

Global RE[©]

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

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the World. ■ It presents a wide range of analyses, norms, tools at the service of researchers and of academic lecturers in charge of training future teachers of 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 un-subscription is free, at any time, by e-mailing with the Editor. ■ This issue – vol. 4, nr. 5 – was closed on end of October 2025; the next issue will be released by the end December 2025.

Editor: **prof. Flavio Pajer, Biblioteca europea per le Scienze Religiose**

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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 Educ. | RWE Religion and Worldviews Educ.

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

01 R – AHN, Mi Young; Lundie, D.; Kennedy, L. (2025), **Who studies religious education? Understanding young people's perceptions of religion, religious identity and religious education in England**, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2025.2549733> - There is a growing concern over the waning religious affiliations of young people and doubt about the value of RE in general. We employed a novel survey design, comprising paired survey questionnaires for students and their parents, to explore their perceptions about religion and RE. The data analysis of 456 participants across six secondary schools in England confirmed that young people acknowledged attitudes towards, and values of, their own religion and RE in general, and distinguished them from RE and GCSE Religious Studies in the school setting. There were noticeable disparities amongst young people with different religious affiliations, primarily influenced by parental opinions, regardless of their socio-economic backgrounds. By arguing the importance of classroom-level teaching and school-level approaches, this study will help to advance the current debates about young people's religious identity and RE in general as well as in schools.

02 R – AKŞİT, Safiye & Tekin, İ. (2025), **Students' perspectives on the implementation of the religious culture and moral knowledge course vision**, *Religious Education Journal*, 1(1), 13-32 - <https://religionseducationjournal.com/index.php/pub/issue/view/1/3> - This study investigates high school students' insights into the realization of the 2018 Religious Culture and Moral Knowledge (RCMK) course vision in Türkiye. The research aims to evaluate whether the RCMK course has achieved its intended goals from the perspective of students, focusing on cognitive, emotional, national, spiritual, and moral development as well as respect for diversity. A qualitative single-case study design was employed, and semi-structured interviews were conducted with thirty 12th-grade students from seven high schools in Eskişehir, including Social Sciences, Science, and Anatolian High Schools. Findings indicate that students perceive the RCMK course as contributing significantly to understanding the role of religion in giving meaning to life, strengthening national and spiritual values, and fostering moral attitudes, particularly within family and close social environments. Moreover, the course is seen as promoting tolerance and respect for differences. Overall, student views demonstrate consistency with the aims of the RCMK course vision. These results provide valuable insights for policymakers and educators, highlighting the importance of aligning curriculum content and teaching methods with both the broader goals of values education and the evolving needs of students.

03 J – ALARCÓN, Nelson Marín & Luis Bahamondes González, **Management of religious diversity in Chile: experiences from local governments**, *Religions* 2025, 16(4), 535; <https://doi.org/10.3390/rel16040535> - This article analyses the origins, characteristics, and functioning of the Chilean public institutions dedicated to managing religious diversity at the municipal level. Paying attention to the effects produced by the promulgation of the 1999 Cults Law, the text problematizes how the tensions between political, technical, and religious elements affect the daily functioning of the Municipal Offices of Religious Affairs (OMARs in Spanish). Here, the influence of evangelical pressure groups seeking to position themselves at the level of local politics meets local governments led by mayors searching to expand their access to forms of organized citizenship. The article is based on a historical review of the forms of religious management in Chile and interviews with those in charge of the OMARs in communes of the city of Santiago.

04 J – ALFARISY, S. Julia, & Iswandi (2025), **Integration of character education values in Islamic religious education learning at school**, *Multidisciplinary Indonesian Center Journal*, 2(2), 1503–1509. <https://doi.org/10.62567/micjo.v2i2.660> - Islamic values-based character education has an important role in shaping the morality and ethics of students in schools. However, the implementation of character education in Islamic RE learning still faces various challenges, such as the lack of integration in the curriculum, ineffective learning methods, and the lack of parental and community involvement. This study aims to analyse the integration strategy of character education values in IRE learning in schools through a literature study approach. The method used is library research, by reviewing various scientific journals, academic books, and relevant policy documents. The results show that Islam-based character education can be effectively implemented through several strategies, namely affective approaches in teaching, integration of character values in the curriculum and extracurricular activities, active involvement of parents and communities, and habituation of Islamic values in school life. In addition, the role of teachers as role models and creators of a conducive learning environment determine the success of character education. The conclusion of this study confirms that effective character education requires a comprehensive and sustainable approach so that students can internalise Islamic values in their daily lives. The findings are expected to be a reference for educators and policy makers in developing more effective learning models in instilling Islamic-based character in schools.

05 J – ALMEIDA AGUIAR, Olga Daniele, **Ausência do ensino religioso na grade curricular de Vitória**, *Cuadernos de Educación y Desarrollo*, v.17, n.8, p. 01-20, 2025 - DOI: 10.55905/cuadv17n8-030 - Na complexa teia social brasileira, marcada por múltiplas crenças, diversidade cultural e a constante defesa de los derechos humanos, Vitória desponta como um caso singular no cenário educacional. Su decisión de no incluir enseñanzas religiosas en las escuelas públicas provocó intensos debates entre educadores, gestores, juristas y la sociedad civil. A diferencia de otros municipios brasileños, esa disciplina se utiliza como un puente para el diálogo interreligioso y con respecto a las diferentes manifestaciones de fe, a capital capixaba optou por un abordaje que trasciende lo meramente pedagógico y entra en el campo de las disputas ideológicas e institucionales. A escolha desafia compreensões tradicionais sobre laicidad estatal e sobre a valorização da pluralidade cultural no espaço escolar. El presente ensayo propone un análisis crítico de las razones que sustentan la ausencia del aprendizaje religioso en las escuelas públicas de Vitória, examinando aspectos legales, históricos, culturales y pedagógicos. Busca comprender los impactos de esa decisión en la formación ética, ciudadana y social de los estudiantes en una sociedad cada vez más diversa, plural y compleja.

06 R – ANIELDATH MISSIER, Clyde, **A qualitative study of digital religious influence: perspectives from Christian, Hindu, and Muslim Gen Y and Gen Z in Mumbai, India**, *Religions* 2025, 16(1) 73. <https://doi.org/10.3390/rel16010073> - This study addresses how religious affective content in digital media influences epistemic authority, social imaginaries, and religious beliefs. It draws on data from 64 in-depth interviews with Generation Y and Generation Z individuals with a higher-education background who identified as Christian, Muslim, or Hindu, conducted in Mumbai, India. While influencers are increasingly playing a significant role in the daily lives of the respondents, the impact of family on religious behaviour appears to be more substantial than the epistemic sources on social media. In this context, accrued social capital can help individuals develop resilience or resistance to online disinformation, hate speech, and radicalization. Furthermore, while individuals exhibited animosity toward politicians and journalists, they also expressed nationalist attitudes, e.g., a shared Indian identity and common cultural capital, which may serve as ‘superglue’ for living peacefully in the current climate shaped by religious fundamentalist movements. In general, this field study contributes to the ongoing scholarly growth of the interdisciplinary focus of digital religion studies, and particularly on the impact of the social media domain on fundamentalist beliefs.

07 R – AP SIÔN, Tania; Cullen, S.; Danner, S.; Kappelhoff, B.; & Kodácsy-Simon, E. (2025), **Listening to the voices of religious education professionals: the relationship between technology and religious education**, *British Journal of Religious Education*, 1–13. <https://doi.org/10.1080/01416200.2025.2543881> - Across Europe, the Covid-19 pandemic accelerated (and stimulated) the use and development of technology in education settings, as new ways of teaching and learning had to be created in response to practical constraints introduced by temporary school closures. Although a sizeable body of research has examined this phenomenon from a range of perspectives in education, considerably less research has been conducted in the context of RE. The current study aims to listen to 16 RE professionals in Europe as they reflect upon and critically consider their experiences of technology during the pandemic and its implications for both present and future RE. Content analyses identified eight inter-related areas of interest and concern for participants, which include technology and RE, alongside wellbeing, life questions, understanding RE, teachers’ situation, relationships, social aspects and wider context. Results show that the RE professionals held strong views about the use of technology in RE, including the challenges and opportunities presented in comparison with in-person teaching practices. Four areas of interest emerge, which are concerned with effects on relationships; potential for teaching and learning; attitudes to online settings; and (un)changed understandings of RE.

08 R – BALAGUER, Álvaro, Johnson, David, & Gatty, Fiona (2025), **Education for human flourishing in adolescents: a scoping review**, *The Journal of Positive Psychology*, 1–13. <https://doi.org/10.1080/17439760.2025.2502480> - Human flourishing research and applied areas have developed exponentially in the last decades, and more recently in the educational field. Evidence exists about the impact of education on human flourishing among adolescents, but reviews that collate the scientific literature are needed. The aim of this scoping review was to map and synthesize the literature on educational initiatives to promote human flourishing in adolescents across cultures. Web of science and Scopus databases were used to identify papers published 2004–2024, from which we selected 24 publications. The half of publications reported quantitative initiatives. Only three initiatives mentioned human flourishing as the approach of the intervention, and other three different initiatives found improvements in flourishing as a construct. Finally, some cross-cultural differences among flourishing initiatives were found. Future research using qualitative techniques to broaden

our understanding of adolescents flourishing, and more consensus on a flourishing approach that based on culturally adapted initiatives is needed.

09 B – BAUMERT, Britta (Hrsg); Caroline Teschmer (Hrsg), **Zur Zukunftsfähigkeit des Religionsunterrichts. Konfessionelle Kooperation auf dem Prüfstand**, Kohlhammer 2025, Seiten 312 - <https://elibrary.kohlhammer.de/book/10.17433/978-3-17-045275-6> - Seit der Einführung des konfessionell kooperativen Religionsunterrichts in Niedersachsen als erstem Bundesland sind nunmehr als 25 Jahre vergangen. Inzwischen wurde diese Form des Religionsunterrichts (RU) auch in weiteren Bundesländern eingeführt. Parallel wird gegenwärtig gesellschaftlich wie religionspädagogisch die Frage diskutiert, ob der konfessionell kooperative Religionsunterricht (kokoRU) nicht längst ein überholtes Modell darstellt in einer Zeit, in der viele Schüler*innen ihre eigene Konfession kaum kennen, wenn sie überhaupt christlich getauft oder religiös sozialisiert sind. Der Ruf nach interreligiösen oder religionskundlichen Formaten und Organisationsformen religiöser Bildung im Klassenverband wird stetig lauter. Welchen aktuellen Herausforderungen und Transformationsprozessen hat sich ein zukunftsfähiger kokoRU zu stellen? Welchen Stellenwert können und sollten Bekenntnis und Konfessionalität im RU in einer Zeit einnehmen, in der sich immer weniger Menschen zu einer Konfession, zu einer der beiden großen Kirchen bekennen? Lässt sich angesichts der immer größer werdenden Zahl an orthodoxen Gläubigen in Deutschland an der alleinigen klassischen Kooperation der Katholischen und Evangelischen Kirche festhalten? Wie lässt sich in diesem Kontext der Vorstoß Niedersachsens beurteilen, einen christlichen RU als Nachfolgemodell des konfessionell kooperativen Religionsunterrichts einzuführen? Welche Konsequenzen ergeben sich für die Praxis der konfessionellen Kooperation? Mit diesem Band wird ein Wahrscheinlichkeitsraum eröffnet, der die Zukunftsfähigkeit des RU aus unterschiedlichen Perspektiven beleuchtet.

10 P – BAZZI, Samuel; Masyhur Hilmy; Benjamin Marx, **Religion, Education, and the State. The evolution of Indonesia's Islamic education system after 1970s**. Academic inquiry, July 2025, pp. 47: https://www.restud.com/wp-content/uploads/2025/08/M33636manuscript_only.pdf - This paper explores how state and religious providers of education compete during the nation building process. Using novel administrative data, we characterize the evolution of Indonesia's Islamic education system and religious school choice after the introduction of mass public primary schooling in the 1970s. Funded through informal taxation, Islamic schools competed with the state by entering in the same markets. While primary enrolment shifted towards state schools, RE increased overall as Islamic schools absorbed growing demand for secondary education. In the short run, electoral support for the secular regime weakened in markets with greater public-school construction. Over the long run, Islamic schools established at this juncture are more differentiated in terms of religious curriculum, and cohorts exposed to mass public schooling as children are more invested in religion than in the national identity. Our findings offer a new perspective on the political economy of education reforms and the emergence of parallel systems of public goods provision.

11 J – BEATTIE, Juliet (2025), **Intercultural understanding and the religious life of a school: insights from Catholic secondary education**, *International Studies in Catholic Education*, 1–15. <https://doi.org/10.1080/19422539.2025.2542182> - This article discusses how Intercultural Understanding (IU) is enacted within Religious Education (RE) in a Catholic secondary school in Queensland, Australia. Findings reveal that IU is embedded in RE through evangelisation and faith formation; prayer and worship events; religious identity and culture; and social justice activities. However, challenges persist around consistency, depth of engagement and cultural responsiveness. The study highlights the role of RE in fostering intercultural dialogue, empathy and critical reflection, and calls for intentional, inclusive practices that align theological imperatives with national educational goals. The article contributes to international conversations about Catholic education's role in preparing students for life in a culturally diverse society.

12 J – BEIDER, Nadia, (2025), **Faith, integration and prejudice: understanding school choice among European Jews**, *British Journal of Sociology of Education*, 1–19. <https://doi.org/10.1080/01425692.2025.2488789> - The persistent popularity of faith schools has been understood primarily through the prism of race and class, with less attention paid to the importance of religion and religious prejudice. Data from the 2018 EU Fundamental Rights Agency survey of Jews in 12 European countries indicate that parents are split over their preference for faith schools that provide a sense of belonging and socialisation opportunities within the community while others prioritise integration into society. However, concerns over antisemitism lead some parents to prefer Jewish school environments to shield their children from marginalisation. Such concerns are more prevalent among those who have experienced antisemitism. Although many Jewish parents are willing

to sacrifice a feeling of religious inclusion in favour of more socially diverse educational environments, safety concerns are less easily allayed, ultimately serving to bolster the popularity of faith schools.

13 P – BIJU, Roshan, **Between Myth and History: a critical examination of the Bible's origins** (August 23, 2025). Available at SSRN: <https://ssrn.com/abstract=5403307> or <http://dx.doi.org/10.2139/ssrn.5403307> - This paper examines the Bible not as divine revelation but as a historical, literary, and cultural artifact shaped by human hands across centuries. Using a multidisciplinary approach that includes comparative mythology, archaeology, and textual criticism, it argues that the Bible is best understood as a synthesis of myth, memory, and narrative rather than as a literal word of God. The study traces parallels between biblical stories and earlier Mesopotamian myths, investigates archaeological evidence of ancient Near Eastern cultures, and highlights the editorial processes behind biblical composition. By situating the Bible in its broader cultural and historical context, this paper contributes to ongoing scholarly debates about the nature of sacred texts and the interplay between history, myth, and belief.

14 J – BIN JAMIL, Asyraf I.; Mohd Khambali Hambali, K.; & Badar, S. (2025), **Beyond boundaries: unravelling the journey of multi-religious education in Malaysia**, *Journal of Beliefs & Values*, 1–24. <https://doi.org/10.1080/13617672.2025.2555557> - This article describes how Islam is currently taught in Malaysian schools and how multi-religious elements could be incorporated into the curriculum. It employs a content analysis of existing literature on the subject. The writing discovered that religious diversity must be included in the teaching of IRE as well as multi-religious education, which underlines the necessity of treating each person properly and respecting and loving one another. Although this subject necessitates the unification of energy from diverse parties with competence and obligation, it is not impossible to implement considering what the Malaysia Federal Constitution emphasises. The diversity of ethnic groups is a hallmark of Malaysia and contributes to the country's distinct character. Despite this uniqueness, maintaining healthy inter-faith relations is a common source of stress in this pluralistic society. The problem arises because of the unfamiliarity or misunderstanding of religions among the country's various groups of people. Currently, only the religion of Islam is taught in public state-funded schools, as it is constitutionally the official religion of Malaysia. As the issue has occurred, it is necessary to investigate educating Malaysians about different religions.

15 P – BIVENS, Ella, **Reconstructing belief: understanding the mental health and faith development of adolescents**, Pillars-Taylor University, CMI 242 Psychological and Educational Foundations for Christian Ministries, May 6, 2025, 1-12 - <https://pillars.taylor.edu/cgi/viewcontent.cgi?article=1002&context=christian-ministries-all-student-projects> – From the conclusion (p.10): “To conclude, adolescents within the Church need leaders and mentors who understand their emotional needs and the process of faith development. Studies show that adolescents are struggling with various types of mental health challenges. Moreover, only a small percentage of them are seeking and receiving the help that they need for these various types of challenges. On top of their emotional needs, some high schoolers are reaching the Individuative-Reflective stage of James Fowler's Faith Development Theory, which means that they may experience some difficulty determining what they believe. This can lead to serious seasons of doubt or deconstruction which in turn can cause disorientation and disconnection. Hopefully, good mentorship by caring leaders may allow for better reflection, acceptance within the youth group, and being led into a deeper and more meaningful relationship with God.”

16 R – BONNADELBERT, Antonio (2025), **Attitudes towards religion among Gen Y and Gen Z: implications to religious education**, *Hitik: International Journal of Catechists and Religious Educators*, 2(1), 46–65. <https://doi.org/10.63130/hijcre.v2i1.182> - Generational studies have emerged as a field of research examining traits distinct to each generation, particularly among Filipino Millennials (Gen Y) and Centennials (Gen Z). In terms of attitudes and perceptions, Gen Y and Gen Z differ in varied degrees. Will there also be divergences in attitudes towards religion between the two generations? The study investigated the intricacies between Gen Y and Gen Z, specifically, their perceptions and attitudes towards religion and religiosity. The research employed a descriptive quantitative research method utilizing 200 respondents (100= Gen Y, and 100= Gen Z) from a Catholic university in Pampanga using purposive sampling technique. Data were gathered through the Filipino Students' Attitudes Towards Religion Scale and subjected to statistical treatment using mean percentages, standard deviation, and t-tests to determine disparities in their attitudes and perceptions. The results revealed no significant difference (P value= 0.73) in the overall mean responses between Gen Y and Gen Z informants regarding their attitudes towards religion. Despite being characterized as less religious, Filipino Gen Z, unlike their Western counterparts, still exhibit positive attitudes towards religion and religiosity. However, a high computed standard deviation of 1.13 for item 2: "A spiritual person is one who

loves religion" indicated dispersed responses among Gen Z, showing a misperception between the terms 'religious' and 'spiritual.' With the increasing incidence of indifference towards religion among late Gen Z and the advent of the highly digitized Alpha generation, what significant challenges do religious educators face in addressing this concern?

17 J – BOWIE, Robert A. (2025), Charting the hermeneutical turn, its impact on religious education curricula and developing principles for pedagogy, *Journal of Religious Education*: <https://doi.org/10.1007/s40839-025-00270-7> - This article develops a Catholic tradition educational understanding to RE classrooms through the application of hermeneutical approaches to sacred texts. This is part of a historic intellectual clarification in how the Church expresses the relationship between reason and faith, identifying disciplinary methods of meaning that contribute to faith and understanding. These methods constitute an integration of disciplinary knowledge practices and personal-spiritual dimensions from the field of Biblical hermeneutics, into RE pedagogy and didactics. A hermeneutical turn in education is responding to critiques that traditional RE approaches to text engagement were detached from the natal (inherent and disciplinary) ways of knowing embedded in the subject and tradition. Sacred text traditions have long emphasized personal engagement, and 20th-century developments in Catholic Biblical interpretation, for example, reshaped academic methods of scripture study. This article argues that such shifts have influenced early 21st-century school curriculum developments, particularly in Catholic education in England and Wales. The turn now includes changes in the guidance on handling Biblical texts in RE. Reporting this trajectory of change, the article next sets out principles from scholarly and personal hermeneutics to inform a more authentic, natal and subject-aligned approach to sacred text education in schools to further a spiritual understanding in education.

18 R – BURGESS, Brad, et al. (2025), Faith learning integration in Christian higher education and faculty job satisfaction: a hermeneutical phenomenological study, *Journal for the Scholarship of Teaching & Learning* Vol. 1(1), art. 3 - <https://doi.org/10.70623/KDES8594>; <https://digitalcommons.liberty.edu/jsotl/vol1/iss1/3> - Faith learning integration (FLI) in Christian institutions of higher education contributes to job satisfaction (JS) for faculty. This study explores FLI and JS among interdisciplinary faculty in a Christian university in the Southeast US. Researchers used a hermeneutical phenomenological approach to collect data from six faculty from varying disciplines, using interviews, focus group discussions, and journaling. Manual coding was utilized to uncover three primary themes: clear expectations for FLI; challenges to implement FLI; and faculty JS from FLI. Two subthemes emerged from the primary theme of clear expectations for FLI: standards set by the organization and classroom strategies and techniques. The third theme, faculty JS from FLI, uncovered two subthemes: support to equip faculty members and for authentic practice among educators. Herzberg's two-factor theory provided a lens to guide the study. Faculty members in Christian institutions of higher learning recognize that FLI is a rewarding experience that leads to JS. Future studies should focus on identifying the best practices to integrate faith in learning, resulting in a holistic student outcome.

19 J – BWEYALE, Josephine, Teachers' perceptions and attitudes towards the revised Christian Religious Education curriculum for New Lower Secondary Schools in Uganda, *East African Journal of Education Studies*, 8(2), 343-357. <https://doi.org/10.37284/eajes.8.2.2980> - The study aimed to understand teachers' perception of the content of the new RE curriculum, its appropriateness within Ugandan contexts and its alignment with Uganda's traditional cultural values. It employed qualitative research paradigm methods, mainly interviews and focus group discussions. It employed convenient sampling research techniques and targeted secondary school CRE teachers who enrolled and registered to pursue further studies in the teaching of CRE at levels of Master's and doctoral degrees. The study reveals that teachers were not consulted, and there are pertinent issues that were not considered in the design of the CRE new curriculum. Therefore, the laudable goals and aims of the NLSC may not be achieved. Findings reveal that CRE teachers perceive the subject content as majorly Pentecostal, confessional in methodology, simplistic in content, lacks detail, ignores critical issues such as the right to freedom of belief and worship, cultivating the African identity and promotes religious discrimination. The study recommends consultation and engagement of CRE teachers in all processes of reviewing the CRE curriculum, because they know what works, what does not, and they understand learners' moral values and challenges learners experience in day-to-day life.

20 R – CAFEZEIRO, Amanda Sales, et al. (2025), Psychodynamic approach to religiosity/spirituality: characterization of productions, and their methodological and epistemological aspects, *Caderno Pedagógico*, 22(7), e16174. <https://doi.org/10.54033/cadpedv22n7-087> - This study aimed to characterize the scientific productions on religiosity/spirituality within the psychodynamic approach, analysing their

methodological, epistemological aspects and contributions to psychology education. The research was motivated by the observation that, although the psychodynamic perspective—focused on the existence of the unconscious as a source of human motivations—provides significant contributions to the study of religiosity/spirituality, it has been increasingly overlooked in favour of cognitive theories. An Integrative Literature Review was conducted in January 2023, using the *PsycInfo* database and the descriptors "Psychodynamic Psychotherapy," "Religion," "Spirituality," "Psychology and Religion," and "Psychodynamics" in English, Portuguese, and Spanish, combined with the Boolean operators *AND* and *OR*. Out of 173 records retrieved, 25 studies were selected, all in English, published between 1998 and 2022, predominantly in the United States. More than half were case studies (n=14), followed by theoretical reflections (n=7), opinion articles (n=2), and quantitative/descriptive field research (n=2). Some studies used exclusively one psychodynamic theory (n=11), others multiple psychodynamic theories (n=4), and some adopted diverse theoretical approaches (n=10). It is concluded that, despite the relevant production, the predominance of low-evidence-level methods such as case studies hinders scientific recognition of the approach, suggesting the adoption of mixed methods and greater methodological rigor. Finally, it highlights the importance of preserving hermeneutic sciences in psychology education.

