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 of every publication, or of the Publisher. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further 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. 6 – was closed on end of December 2025; the next issue will be released by the end February 2026.

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■ **Frequent initials**: **CRE** Christian Religious Education | **ERE** Enseñanza Religiosa Escolar | **ES** Ensino Religioso | **IRC** Insegnamento della Religione Cattolica | **IRE** Islamic Religious Education | **JRU** Jüdischer Religionsunterricht | **ORE** Orthodox Religious Education | **RE** Religious Education | **RF** Religious Freedom | **RI** Religious Instruction | **RL** Religious Literacy | **RS** Religious Studies | **RSE** Religious and Spiritual 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 P - ABBASI, Zubair, **Sacred texts and profane realities: Islamic criminal laws (*ḥudūd*) and children's rights in Pakistan** (June 2025). Available at SSRN: https://ssrn.com/abstract=5742826 or http://dx.doi.org/10.2139/ssrn.5742826 - This article examines the impact of Islamic criminal laws (*ḥudūd*), particularly the Zina Ordinance, on children's rights in Pakistan. By analysing the judgments of the Federal Shariat Court and the Shariat Appellate Bench of the Supreme Court, the study identified three key trends in case law. First, ambiguity in defining adulthood—whether based on statutory age limits or biological puberty—has resulted in inconsistent judicial decisions. Second, the judicial approach on minors' consent in sexual offenses evolved over time, shifting from accepting consent to rejecting it, aligning with the principle of statutory rape. Third, while leniency in sentencing underage offenders reflects an emphasis on rehabilitation, it raises questions about deterrence and consistency. The findings of this research underscore the critical role of procedural laws and legal certainty in safeguarding children's rights within a mixed legal framework of Islamic laws and common law tradition.

02 R – ACKROYD, Rebekah (2025), **Pedagogical agility in moments of conflict: how a bricolage approach enables the critical promotion of mutual respect and tolerance in the religious education classroom**, *Cambridge Journal of Education*, 1–19. https://doi.org/10.1080/0305764X.2025.2540330 - This study focuses on mutual respect and tolerance, two of five fundamental British values (FBV) which all teachers in England must promote. Existing research has highlighted the political and securitising nature of FBV, but less attention has been paid to the pedagogical approaches teachers use to promote them. Using data generated through a document analysis of key stage three schemes of work (for pupils aged 11–14) in RE and semi-structured interviews with teachers in three secondary schools, this study draws on the concept of a pedagogical bricolage to explore how RE teachers promote mutual respect and tolerance. It shows how RE teachers need to be pedagogically agile, shifting between approaches to forge creative engagement with diverse worldviews and moments of conflict. It is argued that this requires strong pedagogical literacy but that when done well, a bricolage approach can afford a more critical promotion of mutual respect and tolerance.

03 R – ADEWOLE, Musiliu Adeolu, **The long shadow of faith: historical Koranic education and its enduring impact on school participation in Nigeria**, https://ssrn.com/abstract=54364388 or http://dx.doi.org/10.2139/ssrn.5436438 - This study examines the long-term impact of historical Koranic education on formal school participation in Nigeria. Using four waves of Demographic and Health Survey (DHS) data and applying both OLS and IV techniques, it finds a persistent negative relationship between exposure to RE and modern schooling outcomes. The IV strategy, based on proximity to colonial Emirate boundaries, addresses endogeneity and strengthens causal inference. Districts with greater historical prevalence of Koranic schooling show lower school attendance, fewer years of education, and reduced completion rates, especially among females, rural populations, and those exposed to Nigeria's Universal Primary Education (UPE) initiative. Robustness checks, including entropy balancing and migration filters, confirm the findings. The study contributes to literature on institutional persistence and human capital formation, showing how colonial era RE systems continue to shape educational inequalities. It advocates integrating religious and secular curricula to improve school participation in historically disadvantaged regions.

04 R – AHIRRAO, Kiran D. (2025), **A study of religiosity and psychological well-being,** *International Journal of Research and Scientific Innovation*, 12(9), https://doi.org/10.51244/IJRSI.2025.120800255 - The present study was designed to investigate the relationship between religiosity and psychological well-being of college going students. Earlier research has revealed that personal devotion, participation in religious activities, and religious salience are positively associated with different aspects of psychological well- being. A sample of 60 male and 60 female of age range of 19 to 25 years participated in the study. These were skewed with respect to nowadays interest in religion and education level. Here are all kinds of religion attendance, frequency of prayer, obligatory prayers, religious service, and most vital is importance of religious were selected as independent variables as well as measures of religiosity while psychological wellbeing were selected as dependent. On psychological well-being there is no gender differences and in religiosity gender was significantly associated with all kinds of religious activities. Males are more religious than female and a strong positive relationship was revealed between religiosity and psychological well-being.

