balance (*tawazun*), and fairness (*ta'adl*) into teaching. Group discussions on religious diversity, collaborative projects addressing social issues, and constructivist methods enhanced critical thinking. Teachers facilitated discussions, guided projects, and employed contextual, inclusive materials. Extracurricular activities like interfaith dialogues and community service reinforced classroom lessons. Students displayed tolerance through respectful interactions, diversity acceptance, and fairness in school activities, supported by personal experiences and a harmonious environment. They responded positively, showing enthusiasm, active participation, and a deeper understanding of tolerance and social harmony. This study highlights the importance of integrating religious moderation insights into IRE through inclusive policies, structured activities, and interactive methods to foster tolerance, inclusivity, and social harmony. The research's novelty lies in its comprehensive exploration of the implementation process, students' attitudes, and responses. It offers practical insights into embedding ethical and moderation values in IRE to promote harmony and prevent radicalism.

172 R – WEINTRAUB, Roy & Dan Porat (2025), **Religious beliefs and history education: biblical stories among Jewish-Israeli adolescents' historical significance**, *History Education Research Journal*, 22 (1), 15. DOI: <https://doi.org/10.14324/HERJ.22.1.15>. - Despite the significant impact of identity and cultural characteristics on historical thinking, the influence of religious aspects on students' historical understanding remains under-researched. This article addresses this gap by exploring the historical significance attributed to biblical stories among secular and religious Jewish adolescents, while also examining how history education extends beyond formal history classes. Although the Bible holds a central place in Jewish historical culture, biblical narratives are absent from Israeli school history curricula. This study employs quantitative methods to investigate students' attitudes towards biblical stories through two key questions: (1) What are the five most important events in history?; and (2) When did Zionism begin? The research sample included 350 Jewish Israeli adolescents, surveyed approximately two months after completing K–12 education in either the non-religious state education or the state-RE systems. The findings reveal a profound impact of religious identity and culture on students' historical significance. Among state-religious education graduates, more than 50% cited at least one biblical event as one of the most important in history, compared to less than 7% of non-religious state education graduates. Similarly, when considering the beginning of Zionism, state-RE graduates referred to the biblical period three times more often than their secular counterparts. Despite the differences between educational systems, around 20% of non-religious state education graduates included biblical stories in their responses, underscoring the Bible's lasting influence on historical understanding in Israel.

173 J – WILLIAM, Elijah & Sophia Roberts, **Challenges and opportunities in teaching religion in a diverse, secular classroom**, *ResearchGate* April 2025, https://www.researchgate.net/publication/391279358_Challenges_and_Opportunities_in_Teaching_Religion_in_a_Diverse_Secular_Classroom - The teaching of religion in secular classrooms presents both significant challenges and unique opportunities. In increasingly diverse educational settings, teachers face the task of introducing students to various religious traditions without promoting any one belief system over another. This article explores the complex dynamics of teaching religion in a pluralistic, secular classroom environment. It examines the challenges educators encounter, such as avoiding bias, addressing sensitive topics, and balancing the separation of church and state, while also highlighting the opportunities for fostering intercultural understanding, empathy, and critical thinking. Drawing on case studies and educational theories, the paper offers insights into effective pedagogical approaches and practical strategies for creating an inclusive classroom where students of all religious and non-religious backgrounds can engage with the subject matter meaningfully. In navigating these challenges, teachers can leverage the richness of religious diversity to cultivate an open-minded and respectful learning environment, preparing students for the complexities of a globalized world. The paper concludes by offering recommendations for policy and practice to enhance the teaching of religion in secular classrooms.

174 J – WİßMANN, Hinnerk, **Religious education at German school as a case of modern politics on religion**, *Streit-Kultur (StK)*, Volume 3 (2025) Issue 1, pp. 46-49, Published 06.05.2025 - DOI [10.1628/streit-Global](https://doi.org/10.1628/streit-Global) 2025_4

[kultur-2025-0008](#) - Religiöse Bildung hat eine fachbezogene »Innenseite« - dort wird etwa über Begegnungen und Erfahrungen berichtet und über Inhalte, Formen und Methoden verhandelt. Religiöse Bildung hat aber auch eine »Außenseite«, weil sie im Wege der Religionspolitik durchgesetzt werden muß. Ein besonderer Ort dafür ist der Religionsunterricht. Die rechtlichen Vorgaben, die für ihn gelten, repräsentieren Erfahrungswerte und Kompromisse - sie geben aber auch Raum für Reform und Weiterentwicklung.

175 R – YALVAC ARICI, Handan, The future of religious education: the role and contributions of youth theology, Religions 2025, 16(4), 454; <https://doi.org/10.3390/rel16040454> - Studies on youth theology, although a relatively new research field, offer various theoretical frameworks and methodological approaches concerning young people's theological thought structures. These studies not only illuminate the process of religious identity formation among youth but also provide an opportunity to reassess the pedagogical and practical dimensions of RE. Analyses of the intersections of youth theology with family, educational, and religious contexts offer practitioners of this field new perspectives and horizons not only at the theoretical but also at the practical level, contributing to a more inclusive and effective structuring of RE. The main purpose of this study is to present the contributions of youth theology to the theoretical and practical dimensions of RE in an analytical framework. In this context, the focus of this study is to examine how the perspectives offered by youth theology on the religious identity construction, spiritual development, and social roles of young individuals can shape the content, methods, and practices of RE. In this regard, examining the relationship between the pedagogical dynamics of youth theology and RE aims to provide a theoretical enrichment to the literature and innovative approaches to practical applications. This study was designed with the case study method, which is one of the qualitative research designs, and the document analysis technique was used as a data collection tool. The research data were analysed using the descriptive evaluation method. This approach enabled the research to be handled in an in-depth and systematic manner and to present the relevant data in a meaningful way. This study, which deals with the phenomena of youth and theology in relation to each other, aims to examine the interactions between these phenomena in depth. In the concluding section, various educational models for RE targeting young individuals are proposed, offering practical recommendations derived from a theoretical framework. These recommendations aim to highlight the potential contributions of youth theology to RE, serving as a guiding resource for future research and applications.