21 J – CALVI DEL RISCO, José Antonio, **El derecho de los padres a decidir en la educación de sus hijos como expresión de la libertad religiosa en el Perú**, *Revista IUS* [online] 2025, vol.19, n.55, pp.191-207. Epub 05-Mayo-2025. ISSN 1870-2147. <https://doi.org/10.35487/rius.v19i55.2024.1000>. El presente trabajo busca desarrollar el tema del derecho que tienen los padres de familia a decidir concretamente en la educación de sus hijos, teniendo como referencia principal, sus propias convicciones morales y religiosas como expresión de un modelo de familia que debe ser la base y el fin último de la sociedad. Este derecho fundamental de los padres está íntimamente relacionado con el derecho a la libertad religiosa que tienen tanto padres como hijos. Recientemente en el Perú se viene discutiendo un “proyecto de ley” que busca reconocer de manera expresa lo que ya señala la constitución peruana otorgándole a los padres de familia el derecho a elegir la educación sexual que reciben sus hijos, frente a las nuevas ideologías en materia educativa y sexual que se imparten en los centros educativos y que muchas veces colisionan con las convicciones religiosas de la familia. Todo un desafío actual en el Perú.

22 T – CAMBRIDGE INTERNATIONAL (2025), **Syllabus Cambridge IGCSE Religious Studies 0490**, <https://www.cambridgeinternational.org/Images/663158-2025-2027-syllabus.pdf> - Cambridge International prepares school students for life, helping them develop an informed curiosity and a lasting passion for learning. We are part of Cambridge University Press & Assessment, which is a department of the University of Cambridge. The aims describe the purposes of a course based on this syllabus. The aims are to enable students to: • develop knowledge and understanding of religion, studied in a social context • develop an enquiring and sensitive approach to the study of religion and its contribution to individuals, communities and societies • identify and explore the religious, moral and cultural questions raised in the material they study • explore the ways in which belief is reflected in practice and application in the lives of religious people • develop their interest and enthusiasm for the study of religion. “Use this syllabus for exams in 2025, 2026 and 2027”.

23 B – CARTAGENA-BETETA, Mario Armando, et al. (2025), **Impact of teaching beliefs and socioemotional competencies on the integration of ICT by religion teachers**, *Revista Electrónica Educare*, 29(2), 1-16. <https://doi.org/10.15359/ree.29-2.20003> - This study is part of a doctoral thesis and examines the impact of teaching beliefs and socioemotional competencies on the integration of information and communication technologies (ICT) in religious education, considering gender and experience. Methodology: a causal-comparative design with a quantitative approach was employed. The sample comprised 303 public school teachers from Lima, Peru, who responded to three instruments aligned with the study variables. Multiple linear regression and statistical comparison tests were conducted to establish differences between groups. The results confirm that teachers' personal characteristics (beliefs and socioemotional competencies) positively predict ICT integration. However, beliefs have a stronger influence. Furthermore, experience contributes to the structuring of beliefs and emotion management, particularly among teachers with 11 and 20 years of service, in contrast to gender. The study is useful for decision-making in teacher education and training, as well as in evaluating the field of RE as a subject of research.

24 J – CEJUELA, Maria Gina G., **Exploring the impact of spiritual formation on students' wellbeing. A literature review**, De La Salle University, Philippines, *International Journal of Research and Scientific Innovation*, vol. XII, nr 4, April 2025 - DOI: <https://doi.org/10.51244/IJRSI.2025.12040036> - The integration

of spiritual formation (SF) within academic disciplines is increasingly acknowledged as crucial for the holistic development of students. This perspective is supported by various theorists who advocates for contemporary concepts such as meaning making and the pursuit of life's purpose. Incorporating SF into academic frameworks is essential for fostering well-rounded individuals who are academically proficient, spiritually grounded, and possess a healthy sense of wellbeing. As educational institutions face pressure to assess the comprehensiveness of their academic programs, it is equally important to evaluate the SF experienced by students to understand the effectiveness and outcomes of these programs. This literature review employs a qualitative method to highlight key findings from evaluation studies assessing SF programs in educational institutions. Additionally, it seeks to determine whether targeted interventions are necessary to ultimately develop formation programs that results to a healthier approach to life.

25 P – CHRISTIAN NETWORK IN EUROPE, Foundation to lobby in EU, by Evert van Vlastuin, *CNE.news* - <https://cne.news/article/4582-christian-educators-form-european-foundation-to-lobby-in-eu> - Christian school organisations from more than ten countries in Europe want to start a common foundation. The new European Alliance for Christian Education (EACE) has the task to lobby for Christian education mainly in the European Union. This plan was finalised during a two-day meeting in Brussels. The official registration of the foundation will follow in June 2025. The new alliance is a formal continuation of yearly meetings that were held in Brussels since 2013 under the name Brussels Considerations. Leaders of Christian schools and the school organisations have come together to share common goals and to pray for challenges. The initiator of the Considerations in the past years was Mr Pieter Moens. Moens was the leader of the Association for Reformed Schools (VGS) in the Netherlands. Mr Moens has stepped down as VGS leader. But his plan is to formalise the international network he has built in the past years. He has set up an advisory council with colleagues from Germany, France, Hungary, Sweden and the United Kingdom. The EACE's board will have representatives of all regions in Europe. In the first years, there will be an extra representation for the Netherlands and Germany, since the people from those countries have been leading the project until now.

26 B – CLEMENT, Neville David (2025), A praxis approach to learning: epistemological implications for religious education in a Christian context. Open Research Newcastle Doctoral Thesis, Newcastle University, Australia. <https://hdl.handle.net/1959.13/1491005> - Groome's (1976; 1977; 1980; 1991; 1998) innovative application of praxis to Christian RE in his 'shared Christian praxis' has significant epistemological implications relating to the way that knowledge is both rendered and applied. Reflection on the epistemological implications of a praxis approach to learning and teaching occupies three main areas of interest. 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 Divine 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 divine 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 – CONSEIL DE L'EUROPE – ETINED, Moyens de lutte contre la fraude dans l'éducation - Cadres législatifs, pratiques et instruments, vol. 7, 2025, pp. 106 - <https://mail.google.com/mail/u/0/#inbox/FMfcgzQcqRBZjxgpFBTISQnsGVqblhJG> - En juillet 2022, le Comité des Ministres du Conseil de l'Europe a adopté la Recommandation CM/Rec(2022)18 visant à aider ses États membres à lutter contre la fraude dans le domaine de l'éducation. Cette recommandation fait suite à quatre années de travail dans le cadre de la Plateforme du Conseil de l'Europe sur l'éthique, la transparence et l'intégrité dans l'éducation (ETINED), et répond à la nécessité d'une approche européenne commune dans ce domaine. Cette nouvelle norme

internationale intègre quatre volets : la prévention, les poursuites, la coopération internationale et la surveillance. Le texte formule six recommandations principales à l'intention des États membres: • promouvoir une éducation de haute qualité en éliminant la fraude dans l'éducation; • protéger les élèves, les étudiants, les chercheurs et le personnel, à tous les niveaux d'enseignement, contre les organisations et les personnes qui s'adonnent à la commercialisation (et à la promotion) de services éducatifs constitutifs de fraude; • fournir un soutien à la mise en œuvre de mesures de prévention et de protection, d'une culture de l'égalité des chances à tous les niveaux et dans tous les secteurs de l'éducation et de la formation, ainsi que lors de la transition entre ces secteurs; • suivre de près les avancées technologiques susceptibles de venir allonger la liste des activités qui constituent une fraude dans l'éducation; • faciliter la coopération internationale dans ce domaine; • favoriser une vaste diffusion de la recommandation. Les études présentées dans cet ouvrage exposent la situation de la lutte contre la fraude éducative dans certains États membres au moment de l'adoption de la recommandation et formulent des suggestions pour une mise en œuvre cohérente de celle-ci à l'avenir.

28 R - CUKRAS-STELAŁOWSKA, Joanna, Horowski, J., Kławsuic-Zduńczyk, A., Murawska, I., & Maciejewska, M. (2025), **Spirituality of Polish secondary school students who have opted out of school religious education**, *International Studies in Catholic Education*, 1–17. <https://doi.org/10.1080/19422539.2025.2509497> - This article examines the spiritual development of youth who have opted out of formal religious education. We present a qualitative project comprising 22 semi-structured interviews with Polish secondary school students who chose not to participate in school religious education. Our research aimed to explore the specific nature of spirituality in this group. Based on the analysis of the collected empirical material, we identified three groups, viz., (1) students who continue to develop their spirituality based on Catholic teachings, (2) those who marginalise the spiritual dimension of their lives, and (3). youth seeking inspiration for their spiritual development outside traditional religions, particularly outside Christianity.

29 R – CZYMARA, Christian S., et al., **Antisemitism among Muslims in Germany**, *European Sociological Review*, Volume 41, Issue 4, August 2025, Pages 607–625, <https://doi.org/10.1093/esr/jcaf017> - Antisemitism is a long-standing, yet recently escalating threat to Jews and social cohesion in general. While there are intense public debates on Muslim antisemitism, there is very little systematic research based on large-scale, representative data. We fill this gap by analysing approximately 8,500 respondents included in the German Integrations barometer 2020 survey. Our results demonstrate that antisemitism is significantly higher among Muslims compared to Christian or religiously unaffiliated respondents, and among immigrants from Turkey, Middle East & North Africa compared to other groups. About 35 per cent of Muslims strongly agreed with classical antisemitic statements. Deeper analyses reveal that antisemitism is particularly high among Muslims who are very religious or less educated. On the other hand, antisemitism is much lower among Muslims who are less religious or highly educated. We find only limited support for the impact of the time since migration on the antisemitism levels of Muslims. The findings are robust to various operationalizations of classical antisemitism and modelling choices. We discuss the theoretical as well as political implications of our findings.

30 B – DAVINA C. Lopez et al. (2025), **Teaching and learning religion**, Nielsen Center for the Liberal Arts at Eckerd College, USA, Bloomsbury Academy, p. 232. <https://www.bloomsbury.com/media/deojduqg/religious-studies-april-june-2025.pdf> - In this volume, contributors pay tribute to their influence and build on their insights in short essays focused on three perennial themes: Place, Plan and Persona. The volume contributes to the scholarship of teaching and learning in religious studies and higher education by analysing Gallagher and Killen's insights, and more generally, by exploring a substantial range of perspectives on core and enduring pedagogical concepts and questions.

31 P – DE BORTOLI, Silvano, **Dalla religione alle alternative. Quarant'anni di controversie e un futuro di nuove possibilità**, *Blog UAAR*, 2025, 1 Settembre - <https://blog.uaar.it/2025/09/10/dalla-religione-alle-alternative-quarant-anni-controversie-futuro-nuove-possibilita/> - L'insegnamento della religione cattolica viene impartito nelle scuole italiane da decenni e le questioni ancora aperte sono tante. Un nodo irrisolto, se non con soluzioni provvisorie e non rispettose dei diritti di chi non si avvale dell'IRC, è quello della dignità per le alternative. Al fine di comprendere meglio la questione, l'UAAR ha voluto dare spazio sul suo blog a S. De Bortoli, già docente di religione cattolica ed esperto in materia, per una disamina approfondita su questioni quali: il rapporto tra IRC e alternativa, le evoluzioni a livello giuridico, il ruolo privilegiato dell'ora di religione in una società dove la Chiesa cattolica perde influenza, le prospettive future per IRC e alternative, le sfide della scuola di domani e il ruolo che potrebbe avere l'etica laica.

32 R – DE KOCK, A. Joseph (2025), **Christian digital faith formation among young adults: a literature review**, *Religious Education*, 1–18. <https://doi.org/10.1080/00344087.2025.2546240> - This report presents the results of a systematic literature review study on the main theories at the basis of practices of digital faith formation among young adults (aged 18–25) and the outcomes that might be expected from digital faith formation strategies. The review is based on scholarly works in peer-reviewed journals regarding the main subject published from 1994 to 2024. Twenty-two journal articles were selected for review, and the discussion of insights was presented based on nine themes. The inclusion of only a limited number of journal articles confirms the impression that there is not much scientific research available about Christian digital faith formation among young adults. The contexts discussed in the 22 articles vary from churches' youth ministry practices to RE at school to self-care mobile apps. The report formulates several conclusions on the opportunities and downsides of learning environments for digital faith formation among young adults, a theological lens through which these practices can be viewed, and the importance of a healthy community culture and its significance for the mental health of young adults.

33 R – DE LEON, Jonald (2025), **A study on the interplay between social media attitudes and spirituality in higher education**, *International Journal of Catechists and Religious Educators*, 2(1), 66–83. <https://doi.org/10.63130/hijcre.v2i1.185> - Social media has become a significant part of modern life, prompting concerns about its effects on young people's psychological and spiritual well-being. This study examined the relationship between college students' attitudes toward social media and their level of spirituality within the framework of theology and student formation. Using a quantitative, descriptive-correlational design, data were collected from 372 students across various departments of a Catholic university in Pampanga, selected through stratified random sampling. Two standardized instruments were utilized: the Social Media Attitude Scale and the Spirituality Questionnaire (Hardt 2011). Data analysis involved descriptive statistics and Spearman's rank-order correlation due to non-normal distribution. Results revealed a statistically significant but modest relationship between social media attitudes and spirituality, indicating that while social media may influence aspects such as mindfulness or the search for meaning, it is not a primary determinant of spiritual life. The findings highlight the complex, multifaceted nature of spirituality, shaped more by personal, cultural, and relational factors than digital behaviour.

34 B – DELLING Sarah, **Körpersprache im Religionsunterricht. Eine qualitative Studie zur nonverbalen Kommunikation der Lehrperson**, Waxmann 2025, Seiten 279 - <https://www.waxmann.com/buecher/Koerpersprache-im-Religionsunterricht> - Von professionell agierenden Lehrpersonen wird erwartet, Unterrichtskommunikation so zu gestalten, daß Bildungsprozesse der Schüler*innen angestoßen werden. In einem (Religions-)Unterricht, der in der Regel in einem realen Klassenraum stattfindet, spielt dabei auch die Körpersprache der Lehrpersonen eine zentrale Rolle. Was kommuniziert die Lehrperson nonverbal im RU und wie werden dadurch die Unterrichtsprozesse geprägt? Um diese Fragen zu beantworten, wertet die Arbeit videografierte Religionsunterrichtsstunden der Sekundarstufe II dokumentarisch aus und diskutiert die Ergebnisse vor dem Hintergrund unterschiedlicher Ansätze des Professionalitätsdiskurses. (Religions-)Pädagog*innen, Bildungswissenschaftler*innen und Theolog*innen finden in diesem Band Impulse für die weitere Auseinandersetzung zur Körpersprache von Lehrpersonen aus Sicht der Religionspädagogik, der Kommunikationspsychologie, der Professions- und der empirischen Forschung.

35 J - DÍAZ-TEJO, Javier. & Vega-Ramírez, J. F. A. (2025), **Towards an integral vision of religious education**, *British Journal of Religious Education*, 1–13. <https://doi.org/10.1080/01416200.2025.2555987> - In this article we carried out a review of RE based on Ken Wilber's AQAL model, for which purpose a review of the current understanding of RE is made, widely equated with school RE, verified both in magisterial, doctrinal and ministerial documents. This is followed by a review and clarification of the origin of Ken Wilber's integral model (AQAL model) and then an analysis of the way in which it is applied to all knowledge as its principles state. From this explanation, the analysis of RE is undertaken to broaden the foundations that underpin its understanding, expanding it far beyond school education and encompassing the full breadth of personal, social and institutional religious experiences. It is concluded, through this research, that RE is a field unjustly reduced to its school dimension and that it can be developed from an integral epistemology to extra-school, extra-ecclesial and, without absolutist intention, universal dimensions.

36 P – DOLCINE, Robers, **Adolescence, religion and high school: the link**, Liberty University, EDU 500-C07 LUO, online paper October 2025 - https://www.researchgate.net/publication/396289729_Adolescence_Religion_and_High_School_The_Link - This literature review addresses the problem of integrating religious

studies into public schools in the United States and Canada. Our reading focused primarily on the two constructs of religion and adolescence. The latter is presented as a critical period open to religious and spiritual quests. Beginning with what we believe to be the root of the matter; we examined the correlation between adolescence and religiosity. We surveyed several court cases that have contributed to the anti-religious sentiment observed since the 1980s in the public academic arena and considered at least one successful attempt to reintroduce religion into public schools. The benefits, both at the individual and institutional levels, of strategically introducing religious studies into public education were evident. Multiple indicators confirm that students are better served in high school—during the critical period of adolescence—when their natural urge to seek meaning beyond the familiar and the material is met thoughtfully and systematically.

37 J – ECHEVERRÍA ESPARZA, Pablo; Enrique Carretero Pasín and Celso Sánchez Capdequi, **The journey of youth religiosity: from socialisation in uncertainty to the new forms of fulfilment**, *Religions* 2025, 16(7) 880; pp. 13 - <https://doi.org/10.3390/rel16070880> - online 9 Jul 2025 - This paper analyses the religious experience of young people in contexts of digitalisation. The secularisation thesis has not been imposed. Youth, who are more open to the porosity of social and cultural boundaries, live outside of dogma and the church, with the signs of transcendence as a fundamental part of their personal narrative. Religiosity, a contingent temporality, and youth socialised in the unknown lay the foundations for this reflection.

38 R – ECKERT, Jonathan & Darren Iselin (2025), **Catalytic improvement through collective leadership in Christian schools**, *International Journal of Christianity & Education*, vol. 29, nr 2 - <https://doi.org/10.1177/20569971241299716> - We examine collective leadership across seven conditions in public and Christian schools. We conducted a survey ($n = 4525$) of public ($n = 2701$) and Christian school ($n = 1824$) educators and compared the results to determine if there were significant differences. While responses were generally positive, we found differences in six of seven conditions with Christian schools reporting fewer positive results for supportive administration, work design, shared influence, and improvement. Christian schools were more positive about resources and supportive norms and working relationships. We discuss the implications of these findings for improving Christian schools.

39 J – EDWARDS, Brent D. jr, **The global education policy field: theorization and problematization**, *Comparative Education* 2025, vol. 61, no. 1, 1–23 - <https://doi.org/10.1080/03050068.2025.2453786> - This article characterises the global education policy (GEP) field and interrogates its theoretical foundations. It does so by looking closely at the work of Pierre Bourdieu, upon whom GEP scholars of have extensively drawn. It is shown that, although research regularly addresses the political, economic, and symbolic aspects of GEP, the onto-epistemic, religio-spiritual, or cosmological dimension is typically left out of view. Due to Bourdieu's own grounding in the study of Catholicism and its rise to prominence – from which the concept of 'field' originally emerged – the article argues that the GEP field can be seen as a religious drama playing out on the stage of Christian modernity. This article also situates the focus of each paper in this special issue vis-à-vis recent scholarship. A final section concludes by further reflecting on implications and ways forward for the GEP field.

40 J – ELSHANI, Hase (2025), **Religious education in state schools in Kosovo**, *Religious Education Journal*, 1(1), 57-67. In Kosovo, debates about the role of RE in the education system have been ongoing since it gained independence in 2008. Since that time, debates have continued over whether RE should be part of the school curriculum as a separate subject. Given the limited existing research on this topic, this study aims to explore the extent and nature of RE in state schools in Kosovo through an analysis of the national curriculum developed by the Ministry of Education. Due to the secular nature of education in the country, RE is not part of the official curriculum in state schools. Even though RE is not part of the curriculum in state schools, there are two courses that generally address religious matters: “*Society and environment*” and “*Citizenship education*.” These courses place greater emphasis on topics such as religious tolerance, religious groups, and different beliefs. Even though Kosovo, as a country, grants the right to learn and practice their religion to all religions freely, it seems that this right is not fully upheld within state schools. RE can only be conducted in such places as churches and mosques or in private schools/courses. It can be argued that the lack of RE in Kosovo represents not only an educational gap in the RE, but also an obstacle to the full realisation of individual rights.

41 J – ELTON-CHALCRAFT, Sally; Cooling, T.; Hand, M., & Hannam, P. (2025), **Knowledge and religious education: a metalogue**, *British Journal of Religious Education*. <https://doi.org/10.1080/01416200.2025.2548522> - This article explores differing scholarly views on the relationship between knowledge and RE within a British context. Using a metalogue methodology – a structured, reflective dialogue – the perspectives of three Global RE 2025_5

scholars are presented facilitated by a fourth scholar. The method preserves individual voices while fostering interactive debate. The discussion includes disagreements on the nature and definition of knowledge and concerns over limited pedagogical vocabulary. There was a shared dislike of rote learning and the 'transmission' model of education, advocating instead for intellectual engagement, virtue ethics, and existential inquiry. The metalogue revealed differing views on whether RE uniquely holds responsibility for teaching ethical and existential themes, or if this should be interdisciplinary. Concerns about teacher education, lack of conceptual clarity, and the erosion of academic RE spaces in the UK were raised, thereby impacting ideological and pedagogical development. Despite disagreements, the scholars valued the metalogue as a respectful and productive format for dialogue and agreed it could be used as model for classroom debate. Further implications include more focussed discussion and agreement on policy direction for RE goals, pedagogical innovation focused on scholarly curiosity and better teacher education that supports deeper educational purpose beyond knowledge delivery.

42 D – ERZBISTUM HAMBURG, Männlich, weiblich, divers: Rahmenkonzept für Sexuelle Bildung an den katholischen Schulen, 2025, Seiten 33 - https://kseh.de/wp-content/uploads/2025/06/KSEH_Rahmenkonzept_Sexuelle_Bildung.pdf . „Mit dem vorliegenden Rahmenkonzept für Sexuelle Bildung an den katholischen Schulen im Erzbistum Hamburg stellt sich die Abteilung Schule und Hochschule – ganz im Sinne des Rahmenleitbilds der katholischen Schulen im Erzbistum Hamburg – an die Seite der Menschen. Sexuelle Bildung gehört zum allgemeinen Bildungsauftrag von Schule und betrifft die gesamte Schulgemeinschaft. Im Unterricht ist Sexualpädagogik seit über 50 Jahren durch die Kultusministerkonferenz Schritt für Schritt allseitig pädagogisch verankert worden, also nicht fachgebunden. Damit sind alle Lehrkräfte und pädagogischen Mitarbeitenden an Schulen zuständig, die durch ihre Arbeit im Unterricht, im Ganztage, in außerunterrichtlichen Angeboten oder in der Schulpastoral mit ihrer Haltung und ihrem Auftreten die Schulkultur prägen. In staatlichen Rahmenplänen und anderen Vorgaben ist Sexuelle Bildung längst thematisiert. Die Handreichung der Deutschen Bischofskonferenz zur Prävention von sexualisierter Gewalt spricht sich für eine Vielzahl von Maßnahmen zur sexualpädagogischen Begleitung von Kindern und Jugendlichen aus und spricht auch sexualpädagogische Konzepte an Bildungseinrichtungen an. (Einleitung, s. 6).

43 J – FAGGIOLI, Massimo, Catholic social teaching and agnosticism about democracy in the US Church, *Canopy Forum*, October 18, 2025. <https://canopyforum.org/2025/10/18/catholic-social-teaching-and-agnosticism-about-democracy-in-the-us-church/>. Catholic social teaching (CST) became the most important doctrinal development for the encounter between Catholicism and political modernity in the XIX and XX centuries, especially in the century of the [great migration of Catholics to the United States](#). Catholics in the U.S. had to overcome the fears that these outsiders of an immigrant Church, allegedly puppet-mastered by a foreign leader in the Vatican, would take over a Protestant country. It was a time when Catholic – Irish, Italians, and others who were still in the cultural “ghetto” – did not yet fully qualify as “white” and therefore were not seen as real Americans. The election of the first Catholic president in 1960 and the teaching of the II Vatican council liberated Catholics from the “finger of suspicion” that president John F. Kennedy mentioned in his [famous campaign speech in Houston](#) in September 1960. CST was developing as part of the growth of, and contribution to, the American democracy and to the democratic ethos of Catholics worldwide, beginning with Europe.

44 R – FEL, Stanislaw & Jaroslaw Kozak, University students' religiosity in the United Kingdom and Poland: an exploration of sociodemographic determinants, *British Educational Research Journal*, First published: 30 January 2025 - <https://doi.org/10.1002/berj.4128> - The present paper aims to determine and compare religiosity levels in university students ($n = 2098$) from the UK ($n = 1010$) and Poland and to attempt an explanation of how nationality differences in the cultural context and affiliations with different religious traditions influence their religiosity. The current global trends regarding religiosity are marked by diversity, with an increasing polarisation between deeply religious and non-religious individuals. This phenomenon differs across cultural and national contexts, which makes its analysis crucial for the contemporary sociology of religion. ANOVA and multiple linear regression analysis were performed to determine the effect of sociodemographic factors on religiosity. The analysis revealed significant differences in religiosity level between national groups, with the highest religiosity level among students of nationalities other than British or Polish. Command of English, age, gender, religious development and academic performance influenced religiosity level. The results suggest that university students' religiosity is a complex phenomenon, shaped by numerous variables, including nationality, religious affiliation and personal and academic experience. The

understanding of these relationships may contribute to a better understanding of the role of religion in the life of contemporary societies and help adjust educational and social policies to students' diverse religious needs.