05 J – AKHMETOVA, Elmira (2025), **The development of Islamic religious education in Russia over centuries,** *Religionspädagogische Beiträge. Journal for Religion in Education, RpB* 48 (2025) 1, 1–15;

https://doi.org/10.20377/rpb-327 - Based on primary and secondary sources, this paper explores the historical and contemporary Islamic educational developments in the extensive territory that is now the Russian Federation, highlighting the critical shifts in the avenues and practices associated with Muslim religious instruction in line with the state policies. The initial parts of the paper focus on the advancement of IRE since the tenth century onward when Islam became the official religion in the Volga-Urals region. It subsequently delineates the challenges encountered in providing IRE throughout the Russian colonial era, encompassing the phases in which Islamic reform movements surfaced among the Muslim subjects of the empire. The subsequent part of the paper focuses on the current state of IRE in modern Russia and finds it as a well-structured and state-funded formal instruction system that provides education and certification to imams for mosques, as well as offers training programmes for professional Muslim officials and experts in the field of Islam.

06 B – ALBERT-BLANCO, Víctor; Roger Martínez; Ramon Arbós, **La religiositat de la joventut catalana**, Col·lecció Estudis nro 45, Generalitat de Catalunya, Barcelona, setembre de 2025, 142 pp. - https://dretssocials.gencat.cat/web/.content/JOVENTUT_documents/arxiu/publicacions/col_estudis/Estudis45.pdf - "[...] Si la secularització sembla que continuarà fent el seu camí, aquest camí no serà lineal ni inequívoc. En un context en què cada cop hi ha un percentatge més alt de persones joves que ni creuen ni s'adscriuen a cap religió (moltes de les quals, a més, i a diferència de les generacions precedents, tenen progenitors que tampoc no creien), aquesta prominència creixent de les formes de «no creença» conviu amb una diversitat més gran d'expressions religioses, l'evolució de les quals és també un interrogant que només el temps podrà respondre. Tot això constitueix, sens dubte, un element cabdal de la convivència democràtica en el marc d'una societat complexa. En aquest sentit, les enquestes que aquí hem analitzat continuaran sent un valuós instrument per copsar l'evolució de tots aquests fenòmens" (p.133).

07 P – ALLEGRE, Amélie; Oana Borcana; Christa Brunnschweiler (2025), **Gendered impacts of colonial education: the role of access and norms transmission in French Morocco,** University of East Anglia, School of Economics *Working Paper 2025-02* - https://ueaeco.github.io/working-papers/papers/ueaeco/UEA-ECO-2025-02.pdf - We examine colonial-era primary education as a determinant of modern-day attainment and gender disparities in education. We construct a novel dataset from the French Protectorate in Morocco, combining archival data on colonial school locations in 1931 and 1954 with the most recent Demographic and Health Survey (DHS) data in arbitrary grids. We analyse the influence of colonial schools on the probability of attaining primary and secondary education in 2004. Overall, schools dedicated to Moroccans in 1931 exhibit a persistent positive impact on education outcomes, but only in the absence of nearby schools reserved for Europeans. Stark gender gaps in access during the Protectorate were narrowed in places with schools for Jewish Moroccans. These had a positive impact on girls' contemporary levels of education, but a negative impact on the enrolment for boys following the dismantling of Jewish communities after 1948. DHS measures of preferences for female education point to a social norm's transmission mechanism between Jewish and Muslim Moroccan communities.