176 J – YESMAGANBET, Nurbek & Nurlan Kairbekov, Examination of the activities of religious educators of the Soviet period in the context of the development of European religious thought, Pharos Journal of Theology, Vol. 106 (3) Themed Issue (2025) - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_30_106_3_june_themed_issue_yesmaganbet_kairbekov_final.pdf - The purpose of the study is to analyse the activities of religious educators during the Soviet period in Kazakhstan in the context of the development of religious thought against the background of secularisation and state atheistic policy. The article examines the processes of reviewing religious thought, adapting religion to social and political conditions, and the role of religious leaders in preserving spiritual traditions. The study investigates the activities of key religious figures in Kazakhstan [such as A. Baitursynov, A. Bukeikhanov, Y. Altynsarin, and D. Kabylanbayuly], well as the influence of international religious models on local education. Historical materials on RE in Kazakhstan and other Central Asian countries such as Uzbekistan, Kyrgyzstan, and Tajikistan are analysed, and the relationship between secularisation, religious revival, and government policy in the Soviet Union is considered. Secularisation processes and atheism policies in the Soviet Union put serious pressure on religious institutions, reducing official religious activities through repression and closure of churches. However, religious leaders adapted, using family connections to pass on spiritual knowledge and creating underground communities for secret rituals. Sufi orders such as Naqshbandiya and Yasawi played an important role in preserving religious and cultural traditions and maintaining spiritual unity and identity. In the post-Soviet period, RE was revived, which led to the creation of new madrassas and educational programmes that contributed to the strengthening of religious life and social harmony and the restoration of spiritual traditions lost during the Soviet era. These programmes not only supported Islamic teachings but also contributed to the development of interreligious dialogue and tolerance in modern society, which strengthened cultural identity and cohesion.

177 R - ZAHN-MUÑOZ Cristian; Rivera-Mercado C.; López-Ojeda C.; Martínez-Rojas E., Scientific production in education in Latin America: bibliometric analysis of Latin American education journals, period 2017-2022. Data and Metadata [Internet], 2025;4:590. Available from: <https://dm.ageditor.ar/index.php/dm/article/view/590> - This study analyses scientific production in Latin American education journals indexed in *Scopus* during the period 2017-2022, with the aim of characterizing it by identifying patterns of Global 2025_4

collaboration, citation and productivity, to understand its dynamics and regional impact. Using a descriptive approach with bibliometric indicators, 22 educational journals were selected from the *Scimago Journal Rank* (SJR) and *Scopus* databases, to place a total of 6,488 documents, including research articles and bibliographic reviews, which recorded 15,651 signatures of 11,911 authors. The results highlight the leadership of Brazil, which concentrates 54.5% of the documents and 11 of the 22 journals analysed. In addition, an increase of 16.5% in the annual production of publications and a growing trend in collaboration between authors was identified, with an average collaboration index of 2.41. However, the average citation impact is moderate, reaching 2.2 citations per document. In conclusion, the study shows a dynamic and constantly evolving panorama, characterized by Brazil's leadership, growing internationalization and the strengthening of academic networks in the region. However, it is necessary to diversify analysis sources and optimize visibility strategies to increase the global impact of educational research in Latin America.

178 T – ZAMPIERI, Paola (a cura), **Antropologia, Bibbia, Religioni: un approccio multidisciplinare** (ABRAM), Corso di perfezionamento organizzato all'Università di Padova per l'anno accademico 2025-2026, da *SettimanaNews*, 14 luglio 2025 – www.settimananews.it/religioni/padova-universita-facolta-teologica-sulle-religioni/ - Il corso intende fornire strumenti di giudizio critico sulle questioni culturali contemporanee alla luce della lettura della Bibbia come codice culturale attraverso un metodo interdisciplinare, presentando il testo biblico come occasione di riflessione antropologica comune alle tre tradizioni: ebraica, cristiana e musulmana. Attraverso un costante dialogo tra relatori provenienti dalla Università di Padova e dalla Facoltà teologica del Triveneto – teologi, filosofi, sociologi, antropologi, pedagogisti – e appartenenti alle rispettive tradizioni abramitiche, il corso offrirà una prospettiva integrata sulle tematiche antropologiche presenti nel testo biblico e legate al rapporto tra violenza e conflitto (modulo 1), giustizia e perdono (modulo 2), speranza e futuro (modulo 3). La proposta – per un totale di 42 ore – si rivolge a insegnanti, educatori, operatori sociali, mediatori familiari e interculturali, operatori turistici e museali, informatori del fenomeno religioso.

This issue, 2025 nr 4, contains 178 selected bibliographic abstracts, of which:

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84 J Articles, e-Articles, in academic Journals
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