45 R – FELDMAN, Steven, (2025), A content analysis of research on Jewish identity and antisemitism published in top-tier higher education journals, *Journal of Diversity in Higher Education*. Advance online publication. <https://doi.org/10.1037/dhe0000684> - This study examines how Jewish identity and antisemitism have been discussed in top-tier higher education journals through a content analysis of articles published over the past 50 years. Using *HebCrit*, an offshoot of critical race theory, as a theoretical perspective, this study investigates the prevalence of research on Jewish identity and antisemitism and analyses how scholars frame Jewishness within their journal articles. Findings reveal that Jewish identity is overwhelmingly categorized as a religious identity, with little engagement in higher education scholarship on its racial and ethnic dimensions. In addition, while Jewish identity is sometimes included as a demographic variable in studies, it is rarely analysed in-depth, resulting in an erasure of Jewish experiences from critical conversations about identity, equity, and inclusion. The study also finds that research on Jewishness in higher education remains topically narrow, with limited exploration of contemporary Jewish experiences. These findings highlight significant gaps in scholarship and underscore the need for more robust research that critically examines Jewish identity and antisemitism in higher education.

46 J – FINCHAN, David, ‘Go and make disciples of all nations’: challenges to Catholic school leaders in promoting Christian values in a secular society, *Religions* 2025, 16(8), 957; <https://doi.org/10.3390/rel16080957> - There are many lessons to be learned from the findings of research that would be advantageous in realising the potential of Catholic schools to contribute to the common good of a secular society. In summary, it is possible to highlight the following inferences, which were drawn from research undertaken by the writer: (1) From the perspective of Catholic school leaders, Catholic education faces considerable challenges and, sometimes, antagonism, within a secular society, which can impose significant pressures on the conduct of their work. (2) There is a need to disseminate information to individuals and groups within and outside Catholic schools of the Christian values that are promoted by the Church. (3) Catholic schools make a significant contribution towards the common good of society, which is not always generally appreciated and should be more widely publicised. (4) Catholic communities and their leaders would benefit from ongoing opportunities to engage in continuing professional development and formation that would nourish and nurture the enhancement of spiritual capital in their schools.

47 P – FOLTIN, Richard, Science and religion in public schools [Usa], *Freedom Forum*, September 20, 2025. - <https://www.freedomforum.org/religion-science-school/> - In public schools, the kinds of topics that may relate to and conflict with religious beliefs have often involved teachings or practices that include: a) The origins and history of Earth and life, such as the teaching of evolution versus creation science and intelligent design; b) Sex education; c) Health practices, such as school policies regarding vaccines. Parents who see these teachings and practices as conflicting with their religious beliefs may sometimes seek changes or exceptions to those curricula or practices. These requests may take several forms, whether by asking to opt children out of objectionable classes or school requirements or, more broadly, by asking that schools not teach the objectionable material at all or even teach religious perspectives instead of or in addition to scientific theories.

48 B – FRAIOLI, Bernadette, Religioni, dialogo e cittadinanza in Europa. Storia, principi, dichiarazioni e pratiche (1989-2022), Firenze University Press 2025, pp 342. Premio Istituto Sangalli per la Storia religiosa. Edizione online: https://iris.uniroma1.it/retrieve/1cb7d060-bd8c-4d47-8e46-214f57ddf0c7/Fraioli_Religioni_2025.pdf - “Questa pubblicazione, che nasce dal lavoro di ricerca in seno al Dottorato in Storia dell’Europa presso Sapienza Università di Roma, ambisce esplorare le modalità attraverso cui il dialogo interreligioso e il pluralismo religioso trovano spazio nel percorso di educazione/formazione alla cittadinanza in Europa. L’argomento è stato indagato attraverso un duplice punto di vista: in prospettiva *top down*, approfondendo i principi e le linee guida delle istituzioni sovranazionali (Consiglio d’Europa. OSCE e UNESCO) rivolte agli Stati membri sul tema del pluralismo e del dialogo interreligioso; in prospettiva *bottom up*, analizzando le pratiche dal basso proposte dagli attori religiosi per comprendere se e come queste contribuiscono alla costruzione di una società plurale o se mantengono posizioni di autotutela e chiusura apologetica” (*Introduzione* p. 15).

49 C – FRANCHI, Leonardo (2025), Researching Catholic education: communicating the tradition, in: Whittle, Sean (ed.) *Challenges Facing Research into Catholic Schools*, Springer: Singapore, pp. 113-123. ISBN 9789819651818 - doi: [10.1007/978-981-96-5182-5_9](https://doi.org/10.1007/978-981-96-5182-5_9) - Early exposure to work of Dante, Petrarch, St John of the Cross and Desiderius Erasmus opened my mind to the intellectual foundations of a humanistic

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approach to culture and education. Discovery of the theological work of Joseph Ratzinger (Pope Benedict XVI) triggered a desire to see how theology and Christian humanism sure foundations for Catholic education were. A key finding of my research is the need to have a balanced relationship between catechesis and religious education. There is a need for much more data on aspects of the mission of Catholic education. Research in Catholic education is one way to deepen understanding of the Church's mission to education but also to act as a spur to dialogue with people from other traditions.

50 B – FRANCK, Olof & Bodil Liljefors Persson (eds.), *Controversial issues in religious education on ethics, values, and beliefs: perspectives from Northern Europe*, Cham: Springer Nature Switzerland (2025) Copy BIBTeX - <https://philpapers.org/rec/FRACII-3> - This book presents a broad and in-depth, research-based source for exploring how teaching controversial issues on ethics, values, and beliefs can be conducted in Religious Education. How may teachers conduct an objective and comprehensive education that respects children's and young people's divergent views, based on traditions and beliefs that characterize their background and family discourse and/or in personal standpoints? The chapters explore the development of pedagogical and didactical approaches, with special regard to the implementation of teaching on issues that may be experienced as sensitive and contentious. The chapters represent a variety of disciplinary fields, including philosophy, science of religion, ethics, intercultural education, values education, worldview education, and social sustainability. The book may serve as course literature in Teacher education, and in in-service training for teachers.

51 J – FRANKEN, Leni, & Sägesser, Caroline (2025), *Similar rights, different paths: the organisation of RE in the Flemish and French communities in Belgium*, *Journal of Beliefs & Values*, 46(3), 469–487. <https://doi.org/10.1080/13617672.2024.2441056> - In Belgium, religious education (RE) in six recognised religions and in non-denominational ethics is organised in 'official' (i.e. state) schools. This policy, the result of a historical compromise reached in 1958, was anchored in the Constitution in 1988. However, due to increasing religious diversity and secularisation, the organisation of RE in official schools is nowadays a contested issue in the Flemish as well as in the French Community. Notwithstanding several political proposals regarding this issue, the status quo has remained largely unchanged in the Flemish Community. This is different in the French Community, where the weekly hours of RE classes in official schools have been reduced from two to one and where a proposal concerning the reorganisation/elimination of RE classes was recently considered. In this contribution, we will, after a (historical and legal) sketch of the organisation of RE in Belgium, focus on recent shifts in the Flemish and in the French Communities. We will argue that the different evolutions on both sides of the language border are, to a significant extent, the result of different historical, educational, political and ideological contexts.

52 J – FRUNZA, Sandu, *Communication, religion and politics in the Western World of the digital age*, *Journal for the Study of Religions and Ideologies*, vol. 24, nr 71, Summer 2025 - <https://thenewjsri.ro/index.php/njsri/article/view/819> - Today we are witnessing a revival of the spirit of religious fundamentalism in the political discourse of the European Union countries. A discourse of violence unfolds in the form of a new alliance between religion and politics is present among some Western political leaders. These forms of political communication are facilitated, on the one hand, by the political discourse of the populist parties, and on the other hand, using communication technologies to transmit political messages. They occur even though one of the gains of the postmodern world was the secularization of public life, the rule of law and political communication. To understand what is happening to political constructions in the era of the development of AI, we have resorted to the perspective on communication formulated by Aurel Codoban, one of the most important Romanian philosophers. An unavoidable theme is that of otherness and identity construction. AI cannot be constituted as an otherness in relation to which the human being can build his own identity or the identity of the community to which he belongs. However, in the digital age, communication constructs reality, and in this process, communication technologies and especially AI can be instrumentalized in the construction of discourse that can lead to the construction of identity in general and political identity in particular. Everything takes place in the context of a dialectic of the sacred and the profane in which the development of communication technologies enhances the collaboration between the human being and AI.

53 B - GARELLI, Franco; Stefania Palmisano, *Le religioni nel mondo globale*, Il Mulino 2025, pp. 392. - <https://www.mulino.it/author/67562> - Il panorama delle fedi nel mondo è oggi in rapida trasformazione. Il cristianesimo è ancora la religione con il maggior numero di fedeli, ma il suo baricentro va spostandosi verso il Sud. Dal canto suo, l'islam, a dispetto delle divisioni intestine, continua a dominare in Medio Oriente, ma il

suo polo più diffuso si trova nel continente asiatico, dove è in atto una difficile convivenza con le fedi storiche di quei popoli. L'ateismo e l'agnosticismo dilagano, ma il 75% della popolazione mondiale professa tuttora la propria appartenenza a una fede. Il volume fornisce le chiavi di lettura di questa realtà complessa, scandagliando nuovi approcci e mettendo in rapporto la domanda e l'offerta religiosa, nella consapevolezza che la religione, pur se ha minore presa sulle coscienze, svolge tuttora un ruolo pubblico di rilievo.

54 J – GEORGIU, Alexandru (2025), **The use of technology in religion classes: a necessity in a contemporary society**, *Journal of Non-Formal and Digital Education* 1(1):40-43 - DOI:[10.63734/JNFDE.01.01.006](https://doi.org/10.63734/JNFDE.01.01.006) - This paper explores the essential role of integrating technology into contemporary RE, with a focus on Orthodox Christian instruction. The purpose is to examine how digital tools such as multimedia platforms, mobile applications, and interactive learning resources can increase student engagement and enhance the comprehension of religious content. A qualitative analysis is conducted using practical examples and pedagogical applications. The findings show that the use of technology can support both cognitive and spiritual development when applied judiciously. The article concludes that a balanced, reflective integration of digital tools can modernise faith-based education without compromising its spiritual depth.

55 R – GHASEMIAN Abbas, Pourshafei H, Ayati M, Alavi S. M. K. (2025), **Indicators and components of religious education curriculum in higher education. A synthesis study**, *Iranian Journal of educational research*, 4(2) - <http://ijer.hormozgan.ac.ir/article-1-343-en.html> - RE constitutes a significant component of academic curricula for students. Beyond its function in reinforcing the religious identity of learners, this vital aspect contributes to the realization of additional educational objectives within the higher education framework. An understanding of the elements and indicators inherent in the RE curriculum lays the groundwork for the development of a comprehensive model in the domain of RE. Consequently, the primary objective of the present study is to delineate the dimensions and components of the RE curriculum model. The methodological approach employed in this research is qualitative, utilizing synthesis research as its methodological framework. The research population encompasses all articles (153 in total) that have been published in specialized and scholarly databases from 2008 to 2024. The research sample consists of 27 articles, which were selected through thematic monitoring, theoretical data saturation, and purposeful sampling. Content analysis was employed utilizing a categorization method grounded in Roberts' synthesis research model. To verify the validity of the findings, the recoding of results was conducted in accordance with the Scott method (2012), yielding an agreement coefficient of 87% between evaluators. The components and indicators of the RE curriculum model were systematically organized into seven dimensions, 30 axes, and 102 categories, which include the dimensions of objectives, comprehensive characteristics, teacher attributes, evaluation methods, environmental factors, teaching-learning strategies, and content.

56 B – GIORDANA, Emanuele, **Piccola teologia cristiana dell'ebraismo**, Queriniana 2025, pp. 312 - <https://queriniana.it/libro/piccola-teologia-cristiana-dell-ebraismo-4597> - È possibile pensare ad una rivelazione cristiana *escatologica*, ossia ultima e definitiva, nel confronto con una rivelazione precedente come quella ebraica? Per rispondere a questo arduo problema teologico, il libro si apre nella prima parte con un confronto, accurato e intellettualmente onesto, con dodici pensatori ebrei moderni e contemporanei: storici, filosofi e teologi, includendo pure una voce altra come quella di Primo Levi. La scelta è metodologicamente istruttiva: il dialogo interreligioso si costruisce sulla conoscenza dell'identità dell'altro, senza preclusioni ma anche senza facili irenismi. Nella seconda parte del saggio Emanuele Giordana propone alcune linee interpretative per la costruzione di una teologia cristiana dell'ebraismo. Il grande sforzo di sintesi e meticolosa ponderazione alza lo sguardo sull'orizzonte complessivo, per riformulare il problema a partire dall'evento radicalmente storico di Gesù di Nazaret. E così, quelli che sembravano problemi *in-solubili*, ad un'analisi più approfondita si rivelano come problemi *mal-posti*, che questo libro affronta con quel pizzico di temerarietà senza il quale non si tenterebbero imprese inedite.

57 B – GLISZCZYNSKA-GABIAS, Aleksandra, Aviad Hacoben (eds.), **Freedom of religion, minority rights and the law. The status of Jewish and Muslim minorities in Europe and beyond**, Routledge 2025, pp. 372 - doi:<https://doi.org/10.4324/9781003423294> - This book provides an in-depth, scholarly reflection on the challenges that arise in guaranteeing religious freedom and protection of the rights of religious minorities in law and practice. Currently, the protection of religious minorities constitutes one of the foundations of the international human rights protection systems and is provided for in the constitutions of all democratic states. The volume identifies, analyses, and assesses the legal status of religious freedom and protection of religious minorities, with special focus on Jewish and Muslim minorities in the European and Israeli legal environments.

It compares the discourses on the scope and boundaries of religious freedom with the actual treatment of religious freedom in legal regulations, the case law, and in practice by the general society. The book employs the resources of comparative law and national and international law, as well as legal theory. Extensive use is also made of decisions of the international courts, including the European Court of Human Rights and the Court of Justice of the European Union. The book will be a valuable resource for academics, researchers, and policymakers working in the areas of law and religion, international human rights law, comparative constitutional law, and religious studies.

58 D – GOUVERNEMENT DU QUEBEC, Pour une laïcité québécoise encore plus cohérente : bilan et perspectives, Rapport du Comité d'étude sur le respect des principes de la *Loi sur la laïcité de l'État* et sur les influences religieuses, Août 2025, pp. 288 - https://cdn-contenu.quebec.ca/cdn-contenu/adm/org/secretariat-institution-democratiques/laicite/rapport-comite/rapport_laicite-bilan-perspectives-2025.pdf - « Le rapport que nous vous remettons aujourd'hui propose une série de recommandations pour la mise en place de mesures concrètes. Celles-ci visent à assurer une application cohérente de la *Loi sur la laïcité de l'État* ainsi que de la Loi favorisant le respect de la neutralité religieuse de l'État et visant notamment à encadrer les demandes d'accommodements pour un motif religieux dans certains organismes. Nous insistons notamment sur l'importance de respecter et de renforcer les quatre principes de la laïcité tels qu'énoncés dans la loi (= le principe de séparation de l'État et des religions, le principe de neutralité religieuse, le principe de l'égalité citoyenne entre les sexes, le principe de la liberté de conscience et de religion ; la question de la laïcité scolaire, en particulier, traverse l'ensemble du rapport). Nous suggérons aussi la création d'un organisme indépendant dont la mission principale sera de veiller à l'application de la *Loi sur la laïcité de l'État* et de ses principes, et de vous fournir avis et études pour que la laïcité soit mieux diffusée et mieux comprise » (*Introduction*, p. 5).

59 R – GRIZANE, Maija (2025), Old Believer religious education in Latvia in the 1920s and 2020s, *Religion & Education*. <https://doi.org/10.1080/00344087.2025.2460323> - The central focus of the paper is a comparative analysis of how religious education was conducted and evolved among Old Believers in Latvia, contrasting the early 20th century with the contemporary period. This suggests an examination of historical practices versus current methodologies, challenges, and adaptations in their educational efforts. In essence, the article provides an academic look into the historical and modern aspects of Old Believer religious instruction in Latvia, offering insights into its continuity and changes over a century.

60 P – GRUPPO DI RICERCA (ISE), IRC, è necessario cambiare, *SettimanaNews* 17 settembre 2025, pp.6. - <https://settimananews.it/cultura/irc-necessario-cambiare/> - “[...] Oggi il tempo sembra ormai maturo per un nuovo statuto dell'insegnamento religioso nella scuola pubblica italiana. Occorre pensare a un insegnamento delle religioni, che affronti il fenomeno religioso nella molteplicità di tutte le sue espressioni, offrendo a tutti gli studenti e le studentesse strumenti critici per interpretarne il ruolo nella storia e nell'attualità. Un insegnamento realmente rivolto a tutti, superando l'ambiguità della facoltatività e la dubbia commistione tra insegnamento e pastorale. Un insegnamento gestito autonomamente dallo Stato, come già accade in molti Paesi europei e oltre, anche con l'apporto alla riflessione e alla pratica educativa delle Facoltà di teologia e degli Istituti di Scienze religiose. Questo consentirebbe di valorizzare la grande ricchezza culturale e sociale costituita dalle religioni presenti oggi nel nostro Paese. Solo così l'ora di religione potrà diventare uno strumento di educazione alla cittadinanza, al confronto, alla convivenza e alla pace, rispondendo pienamente ai bisogni formativi della società contemporanea”. (vedi anche l'intervento di M. Ronconi, ivi: https://www.settimananews.it/educazione-scuola/adattare-irc-alle-esigenze-di-oggi/?utm_source=newsletter-2025-09-30), e l'intervista di M. Del Corso a cura di *Viandanti*, 26-10-2025: <https://www.viandanti.org/website/lora-di-religione-non-parla-piu-al-mondo-di-oggi/>.

61 R – GUERRERO ALCÍVAR, Henry A. et al.(2025), El desarrollo de valores morales en los estudiantes de la carrera de Educación [Ecuador], *Revista Científica de Innovación Educativa y Sociedad Actual ALCON* 5(2):48-67 - DOI:[10.62305/alcon.v5i2.475](https://doi.org/10.62305/alcon.v5i2.475) - El estudio tiene como objetivo principal analizar el desarrollo del proceso pedagógico inclusivo en estudiantes de la carrera de Educación, enfocándose en la formación de valores morales, especialmente en aquellos alumnos que están iniciando su trayectoria educativa en el segundo semestre. Se busca entender cómo la internalización de estos valores impacta en el desarrollo personal y profesional de los futuros educadores, resaltando la importancia de una educación integral que trascienda la mera transmisión de conocimientos académicos. La metodología empleada en el estudio fue de enfoque cuantitativo, utilizando un diseño no experimental y un cuestionario semiestructurado aplicado a una población de 111 estudiantes de la carrera de Educación en la Universidad Estatal del Sur de Manabí. Este

cuestionario, organizado en una escala de Likert, permitió medir las percepciones y actitudes de los participantes respecto a la enseñanza de valores morales. Los datos fueron analizados mediante tabulación y software estadístico, lo que facilitó la identificación de tendencias y patrones en las respuestas. Los resultados revelaron que un 84,7% de los encuestados considera fundamental la formación en valores morales, y un 72,1% opina que estos pueden enseñarse efectivamente en el ámbito educativo. Las conclusiones subrayan que la comunidad educativa reconoce la importancia de integrar valores éticos en el proceso formativo, sugiriendo que las instituciones deben adoptar metodologías que promuevan la reflexión ética y la práctica de estos valores en el entorno escolar. Esto no solo contribuirá al desarrollo integral de los estudiantes, sino que también fomentará la creación de ciudadanos responsables y comprometidos con su comunidad.

62 R – GUGLIELMI Marco and S. Sbalchiero, **Representations of interreligious dialogue in Italian newspapers: a topic-detection analysis (2010–2023)**, *Religions* 2025, 16(8), 1072; <https://doi.org/10.3390/rel16081072> - 19 Aug 2025 - The study of the relationship between religion and newspapers embodies a well-established research field. However, relatively few studies focus on interfaith dialogue in the press. Against this backdrop, important questions about the manifestations and dynamics of interreligious dialogue in newspapers remain largely unexplored. Adopting a quali-quantitative approach and a topic-detection methodology, the research analyses 1186 articles from four Italian newspapers (*Corriere della Sera, Il Giornale, La Stampa, Il Mattino di Padova*) mentioning interreligious dialogue between 2010 and 2023. The research seeks to answer the question: how do major Italian newspapers discursively construct and represent the topic of interreligious dialogue in their coverage? The results identify five representations of interreligious dialogue in the Italian press, each interconnected and/or partially overlapping. Specifically, the analysis of the newspapers' articles reveals: (i) a broad but fragmented and episodic representation of interreligious dialogue, highlighting a lack of systematic or sustained discussion on the topic; (ii) a hegemonic presence of the Catholic Church in the various representations of interreligious dialogue, expressed through the Pope, Church organizations, and leaders; (iii) a widespread portrayal of Islam as a “challenging religion”, associated with the idea of a “clash of civilizations” and issues surrounding the integration of Muslim immigrants; (iv) a general focus on traditional Abrahamic religions in the representation of interreligious dialogue, which tends to exclude other religious minorities.

63 R – HABIBI ANHAR, Sofyan & Puspo Nugroho, **Technology-based IRE: literature analysis of trends, challenges, and opportunities**, *International Scientific Journals of Social, Education, Humanities*, vol. 4 nr. 2 (2025) - <https://jurnal-stiepari.ac.id/index.php/LITERACY/article/> - <https://doi.org/10.56910/literacy.v4i2.2396> - This study focuses on exploring technology-based Islamic religious education (IRE or PAI) and analysing the literature related to trends, challenges, and opportunities for technology integration in PAI learning. The aim is to identify and analyse the literature related to technology implementation in PAI and provide recommendations for development. A systematic literature review method was used to analyse 15 articles published between 2020 and 2025. The results show that technologies such as mobile applications and e-learning platforms have great potential to improve the effectiveness of PAI learning; however, significant challenges remain, including limited infrastructure and lack of educator training. This literature synthesis highlights the importance of collaboration between educators, technology developers, and educational institutions to overcome these barriers. In conclusion, integrating technology into PAI learning can significantly improve the quality of education, but several challenges need to be considered to ensure effective and sustainable implementation.

64 B – HAMMERSCHLAG, Sarah (Ed.), **Critical terms for Religious Studies**, The University of Chicago Press, 2025, pp. 424 - <https://press.uchicago.edu/ucp/books/book/chicago/C/bo246290782.html> - A new edition of a classic resource—composed of twenty-three essays written specifically for this volume. First published nearly thirty years ago, *Critical Terms for Religious Studies* proved a vital resource for an emerging interdisciplinary conversation. We still use much of the same language in the study of religion, but fresh concerns have both changed the meaning of terms and given rise to new terms altogether. This edition consists of twenty-three entirely new essays that offer students and scholars alike the tools to historicize and evaluate the shifting role of familiar and emerging critical terms in RS. These are “critical terms” both because they are important in our cultural moment and because thinking through them reveals how religions are embedded in and shaped by material, social, economic, and political forces. A shared conviction unites contributors from a range of traditions and methodologies: a recognition that our world is saturated by the persistence of religious traditions as shapeshifting (not static or transcendent) forces of authority, as powerful today as ever before.

65 J – HANKE, Johanna, Jan-Hendrik Herbst, Henrike Herdrumm (2025), **Navigating controversial issues in German denominational RE. Discussing challenges and opportunities in an era of growing super-diversity**, *Religionspädagogische Beiträge. Journal for Religion in Education* <https://doi.org/10.20377/rpb-10.20377/rpb-1941> - This paper explores the question of to what extent denominational RE is able to deal with controversial issues (CIs), particularly in the context of a super-diverse society. Focusing on German Catholic RE as a case study, it examines the common assumption that denominational RE has structural disadvantages compared to integrative RE models, such as a limited diversity of perspectives due to its alignment with a specific religious community. The analysis highlights both the challenges and potential strengths of denominational RE about teaching CIs. Empirical findings suggest that denominational RE can foster religious maturity and democratic values when teachers implement didactic standards. However, challenges such as the risk of indoctrination and the avoidance of CIs remain significant. The discussion concludes that the quality of teaching CIs depends heavily on contextual and pedagogical factors, so that denominational RE can also enable high-quality teaching of CIs.