08 J – ALMAZROUI, Karima, **Ideological indoctrination of children during crises: non-religious extremism in authoritarian regimes,** *Child Protection and Practice,* vol. 6, October 2025 - https://www.sciencedirect.com/science/article/pii/S2950193825001135 - This article investigates the secular ideological indoctrination of children under authoritarian regimes during political and humanitarian crises, focusing on the Khmer Rouge in Cambodia, North Korea, and Maoist China. While much attention has been given to religious radicalization, this study highlights how non-religious regimes exploit education and child socialization to consolidate power. Using a comparative, interdisciplinary framework grounded in critical theory, developmental psychology, and human rights law, it explores how states manipulate curricula, emotional bonds, and youth institutions to reengineer identity, suppress dissent, and instil loyalty. Crises enable regimes to occupy moral and epistemic space left by collapsing institutions, reframing education as a tool of ideological purification. The study introduces the concept of *affective captivity* to capture the emotional restructuring of children's moral frameworks and links these practices to violations of the UN Convention on the Rights of the Child. It reframes indoctrination as a form of epistemic and structural violence with enduring psychological and civic consequences. By naming secular indoctrination as a form of non-religious extremism, the article contributes to authoritarian studies, child rights, and comparative education. It calls for enhanced legal recognition, critical curriculum safeguards, and post-crisis strategies to protect children's autonomy and psychosocial development.

09 R – ÁLVAREZ ANGULO, Erika Giannina, **El precio de la fe: consecuencias legales y sociales de la discriminación religiosa,** *Rev. IUS* vol.19 no.55 Querétaro ene./jun. 2025 Epub 05-Mayo-2025 - https://doi.org/10.35487/rius.v19i55.2024.1002 - En Sudamérica, Europa, África, Oriente y Asia, la discriminación religiosa presenta un reto social, legal y psicológico significativo. El análisis emplea una combinación de métodos cualitativos y cuantitativos para entender cómo la discriminación afecta la vida diaria de individuos y comunidades, limitando sus derechos y oportunidades, generando tensiones y afectando la economía. También se examina cómo esta discriminación se intensifica al combinarse con factores como el género, la raza y la clase social. La investigación identifica una brecha entre la protección legal de la libertad religiosa y su aplicación en la práctica. Para cerrar esta brecha, se proponen políticas inclusivas y mecanismos de control más eficaces, resaltando además la educación y el diálogo entre religiones como cimientos fundamentales de una sociedad más justa y unida.

10 T – ANCIS, Julie & Robert S. Weisskirch, (2025), **A tool for addressing antisemitism: the NASW Code of Ethics**, *Journal of Human Behaviour in the Social Environment*, 35(8), 1443–1449. https://doi.org/10.1080/10911359.2025.2468369 - The field of social work mandates the promotion of social justice and confrontation of oppression. Specifically, the NASW Code of Ethics compels social workers to challenge injustice, necessitating a proactive approach to address antisemitism. Antisemitism, and its rise, is a societal problem demanding social work intervention. Notably, antisemitic incidents surged to a record 2,717 in the US in 2021, a 34% increase from the previous year, with significant rises in harassment, vandalism, and assaults. Post the 10/7 Hamas attack in Israel, antisemitic incidents jumped 360% over the previous year. Similarly, online antisemitism has increased significantly. A recent study of social workers' attitudes suggested that antisemitism is a problem in both social work education and the workplace. The NASW Code of Ethics guides the conduct and decision-making processes of social work professionals. This ethical code emphasizes the importance of social justice, dignity, worth of the person, and the significance of human relationships. We propose that the NASW Code of Ethics serves as a template for education, training, and systemic change in the field of social work to address present-day antisemitism.

11 T – ANDRÉS SUAREZ, Elena, **La educación de la interioridad.** *Claves de bóveda*, PPC 2025, pp 272 - https://www.ppc-editorial.com/libro/la-educacion-de-la-interioridad - Se compone de cinco partes, a modo de *claves de bóveda*, para construir un programa de educación de la interioridad que pueda tener un carácter estratégico. La primera parte ofrece la reflexión teórica que ayuda a entender que la educación de la interioridad es un paradigma con sentido en sí mismo, para aclarar por qué a este modelo de trabajo se le denomina "aprender a ser cuidando el ser". Tras explicar en profundidad sus objetivos y metodología, el libro propone un despliegue del trabajo de la interioridad en tres fases, atendiendo a momentos importantes en el desarrollo del alumno. Por último, se ofrece un material práctico constituido por varias sesiones para vivir con el claustro educativo, desde la convicción de que aquello que no vive el educador es muy difícil que llegue al alumno.

12 J – AROLD, Benjamin W., Ludger Woessmann and Larissa Zierow, **Can schools change religious attitudes? Evidence from German state reforms of compulsory religious education,** *Published online before print* October 08, 2025, 0723-13023R2; DOI: https://doi.org/10.3368/jhr.0723-13023R2 - https://jhr.uwpress.org/content/early/2025/10/02/jhr.0723-13023R2 - We study whether compulsory religious education in schools affects students' religiosity as adults. We exploit the staggered termination of compulsory RE across German states in models with state and cohort fixed effects. Using three different datasets, we find that a reform abolishing compulsory RE significantly reduced the religiosity of affected students in adulthood. It also reduced the religious actions of personal prayer, churchgoing, and church membership. Beyond religious attitudes, and consistent with a shift towards worldly norms and economic activities, the reform led to higher labour-market participation and earnings. By contrast, the reform did not affect ethical and political values or non-religious school outcomes.

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

Christian and Muslim college sector, the project poses four research questions, the answers to which are summarised below.

14 B – BARRIENTOS GÓNGORA, Marcelina, **Labor social de la Iglesia Católica en la educación.** *Trabajo académico para optar el título de segunda especialidad en Filosofía y Religión* – Universidad Católica Sedes Sapientiae, Lima – Perù, 2025, pp. 55 - https://repositorio.ucss.edu.pe/backend/api/core/bitstreams/89735812 -fb0f-4bef-a72f-88e5c7e3fef2/content - El presente trabajo académico estudia la labor social de la Iglesia católica en el ámbito de la educación reconociendo su papel de protagonismo en la formación de las personas y en la promoción de valores fundamentales: la dignidad, la justicia y la solidaridad. En un contexto donde la educación debe hacer frente a diferentes retos (la pérdida de los referentes éticos, desigualdad social...), la Iglesia se plantea una visión estrictamente humanista y trascendente que da respuesta a las situaciones más críticas de los sectores más vulnerables. El estudio se realizó con perspectiva cualitativa, descriptiva, y con revisión documental de recientes fuentes eclesiales y de investigación académica. Se analizan los antecedentes tanto nacionales como internacionales así como las propuestas educativas que interrelacionan fe y compromiso social. De las conclusiones teóricas más reveladoras están el hecho de que la Iglesia católica proporciona no sólo una formación religiosa sino también una propuesta educativa que forma y transforma realidades sociales poniendo en valor la identidad cristiana y el sentido de la responsabilidad social. La propuesta educativa de la Iglesia se entiende así también como recurso pedagógico y pastoral en respuesta a los retos existentes.

15 J – BARUDZŽIJA, Gordana, **Religious education in the educational system of Croatia. An insight into the current situation,** *Religion and Education : Journal for Theological-Religious and Pedagogical Research,* Vol. 1 No. 1, 2025, pp. 74-103 - https://hrcak.srce.hr/en/clanak/486836 - This article examines religious education within the context of its status as a curricular subject in the educational system of the Republic of Croatia. The introductory section outlines the institutional, legal, and strategic framework that shapes the discourse on RE, including relevant authorities, legislation, and policy documents. The core of the article presents empirical data on the current implementation of RE in its various confessional forms within the school system. In the concluding section, based on the existing circumstances and the priorities outlined in strategic documents, several key challenges are identified. Among these, the issue of ensuring high-quality instruction emerges as a central challenge for RE across all confessional variations, particularly considering the current conditions governing its integration into the educational system.

16 D – BELLEMANS, Pierre, **La Cour constitutionnelle valide l'obligation de suivre les cours d'éducation à la vie relationnelle, affective et sexuelle (EVRAS)** [Belgique] *CIRC (Centre Interdisciplinaire de Recherche Constitutionnelle),* 07 Juillet 2025 - https://www.circ.usaintlouis.be/arretevras/ - La Cour constitutionnelle a validé, par son arrêt n° 75/2025 du 15 mai 2025, les décrets francophones ayant pour objet de renforcer le caractère impératif de l'éducation à la vie relationnelle, affective et sexuelle (EVRAS) dans les écoles. Une des mesures est d'imposer quatre périodes d'activité EVRAS obligatoires. Ces décrets ont en outre comme prétention d'uniformiser le contenu de ces cours. La Cour juge que l'EVRAS constitue un enseignement neutre, pluraliste et objectif qui ne poursuit pas un objectif d'endoctrinement. Elle conclut qu'il n'existe donc pas de droit pour les parents d'élèves à voir ceux-ci dispensés des activités obligatoires.