66 R – HARTVIGSEN, Kristen M. (2025), **“Life skills are everything”: how do Norwegian secondary religious education Teachers perceive the concept of life skills?** *Religious Education*, 120(4), 330–346. <https://doi.org/10.1080/00344087.2025.2510749> - In 2020 and 2022, new national curricula for inclusive public RE, which include the interdisciplinary topic “health and life skills,” were introduced in Norwegian secondary schools. To elucidate how Norwegian RE teachers comprehend the concept of life skills, eleven teachers at six secondary schools were interviewed using a semi structured interview format. Many teachers found the term *life skills* vague and difficult to define. Although the Norwegian RE curricula link life skills to the exploration of both ethical and existential questions, nine of the eleven teachers predominantly associated life skills with ethical competence. Only two teachers mentioned existential questions.

67 P – HECK, Paul, **Pluralism in search of a new curriculum. The challenge of religious education in the Middle East and North Africa**, *Religion & Ethics*, opinion posted 25 Jun 2025 - <https://www.abc.net.au/religion/religious-education-pluralism-in-middle-east-and-north-africa/105459324> “[...]With no vision for the academic study of religious pluralism and no positive knowledge of other religions in schools, what is to immunise against such susceptibility? What if your religious education taught you to view other religions, despite differences, as essentially related to yours — and that their peoples are also guided by God? The question is doubtless challenging. It breathes relativism. If other peoples are guided by God through — and not despite — their religions, which religion is the true one? I’m sympathetic to the question. The idea of religion as a source of guidance has largely been tabled in the Western study of religions. It’s generally taught as a *social* phenomenon. As a result, religion is frequently treated as little more than a curiosity. But that’s not the whole story. Religion guides people in powerful ways (as does atheism). The commitment of MENA (Middle East and North Africa) -region schooling to the idea of religion as a set of compelling truths is a helpful corrective to the Western approach. But can we see those compelling truths as *shared* in some measure — as uniting rather than dividing? [...]” (*read more*). *A replay to Paul Heck*: <https://www.abc.net.au/religion/religious-education-and-collaborative-pluralism-in-the-middle-ea/105536018>.

68 B – HEINIG, Hans Michael; H. Simojoki; A. Hense und K. Lindner (Herausgegeben), **Christlicher Religionsunterricht (CRU). Rechtswissenschaftliche und theologisch-religionspädagogische Perspektiven auf ein Reformmodell in Niedersachsen**, Mohr Siebeck 2025, 395 Seiten. DOI [10.1628/978-3-16-163650-9](https://doi.org/10.1628/978-3-16-163650-9) - Religionsunterricht ist nach dem Grundgesetz ordentliches Lehrfach in den öffentlichen Schulen, doch die Zugehörigkeit der Schülerinnen und Schüler zu einer Religionsgemeinschaft ist inzwischen alles andere als selbstverständlich. Das hat Auswirkungen auf die Gestaltung religiöser Bildung an öffentlichen Schulen, auf ihre Inhalte, ihre Didaktik, aber zunehmend auch auf ihre Organisation. Die beiden christlichen Kirchen in Niedersachsen arbeiten an einem neuen Reformmodell, einem von beiden Kirchen gemeinsam verantworteten christlichen Religionsunterricht. Dieser soll über die bisherigen Kooperationsansätze hinausgehen und wirft zahlreiche verfassungs- und kirchenrechtliche, aber auch theologische, insbesondere religionspädagogische Fragen auf. Der vorliegende Band greift diese Herausforderungen auf, dokumentiert bestehende Kontroversen und fragt nach den weiteren Perspektiven.

69 J – HELDER, Sanne G.; Mosterd-Pol, G.; van der Maten, M. *et al.* **The faith relationship interview for adolescents: a qualitative explorative study in the Netherlands to evaluate a new method to integrate religion in psychotherapy**, *Journal of Religion & Health* 64, 3236–3254 (2025). <https://doi.org/10.1007/s10943-025-02389-1> - The faith relationship interview (FRI) has been recently developed as an intervention

in which clients discuss their religious thoughts and feelings, their (development of the) God representations, and the parallels and differences between their relationship with God and with other people. In this explorative qualitative research, the FRI is evaluated with eight adolescent clients and four clinicians in the Netherlands. All participants reported to have positive experiences regarding the FRI and clients reported to have learned something about their God representations and about the parallel between their relationships with God and others. These results suggest that the FRI is a promising and valuable intervention for Christian clients and clinicians to integrate religion and God representations in psychotherapy.

70 J – HERBST, Jan-Hendrik, **Origins, assumptions and reception of the German *Schwerter Konsent*: the role of religious education teachers in discussing controversial issues**, *Paedagogia Christiana*, online. 2 June 2025, vol. 55, no. 1, pp. 175-192. Doi: 10.12775/PCh.2025.010. - This article presents the genesis, basic assumptions and reception of the so-called *Schwerter Konsent*, which formulates didactic foundations for the discussion of controversial issues in religious education in Germany. Although its content is rooted in the German-speaking debate, it has also been adopted in other countries, such as Spain. The *Schwerter Konsent* defines the guiding principles of Christian religious education (CRE) in public schools, which is oriented towards controversy, maturity and critical faculties, and counteracts the indoctrination of pupils.

71 J – HOSIC, Rusmir, et al. (2025), **STEAM-Integrated interfaith learning through maker education: A framework for innovative religious learning**, *Religious Education*, 120(3), 239–258. <https://doi.org/10.1080/00344087.2025.2508569> - This article introduces a novel framework for primary-school interfaith learning, merging science, technology, engineering, arts, and mathematics (STEAM) and maker education. Our approach fosters dynamic classrooms, encouraging dialog, creativity, and collaboration among diverse religious backgrounds, emphasizing cross-cultural understanding and critical thinking. The framework unfolds in four stages: exploration, making activities, dialog, and reflection on religious diversity, illustrated through two case studies. In our globalized world, empathy, respect, and multidisciplinary understanding are vital. Leveraging STEAM and maker education, our framework empowers primary-school students to explore religion, embrace diversity, and cultivate skills for a harmonious society.

72 P – INTERNATIONAL CONFERENCE ON CATHOLIC RELIGIOUS EDUCATION IN SCHOOLS, **Catholic RE in schools: purposes and strategies** - 01st Oct 2025, New Taipei City, Taiwan. <https://jsarap.org/Conference/5137/ICCRES/call> - Major topic covered: - Reviewing the nature and purposes of Catholic RE in schools in various contexts in the light of contemporary sociocultural, political and environmental realities and issues -The development of RE curricula - Teaching and pedagogy for RE in any part of the school curriculum - pre-school, primary/ elementary school, secondary school - RE in university/tertiary institutions - The preparation of religion teachers - School RE in the light of contemporary youth spirituality - Prayer and liturgy in Catholic schools - Relationships between RE and Theology/Scripture - RE and Catholic identity - Approaches/strategies in teaching religious and values education - Catechesis and RE - Challenges in teaching religious and values education - Ecumenism and interfaith dialogue - Gender and development issues - Home-School-Community partnership - Human rights and peace education.

73 R – IPEK, Yasemin (2025), **The impact of critical thinking dispositions on tolerance and encountering differences: a study of RE teacher candidates in Turkey**, *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2025.2548521> - This study examines the relationship between critical thinking dispositions, tolerance levels, and experiences of encountering religious and cultural diversity among RE teacher candidates in Turkey. Data were collected from 513 prospective teachers enrolled in six theology faculties in 2023 using valid scales. Causal comparative and regression analyses were applied to test the indirect effect of critical thinking on tolerance. The findings revealed that critical thinking dispositions have a significant and direct effect on tolerance, while tolerance indirectly strengthens experiences of encountering differences. Gender emerged as an important variable, with female candidates scoring higher on both critical thinking and openness to differences. Class level did not create a significant difference in terms of critical thinking dispositions and tolerance, but a partial effect was observed in the experience of encountering differences. These results indicate that current teacher training programmes for RE in Turkey do not fully reflect the competencies outlined in policy documents and that the curriculum needs to be systematically restructured to strengthen critical thinking and intercultural competencies.

74 R – IZZAH, Evti A., & Layyinnati, Idzi (2025), **Holistic competencies of Islamic religious teachers and their impact on student understanding in secondary schools**, *Scaffolding: Journal Pendidikan Islam Dan Multikulturalisme*, 7(1), 99–118. <https://doi.org/10.37680/scaffolding.v7i1.6886> - This study explores the

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significance of IRE teachers' competencies in enhancing students' understanding of religious values and shaping their character. Focusing on the pedagogical, professional, personal, and social aspects, the study investigates how these competencies directly affect students' comprehension of Islamic teachings. Using a qualitative descriptive approach with a case study design, this research was conducted at MA Muhammadiyah 06 Payaman in Indonesia. The data in this study were obtained from various sources, including primary data from classroom observation, interviews and document analysis, while secondary data were gathered from literature references and school academic reports. Data collection was conducted through classroom observations, interviews with teachers and students and analysis of relevant documents. The data analysis technique employed thematic analysis, following the steps of data analysis proposed by Miles and Huberman. The findings demonstrate that teachers' holistic competencies play a crucial role in improving students' understanding of religious concepts, while also fostering moral development. The study contributes to the literature on the transformation of IRE, offering insights into how teacher competencies shape students' educational experiences. Furthermore, it provides recommendations for educational institutions to focus on teacher development to address the challenges of the digital era while maintaining the quality of Islamic education character and strengthening Islamic education.

75 R – JACOB, Yessy Kenny, Developing and implementing a Christ-centred pedagogy in Christian religious education for effective faith formation in adolescents, *Journal of Hunan University Natural Sciences*, vol. 52, nr 6 (2025) - <https://doi.org/10.55463/issn.1674-2974.52.6.10> - The formation of adolescent faith in Christian Religious Education (CRE) requires pedagogical approaches that transcend the mere transmission of knowledge, aiming instead at personal transformation rooted in Christ. In many educational contexts, CRE remains confined to doctrinal instruction, often lacking the holistic, relational, and Christ-centred framework essential for meaningful spiritual development. This study seeks to develop a Christ-centred pedagogy for CRE that intentionally supports adolescents' faith formation by integrating biblical principles, experiential learning, and relational engagement. Employing a qualitative research design, the study was conducted in selected Christian secondary schools and involved teachers, students, and curriculum developers. Data were collected through semi-structured interviews, classroom observations, and document analysis, and were thematically analysed to identify core pedagogical elements aligned with Christ-centred values such as love, grace, service, and spiritual reflection. Findings indicate that Christ-centred pedagogy is most effective when theological depth is combined with relational authenticity, enabling students to encounter Christ personally through classroom practices, teacher modelling, and community involvement. The integration of spiritual disciplines, narrative theology, and reflective dialogue significantly enhanced student engagement and spiritual growth. The study recommends that educators and institutions adopt pedagogical approaches that emphasize personal relationships and lived faith experiences within everyday learning contexts. This model demonstrates cultural adaptability, allowing for the contextualization of narratives and spiritual practices in diverse settings while maintaining Christ as the central focus of faith. Thus, this study contributes meaningfully to the advancement of authentic and resilient faith-based education, offering practical guidance for Christian educators and institutions in nurturing a generation of faithful, Christ-like disciples.

76 R – JEPKOECH SINGOEIA, Sylvia, et al., Components of Christian Religious Education that contribute to shaping moral values among Junior School students, *International Journal of Education and Research*, vol. 13 no. 8, August 2025 - <https://www.ijern.com/journal/2025/August-2025/01.pdf> - This study assessed the components of Christian Religious Education (CRE) that contribute to the promotion of moral values among Junior School students in Turbo Sub-County, Kenya. A descriptive survey design was adopted, targeting 15,600 respondents from 140 schools. Using Krejcie and Morgan's formula, a sample of 302 participants (260 students and 42 teachers) was selected through proportionate and purposive sampling. Data were collected using questionnaires and interviews and analysed using SPSS and thematic analysis. The findings revealed that Bible stories and scriptures were strongly endorsed by teachers (100%) and students (70%) for their effectiveness in imparting moral lessons. Moral teachings such as honesty and forgiveness were highly valued by both teachers (100%) and students (82.5%). However, Christian doctrines and festivals were less impactful due to their abstract nature. The study concludes that CRE effectively promotes moral values and recommends provision of adequate resources to strengthen its implementation under components basic curriculum.

77 J – JOVKOVSKA, Aneta; Barakoska, Aneta; and Gjorgjevski, Gjoko (2025), The role of the subject “Ethics in Religions” in shaping value systems among primary school students in contemporary Macedonian society, *Occasional Papers on Religion in Eastern Europe*: Vol. 45, 5, art. 9. doi:

<https://doi.org/10.55221/2693-2229.2642> - available at: <https://digitalcommons.georgefox.edu/ree/vol45/iss5/9> - Through an interdisciplinary lens incorporating pedagogy, theology, and psychology, the research investigates the capacity of this curriculum to nurture ethical reasoning, empathy, and social responsibility. The analysis examines the program's learning outcomes, content, and alignment with National Standards, evaluating its potential for spiritual growth, moral identity formation, and community commitment. The findings underscore the program's unique contribution to value-based education and its potential role in cultivating ethically grounded and socially engaged citizens. However, to achieve the program's objectives more effectively, the study highlights several areas for improvement. These include increasing the number of instructional hours to allow for deeper exploration of ethical concepts, extending the program to be taught across multiple years of primary education, and ensuring that the subject is taught by theologians with specialized studies in RE methodology. Such measures would enhance the depth and sustainability of value formation among students while ensuring professional delivery of sensitive content. By addressing these recommendations, Macedonian schools can further strengthen their commitment to fostering a generation of students equipped with robust ethical frameworks and a strong sense of civic responsibility.

78 J - JUNQUEIRA, Sérgio Rogério Azevedo; REIS, Marcos Vinicius de Freitas, A educação da leitura religiosa a partir das matrizes Afro-indígena no Ensino Religioso a partir da BNCC Norte e Nordeste [Religious Reading education based on afro-indigenous matrices in religious education based on the BNCC Norte and Northeast], *Identidade*, vol. 30, 2025, n. 01,301328. <https://revistas.est.edu.br/Identidade/article/view/3034/3608> - Este artigo é o resultado de uma pesquisa sobre a questão do ensino religioso nos currículos das Unidades Federativas sobre a questão sobre as tradições indígenas e afro-brasileira. O que foi percebido o aumento da intolerância e do racismo religioso na sociedade brasileira. Como intuito da promoção do respeito e a diversidade religiosa a Base Nacional Comum Curricular (BNCC) dos estados do Norte e Nordeste referente ao ensino religioso incluem a necessidade de desenvolver ações para tal finalidade. O objetivo deste artigo é analisar a leitura religiosa desses documentos a partir das matrizes afro-indígenas. Identificamos propostas que exigem que o professor desenvolva uma transposição didática adequada para que as formas de preconceito e discriminação possam acabar no contexto escolar brasileiro.

79 J – KADAR, Abas & Mark Elujulo, Understanding religious pluralism: the role of schools in teaching multiple beliefs, *ResearchGate* April 2025 - https://www.researchgate.net/publication/391279451_Understanding_Religious_Pluralism_The_Role_of_Schools_in_Teaching_Multiple_Beliefs - Religious pluralism, the acknowledgment and coexistence of diverse religious beliefs within a society, has become increasingly significant in our globalized world. Schools, as pivotal institutions in shaping societal values and norms, play a crucial role in fostering understanding and tolerance among students from varied religious backgrounds. This article delves into the concept of religious pluralism, examining its implications for educational settings and the responsibilities of schools in promoting interfaith dialogue. Through an analysis of curricular frameworks, pedagogical strategies, and case studies from diverse educational contexts, the paper highlights the challenges and opportunities associated with teaching multiple belief systems. Emphasis is placed on the development of inclusive curricula that not only impart knowledge about various religions but also encourage critical thinking, empathy, and mutual respect among students. The article also explores the legal and ethical considerations surrounding RE, particularly in secular educational systems, and discusses the impact of such education on social cohesion and peacebuilding. By examining the multifaceted role of schools in addressing religious diversity, this paper aims to provide insights into effective practices and policies that can be adopted to cultivate an environment of religious harmony and understanding in educational institutions.

80 J – KAPELERI, Antonia I. (2025), Cultivating critical thinking: the pedagogical role of ancient Greek religion in today's education, *European Journal of Education and Pedagogy*, 6(2), 117-125. <https://doi.org/10.24018/ejedu.2025.6.2.879> - This paper explores the pedagogical value of teaching ancient Greek religion to cultivate critical thinking in today's educational context. While often viewed as a historical curiosity or mythological study, ancient Greek religion offers rich opportunities for students to engage with complex narratives, ethical dilemmas, and philosophical inquiries. By analysing myths, grappling with moral questions, and exploring the intersection of religion and philosophy, students develop essential critical thinking skills such as analysis, interpretation, and ethical reasoning. Additionally, comparative analysis of Greek religious beliefs with those of other cultures broadens students' perspectives, encouraging them to consider the influence of cultural and historical contexts on religious thought. Ultimately, this paper argues that integrating ancient Greek religion into modern curricula not only enriches students' understanding of the past but also equips them with the critical thinking abilities necessary for navigating the complexities of the contemporary world.

81 J – KAUFMANN, Whitley, **Is ethics possible without God?** *Religions* 2025, 16(8), 1053; <https://doi.org/10.3390/rel16081053> - This essay defends the position that ethics must be grounded in God, where the notion of ‘God’ is understood as a transcendental source of normativity, though not necessarily a personal being who ‘commands’ moral behaviour. The essay argues that the true debate is between the naturalistic reduction of ethics and the idea of a transcendental ground for moral normativity. I claim that only the latter can provide a sufficient basis for morality.

82 R – KHATANA, Mukul & Mahapatra, M. (2025), **Spiritual intelligence among adolescents in relation to family climate and well-being**, *International Journal of Indian Psychology*, 13(3), 1186-1200. dip:18.01. 109.20251303, doi:10.25215/1303.109 - This study investigates the interrelationship between spiritual intelligence, family climate, and well-being among adolescents. Recognizing adolescence as a critical developmental stage marked by emotional and spiritual transitions, the research emphasizes the importance of spiritual intelligence in helping adolescents navigate stress, develop a meaningful life perspective, and enhance their overall well-being. The study further explores how family climate—characterized by interpersonal relationships, parenting styles, and emotional support—affects both spiritual intelligence and adolescent well-being. Using standardized tools for measuring spiritual intelligence, family climate, and well-being, data were collected from 150 ninth-grade students across rural and urban schools in Haryana, India. Results indicate significant differences in spiritual intelligence and family climate based on gender and locality, with urban adolescents and girls generally scoring higher. The findings underscore the influential role of family climate in shaping adolescents’ spiritual growth and psychological wellness, and advocate for nurturing familial environments to support adolescent development.

83 R – KHATRI, Binda, & Maloney, Patricia (2025), **Parents’ perceptions of teaching about religion in public schools** [Usa], *Religion & Education*, 1–20. <https://doi.org/10.1080/15507394.2025.2548151> - There is a stereotype that highly religious parents, particularly those from the local majority religion, want their religious values reflected in the local school curriculum. In contrast, less religious parents want a general factual overview of multiple religions. However, no prior qualitative research explored these assumptions. This study interviewed 40 parents of elementary school-aged children via snowball sampling from different religious groups. Findings revealed that highly religious Christian parents residing in religiously homogeneous settings expressed their desire to integrate Christianity formally and informally in public school settings, which was different from almost all respondents from heterogeneous settings like large cities, including similar devout Christians. The results challenge assumptions about the monolithic nature of religious parents, highlighting how geographic and community composition shape educational preferences regarding religion.

84 R – KIELIAN, Andrzej Michal et al., **The image of God and prayer in the statements of young people aged 15–19 from Southeastern Poland**, *Religions* 2025, 16(2), 110; <https://doi.org/10.3390/rel16020110> - This article aims to explore the image of God and prayer practices among young people aged 15–19 from southeastern Poland. The study was conducted between 2019 and 2020 using an online survey (CAWI) on a sample of 1171 students. Cluster and exploratory factor analysis identified three types of God images: transcendent, nature-based, and human construct. The results suggest that the image of God influences the frequency and context of prayer. Adolescents with a transcendent image of God pray more often in emotional contexts, such as gratitude or fear. The study also highlights the decreasing importance of traditional prayer rituals, suggesting a process of individualization of religiosity and the impact of secularization.

85 J – KILP, Alar & Jerry G. Pankhurst (2025), **State, Church and values during the Ukraine crisis: the dynamics of charisma in Russia and Estonia**, *Interdisciplinary Journal for Religion and Transformation in Contemporary Society*, online publ. 07 March 2025 - The paper applies Weberian conceptualizations of charisma in the study of contemporary war-leadership. The study analyses political legitimacy and legitimization of war by religious and secular leaders since the full-scale invasion of Ukraine by the Russian Federation on February 24, 2022, from three perspectives: 1) pure and manufactured charisma; 2) value charisma at the charismatic moment; 3) charismatic (de)legitimation of war. The comparison of two cases – liberal democratic and authoritarian imperial, traditionally Lutheran and Orthodox – yields variations in several dimensions: legitimacy for political governments (*progressive* vs *traditional* values); religious and secular sources of sanctioning of charismatic domination; the interaction of personal and depersonalized, institutional and manufactured charisma; instrumental construction of present charisma by sacralization of historic identity, persons, events and institutions. The paper concludes with the discussion of the explanatory value of Weberian

conceptualizations of charisma in the study of religious and secular leadership in war-time democratic and authoritarian contexts.

86 J – KING, Rebekka, “Now you know”: reception of the religious studies scholar [Usa], *Studies in Religion/Sciences Religieuses*, 54(2), 187-194. <https://doi.org/10.1177/00084298241239224> (original work published 2025) - This article interrogates the premises of the question “Does the scholar of religion have a particular role in promoting public and political knowledge and understanding of religion(s)?” by first asking, “In what contexts is the scholar of religion *asked* to have a role in promoting public and political knowledge and understanding of religion(s)?” Rebekka King argues that there are two hidden assumptions underlying the question. First is the idea that somewhere buried in the request for scholarly input is a public perception of scholars as receptacles of knowledge (i.e. they are the ones who know). Second, this special issue’s larger question betrays assumptions about scholars’ abilities and (perhaps more interestingly) what scholars think about their colleagues’ abilities to promote public and political knowledge and understanding of religion(s). In both cases, it is possible to learn a lot about the role religious studies scholars might play by first considering the roles they are expected to play. In this vein, one might ask how the scholar of religion is classified and categorized in the minds of those who might invite them to play a role in public and political discourses, and how this classification resembles and departs from how scholars of religion classify themselves.

87 R – KREPPER, Bettina; Alexandra Efstathiades; James Loparics, *Learning from the diversity of national structures, processes and intentions with regard to extended education*, *Frontiers in Education*, 25 March 2025, vol. 10 - 2025 | <https://doi.org/10.3389/feduc.2025.1537034> - The aim of this study is to contribute to a transnational understanding of extended education (EE) by inductive content analysis of essential documents from five different countries. The results of this study will facilitate a better understanding of shared factors which can be used to improve student access, success and retention in education, generate valuable guidelines for effective leadership and highlight the potentials of public governance for social innovation. As part of the Erasmus+ project EKCO (Extended Education Facilitating Key Competences through Cooperative Learning), a research team consisting of local experts in the field of EE from Norway, Sweden, Denmark, Switzerland and Austria was asked to provide a selection of local literature on EE that they considered particularly relevant. A total of 19 documents were submitted from the five countries. In the present study, the expert sampling was subjected to an inductive content analysis using MAXQDA software to identify the salient points that emerged from the sampling. The results indicate that five main categories can be identified in the EE literature offered, namely: (1). Factors influencing EE, (2). Institutions and structure, (3). Pedagogical requirements, (4). Content of EE and (5). Factors influenced by EE.

88 J – KUJANPÄÄ, Saila, *Developments of Islamic education in the Nordic countries: from public schools to Muslim communities*, *Religionspädagogische Beiträge. Journal for Religion in Education Rpb* 48 (2025) 1, 1–12; <https://doi.org/10.20377/rpb-1961> - The European Nordic countries, although each of them has their own history and particular features, share a culture that is strongly influenced by Lutheran Protestantism on the one hand and by a strong secularization process on the other. They all profile as Nordic welfare states, where the state has an active role in providing public services including education. This article looks at how and in what forms Islamic education has been developed in the Nordic contexts. Although there are similarities in the Nordic states in terms of how religion and its role in the society are understood, different forms of Islamic RE have emerged in these countries due to the existing structures and frameworks of religious education in each country. Focusing on Sweden, Norway, Denmark and Finland, the article will look at Islamic RE as a subject in public schools and privately run Muslim free schools, in addition to provision of Islamic supplementary education in mosques and religious communities. It will detect some similarities in the Nordic contexts such as homogeneous national imaginaries in which Islam and Muslims are seen as the “others” and the perceived threats of Islamic education to national unity and integration.

89 J – KUPONU, Selome; Exradallenum Olusegun Akinsanya, *Global challenge and challenges of curriculum of religious education in Nigeria*, *International Journal of Integrative Research* vol. 3, nr 2, 2025:119-136 - DOI:<https://doi.org/10.59890/ijir.v3i2.336> - <https://jurnalinternasional.com/index.php/ijir> - Curriculum can be referred to as the learning experiences which the school has organized for the individuals it has the responsibility. In a religiously pluralistic society like Nigeria, RE has been recognized as an important tool for promoting religious tolerance, understanding, and respect. The curriculum for RE is intended to cater for the following needs in the life of learners who are educated in a secular society: attention to the religious aspect of the culture, the religious-moral-emotional development, the structural-imprinted-evolutionary

dialect, and religious life. The methods of the research were based on the critical potential of philosophy, existential, axiological, logical cultural, historical, comparative, normative and constructive in religion, culture, and education. RE is a program to orient humans towards their own plane of upliftment, noble character, inner strength, and physical well-being.

90 J – KYUCHUKOVA, Mirela, & Topalska, R. (2025), Digital tools in the teaching of religion - Eastern Orthodox Christianity, Knowledge. International Journal, 70(2), 221–226 - <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. In this study, we propose the possibility for the RE teacher to prepare his/her own innovative lesson that combines the traditional approach, paper or electronic textbook and digital technologies. In this paper, 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.

91 R – LALANI, Munir & Panjwani, Farid (2025), Faith, identity, and culture: contextualising Christian religious education in a Pakistani setting, Journal of Religious Education: <https://doi.org/10.1007/s40839-025-00267-2> - Christianity has had a longstanding presence in the regions that constitute present-day Pakistan, dating back to its earliest centuries. These historical roots notwithstanding, most today's Christians in Pakistan are descendants of converts during the British colonial period, particularly from marginalised Hindu castes. As such, their religious identity is not only shaped by ancient ties but also by more recent socio-political and cultural developments. Christian communities and institutions have undertaken significant efforts to assert and preserve their socio-religious identity while remaining grounded in the local cultural context. Central to this effort are RE institutions such as Catechism and Sunday Schools, which play a crucial role in nurturing the faith and identity of Christian children. This paper, which forms part of a broader ethnographic study, focuses on two Sunday Schools in Karachi: one Catholic and one Protestant, to explore how Christian RE contributes to the development of children's socio-religious identity. Drawing on participant observation, semi-structured interviews, and the analysis of student artifacts, the study examines how religious identity is taught, embodied, and expressed in these educational settings. Findings indicate that Sunday Schools are increasingly integrating local cultural elements to help children connect more meaningfully with their religion. Children's activities and classroom discussions demonstrate a growing capacity among students to articulate their Christian identity with confidence and relevance, while remaining rooted in their cultural surroundings. This identity work also includes a hidden curriculum, where unspoken social values, taboos, and ethical expectations are subtly communicated and reinforced. The paper also offers some recommendations on how RE can continue to support this process in inclusive and culturally meaningful ways.

92 B – LATS, Julia, Faith in conflict: the role of religion in conflict and peacebuilding among minority Christian communities in Ukraine and Palestine. A project submitted in partial fulfilment of the requirements for the Bachelor of Arts degree in Honors Liberal Arts, Seattle Pacific University 2025 - <https://digitalcommons.spu.edu/cgi/viewcontent.cgi?article=1259&context=honorsprojects> - Religion has long influenced both the escalation of conflicts and efforts toward peace. The wars in Ukraine and Palestine are deeply rooted in historical narratives, national identities, and religious influences. While the Israeli-Palestinian conflict is often framed in terms of Jewish Muslim tensions and the issue of politicization of religion and tensions within the Orthodox Church frame the Ukrainian-Russian War, these dominant narratives often overlook the role of minority religious groups. This paper examines the contributions of Protestant Christian groups in these regions, exploring how their beliefs and practices influence their actions, identity formation, interactions with others, and approaches to conflict resolution. Although these groups are small, their work intersects with broader religious and secular peace efforts, including trauma healing, humanitarian

aid, and political advocacy. They also play a significant role in providing a moral vision for a lasting peace built on justice, engagement, and reconciliation. Fulfilling this role requires both advocacy and mediation. By shedding light on their contributions, this research underlines the need to understand and work together with these often-overlooked religious communities.

93 B – LEGRAND, Geoffrey, L'éducation religieuse par les symboles. Une chance pour le dialogue interconvictionnel et interreligieux ? Préface de François-Xavier Amherdt (Théologie pratique en dialogue, 67), Basel, Schwabe Verlag, 2024, 243 p. - L'usage de symboles dans l'éducation religieuse peut-elle servir la formation au dialogue interconvictionnel et interreligieux ? Pour répondre à cette question, l'auteur de ce livre examine plusieurs concepts – « expérience », « dialogue », mais aussi « Salut » et « Révélation » – du point de vue de la théologie chrétienne. Il présente divers modèles d'éducation religieuse, anciens ou contemporains, en portant une attention particulière à la place occupée par les symboles. L'enquête se veut un plaidoyer pour le développement d'une grammaire du symbolique et une invitation au développement des pédagogies interreligieuses, dans le but d'apprendre aux élèves à construire ensemble le monde de demain.

94 B – LEGRAND, Geoffrey, Vanessa Patigny et Flore Xhonneux (Eds.), École et religions. Quelles articulations ? Quelles perspectives possibles ? Actes du colloque international, Bruxelles, 12-14 nov. 2023, Marseille, Publications Chemins de Dialogue, 2025, 240 p. - Fruit d'un colloque international, cet ouvrage commence par interroger le concept de diversité : dans quelle mesure ce pluralisme culturel et religieux présent dans les établissements scolaires est-il perçu comme un obstacle ou comme une opportunité ? Puis, il questionne l'identité de l'école catholique en identifiant les défis qui se présentent à elle aujourd'hui : quelle est la nature ecclésiale d'un établissement catholique ? Quelle place pour la pratique religieuse dans une école chrétienne ? En particulier, quelles possibilités concrètes offre « l'école catholique du dialogue » pour réunir la pluralité religieuse et la dimension chrétienne de l'établissement ? Enfin, la dernière section est consacrée à l'enseignement de la religion et aux enjeux qui en découlent : quels modèles didactiques et pédagogiques mettre en œuvre pour privilégier une éducation au dialogue dans ce contexte marqué par la diversité ?

95 R – LESINSKIENE', Sigit, et al. (2025), Sense of happiness and wellness among adolescents and their school environment [Lithuania], Children 2025, 12(1), 68; <https://doi.org/10.3390/children12010068> - Happiness and health are crucial elements of adolescents' lives that significantly impact mental well-being and societal engagement. This article hypothesizes that a suitable school environment may be one of the components that can impact students' subjective feelings of happiness and health. This research aimed to determine the association between a negative school environment, such as experiencing bullying and feeling insecure at school, and students' happiness and health. Methods: The study was conducted in 2023, surveying students in grades 7–10 from two Lithuanian cities and their districts. The study included 1992 students (females 50.2%) with a mean age of 14.53 ± 1.12 . Results: It was observed that male students felt healthier and happier than females. Also, male students felt safer at school more often than females. A positive correlation was found between a student's feeling of safety at school and their happiness and health. Regression analysis revealed that a feeling of safety at school was the most significant positive factor associated with male students' sense of happiness and health. Also, the most important factors for females were a feeling of safety at school, bullying, and how often teachers stop bullying. Conclusions: It was found that feelings of insecurity at school, experiences of bullying, and how often teachers stop bullying can be associated with students' subjective feelings of happiness and well-being. School environmental factors can affect students' happiness and well-being differently depending on gender. It is essential to focus on vulnerable student populations when creating preventive programs to enhance adolescents' sense of safety in schools.

96 J – LEWIS, Brock, A neglected crisis: understanding Christian nationalism's effects on American education, Discover Education 4, 108 (2025). <https://doi.org/10.1007/s44217-025-00410-z> - This study examines the influence of Christian nationalism in private Christian schools, with ABC Christian School in Southern California as a case study. It also explores its broader impact on American public education through parental rights groups pushing for book bans and curriculum changes. Survey data from former students and staff reveal the deep-rooted presence of Christian nationalist ideologies at ABC Christian School and their harmful effects, particularly on LGBTQ+ students and racial minorities. The findings highlight the urgent need for educators to address these issues and promote inclusivity, diversity, and compassion in schools.

97 R – LIU, Fang, et al. (2025), Adolescents' academic achievement and meaning in life: the role of self-concept clarity, Frontiers in Educational Psychology, vol. 16:1596061. doi:10.3389/fpsyg.2025. 1596061 - Sense of meaning in life is closely related to adolescents' well-being. While prior research has largely examined

the effects of individual traits and environmental influences, adolescents' personal experiences (e.g., academic achievement) also play a crucial role. This study investigates the relationship between adolescents' academic achievement and their sense of meaning in life, with a focus on the moderating role of self-concept clarity. Drawing on the meaning-making model, we hypothesized that academic achievement would positively predict both the presence of and search for meaning in life, and that self-concept clarity would moderate these relationships. A total of 1,321 junior high school students (50.9% female; $M_{age} = 12.39$, $SD_{age} = 0.52$) from Henan Province, China, participated in the study. Participants completed a self-report measure of academic achievement, along with standardized scales assessing meaning in life and self-concept clarity. Results indicated that academic achievement was positively correlated with both presence of meaning and search for meaning. Self-concept clarity moderated the relationship between academic achievement and meaning in life, adolescents with higher self-concept clarity and higher academic achievement reported greater presence of meaning and search for meaning. The findings demonstrate that academic achievement significantly contributes to adolescents' sense of meaning in life, and critically, self-concept clarity acts as a moderating variable that amplifies this positive association. Interventions targeting self-concept development could be a promising avenue for enhancing adolescents' meaning in life and overall well-being.

98 J – LOMACHINSKA, Irina, et al. (2025), Religious studies education as a factor of societal religious security in the context of Russia's hybrid war, *Skhid*, 7(2), 26–35. <https://doi.org/10.21847/2411-3093.2025.724> - The article is devoted to analysing the role of religious studies education as one of the key instruments of religious security in countering Russia's religious informational propaganda in its contemporary hybrid wars. It's noted that under the conditions of the ongoing military aggression of the Russian Federation against Ukraine, the hybrid religious war has become particularly acute, serving as a component of the broader hybrid strategy of the aggressor state. This type of influence is characterized by the combination of religious narratives with means of informational-psychological pressure, cyber operations, and systematic support of religious institutions by Russian state structures. The primary goal of such actions is to undermine the internal stability of Ukrainian society, incite interconfessional hostility, delegitimize spiritual unity, and sacralise war by justifying it through pseudo-religious rhetoric. The significance of religious security as an important component of national security is emphasized, which should be understood as a multi-vector category that combines spiritual-cultural, legal, security, and socio-political dimensions aimed at achieving religious stability and civil peace. Religious security is a component of overall societal security and the cultural-spiritual environment, encompassing legal, social, educational, informational, moral-ethical, and political aspects of regulating religious relations. The research is based on the results of a survey of Ukrainian university students, which revealed that most respondents (two-thirds) positively perceive the necessity of introducing educational courses on religious security and religious studies that would help better understand contemporary challenges in the religious sphere. Among learning formats, online courses, electronic libraries, and podcasts are popular, as they provide opportunities to acquire knowledge in an informal environment, at convenient times for listeners, in connection with current events, discussions, interfaith dialogues, or social transformations.

99 T – LÓPEZ PÉREZ, J. Lorenzo; M.Cristina Martínez de Esperanza; Glency Y. Ramírez Ferreiro, Los valores éticos y morales en la formación de los jóvenes universitarios. Actividades para su tratamiento en el aula [El Salvador], *Educación, valores y comprensiones para Ser* Vol. 14 Núm. 5 (2025): <https://revista.redipe.org/index.php/1/article/view/2247> - Esta investigación reviste una importancia crucial en el ámbito educativo contemporáneo al centrarse en cómo fortalecer la formación de valores éticos y morales entre los jóvenes universitarios. Los resultados de este estudio no solo pueden impactar positivamente en el desarrollo personal de los estudiantes, sino también en la construcción de una sociedad más ética y justa. Al diseñar actividades específicas desde el aula que promuevan la reflexión y la práctica de estos valores, se busca no solo transmitir conocimientos teóricos, sino también cultivar habilidades prácticas y actitudes éticas que los estudiantes puedan aplicar en su vida académica y profesional. Además, esta investigación está orientado a formar políticas educativas orientadas a integrar de manera más efectiva la enseñanza de valores en los currículos universitarios, preparando a los jóvenes para enfrentar dilemas éticos con responsabilidad y comprensión profunda.

100 J – LUNGU, Viorelia et al. (2025), The place of social and moral values in the high school curriculum from the Republic of Moldova, *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(1), 87–103. <https://doi.org/10.22437/jiituj.v9i1.38082> - This study examines how social and moral principles are included into the Republic of Moldova's high school curriculum and offers methods for doing so successfully. The study finds the global trend of emphasizing character education to promote proactive citizenship through secondary

analysis of previous studies. The Education Code of Moldova delineates social and moral norms that correspond with Western educational frameworks, such those in the United States, Germany, and the Netherlands, which serve as standards for Moldova's schools. However, there are also obstacles in the way of properly putting these ideals into practice, such as a lack of pedagogical topic understanding and parental and school administrator support for teachers to act as role models. The study offers several solutions to these obstacles, such as small group exercises, class discussions, and problem-centred learning. Furthermore, their inclusion in the curriculum can be strengthened by incorporating moral and social ideals into certain courses like drama, social studies, and music. The study concludes that although incorporating moral and social values into Moldova's educational system is important, specific tactics and increased assistance for teachers are required to get past current barriers and guarantee that the values are successfully taught to pupils.

101 J – MACRÌ, Gianfranco, *La questione islamica in Italia. Il percorso (incerto e ancora complesso) verso la costruzione di un islam italiano*, *Quaderni di diritto e politica ecclesiastica, Rivista trimestrale* 1/2025, pp. 357-375, doi: 10.1440/117098 - <https://www.rivisteweb.it/doi/10.1440/117098> - As a result of increasing migration, Italy has experienced Islamic communities interacting with its social and legal framework. The clash between the perspective of many within these communities and the commonly recognized paradigm of European citizenship has generated a suspicious approach, and one not based on inclusive governance. This essay will point out some significant phases in this process, emphasizing both negative and positive aspects of the same.

102 J – MAHARUTSAKUL, Pravej (2025), *The role of religion in promoting morality and ethics among Thai youth in the education system*, *Asian Journal of Humanities and Social Innovation*, 2(1), 46–56. retrieved from <https://so14.tci-thaijo.org/index.php/AJHSI/article/view/1849> - This article explores the role of religion in promoting morality and ethics among Thai youth within the education system. It examines how Buddhist, Islamic, and Christian teachings are integrated into curricula, school rituals, and national policy to shape character and civic values. The discussion highlights both the strengths of religious moral education and the challenges of ensuring inclusivity in a pluralistic society. The article concludes with recommendations for balanced, values-driven educational policies that respect cultural and religious diversity.

103 R – MANNION, Lydia; Harmon, M. & O'Brien, T., *An exploration of the relationships between mental wellbeing and religion amongst students attending post-primary schools in Ireland*, *Journal of Religion & Health* 64, 1607–1625 (2025). <https://doi.org/10.1007/s10943-025-02307-5> - The current study aimed to explore the relationships between mental wellbeing and religion amongst adolescent students attending post-primary/second-level schools in Ireland. Adolescent student participants ($N=7$) attending post-primary schools in Ireland completed online, semi-structured interviews on their perceptions regarding the relationship between mental wellbeing and religion. Reflexive thematic analysis from the critical realist perspective was employed to analyse the qualitative data. The results revealed a positive relationship between mental wellbeing and religion amongst participants. Specifically, aspects of religiosity, such as personal prayer, holding religious beliefs and religious practice were mentioned by participants as being beneficial for their mental wellbeing. Similarly, the practice of positive religious coping methods, such as reading of scripture for strength, having a relationship with God, and interpret negative life events considering religion, had a positive impact on the mental wellbeing of participants. The findings demonstrate that for the participants in this small-scale study, religion has the potential to positively impact their mental wellbeing. Implications for areas of investigation in future research, curriculum and religious adolescents, as well as the adults who work with them in school and community settings, are discussed.

104 J - MATTES, Astrid, & Novak, Christoph (2025), *Translocal feeds of faith: how mobility and digitalisation shape the religious life of young believers* [Austria], *Journal of Contemporary Religion*, 40(1), 23–43. <https://doi.org/10.1080/13537903.2025.2470024> - Our increasingly digital and mobile world allows us to stay connected to people, places, and communities all over the world. This affects the religious lives of young believers who utilise the possibilities of mobility and digitalisation. So far, research on (digital) religion and migration has failed to assess translocal ties as decisive factors of youth religiosity. This omission is particularly problematic since the Covid-19 pandemic has increased the importance of digital communication and accelerated religious transformation processes. To understand the mutual effects of digitalisation and mobility on contemporary religion better, we enquire how digitally maintained translocal ties shape the religious lives of young believers. In a qualitative study involving young people of different religious traditions living in Vienna, we conducted interviews that included a mapping activity and a 'social media tour'. Our

findings illustrate how young believers establish translocal connections as reference points for their rather individualised personal faith and maintain ties through social media. This produces ‘translocal feeds of faith’ that represent, refresh, and advance the experiences that were made offline, complemented by purely digital ties emerging from personal interests. We find that translocal feeds of faith are an important starting point for studying lived religion among young believers.

105 P – McDANIEL, Josh, **Religious minorities and secular rights** (March 15, 2025), Liberty & Law Center Research Paper, Harvard Public Law Working Paper 25-16, Washington & Lee Law Review (forthcoming 2025), Available at SSRN: <https://ssrn.com/abstract=5185065> or <http://dx.doi.org/10.2139/ssrn.5185065> - When religious claimants sue to protect their ability to practice their faith, they usually invoke constitutional and statutory guarantees that specifically protect religious exercise. But both historically and today, they often also invoke secular rights-like freedom of speech, freedom of the press, or equal protection of the laws. And when they succeed on such claims, they set precedents not just for fellow religious believers, but everyone. As a result, many rights we now take for granted arose from religious minorities (RM) fighting for their right to preach, proselytize, and publish their religious views. No study of the Supreme Court's free speech jurisprudence would be complete, for example, without considering the pathbreaking decisions won by Jehovah's Witnesses. But while many scholars have noted the contribution of Witnesses and other religious actors to First Amendment law, little scholarship has examined the broader phenomenon of religious individuals asserting secular rights or traced how their religiously motivated court battles have affected secular individuals in secular contexts. To begin to fill that gap, this article presents a historical account of how RM inspired much of the Bill of Rights' secular freedoms and how Jehovah's Witnesses secured many of those rights in court. The article also illustrates how RM can lay the groundwork for secular social movements by considering how Witness cases in the 1930s and 40s provided crucial legal protections for the Black civil rights movement of the 1950s and 60s. Better understanding the role RM have played in shaping our basic secular freedoms has important implications for how religious-claimant cases-both old and new-should be thought of today. In contexts as diverse as a high school coach praying after games to companies like Facebook and YouTube challenging state regulation of their content-feed decisions, litigants and courts must decide both when to resolve religious claimants' cases on secular grounds and, conversely, whether to resolve secular claimants' cases by analogizing to protections afforded to religiously motivated actors.

106 R – MEEHAN, Amalee and Daniel O'Connell, **‘Not trendy, not cool’: the future of Catholic primary school leadership in the Republic of Ireland**, *International Studies in Catholic Education*, 2025 - <https://doi.org/10.1080/19422539.2024.2447244> - The role of the primary school principal (headteacher) in Ireland (Republic) is deeply embedded in the historical, cultural, and educational fabric of the nation. The principal serves not only as educational leader but also has a devolved responsibility to lead the characteristic spirit (ethos) of the school. Significant societal changes such as the decline in religious practice have influenced the demographic landscape, yet 88% of primary schools retain a Catholic patron and thereby a Catholic ethos. In an increasingly diverse society with rapidly falling numbers of people who identify and practice as Catholic, the possibility of recruiting principals able and willing to sustain this dual mission comes into question. This paper arises from the first large scale, mixed methods empirical study into Catholic schools in the Republic of Ireland. Through an examination of quantitative and qualitative data, it analyses the practices, views and experiences of primary school principals to highlight the role and reality of leading a Catholic primary school in Ireland today. Their voices were then used to extract implications for patrons and policy makers. Research results indicate that principals are largely committed and professional in their approaches to ethos leadership. However, they also indicate a mismatch between demographic realities and the largely denominational primary school system, giving rise to leadership support and succession concerns. While the study is carried out in Ireland, it is also of interest to other jurisdictions where schools are faced with similar challenges and education systems are looking to the future of school leadership.

107 J – MIEDEMA, Siebren (2025), **Worldview education in the (post-)secular age**, *Turkish Journal of Religious Education Studies*, 19, 1-21 - https://www.researchgate.net/publication/393175280_Worldview_Education_in_A_Post-Secular_Age - This study reconsiders the role of religion in the public sphere and the position of worldview education 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 worldview education should be integrally connected to citizenship education, emphasizing that such integration can support students in constructing their personal identities. 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 a vital role in achieving social cohesion within contemporary multicultural societies.

108 J – MOLENDIJK, Arie L. (2025), *The heat of change: the study of religion and theology in the Netherlands (1989–2024)*, *Journal for Theology and the Study of Religion*, Volume 79, Issue 2, Jun 2025, p. 130 – 146 - DOI: <https://doi.org/10.5117/NTT2025.2.002.MOLE> - This article discusses the transformation of theology and religious studies in the Netherlands between 1989 and 2024. Molendijk reflects on the significant changes within Dutch academia, particularly the increase in student numbers and the shift towards efficiency-driven education and research. He critiques the management style of universities (“New Public Management”), focusing on bureaucratic control and assessment procedures that prioritize measurable targets over academic freedom and quality. The article also examines the decline of theology programs due to the secularization of Dutch society and the tension between theology and religious studies. Molendijk stresses the need for cooperation within the field but remains sceptical about achieving it. Despite bureaucratic challenges, he highlights the resilience of dedicated scholars and students in maintaining academic standards.

109 J – MOORE, Benjamin and John William (2005), *How religious education can promote peace and understanding in a diverse society*, https://www.researchgate.net/publication/391279091_How_Religious_Education_Can_Promote_Peace_and_Understanding_in_a_Diverse_Society - In today's globalized world, characterized by unprecedented levels of cultural and religious diversity, the role of RE in schools becomes increasingly critical. As societies become more interconnected, the need to foster mutual respect and understanding among people of various religious traditions has never been more urgent. This article investigates how RE can promote peace and understanding in a diverse society by educating individuals on different religious practices, beliefs, and worldviews. The paper argues that RE, when taught inclusively and empathetically, has the potential to challenge stereotypes, reduce prejudice, and foster interfaith dialogue, all of which are essential for social cohesion. In addition, religious education provides the tools to critically analyse one's own belief system while cultivating respect for others, promoting social justice, and encouraging peaceful coexistence. By incorporating real-life examples, diverse pedagogical approaches, and theoretical insights, the article illustrates the power of RE in creating a more tolerant and harmonious society.

110 J – MOR, Flora, *Beyond skills: redefining Education for the 21st Century* (2025), *Journal of Educational and Social Research*, 15(4), 106. <https://doi.org/10.36941/jesr-2025-0125> - The concept of "21st-century skills" has become central to global educational discourse, influencing policy and practice. This article examines its origins, evolving definitions, and applications, while critically assessing limitations such as its individualistic and neoliberal focus, marginalization of historical and democratic values, and erosion of expert knowledge. These critiques are framed within the widening opportunity gaps exacerbated by the Covid-19 pandemic. Estonia's educational model - a rare example of an education system achieving both high academic performance and equity - is explored to identify factors contributing to its success. Findings suggest that 21st-century learning should integrate skills, disciplinary knowledge, and ethical orientation, enhancing students' abilities to thrive in a dynamic world while engaging critically and compassionately. This holistic approach redefines education, bridging practical skills with the wisdom essential for active, informed citizenship.

111 R – MORÁN RONQUILLO, Walther H.; Edgar Mariño Triviño; Victor M. Reyes, *Ejercicio pastoral y hermenéutica en la educación religiosa* [*Pastoral practice and hermeneutics in religious education*], *Espacios* vol.46 no3 jun. 2025, epub 18-07-2025-<https://doi.org/10.48082/espacios-a25v46n03p26> -Mediante un abordaje cualitativo comprensivo del ejercicio pastoral y el rol de la hermenéutica bíblica en el contexto

educativo religioso ecuatoriano, se consultaron con entrevistas a 20 pastores cristiano-evangélicos en contextos rurales y urbanos. Las categorías fueron los Antecedentes formativos; Fundamentos metodológicos; Integración contextual; Desarrollo espiritual; Preparación académica; Aplicación práctica y Valoración final. Se identificaron relaciones y metarelaciones, surgiendo la necesidad de mejorar la formación y de incorporar prácticas interpretativas que respondan más directamente a los desafíos contextuales contemporáneos.

112 J – MÜLLER, Sabrina, & Pleizier, Theo (2025). “God” is a concept, God is not? The promise of postcolonial epistemology for the use of Grounded Theory in empirical theology, *Journal of Empirical Theology*, 38(1), 31-53. <https://doi.org/10.1163/15709256-20240019> - This paper explores the intersection of theology, postcolonialism, and theory-building within empirical theology, highlighting the complex interplay between linguistic constructions and lived experiences of the divine. Drawing on postcolonial epistemology, the study advocates an inductive research strategy, particularly using Grounded Theory methodology. It critically engages with ongoing debates within Grounded Theory, emphasizing the need for reflexivity in recognizing dominant discourses that may shape the researcher’s understanding of participants’ experiences. By examining specific case studies, the text illustrates how research participants’ attributions to God challenge conventional theological concepts, prompting a reconsideration of the nature of God-related language. Ultimately, this work calls for a nuanced understanding of empirical theology in which both “God” and lived religious experiences emerge as essential elements of theological discourse, urging scholars to remain attentive to the realities of participants lived faith.

113 B – MUNOS MORENO, Isaac, **Understanding dialogic interactions in online Religious Education** Department of Instructional Psychology & Technology, Brigham Young University, Master of Science - *Theses and Dissertations*. 10774, 2025, 74 pages. <https://scholarsarchive.byu.edu/etd/1077> - In this study, I explored how Latter-day Saint higher education professors experienced and facilitated dialogic interactions in online religion courses. Seven instructors who taught synchronous and asynchronous virtual courses at Brigham Young University participated in semi-structured interviews focused on their pedagogical approaches, relational practices, and perceptions of student engagement. Guided by hermeneutic phenomenology and drawing on principles of dialogic pedagogy, I explored how religion instructors cultivated dialogue in virtual classrooms grounded in doctrinal instruction. The findings revealed how professors created a relational presence, navigated institutional constraints, and fostered deep learning and spiritual growth environments. While some participants viewed online dialogue as comparable to in person experiences, others expressed concerns about barriers to authentic connection in virtual spaces. Overall, the study offers practice-based insight into how educators cultivate meaningful, reciprocal interaction in online RE, with implications for improving engagement and supporting transformative learning in digital faith contexts.

114 C – NEGROV, Alexander I. & Ronald E. Riggio, **Leadership development among Ukrainian Christian adolescents: a study from 2018–2019**, Chapter published on 13 Feb 2025, Collection: *Political Science and Public Policy* 2025, pages 25–56. DOI: <https://doi.org/10.4337/9781035353958.00008> - From interviews and focus groups in Ukraine (2018–2019), this chapter explores how adults communicate leadership concepts to the younger generation and how these concepts are perceived by Ukrainian youth. This study found that youth ministry (Bible study meetings and camps) fostered spiritual growth and communication skills among adolescents, with a need for more attention to leadership and leadership development. A second study focused on Ukrainian adolescents’ attitudes about responsibility, service, and collaborative leadership, as influenced by family and church environments. Participants valued practical, project-based learning over traditional educational methods, indicating a preference for experiential learning in their personal growth. The study also noted adolescents’ nuanced understanding of leadership as communal and service-oriented, rather than authoritarian, reflecting a mature outlook amidst ongoing war. This research offers valuable lessons for youth leadership development programs.

115 B – NILSSON, Sanja, **Children in New Religious Movements**, Cambridge University Press, December 2024. <https://resolve.cambridge.org/core/elements/abs/children-in-new-religious-movements/> -New Religious Movements have arisen not only in the present but have also developed in the past. While they differ in ideology and practice, they generally seem to live in high tension with mainstream society, especially when it comes to child-rearing. This Element examines several aspects of children growing up in new religions. It relies upon literature from different groups concerning child upbringing, the function of children in the groups considering the religious ideologies, and parental perspectives and parental styles. It also utilizes accounts from young adults growing up in these groups, both those who chose to stay and who chose to leave their

groups as adults. A range of topics, such as socialization, education, health care, and relations to surrounding society are explored. In addition, this Element considers issues of physical and emotional abuse, state interventions, and the impact of second- and third generations of children in new religions.

116 R – NUR ROHMAN, Lukman; Sunan Klijaga, **Mapping research on religious literacy: a bibliometric analysis of themes, trends, and educational impact**, *Edulab: Majalah Ilmiah Laboratorium Pendidikan* Vol. 10, No. 1, June 2025 - <https://ejournal.uin-suka.ac.id/tarbiyah/index.php/edulab/index> - <https://doi.org/10.14421/edulab.2025.101.08> - 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. Findings - 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.

117 D – OFFICE OF PUBLIC AFFAIRS (USA), **Religious Liberty Commission hosts third hearing on religious liberty in public education**, September 30, 2025 - <https://www.justice.gov/opa/pr/religious-liberty-commission-hosts-third-hearing-religious-liberty-public-education> - The Religious Liberty Commission held its third hearing to discuss religious liberty issues in education from the perspectives of teachers and coaches, as well as religious liberty issues in school funding and educational choice, including testimony from school leaders, families, and experts impacted by religious liberty issues in school funding. The hearing's objective was to understand the historic landscape of religious liberty in the educational setting, recognize present threats to religious liberty in education, and identify opportunities to secure religious liberty for the future.

118 J – OHIHON IGBON, Benson (2025), **The future of the Study of Religions in Africa: decolonial-pluriversal directions**, *Utambuzi: Journal for the Study of the Religions of Africa and Its Diaspora*, 8(1), 9-20. <https://doi.org/10.36615/6b0vks65> - There is a theoretically intractable argument about what we might mean by 'Africa'. The origin and knowledge about 'Africa' as an identifier or a construct have continued to dictate the agenda for Africa, religions in Africa, and African Studies in Africa and the diaspora. Although 'religions in Africa' are receiving profound empirical and methodological attention, this article argues that they have continued to be approached from the theoretical question of what Africa might mean. It further states that the three main religions in Africa - African Indigenous Religion, Christianity, and Islam - are locked in this theoretical hole, but scholars have continued to navigate the threshold through thematic studies dictated by the names of the continent. It concludes by stating that the study of religions in Africa, though complexified, both now and in the past, will still follow the trajectories dictated outside Africa. But the article also suggests that a decolonial-pluriversal approach could help to appreciate the African worldviews in tension with other worldviews.

119 D – OSCE-ODHIR (Organization for Security and Cooperation in Europe), **Understanding anti-Christian hate crimes and addressing the security needs of Christian communities. A practical Guide**, 28 July 2025, pp. 130 - https://www.osce.org/files/f/documents/e/b/594847_1.pdf - This Guide is the latest in a series of ODIHR publications that address hate crime and the security needs of at-risk communities, including *Understanding Anti-Semitic Hate Crimes and Addressing the Security Needs of Jewish Communities* and *Understanding Anti-Muslim Hate Crimes and Addressing the Security Needs of Muslim Communities*. With this Guide, ODIHR offers a set of comprehensive recommendations to help participating States take practical steps to implement these commitments. The recommendations are designed to strengthen the cooperation between state and Christian authorities and educational institutions. Some examples (cf pp. 108s): • “Develop public and private education policies and strategies to address the root causes of intolerance and discrimination. • Collaborate with civil society to develop educational initiatives to strengthen social media literacy. • Establish educational initiatives to promote tolerance in institutions open to the public, such as museums, libraries and cultural heritage centres. • Ensure your curriculum and teaching materials are inclusive, nonbiased and based on respect for human dignity. • Promote religious literacy by imparting unbiased and accurate information on

different religions and beliefs. • Monitor whether the Christian students in your school experience any harassment, threats or violence on the way to and from school, as well as in school. • Ensure that your language and behaviour conform to a rights-based standard for all communities and do not perpetuate or reinforce anti-Christian bias. • Share reports of hate incidents with the media and relevant international networks and organizations. • Organize workshops and visits to introduce police officers to the community. • Advocate for your government to follow up on and implement its OSCE commitments and international obligations on intolerance against Christians. • Implement awareness-raising campaigns about the need to counter anti-Christian hate crimes, in coordination with the media, civil society organizations and government. • Form broad-based, inclusive coalitions with other religious or belief communities and civil society organizations to address hatred based on religion or belief and broader tolerance and non-discrimination issues. • Participate actively in interfaith and interreligious dialogue and initiatives. • Participate in training initiatives to strengthen your capacity to collect hate crime data and respond to security threats. • Treat hate crime victims in a sensitive and respectful manner to prevent secondary victimization. [...]”.

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

121 J – OUIMETTE, Marie-Ève, La culture religieuse à l’école : un sacrifice sur l’autel de la laïcité ? *Studies in Religion/Sciences Religieuses* Volume 54, Issue 3, first online August 20, 2025 -<https://doi.org/10.1177/00084298251346793> - Cet article examine l’abolition récente du programme scolaire *Éthique et culture religieuse* (ÉCR) au Québec et l’implantation de son successeur, le programme *Culture et citoyenneté québécoise* (CCQ). L’auteure avance que ce changement peut être vu comme le reflet d’une ambivalence des Québécois à l’égard de la religion et de l’évolution de la place de celle-ci dans la formation du citoyen. L’article commence par contextualiser l’histoire de la religion à l’école publique au Québec, puis discute des différentes conceptions de la laïcité qui ont influencé les débats entourant la place de la religion à l’école. L’article conclut en analysant les différences et éléments de continuité entre les programmes ÉCR et CCQ et évalue diverses implications pour le futur de la religion dans le système scolaire québécois. L’article s’appuie sur une variété de sources, incluant des articles académiques, des documents gouvernementaux et des articles de presse.

122 R – PAPAKOSTAS, Christos (2025), Augmented reality in religious education: a case study bridging tradition and innovation, *Religious Education*, 1–17. <https://doi.org/10.1080/00344087.2025.2528427> - This paper examines a semester-long course that trained 40 master’s-level RE students to design augmented-reality (AR) lessons. Twenty trainees used AR authoring tools: twenty followed parallel sessions with conventional digital resources. Structured interviews and pre/post-intervention results showed AR has been effective in converting abstract religious notions into interactive, concrete ones. The study outlines practical support requirements and positions AR as a viable addition to RE teacher-education programs. Because a large percentage of the cohort was already teaching in schools, the findings speak directly to the classroom practice they subsequently implemented and highlight AR’s potential to modernize RE.

123 J - PARK, Jeong-In, et al., Christian values and their influence on pedagogical practice: theological foundations of moral education formation, *Pharos Journal of Theology* online Volume 106 (3) Themed Issue (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 USA 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 USA and South Korea have integrated religious principles into the educational process differently, influenced by historical, socio-cultural, and political factors.

124 J – PAVEL, Aurel, Neo-religiosity and political rhetoric: a possible “Generation Mechanism” of anti-system discourse, *Journal for the Study of Religions and Ideologies*, vol. 24, issue 71, Summer 2025 - <https://thenewjsri.ro/index.php/njsri/article/view/818> - Shaped at the end of the 1960s, the *new religiosity* comes to reflect that “new and exotic” spirituality that Nicolae Achimescu put in a direct connection with the advance of post-modernity, namely with the mutations that post-industrial society has generated (under the pressure of globalization and secularization) in the field of religious consciousness. Combined with the reticence of “recent” man (H.-R. Patapievi) towards the biblical-dogmatic foundations and the hierarchical structure of the traditional Churches, the new religiosity – assumed as such by the entities known as *new religious movements* (NRM)– aims to restructure the way of conceptualizing and practicing faith, including from the perspective of its relationship with the values of civil society. In these circumstances, the fact that sometimes the ‘messages’ of NRM sometimes interfere with radical political discourse in a partisan way should not come as a surprise, as their capacity to embody such aspirations cannot be neglected. Moreover, the conflictual and manipulative potential of some of these movements has brought them to the attention of EU bodies and national authorities in Western Europe in recent decades. It is precisely for this reason that we aim to diagnose the anti-system political vocation of some of the NRM, and to insist on the mechanism by which they use their doctrinal particularities to underpin a particular type of political rhetoric.

125 R – PEREIRA COUTINHO, José & Sarah Wilkins-Laflamme, Youth religiosity in Catholic European countries, *Journal of Religion in Europe*, vol. 18, 2025, nr 3, 325-367 . <https://brill.com/search?f0=author&q0=Jos%C3%A9+Pereira+Coutinho> - This article compares youth religiosity in each Catholic European country (CEC) in two perspectives: with the rest of the population (35+) and among youth over time. Based on EVS (European Values Study) and ISSP (International Social Survey Programme), data comparisons are also made between CEC s, as well as between and within European regions. Three dimensions of religiosity are examined: community, belief, and practice. Results confirm that in general youth religiosity is lower than among the older age group and decreases over time with some exceptions. Results also confirm the theories of cohort replacement and of multiple secularizations.

126 D – POLISH CONSTITUTIONAL TRIBUNAL, Reduction of religious education in schools declared unconstitutional, *Ordo Juris* July 3, 2025 - <https://ordoiuris.pl/en/press-newsdesk/third-ct-verdict-declaring-reform-of-religious-lessons-unconstitutional/> - *Main points*: 1. The Polish Constitutional Tribunal issued a ruling declaring the Minister of Education’s regulation of January 17, 2025, concerning the organization of RE in public schools, unconstitutional. 2. This is the third ruling by Poland Constitutional Tribunal in recent months blocking educational reforms concerning RE introduced by Far-Left Education Minister Barbara Nowacka. 3. The ruling, issued by a panel composed of Constitutional Tribunal President Bogdan Świączkowski (chair), Constitutional Tribunal Judge Krystyna Pawłowicz (rapporteur), and Constitutional Tribunal Judge Stanisław Piotrowicz, was unanimous, underscoring the indisputable nature of the procedural violations identified by the Tribunal. *Practical consequences*: The ruling means that the planned changes to the organization of RE should not take effect on September 1, 2025. Schools will be required to continue organizing RE according to existing rules. The possibility that the ruling might not be published in the *Journal of Laws*, as this has become a common practice of Donald Tusk’s government, which stopped applying the rulings of the country’s Constitutional Tribunal over a year ago, is irrelevant in that regard.

127 B – POLLAK, Detlef & Gergely Rosta, “Importance of religion has declined dramatically across the world”, Universität Münster, *Press release* from 1 July 2025, https://www.uni-muenster.de/Religion-und-Politik/en/aktuelles/2025/Religion_in_der_Moderne_Neuaufgabe.shtml - According to new studies in the sociology of religion, the importance of religion and religious institutions has declined dramatically across the

world in recent years. “Increasing secularization, i.e. the decline of religious ties, affects not only regions of Western Europe, where these trends have long been observed, but also former religious strongholds such as Poland and the US, as well as South Korea and Japan. This also applies to predominantly Muslim countries in North Africa, Turkey and Iran”, says sociologist of religion Prof. Detlef Pollack from the Cluster of Excellence “Religion and Politics” at the University of Münster. He and his colleague Dr. Gergely Rosta have published a greatly expanded and revised new edition of their standard work *Religion and Modernity: An International Comparison* with Campus Verlag. According to the authors, the third edition differs greatly from the first: “The sociology of religion has observed for decades a decline in ties to religion and the church in Western Europe, including West Germany. However, the dramatic declines across the world in recent years came as a surprise even to a secularization theorist like me – it is these trends that the new data in the book show.”

128 J – POLLEFEYT, Didier (2025), Pourquoi la démocratie a besoin de l'éducation religieuse, 105132_Et_Studies_16/2 (2025), 207-229. doi: 10.2143/ETS.16.2.0000000 © 2025, Margit Eckholt. [This Open Access article is distributed under the CC-BY-NC-ND license. Published by Peeters Publishers] - <https://theo.kuleuven.be/nl/nieuws-theologen/105132-et-studies-2025-2-04-pollefeyt.pdf> - Les démocraties libérales contemporaines font face à de profondes crises de sens, de participation sociale et de fragmentation qui menacent l'épanouissement démocratique dans un contexte d'analphabétisme idéologique croissant, de désorientation spirituelle et de polarisation. Cet article soutient que l'éducation religieuse confessionnelle, abordée par un cadre herméneutique et communicatif, fournit des ressources cruciales pour le renouveau démocratique que l'éducation civique conventionnelle échoue à offrir. Tandis que l'éducation civique tente de remédier aux déficits démocratiques par des approches ostensiblement neutres et fondées sur la connaissance, elle souffre d'une dépendance excessive aux concepts abstraits détachés de l'expérience vécue, de la négligence des dimensions existentielles et de création de sens, et de ressources motivationnelles insuffisantes pour inspirer un engagement civique durable. L'éducation religieuse confessionnelle offre des contributions distinctives par des fondements narratifs qui intègrent la connaissance civique dans des histoires de vie significatives, des capacités de formation identitaire abordant les questions existentielles, des cadres moraux substantiels qui motivent la participation démocratique, et des méthodologies dialogiques qui facilitent un engagement authentique à travers de profondes différences. Le modèle herméneutique communicatif équilibre l'engagement existentiel avec des traditions particulières et l'ouverture pluraliste, développant les compétences interprétatives, narratives et dialogiques des étudiants essentiels pour la citoyenneté démocratique. Cette approche cultive les vertus démocratiques nécessaires pour soutenir les démocraties pluralistes où les citoyens maintiennent à la fois distinction et solidarité.

129 J – POLO SABAU, José Ramón (2025), La enseñanza de creencias o cosmovisiones no religiosas en la escuela pública en el ordenamiento jurídico inglés, Derechos y Libertades: Revista de Filosofía del Derecho y Derechos humanos, (53), 239-270. <https://doi.org/10.20318/dyl.2025.9465> - En este trabajo se estudia el fenómeno relativamente novedoso del reconocimiento de la enseñanza de las creencias o cosmovisiones no religiosas en el sistema educativo inglés, que se ha verificado en paralelo al reconocimiento que también se viene produciendo, en las últimas décadas, en los ordenamientos de las islas británicas de las formas de celebración matrimonial propias de estos llamados grupos de creencia o grupos seculares. La enseñanza de esas cosmovisiones se ha incorporado al sistema educativo inglés en el marco de la asignatura de educación religiosa, de oferta obligatoria en los colegios públicos, mediante una interpretación amplia del concepto “otras religiones” y fundamentalmente por la exigencia de interpretar la legislación de este país de manera conforme a lo establecido en el Convenio Europeo de Derechos Humanos, a diferencia de lo que ha ocurrido en otros países como es el caso concretamente de Gales, allí donde se ha establecido una categoría propia prevista para dar cobertura a la enseñanza de esas creencias no religiosas. Esa incorporación al currículo de las escuelas públicas de la enseñanza especialmente del humanismo y de las cosmovisiones no religiosas en general ha recibido, en los últimos tiempos, un importante respaldo judicial, mediante una jurisprudencia cuyos rasgos esenciales también son estudiados en estas páginas. Se analizan también algunas de las consecuencias y derivadas que esta temática presenta más ampliamente, tales como las que derivan de la necesaria plena garantía del principio de igualdad entre las creencias religiosas y las que no lo son o, también, las relacionadas con los problemas definitorios que plantea en esta temática la misma noción legal de religión o la de las cosmovisiones no religiosas.

130 J – PORCARELLI, Andrea; Yao Liu (2025), Between Confucianism and Christianity: epistemological and syncretic challenges in constructing a Chinese Catholic educational discourse, Religions 2025, 16 (10), 1220; <https://doi.org/10.3390/rel16101220> - The relationship between Confucianism and Catholicism in Global RE 2025_5

contemporary Chinese Catholic educational settings is marked not only by significant cultural and philosophical differences, but also by profound analogies that open promising avenues for dialogue and mutual enrichment. Drawing on dialogical-interpretive methodology grounded in hermeneutic philosophy, the study explores core ontological and pedagogical concepts in both traditions. Confucianism conceives education as the ethical cultivation of virtue in alignment with cosmic and relational harmony, while Catholic pedagogy emphasizes the integral formation of the person in freedom, responsibility, and relationship with a personal God. Despite theological differences, both systems prioritize moral development, teacher exemplarity, and holistic human growth. The analysis proposes a critical pathway for creative inculturation, whereby Confucian relational ethics, contemplative practices, and communal sensibilities enrich Catholic educational practice without compromising doctrinal integrity. Such engagement contributes to the construction of a spiritually grounded, interculturally aware pedagogy responsive to pluralistic religious contexts.

131 R – RAHMANIA, Sheila Anisa (2025), Exploring students' perceptions of multicultural religious education: Strategies for promoting multicultural values in social and educational environments, *Asian Journal Collaboration of Social Environment and Education*, 2(2), 73-86. <https://doi.org/10.61511/ajcsee.v2i2.2025.1524> - This study aims to explore students' perceptions of multicultural RE and their views on the strategies used to instil multicultural values. To ensure scientific rigor, methods such as observation, interviews, and documentation were employed, supported by relevant references. Public Vocational Secondary Schools/Sekolah Menengah Kejuruan Negeri 1 Purwokerto provides dedicated spaces for each religion practiced within the school. Additionally, the school organizes a monthly "Religious Friday" event to strengthen the spiritual well-being of both students and teachers. During these events, the school invites religious leaders to deliver lectures. Despite not all students being Muslim, the school strives to be fair; Christian students, for instance, are encouraged to attend church for worship and participate in the "Religious Friday" program. Similarly, even if there is only one student practicing Hinduism, Confucianism, or another religion, the school ensures that a religious leader is invited to address their needs SMK Negeri 1 Purwokerto is firmly committed to implementing a multicultural-based educational curriculum. Originality of this article: this research provides new insights into schools' commitment to inclusivity and the promotion of spiritual well-being through diverse religious practices.

132 J – RAINSBERRY, Linda (2025), Sustaining ethos in Catholic schools in Ireland – toward understanding the why, *International Studies in Catholic Education*, 1–10. <https://doi.org/10.1080/19422539.2025.2566753> - Sustaining a lively ethos within a Catholic school demands considerable resources of faith and ingenuity. Significant to the success of any such venture is a clear grasp of the underlying 'why'. This paper argues that despite Catholic schools' appropriate emphasis on Christ, much is to be gained by a balancing focus on the triune God, Father, Son, and Spirit, whose love he came to reveal. Within the triune nature of God who is Love there is an eternal bestowing, an eternal receptivity, and an eternal reciprocity. Relationality thus undergirds reality itself. Understanding this (i) underlines that the drive to build school community arises not merely from ethical impetus but from our nature as beings created in God's image; (ii) up-ends notions of hierarchy that favour the 'giver' over the 'receiver'; and (iii) challenges deep-seated ideas of God as being not the God who gives, but the God who merely gives back.

133 J – REDDY, Neha, Influence of interfaith dialogue on social cohesion in multi-cultural societies in India, *International Journal of Culture and Religious Studies*, 6(1), 16-25. <https://doi.org/10.47941/ijcrs.3119> - This study adopted a desk methodology. A desk study research design is commonly known as secondary data collection. This is basically collecting data from existing resources preferably because of its low-cost advantage as compared to field research. Our current study investigated already published studies and reports as the data was easily accessed through online journals and libraries. Interfaith dialogue in India enhances social cohesion by promoting mutual understanding and reducing religious tensions. It fosters social trust and community integration, particularly in urban areas with diverse religious groups. While challenges persist in rural regions, interfaith initiatives are crucial for bridging divides and improving inter-group relations. Overall, such dialogue strengthens social cohesion but requires ongoing engagement and inclusive spaces. Social identity theory, contact theory & theory of social capital may be used to anchor future studies on the influence of interfaith dialogue on social cohesion in multi-cultural societies in India. In practice, fostering interfaith dialogue can take the form of organized events, community service projects, and RE programs that bring together individuals from different faith backgrounds. At the policy level, governments can play a crucial role in promoting interfaith dialogue through funding and creating supportive frameworks for interfaith initiatives.

134 P – REYNOLDS, Amy L. Ms., **"Impacts of the religious right agendas on LGBTQ+ students"** (2025). M.Ed. Literature Reviews, 25. School of Education, University of Washington, Tacoma - https://digitalcommons.tacoma.uw.edu/med_theses/25 - This paper examines the impact of the religious right's policy activism on the health and wellbeing of LGBTQ+ students. It also explores how educators can collaborate with advocacy groups and how state policies can ensure that each district implements LGBTQ+ inclusive curricula uniformly. Gender identities are particularly vulnerable in 2025, and culture wars are intensifying. I aim to identify modifiable factors that can promote positive school environments throughout our state and ensure that inclusive curricula are equitably distributed across districts. Three key themes were identified: LGBTQ+ underrepresentation in curricula, policies related to LGBTQ+ student protections, parental rights, and backlash bills, and disparities in student health outcomes among LGBTQ+ students compared to their cisgender peers. The paper then explores how state-level practices can be aligned with research and discusses the implications for future research and transformed practice.

135 J – RIEFFER-FLANAGAN, Barbara A. (2025), **Diplomatic initiatives for the classroom: why teaching children to respect freedom of religion or belief is important in foreign policy**, *Religion & Human Rights*, 20(2), 85-113. <https://doi.org/10.1163/18710328-bja10051> - This article seeks to spotlight the underappreciated role that education can play in promoting freedom of religion or belief (FoRB) in a global framework. Developing religiously literate students can contribute to a culture of FoRB. To see the fundamental human right of FoRB actualized in a society, more attention and foreign policy resources should be focused on the classes children are enrolled in. How religious studies classes are taught, what materials are used in these classes (textbooks, lessons, etc.) and the quality of the teachers in these classes is crucial to developing societies that protect religious freedom for all. The international community can develop policies to promote FoRB in education. Without more attention to the educational environment in societies, religious intolerance is likely to persist, and the goal of FoRB is unlikely to be realized.

136 J – RIVAS ALBERTI, Jhenny & Espinoza Rausseo, A. (2025), **El derecho preferente de los padres a educar a sus hijos conforme a sus propias convicciones. España y el Tribunal Europeo de Derechos Humanos. El caso de la educación sexual integral**, *Boletín Mexicano de Derecho Comparado*, 58(173), e19662. <https://doi.org/10.22201/ijj.24484873e.2025.173.19662> - La educación sexual integral tiene por finalidad la adquisición de información completa precisa y objetiva, basada en evidencia científica apropiada para la edad y madurez sobre la sexualidad. También comprende la formación en principios, valores democráticos y derechos fundamentales, esenciales para la convivencia pacífica y responsable en sociedad. El derecho preferente de los padres en la educación moral y religiosa de sus hijos se debe ejercer tomando en consideración el interés superior de niños y adolescentes. La intervención del Estado en la educación es clave en virtud de la dimensión prestacional del derecho a la educación y en lo sustantivo encuentra justificación dada la vinculación entre enseñanza y democracia. El Estado tiene la obligación en cuanto a su función en la educación de impartir los contenidos de manera crítica, objetiva y pluralista, estándole prohibido cualquier objetivo de adoctrinamiento.

137 J – RODRIGUEZ, Mira Cataya (2025), **How can a spiritual pedagogy in religious education contribute to children's spiritual growth?** *International Journal of Children's Spirituality*, 1–15. <https://doi.org/10.1080/1364436X.2025.2450436> - This paper explores how a spiritual pedagogy in RE can contribute to children's spiritual development to a larger extent than it currently does in the UK and in Norway. Contemporary RE focuses largely on knowledge transmission, but it could be reimagined to empower students to transform their lives by nurturing their spirituality. The paper starts by defining spirituality as a relational experience involving one's connection with oneself, others, the natural world, and potentially the transcendent. This definition serves as a conceptual framing for the rest of the discussion, clarifying how spirituality is understood and how RE can nurture it. The paper then discusses Biesta's pedagogical concept of subjectification, which opens a space in RE to focus more on experiential and relational dimensions and individual empowerment. Empirically, I discuss the opportunities provided by Norwegian and British RE curricula.

138 B – RODRÍGUEZ ORTEGA, Isabel, **Impacto de la diversidad cultural en el aula de educación primaria**, Trabajo fin de grado en Educación Primaria, Universidad de Valladolid-Facultad de Educación Palencia, 2025, pp. 63 - <https://uvadoc.uva.es/bitstream/handle/10324/75255/TFG-L4104.pdf?sequence=1&isAllowed=y> - Debido al creciente número de estudiantes provenientes de entornos culturales diversos, el sistema educativo ha tenido que evolucionar y adaptarse para ofrecer una respuesta adecuada que sea inclusiva,

con un énfasis particular en la promoción de la interculturalidad. En este sentido, en este trabajo fin de grado se trata esta realidad, enfatizando a importancia de diferentes elementos relacionados con la diversidad cultural que es necesario tener en consideración. Asimismo, se propone una intervención educativa, a través del uso del aprendizaje cooperativo, denominada “*Miradas diversas, culturas que conectan*”, dirigida a estudiantes del tercer ciclo de Educación Primaria, en concreto para un aula de 5º de Educación Primaria. Esta propuesta busca facilitar la práctica de la interculturalidad mediante una amplia variedad de recursos y actividades. La intervención sobre la diversidad cultural a temprana edad puede prevenir la discriminación y promover a su vez un clima escolar positivo donde todo el alumnado tenga la oportunidad de sentirse seguro y valorado independientemente de su cultura.

139 T – ROZANSKIJ, Vladimir, Il catechismo russo del metropolita Tikhon, AsiaNews 04/06/2025 - <https://www.asianews.it/notizie-it/Il-catechismo-russo-del-metropolita-Tikhon-63221.html> - Dal 1° settembre 2026 nelle scuole russe verrà insegnata una nuova materia, le “*Fondamenta della cultura morale e spirituale della Russia*” (abbreviata come *Odnknr*), allo scopo di formare ai valori tradizionali “umani universali che stanno alla base di tutte le religioni”. Il manuale specifico di questa materia, un vero e proprio “catechismo russo”, verrà preparato dal metropolita della Crimea, Tikhon (Ševkunov), noto come il “padre spirituale” di Vladimir Putin. La stesura del testo è affidata all’università statale pedagogica di Mosca, che ha chiesto al patriarcato di Mosca le linee-guida, affidate appunto al metropolita-pubblicista, cineasta e scrittore, come ha ufficialmente comunicato il servizio stampa del ministero della pubblica istruzione. Il manuale non sarà soltanto un’esposizione di principi astratti, ma verrà illustrato e spiegato con “gli esempi della vita dei grandi uomini della Russia”. Negli ultimi anni la nuova materia era stata inserita negli argomenti riguardanti la “cultura dei popoli della Russia” e nella “Storia della nostra regione” a seconda del luogo di appartenenza dell’istituto scolastico. Il metropolita Tikhon non sarà soltanto il principale consulente e ispiratore del nuovo manuale, ma agirà in base alla recente nomina decisa direttamente dal presidente Vladimir Putin, che lo ha inserito nel nuovo gruppo di lavoro sulle questioni dell’educazione dei bambini e della gioventù, che raduna rappresentanti di tutti gli organismi statali interessati.

140 J – RUBENSON Karin (2025), Theology as experienced and verbalized: children’s voices in a theological context, Religious Education, 120(1), 76-89. <https://doi.org/10.1080/00344087.2025.2450912> - Using material from a participatory research project in which I worked with a small group of eleven-year-olds in a parish in the Church of Sweden, I discuss how children’s voices are dependent on various factors, such as church context, group dynamics, and age and power structures. I argue for the importance of awareness of ecclesial context as well as of relations within a group of research participants when aiming for participatory research and how theological agency among children in the Church of Sweden can be seen in interactions, rather than verbalized with theological language.

141 J – RYMARZ, Richard (2025), The two-conversation hypothesis: how to better discuss the future for religious education in Australian Catholic schools, Journal of Religious Education, 73, 301–306 (2025). <https://doi.org/10.1007/s40839-025-00264-5> - In simple, general terms the two-conversation hypothesis is premised on different perceptions of the same educational reality. The first conversation is more of an official position buttressed by documents and high expectations of educational bureaucracies and ecclesial authorities. The second conversation is more grounded in the lived experience of educators working directly in schools with teachers and students. The two conversations often occur in isolation, thereby, curtailing a more fruitful, consequential dialogue directed toward improving the quality of RE and other related issues in Australian Catholic schools. To illustrate the two-conversation hypothesis, two narratives will be offered as a way of presenting rich conceptual themes in a more engaging way.

142 J – SALGUERO MONTAÑO, Óscar; Carmen Castilla Vázquez, Religious minorities in the Spanish public sphere: ethnographic contributions for improving the public management of religious diversity, Religions 2025, 16(7),932; <https://doi.org/10.3390/rel16070932> - 18 Jul 2025 - When designing, implementing and assessing public policies, and, in particular, those affecting the public management of religious diversity, it is increasingly common to include ethnographic approaches from the field of social anthropology and the broader social sciences. Ethnographic practice can provide more representative and accurate perspectives on the actors, settings, and social phenomena subject to regulation. This article presents the findings of an ethnographic study on two minority religious communities, conducted by a team of anthropologists within the framework of a broader research project on religious freedom in Spain, led by jurists. Based on two case studies—the teaching of Evangelical religion in state schools and Islamic burial

practices—our study analyses the implications of the varying degrees of public recognition, as well as how this recognition manifests in the everyday practice of religious groups within a context of religious diversity. The study also examines the barriers to the full participation of these communities in public institutions and civil society, as well as the discourses, strategies, and practices they develop to overcome these challenges.

143 J – SAMA'ILA SHABAYANG, Barnabas, The importance of educating people in theology in the 21st century to form religious leaders of conscience in Nigeria, *IGWEBUIKE: An African Journal of Arts and Humanities*, vol. 1, no 1, 2025, 1-13 - <https://www.igwebuikeresearchinstitute.org/journal/igwebuike/1738933824.pdf> - In Nigeria today, most religious leaders are either Christians or Muslims. Due to massive differences in understanding what the holy books said [Bible and the Quran]; there is urgent need be fully grounded knowledge on aspects of theological education to sharpen their vision for effective leadership. The drive to seek wisdom to exercise morality to exhibit basic ethical behaviour in human society can be tie to the quest for sound spirituality of leaders of Churches or Mosques. This is extremely important and is the *sine qua non* of rendering qualitative catechesis to the Congregation of God's people in the 21st century. The reception of qualitative theological education by religious leaders has multiple benefits - it promotes orthodoxy, guides the leader's intellectual power to deliver divine truth, carving a roadmap and setting rich agenda of priorities on issues of justice, peace and the development of pastoral and cultural sensibilities. It increases the quality of the messages delivered at public gatherings, it renews and refreshes the recipient access to the truth, and it enhances capacity for dialogue with multiple and diverse religions. In this research, we undertake to expound the teaching that is grounded with God-centred truth in sacred scriptures and sacred tradition, received through the discipline of acquiring theological education; as it helps religious leaders in Africa yearn for a greater spirit to promote peace and harmony amongst adherents of different faith-based communities. A sound theological education promotes orthodoxy and sustains the deposit of faith; as it brings refreshing transformation, creativity and generating fruitfulness. The task lies in inculturation values to nurture and sustain a mature African civilization for brighter prospects of a happy and progressive people of today and tomorrow.

144 J – SANDAGE, Steven J., Stein, L. B., & Vanderbeck, J. (2025), Burnout among spiritual leaders and mental health professionals: a relational spirituality model of care, *Journal of Spirituality in Mental Health*, 1–26. <https://doi.org/10.1080/19349637.2025.2461452> - The risks of burnout among helping professionals (e.g. mental health professionals, clergy, and chaplains) have been widely studied but were intensified during the COVID-19 pandemic. This paper builds upon existing research on burnout and offers an innovative framework using the relational spirituality model (RSM) to consider existential/spiritual, relational, and systemic dimensions that impact risks for burnout and pathways toward well-being. Three case studies of helping professionals across these vocational groups are used to apply RSM conceptualizations to the intersectionality of these multiple dimensions and offer recommendations for (a) psychotherapy and (b) administrative and supervisory responses to burnout among these helping professions.

145 J - SCHOLE, Stephen C. (2025), The marginalization of religious education: solutions for a shared challenge from Scotland, *Religious Education*, 1–26. <https://doi.org/10.1080/00344087.2025.2541484> - Scholarship on Religious Education (RE) has called for knowledge transfer to address the marginalization of the subject. This article builds on this discussion by exploring the situation for RE in Scotland based on new insights from a collaborative project that adopted an action research approach. The article makes three main contributions. First, the data examined includes perspectives from members of the 'RE community' in Scotland, enabling it to offer an updated account of the national picture. Second, it explicitly connects Scottish developments to international trends. Finally, it highlights solution-focused insights into the common challenge of the marginalization of RE in Scotland and, potentially, beyond.

146 J – SHAW, Martha & Stones, Alexis (2025), Understanding the interplay: a new methodology for education, religion, worldviews and lived citizenship, *British Journal of Sociology of Education*, 1–18. <https://doi.org/10.1080/01425692.2025.2560409> - In an increasingly polarised world, in which religion/worldview is a growing marker of difference, an inclusive understanding of citizenship is crucial. We report on a project with secondary schools in England to explore young people's lived citizenship and its relationship to religion/worldview. Religion/worldview does not always feature within citizenship education, and the potentially generative space between RE and Citizenship for exploring issues of identity, belonging and participation, is underused, under-theorised and under-resourced. At this interface, 'Understanding the Interplay' introduces an innovative methodology that is both a creative and inclusive form of data generation and a pedagogical model grounded in *praxis*. Findings and analytical themes are shared to reflect how the

project design contributes to both educational research and curriculum development in the pursuit of more inclusive education within plural democracies.

147 J - SHAW, Martha, & Barry, Terri (2025), The interface of religious education and citizenship in schools: reflection on the contribution of a combined ‘worldviews approach’, *Education, Citizenship and Social Justice*, Article 17461979251322950. <https://doi.org/10.1177/17461979251322950> - Despite growing awareness of the importance of religion to civic identity, participation and belonging, in the English education system, the two related school subjects, Citizenship and RE often remain siloed in terms of teacher education and curriculum development. This is despite a convergence in aims and the fact that in practice, many teachers span the subject divide. This article documents an example of curriculum innovation in a secondary (ages 11-18) school, in which a combined approach highlights the potentially generative interface between the subjects. We focus on identity, and how the interplay between personal and civic, religious and secular can be critically explored. Using the framework of ‘worldview literacy’ we explore the challenges and potential for a ‘worldviews approach’ in supporting young people as global citizens in plural democracies.

148 R – SHIKER, Zeraslasie R.; Samson M. Tsegay, (Mis)education in authoritarian regimes: the case of Eritrea, *Education Sciences* 2025, 15(7), 801; <https://doi.org/10.3390/educsci15070801> - There is a debate on the role of education as a tool to challenge or enforce authoritarian attitudes. Many posit that education, particularly higher education, reduces authoritarianism; whereas vast research indicates that education can be used as an authoritarian tool for regime survival. This suggests that there are other intervening factors, such as the curriculum used, the teaching methodology implemented, and the educational administration employed, to securitise the academic space and impose authoritarian attitudes. Informed by the notion of hegemony and the banking concept of education, this article explores the nexus between education and authoritarianism, determining the role of education as an authoritarian tool for regime survival. We use the case of Eritrea, a country that has been under authoritarian government for more than two decades. The article is based on a literature review because it is risky to conduct an objective empirical study on the “politics of education” in Eritrea, given the country’s political sensitivity. The findings suggest that the Eritrean government politicises the curriculum and militarises secondary and higher education levels to create false consciousness and maintain power. The article contributes to advancing knowledge regarding the nexus of authoritarianism and education, helping people understand the state of the politics of education.

149 J – SJÖBORG, Anders, Public servants on public religion: attitudes among Swedish teachers of religious education, *Nordic Journal of Religion and Society*, vol. 38 (2025)1 - <https://www.scup.com/doi/10.18261/njrs.38.1.1> - This study investigates the attitudes of Swedish religious education (RE) teachers towards public religion and religious symbols, and compares their views to the general population. In secularized and diverse Sweden, the presence of religious symbols in public spaces is contentious. Data from a survey among Swedish teachers of RE is compared with survey data from a representative population sample and complemented with teacher interviews. The study reveals that the Swedish teachers of RE are generally more accepting of public religion than the broader population. However, teachers show differing levels of acceptance for religious symbols: about half support smaller symbols like a cross or Star of David, but there is less acceptance for more visible symbols such as the veil or turban. This ambivalence stems from teachers’ emphasis on neutrality and objectivity in their professional roles. The study underscores the complexity of public religion in secular societies and the need for ongoing discussion about religious symbols in education.

150 J – SMITH, Austin T., Glanzer, P. L., & Black, K. C. (2025), Faith-informed character: the role of religion in university students’ processing and resolution of moral challenges, *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2025.2555234> - There is a dearth of research that examines how university students navigate moral challenges and the role religion might play in such circumstances. As such, this qualitative content analysis at a Christian university in the Southwestern United States examined students’ descriptions of moral challenges they have encountered, how they resolved their challenges, the resources they found helpful, and the role faith played in determining how to resolve them. We found most students were able to identify a moral challenge; however, the majority did not demonstrate a Christian moral identity in talking about their moral challenge until prompted to reflect on the role faith played. Through our findings, we present a typology of faith-informed character, involving a spectrum of approaches: faith-optional, faith-assumed, faith-added, and faith-animated. The students who used faith to animate their moral reasoning from the start moved beyond simply adding Christian language to their answers but demonstrated the

predisposition to rely on theological framing of the problem and/or solution, as well as a reliance on their faith community to address their challenges.

151 R – SOWMYASHREE K. N, & Ms. Krupamani (2025), *Spiritual intelligence and resilience among adolescents*, *International Education and Research Journal*, 11(06). <https://doi.org/10.5281/zenodo.15846811> - The aim of the study was to analyse the relationship of spiritual intelligence and resilience among adolescents. Spiritual intelligence is understanding of the inner self and the feeling of connectedness with a supreme self. Resilience is the ability to bounce back from stressful and adverse situations. A correlational design with purposive sampling was opted for the study. The study consisted of 60 adolescents aged between 12 and 16 years residing in Bangalore. The sample were administered Spiritual Intelligence Questionnaire by Abdollahzadeh and Resilience scale. The responses were scored adequately and results analysed using Correlation test to analyse the relationship of spiritual intelligence and resilience among adolescents. The results indicated that there was a significant positive correlation between spiritual intelligence and resilience. The results are discussed also in reference to other studies and implications of the study are highlighted.

152 R – STÖLZ, Jorg; de Graaf, N.D.; Hackett, C. *et al.*, *The three stages of religious decline around the world*, *Nature Communications* 16, 7202 (2025). <https://doi.org/10.1038/s41467-025-62452-z> - Religiosity tends to decline across generations. However, religious decline is more pronounced in some countries and the diminishing aspects of religion vary by context. To explain such variation, we extend the general secular transition model, which proposes that countries undergo a similar process of secularization beginning at different points in time. We explain that secular transition happens in three steps: first, public ritual participation declines; second, the importance of religion to individuals declines; and third, people shed religious affiliation. We test this model using datasets from surveys in 111 countries (Pew Research Center), 58 countries (World Values Survey and European Values Study (WVS/EVS)), and a subset of 17 countries measured in at least five WVS/EVS waves. We show the model fits countries with Christian, Muslim, Hindu, and Buddhist pluralities. While Eastern post-Soviet countries deviate from this pattern, traditionally Muslim countries appear to follow its early stages. However, we recommend caution in interpreting longitudinal claims, due to limited data.

153 J – STRHAN, Anna Harriet Block, Malone, Joanna, Hemming, Peter, et al. (2025), *Affective engagements with religion and citizenship in English primary schools*, *British Journal of Sociology of Education*. ISSN: 0142-5692 - <https://doi.org/10.1080/01425692.2025.2462954> - This article draws on qualitative data from the ‘Becoming Citizens of “Post-secular” Britain’ study to examine different ways in which religion becomes interwoven in affective citizenship in school worlds. Focusing on the ‘affective atmospheres’ associated with Religious Education (RE) and collective worship in two contrasting primary schools in England, our analysis highlights how Christianity remains privileged to different degrees in both. We investigate the children’s emotional and embodied engagements with the aspects of religion they encounter through RE and collective worship – ranging from interest via boredom to feelings of injustice – and reveal how these problematize current policies for English schools as failing to mirror shifting landscapes of non/religious diversification. We argue that the children’s responses can be interpreted as an expression of their lived citizenship in relation to the new non/religious pluralism they are growing up within and shaping.

154 J – SUGIHYONO, Sugihyono, *Leadership in biblical teachings in a multicultural society through Christian religious education*, *International Journal of Education & Literature* vol. 4 n. 1 (2025) April - DOI: <https://doi.org/10.55606/ijel.v4i1.189> - This research was conducted to examine global developments in an increasingly complex and dynamic multicultural society, so that Christian Religious Education (CRE) is important to adapt to the challenges and developments that exist. Things that are currently present in society are plurality, multiculturalism, ethical challenges, technological developments, social change, conflicts between communities, and consumerism. Based on these emerging issues, the importance of integrating CRE values into character development in forming leaders that are relevant to the global context is highlighted. In terms of leadership in biblical teachings, Christian leaders must uphold the rules contained in the teachings of Christianity and be able to keep up with global developments in a multicultural society. This becomes a challenge for a leader who upholds the teachings of the Bible to be able to respect the diversity of views and opinions to be able to produce decisions that are universal for the whole community. The research method uses descriptive qualitative with a systematic literature review and is supported by the literacy of international journals, theological articles, and theological teaching books. Based on the results of the research study that has been carried out, leadership in the teachings of the Bible in a society that has diversity, there are teaching

values contained in the CRE that can generally be applied to all people without discrimination because these values are in accordance with universal values. The conclusion that can be drawn is that leaders have an important role in building unity in a diverse society by appreciating diversity and being able to overcome conflict, namely by practicing the principles of Christian leadership values to form good and effective leaders.

155 J – SYARAFI, Naili; Sauqi Futaqi; Lailatul Maghfiroh (2025), Harmonization of Islamic Religious Education curriculum in private schools of Thai and Indonesia, *Academia Open* 10(2) July 2025 – Doi: [10.21070/acopen.10.2025.11773](https://doi.org/10.21070/acopen.10.2025.11773) - Islamic Religious Education (IRE) plays a crucial role in shaping moral character and religious identity within diverse sociocultural contexts. In Southeast Asia, countries like Indonesia and Thailand have distinct educational and religious frameworks, posing unique challenges in aligning national curriculum policies with local needs. Limited comparative research exists on how private Islamic schools implement IRE curricula under differing national systems. This study investigates how IRE curriculum policies are harmonized across national and local levels in MA Tanwirul Qulub, Indonesia, and Tarbiyatul Wathan, Thailand. Findings reveal that Indonesia applies a top-down model emphasizing curriculum flexibility under the Independent Curriculum, allowing local adaptations. Conversely, Thailand uses a bottom-up approach where private schools independently develop IRE content within a secular national framework, balancing state requirements with local religious needs. This study offers a rare cross-national qualitative comparison of curriculum harmonization in Islamic private schools, capturing both central policy dynamics and grassroots practices. The research suggests the need for adaptive curriculum policies that uphold Islamic values while accommodating sociopolitical contexts, promoting inclusive and locally relevant RE in multicultural societies. The study compares TRE curriculum policies in private schools in Indonesia and Thailand. Indonesia implements a top-down approach, while Thailand uses a bottom-up model based on local needs. Harmonization aims to balance national policies with local religious identities and needs.

156 J – SZILÁGYI, Edit & Pusztai Gabriella, Schools in the role of the family. Kolping pedagogy in Hungary *Hungarian Educational Research Journal*, May 2025 - DOI: <https://doi.org/10.1556/063.2025.00333> - The success of church-based schools is proved by the students' results and with the low rate of dropout according to previous researches. Nevertheless, there are neither international, nor Hungarian studies about Kolping pedagogy and its pioneer character that makes it a special actor among the faith-based schools, which aim to reduce the rate of student drop-out. In our study, we search for the specific characters of Kolping pedagogy in the schools' institutional documents. We investigated eight Hungarian secondary grammar and vocational schools' house rules, operational and organisational regulations, and pedagogical programmes ($N = 8/8/8$) with one method of content analysis which is document analysis. In the documents Adolf Kolping's community-building philosophy can be found according to the four pillars that have their roots in the history of the 19th century. The schools' general pedagogical principles want to solve modern social phenomena and create chances for low SES students. Our results show that – even if with different methods (fitting to the institutions' individual characters) – but every document includes the Kolping characters with different aims and tasks. These are fulfilled by several pedagogical methods, first by community building. Just like in case of every type of church-based schools, intragenerational community networks are important chances for generating social and cultural capital.

157 J - TANG (Michael), Chee Man (2025), Reimagining theological education: online theological education in the Hong Kong diaspora, *Practical Theology*, 18(3), 192–204. <https://doi.org/10.1080/1756073X.2024.2446086> - This article demonstrates how theological education can be transformed through the systematic integration of structured theological reflection methods derived from spiritual direction practices. Drawing on Gerhardt's concept of theonomy and Lynch's theological reflection framework, it examines how the current crisis in theological education requires not merely programmatic changes but a fundamental reconceptualisation of theological knowledge transmission. Through analysing the Life Seeks Understanding platform's work with Hong Kong Christians in diaspora, this study demonstrates how structured theological reflection methods create learning spaces that effectively bridge academic theology and contemporary spiritual formation. The platform's implementation of Gerhardt's theonomous approach, combined with Lynch's structured reflection methods, provides evidence for how theological education can maintain intellectual rigour whilst addressing post-secular spiritual needs. Through innovative online courses and culturally sensitive pedagogical approaches, the platform exemplifies how theological education can be made accessible and relevant whilst preserving traditional wisdom. This article contributes to practical theology by demonstrating how experimental approaches to theological reflection can revitalise theological education, particularly for diaspora communities navigating complex cultural and spiritual identities.

158 R – TAUPIK, Muhammad, The influence of Spiritual Intelligence, Emotional Intelligence and Intellectual Intelligence towards student learning achievement [Indonesia], *Journal of English Language and Education*, Published online 16th March 2025, 2502-4132. (Print) Journal Homepage: <https://jele.or.id/index.php/jele/index> -<https://doi.org/10.31004/jele.v10i2.682> - This study investigates the influence of Spiritual Intelligence, Emotional Intelligence, and Intellectual Intelligence on students' English learning outcomes. The primary objective of this research is to determine the extent to which these three forms of intelligence influence students' academic performance in English, and to assess how strong the impact of each form of intelligence is on learning achievement. This study uses a survey method with correlational and regression analysis techniques to examine the relationships between the three independent variables—Spiritual Intelligence, Emotional Intelligence, and Intellectual Intelligence—and one dependent variable, English learning achievement. The key findings of this study reveal a significant simultaneous influence of Spiritual Intelligence, Emotional Intelligence, and Intellectual Intelligence on English learning achievement, with a Sig value of 0.000 and an F count of 43.27. These three intelligences together account for 60.3% of the variance in English learning achievement, while the remaining 39.7% is attributed to other factors not studied. Additionally, each form of intelligence individually shows a significant impact on learning achievement: Spiritual Intelligence (Sig = 0.000, t = 4.001), Emotional Intelligence (Sig = 0.001, t = 3.684), and Intellectual Intelligence (Sig = 0.001, t = 3.687). These findings suggest that enhancing Spiritual, Emotional, and Intellectual Intelligence can significantly improve students' academic performance in English.

159 J – TOPLISS, John W., et al., The perceptions of early career teachers regarding the teaching of religious education in Catholic schools in Western Australia, *Religions* 2025, 16(8), 1055; <https://doi.org/10.3390/rel16081055> - This study explored the perceptions of early career teachers (ECTs) regarding the teaching of RE in Catholic schools in Western Australia. The study used a constructivist epistemology and an interpretivist theoretical perspective to explore participant perceptions. The methodology underpinning the study was an instrumental case study. Data were collected through an online survey of 91 ECTs. The results highlighted reasons motivating participants to teach RE, the enjoyable aspects and challenges they experienced, the personal and professional support they received in their teaching of RE, their perceived relevance of university training, and how they believed their university helped improve their confidence in teaching RE.

160 J – TRAINA, Cristina L.H. (2025), The politics of parental conscience rights, *Political Theology*, 1–19. <https://doi.org/10.1080/1462317X.2025.2533597> - In the United States, progressives and conservatives have renewed strong arguments for parental rights over their children's upbringing, sometimes rooted in religious freedom, with special focus on public education. Their contradictory demands yield chaos for school districts and households. Robust legal theorization of children's rights seems to be a solution. However, this essay argues that debates of absolutist, individualist accounts of rights fail because they smuggle in undiscussed goods. Procedurally, a focus on commonly prized goods that lie behind rights arguments – for example, collaboration and communication among parents, teachers, and other school staff for the sake of children's secure support – is a more promising way to mend the broken conversation.

161 R – TUHIRIRWE, Chris, et al., Re-imagining religious knowledge systems: an inquiry into the integration of African Traditional Religion into religious education in Uganda's lower secondary education, *Journal of Philosophy and Religion*, 5(1):19-30, July 2025. Doi: [10.51317/ecjprts.v5i1.599](https://doi.org/10.51317/ecjprts.v5i1.599) - The perspectives article explores the prospects of integrating African Traditional Religion (ATR) in Uganda's Religious Education (RE) curriculum for secondary schools. Uganda boasts of a rich cultural heritage that ranges from tangible religious sites to rituals, customs, traditions, taboos, wise sayings, proverbs, to traditional music and dances. ATR is not only an expression of African spirituality, but a representation of African philosophical epistemologies with the potential to shape young people into holistic, responsible adults. However, Uganda's educational framework marginalises and devalues ATR. Through qualitative theoretical research, the study investigated the prospects of integrating ATR in RE. Qualitative research methods, including documentary review of curriculum documents, interviews and focus group discussions with selected teachers and religious leaders, were used to collect data. RE is an essential subject in Uganda's curriculum; only Islam and Christianity are considered as religions in the secondary school curriculum. The rest of the religions are considered minor, insignificant and therefore, marginalised in Uganda's education system. The study found that today, Ugandans perceive ATR with a rejuvenated passion and confidence about the status of traditional beliefs and practices in their lives. Data indicates that ATR is scantily incorporated in a few learning outcomes of the curriculum but not in a way that would benefit learners' academic growth. Yet, education is a

sine qua non for illuminating the plight of African philosophy in academic discourses, spirituality and moral values. Subsequently, both literature and interaction with participants agree on the need to integrate ATR as a foundational component of Uganda's education framework.

162 J – TUNA, Mehmet, ‘**Positional Controversy**’ in **Islamic Religious Education**, *Religionspädagogische Beiträge*, September 2025. Doi: [10.20377/rpb-1947](https://doi.org/10.20377/rpb-1947) - Islamic religious education (IRE) in Austrian and German public schools is uniquely characterised by controversy and plurality, both in its content and among its participants, including teachers and learners. These stem from the differing cultural and religious traditions, teachings, and perspectives (controversies) that participants bring into the classroom. This controversy and plurality present both challenges and opportunities for IRE, particularly in fostering the ability to engage with controversy and pluralism. This paper introduces ‘positional controversy’ as a pedagogical principle and approach which incorporates differing Islamic traditions, teachings, and positions into IRE as a resource for deeper understanding and engagement. The paper provides a conceptual framework for understanding controversy, discusses its historical and theological underpinnings in Islamic discourses, and examines its implications for the contemporary IRE in Austria and Germany. IRE can help students develop their own informed judgments, perspectives, and positions, enabling them to navigate controversy and plurality within and beyond their own religious traditions.

163 B – UBANI, Martin; Stéphanie Tremblay; Alexander Unser; Susanne Garvis (Eds.), ***The Palgrave Handbook of Religion in Public Education***, Palgrave Macmillan Cham, December 2025 - <https://link.springer.com/book/9783032028891> - This handbook brings together the latest international research surrounding religion in education. Chapters examine the central question of (non-)religion within state-governed education, as well as teaching about religion in schools and other institutions at all education levels. They address global and societal developments such as the reappearance of religion in the public sphere, secularisation, migration, radicalisation, social harmony and the role of religion in cultural heritage. This interdisciplinary volume presents research-based perspectives which employ empirical, theoretical and philosophical approaches, from scholars at different career stages, and with diverse religions, worldviews and backgrounds. The handbook will appeal to scholars, students and policymakers in religion and education, as well as practising teachers and those with a background in religious studies, theology and philosophy.

164 J – UGWEJEH, Emmanuel I. (2025), **Designing a Catholic school in the twenty-first century**, *Journal of Catholic Education*, 28(1), 1–25. <https://doi.org/10.15365/joce.2801012025> - Data show an increasing number of Catholic schools from elementary to tertiary levels in developing countries, especially countries in Sub-Saharan Africa. These new Catholic schools seem to follow the industrial-era school design trajectories. However, the exigencies of the 21st century require a paradigm shift, ensuring that Catholic schools move away from the industrial method of education that did not attend to the specific educational needs of the student to a kind of education that further enriches the holistic education offered by the Catholic school. This article attempts to stimulate discussions around Catholic designs in this century. It argues that the holistic education that the Catholic school offers can support the cause for the preservation of the earth through integral ecology and careful and purposeful architectural designs of the Catholic school. Though the article addresses an issue specific to the design of Catholic schools in Sub-Saharan Africa, it proposes factors that Catholic school designers, planners, and builders must consider when developing a design framework for Catholic schools anywhere in the world. It also suggests strategies Catholic schools can deploy to implement the principles in *Laudato si’*.

165 J – VAN DER BOOM, Edith H., **A listening classroom: the importance of decolonizing Christian education from within**, *International Journal of Christianity & Education*, 0(0). <https://doi.org/10.1177/20569971251372033> - Considering the pedagogical context set by Christian schools across Canada, this paper argues that Christian educators who identify as settlers need not only to continue to learn more about Indigenous peoples and their history but also begin the task of decolonizing their classrooms by creating space to listen to the voices of those who have been traditionally marginalized within Christian schools. This paper suggests the practice of critical reflection for Christian educators to uncover unconscious assumptions, biases, and other forms of injustice, thereby laying the groundwork for decolonization within Christian schools.

166 J – VESELICA, Milan (2025), **Civil religion between the secular state and the Orthodox Church: the case of Serbia**, *Politics, Religion & Ideology*, 26(2), 230–254. <https://doi.org/10.1080/21567689.2025.2536464> - Civil religion is one of the key concepts in the religion and politics field, linking secularism, nationalism, and political religion. However, civil religion has been modelled within American religious-Global RE 2025_5

political conditions, dealing primarily with Western philosophical ideas. Therefore, the role of Orthodox Christianity in the civil religion debate has remained largely unexplored. This paper, starting from the assumption that Orthodox Christianity has something to offer for civil religion debate, primarily regarding church and state relations, aims to explore this potential. This includes its unique understanding of the relationship between church and state, its role in shaping societal values, and its potential to bridge the gap between religious and secular spheres. The author will explain the nexus between Christian Orthodox ideas and secularism covered by the concept of civil religion, using Serbia as a case study. As the fundamental constituents of civil religion are founding narratives and their materialization, the paper will investigate the civil-religious component of the Monument to Stefan Nemanja erected in Belgrade in 2021, where he is represented as the founding-father of the Serbian (medieval) state.

167 P – VIFTRUP, Dorte Toudal; Anne Sofie Aagaard, Spiritual education of children in a post-secular context in the 21st century: a discussion paper, Religions 2025, 16(7), 827; <https://doi.org/10.3390/rel16070827> - There are many different perspectives on what the spiritual aspect of education entails, as well as how it should be addressed in a professional context. Spirituality has been defined as a central aspect of children's overall development in Denmark since the Primary School Act of 1993, but at the same time public schools in Denmark are secular institutions not affiliated with any faith and a non-confessional spiritual education. This article addresses the concept of spiritual education of children in a Danish post-secular context by presenting and discussing different studies, knowledge, and definitions on children's spirituality, as well as spiritual education of children and spiritual care for children. We point to the importance of the concept of "dannelse" or "bildung", Hans-Georg Gadamer's concept of "the basic movement of spirit", and Hannah Arendt's concepts related to "the life of the mind", and thus what is meant by spiritual education. We conclude how educators, parents, and healthcare professionals should facilitate spiritual education through the perspective of "dannelse", and we present a model for doing so through spiritual dialogue and relationships.

168 R – VIINIKKA, Kaisa; Jonna Ojalampi; Pekka Metso (2025), Finnish theology students' perceptions of the different frameworks encountered within religious and ideological non-alignment of university education, Journal of Empirical Theology 25 June 2025 - <https://brill.com/view/journals/jet/ aop/article-10.1163-15709256-20240028/article-10.1163-15709256-20240028.xml> - Finnish legislation requires academic theological education to be religiously and ideologically non-aligned. In this article, we explore the frameworks of religious and ideological non-alignment of theological education, according to students of theology. Open questionnaire responses (N=61) were analysed using thematic analysis. Students perceived non-alignment from the point of view of six frameworks: 1) theological education, 2) frameworks outside education, 3) principles and contents in teaching, 4) research as an enabler of non-alignment, 5) interaction and behaviour, and 6) church post. Practising religion was not perceived to belong to the framework of theological education, and disciplines, such as the study of religion, were interpreted as more strongly religiously and ideologically non-aligned. Non-alignment was also reflected in relation to factors outside formal education. Within these frameworks, many students interpreted non-alignment to mean research-based objectivity towards different views. Conversely, in the church post framework, spirituality and alignment with doctrines were characterised as important.

169 J – WERNER, Matthias (2025), Vorwissen? Fehlanzeige! Perspektiverweiterungen durch eine historisch arbeitende Religionspädagogik, Religionspädagogische Beiträge, S. 1–11. doi: 10.20377/rpb-1940. Anhand des Beispiels der in religionspädagogischen Texten häufig begegnenden Einschätzung, Lernenden fehle es an (religiösem) Vorwissen, plädiert der Beitrag für eine stärkere Einbeziehung der Erkenntnisse einer historisch arbeitenden Religionspädagogik, die Forschende sensibilisiert, im Heute begegnende Problemstellungen nicht autark zu verstehen., und animiert, selbst Vorarbeiten und Trittsuren offenzulegen, denen es sich – zumindest für einen Teil des Weges – zu folgen lohnt. Auch wenn sich die Rahmenbedingungen religiöser Bildung im Laufe der Zeit gewandelt haben mögen, können durch diachrone Textanalysen wiederkehrende Herausforderungen und Fragestellungen herausgearbeitet und für heutige Entwürfe fruchtbar gemacht werden. Eine begleitende diachrone Betrachtungsweise des religionspädagogischen Vorliegenden schafft eine Reflexionsdistanz, die bestehende Einsichten und bereits Geleistetes als wertvolle Impulse sichtbar macht und Argumentationsstrukturen erweitert. So können aus den Erfahrungen der Vergangenheit Strategien und Lösungsansätze für die Herausforderungen der Gegenwart entwickelt und produktiv für die Gestaltung heutiger Religionspädagogik genutzt werden.

170 R – WILKINS-LAFLAMME, Sarah, David Voas, Kirstie Hewlett, **Religious polarization in Europe**, *Sociology of Religion*, volume 86, issue 3, Autumn 2025, pages 303–330, <https://doi.org/10.1093/socrel/srae017> - We define two types of religious polarization and investigate the extent to which they are present across European countries, based on data from the 2008 to 2017 European Values Study and hierarchical linear modelling. The first type is polarization by religiosity, with declines in the middle ground between the actively religious and the nonreligious as secularization reaches an advanced stage. The second type is issue polarization, with the religious and secular taking different positions on a range of socio-political values, including social conservatism and ethnic nationalism. We find limited evidence of bimodality in the distribution of religiosity. We find more evidence, however, of issue polarization between the religious and secular in Europe, especially in social conservatism. Religious polarization should thus be understood as a multidimensional concept where one dimension may be more prevalent than others in society.

171 J – WILSON, Liz, **Child ordination in South Asian Jainism**, *Religion Compass* vol 19 nr 17, 10 July 2025 - <https://doi.org/10.1111/rec3.70021> - The practice of initiating minors (children under the age of 18 [*bāla* or *bāl*]), was once common among Śvetāmbara Jain mendicant communities in South Asia. This article summarizes scholarship on Jain child ordination, specifically initiation (*dīkṣā*) into Śvetāmbara mendicant life. The Jain child mendicant (*bāl muni*) is explored in her historical, textual, demographic, sociological, and political contexts. The author proposes consideration of Jain conceptions of children's rights in policy and development contexts. Such conceptions would be a welcome addition to the project of revising Enlightenment-era frameworks to endow children with a more robust basis for rights than modern Western or Atlantic-world rights discourses grounded in Enlightenment-era frameworks offer.

172 B – WINDSOR, Sally; Frank, Olof (Eds), **Intersections of religion, education, and a sustainable world**, <https://library.oapen.org/handle/20.500.12657/99882> - This open access volume contains up-to-date, informed perspectives on how sustainable development issues can be integrated into religious education. With a focus on issues that frequently appear in policy documents related to Education for Sustainable Development, this volume offers valuable guidance and research on how teacher education, didactics and pedagogy can be developed to better integrate these issues in RE. The chapters include contributions from all over the world, thereby highlighting the importance of integrating the issue of environmental sustainability and sustainable development in all forms of RE. This text appeals to educators, researchers and policy makers interested in the intersection of sustainability and RE.

173 J - YALVAÇ 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> - 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.

174 R – YESSY KENNY, Jacob, **Developing and implementing a Christ-centered pedagogy in Christian religious education for effective faith formation in adolescents**, *Journal of Hunan University Natural Sciences*, Vol. 52, No 6 (2025) - <https://doi.org/10.55463/issn.1674-2974.52.6.10> - In many educational contexts, CRE remains confined to doctrinal instruction, often lacking the holistic, relational, and Christ-centered framework essential for meaningful spiritual development. This study seeks to develop a Christ-centered pedagogy for CRE that intentionally supports adolescents' faith formation by integrating biblical principles, experiential learning, and relational engagement. Employing a qualitative research design, the study was conducted in selected Christian secondary schools and involved teachers, students, and curriculum

developers. Data were collected through semi-structured interviews, classroom observations, and document analysis, and were thematically analysed to identify core pedagogical elements aligned with Christ-centered values such as love, grace, service, and spiritual reflection. Findings indicate that Christ-centred pedagogy is most effective when theological depth is combined with relational authenticity, enabling students to encounter Christ personally through classroom practices, teacher modelling, and community involvement. The integration of spiritual disciplines, narrative theology, and reflective dialogue significantly enhanced student engagement and spiritual growth. Practically, the study recommends that educators adopt pedagogical approaches that emphasize personal relationships and lived faith experiences within everyday learning contexts. This model demonstrates cultural adaptability, allowing for the contextualization of narratives and spiritual practices in diverse settings while maintaining Christ as the central focus of faith. Thus, this study contributes meaningfully to the advancement of authentic and resilient faith-based education, offering practical guidance for Christian educators and institutions in nurturing a generation of faithful, Christ-like disciples.

175 J – ZALUKHU, Amirrudin, The role of Christian education in building spiritual resilience among adolescents amid peer influence, *International Journal of Christian Education and Philosophical Inquiry* Vol. 2 Nr 1, 2025 - DOI: <https://doi.org/10.61132/ijcep.v2i1.154>, available online at: <https://international.aripafi.or.id/index.php/IJCEP> - This qualitative literature review examines the role of Christian education in building spiritual resilience among adolescents amid peer influence. Spiritual resilience is defined as the ability to maintain one's faith and moral values in the face of external influences during adolescence, particularly peer pressure. Through an analysis of existing studies, the review explores how Christian education helps adolescents develop a strong spiritual foundation, providing them with tools to resist negative peer influences and make ethical decisions. The study highlights key factors such as the role of faith-based communities, family involvement, and consistent spiritual guidance in nurturing resilience. The review also emphasizes the importance of creating supportive environments within Christian educational settings, where adolescents can reflect on their beliefs, engage in positive peer relationships, and grow in their faith. It identifies both supporting and hindering factors that influence spiritual resilience, suggesting that effective Christian education programs can foster healthy moral and emotional strength.

176 R – ZAMMIT, Lucianne (2025), Promoting ethical online behaviour: the perspectives of educators, experts and policymakers on cyberbullying in Maltese secondary schools, *London Review of Education*, 23 (1), 10. DOI: <https://doi.org/10.14324/LRE.23.1.10>. - This research study focuses on Maltese secondary school students' experiences with cyberbullying through the perspectives of educators, experts and high-level policymakers. The literature review delves into the concept of 'on life', highlighting the blurred boundaries between physical and digital spaces and the impact of technology on empathy and relationships. It explores Suler's theory of the online disinhibition effect, suggesting that the lack of face-to-face interaction and the anonymity in digital spaces can diminish empathy and facilitate aggressive behaviour, such as cyberbullying. The research employs a qualitative case-study approach, involving in-depth interviews with 21 participants, including educators, policymakers and experts, as well as document analysis of national policies. The findings reveal a connection between the perceived decline in students' empathy and a rise in cyberbullying cases. Participants emphasised the difficulties that educators face in addressing incidents occurring beyond school boundaries, despite their impact within schools. The findings underscore the complexities of cyberbullying and the role of educational technologies in enabling it. They also highlight the absence of clear policies on cyberbullying and the increasingly blurred lines between the physical school environment and digital spaces. Educators, especially teachers and school leaders, were primarily concerned with the operational challenges, while policymakers and experts focused more on the well-being of victims. The findings underscore the need for schools to extend their responsibility beyond physical premises. The study aligns with the online disinhibition effect theory and calls for comprehensive strategies in the curriculum and school policies to address cyberbullying effectively.

177 R - ZENGİN, Erdal, The development and validation of the spiritual values scale for primary school children in the Turkish context, *Journal of Religion & Health* 64, 3003–3025 (2025). <https://doi.org/10.1007/s10943-025-02378-4> - The present study was conducted with the objective of developing and validating the Spiritual Values Scale for Primary School Children (SVS-PSC) as a reliable and culturally sensitive instrument to assess spiritual values among Turkish primary school students. The scale development process followed a multi-phase psychometric framework, including the generation of an item pool, expert review, exploratory factor analysis (EFA), confirmatory factor analysis (CFA), and criterion-related validation. A study was conducted with 400 children aged 9–11 to ascertain the structure of the EFA. The results of the study

revealed a unidimensional structure which explained 47.716% of the total variance, with item loadings ranging from .512 to .690. The KMO value (.806) and Bartlett's test ($\chi^2 = 613.902$, $p < .001$) indicated the suitability of the data for factor analysis. The CFA, based on a sample of 260 children, supported the one-factor model with acceptable fit indices ($\chi^2/df = 2.231$; RMSEA = .080; CFI = .914; GFI = .930). The criterion validity of the scale was examined through administration of the Spiritual Robustness Scale to a sample of 39 children. A significant positive correlation ($r = .371$, $p < .001$) was identified, suggesting that the scale effectively captures aspects of spiritual resilience and internal strength. The SVS-PSC demonstrated high reliability (Cronbach's $\alpha = .831$), and item-total correlations ranged from .396 to .588. The findings of this study indicate that the SVS-PSC is a psychometrically robust tool for evaluating core spiritual values such as honesty, gratitude, empathy, and responsibility in children. The scale provides researchers and educators with a valid instrument with which to understand spiritual development and foster character education in primary school settings.

178 J - ZHANG, Jing, Song, W. & Liu, Y., **Cognitive bias in generative AI influences religious education**, *Scientific Reports*, 15, 15720 (2025). <https://doi.org/10.1038/s41598-025-99121-6x> - This study explores the transformative role of generative artificial intelligence (AI) in shaping religious cognition, with particular emphasis on its implications for RE. By examining the biases inherent in AI-generated content, this research highlights how these biases influence user perceptions and interactions with diverse religious teachings. Through experimental frameworks and pre/post-interaction evaluations, the study reveals that generative AI not only reflects but amplifies cognitive biases, affecting users' understanding of religious doctrines and cultural diversity. The findings underscore the potential of generative AI to act as a double-edged sword in RE: enhancing personalized learning and cross-cultural understanding while risking the reinforcement of prejudice. These insights call for ethical guidelines and oversight mechanisms in deploying generative AI within religious contexts. This research contributes to the growing discourse on AI ethics and its pivotal role in shaping inclusive and unbiased RE in the digital era.

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