17 R – BELLIDO CÁCERES, Juan Manuel, et al., **The perpetration of on- and offline hate speech among secondary school students,** *Frontiers,* Volume 7, 04 August 2025 - | https://doi.org/10.3389/fhumd.2025. 1632091 - https://www.frontiersin.org/journals/human-dynamics/articles/10.3389/fhumd.2025.1632091/full - This study analyses the relationships between witnessing and perpetrating hate speech, both on- and offline. It is based on data extracted from a purpose-designed questionnaire answered by a total of 571 secondary school students in Almería. We used SPSS software to analyse the data collected, employing statistical analysis techniques that included binary logistic regression, and chi-square and omnibus tests of model coefficients to determine consistency. The relationships between hate speech in both environments point to an escalation of violence and transference between online and in-person aggressions. Also evident is the influence of close social environments, such as violence in schools. When a student suffers hate speech in either environment, the likelihood of them going on to perpetrate hate speech increases significantly. We conclude that the perpetration of hate speech, both on- and offline, is explained by students having witnessed or suffered in-person hate speech; having seen or heard hate speech online; and, above all, having suffered hate speech online.

18 J – BENIGNI, Rita, **La diversità culturale e religiosa nei sistemi scolastici europei: dalla sfida interculturale al rischio di uniformazione nazionalista. Il ruolo e i limiti dello Stato nell'educazione,**

[=Cultural and religious diversity in European school systems: from intercultural challenges to the risk of nationalist uniformity], *Quaderni di Diritto e Politica ecclesiastica,* 2025, n. 2, pp. 617-630 - Cultural and religious diversity enters contemporary schools primarily as an educational challenge. The response of school systems can vary widely, oscillating between supranational, intercultural, and inclusive approaches and nationalist reactions. Underlying these European educational policies is the evolving legal dialectic between the student and the State, following a centralized approach that risks overlooking students' cultural and religious specificities as well as individual educational freedom. In Italy, some recent reform measures, including those related to school curricula, appear to be moving in this direction.

19 R – BOUSTAR, Rania (2025), **Mapping diversity and inclusivity in Moroccan teacher education: challenges and prospects,** *International Journal of Vocational Education and Training Research*, vol. 11, nr 1 - https://www.sciencepublishinggroup.com/article/10.11648/j.ijvetr.20251101.11 - This article underscores the importance of creating a more inclusive education that adheres to principles of inter-cultural diversity, equity and social justice in Moroccan public schools. Given that Morocco has been a transit and a destination hub for (im)migrants for quite a long time, Moroccan classes are becoming cross-culturally, linguistically, and racially diverse. In this regard, this article seeks to investigate the realization of inter-cultural diversity, inclusivity and equity in Moroccan teacher education in terms of teaching contents, materials, practices and pedagogies. It also probes the African Sub-Saharan students' perceptions as to the extent to which their learning needs and expectations are met in the classroom as well as other factors that either facilitate or hinder their learning process. In so doing, the study adopts a qualitative research method of data collection and analysis. 10 Moroccan teachers were randomly selected from different cities in the oriental region for an interview, followed by a total number of 15 African Sub-Saharan students. The interview text data indicate that inter-cultural education, inclusivity and equity are not fully exhibited in Moroccan teacher education due to several factors—among of which are textbooks, teaching pedagogies and discriminatory behaviours.

20 J – BREKKE, Øystein (2025), **On the meta-hermeneutics of integrative RWE – a principled argument,** *British Journal of Religious Education*, 1–18. https://doi.org/10.1080/01416200.2025.2568134 - The article gives a holistic interpretation of the legitimacy, rationale and knowledge base of *religion and worldview education* (RWE) in countries with an integrative, non-confessional school subject. An important frame of reference is the long tradition in Norway for learning about both religious *and* secular worldview traditions in school. Another reference point is the recent discussion about a new and rebooted RE for English schools in the wake of the Commission on RE-report of 2018 and suggestions for moving towards a big ideas-approach. A coherent line of argument is presented for a meta-hermeneutics of integrative RWE in 18 steps. In discussing the central underpinnings of the argument, I wish to further reflection on how an integrative educational rationale sits with two kinds of external stakeholders in the school subject. The stakeholders I consider come in the form of belief communities and in the form of academic communities. A viewpoint held is that such stakeholders should play both an important and a limited role. Another claim is that objective, critical and pluralistic practice in the classroom necessitates a polyangular approach.

21 J – BROER, Nicolas A., et al., (2025), **Shaping Christian citizenship in diverse societies through family, church, and school educators,** *In die Skriflig* 59(1), a3219. https://doi.org/10.4102/ids.v59i1.3219 - The study examined the role of family, school and church (FSC) educators towards cultivating Christian citizenship in children up to the age of 16 amid increasing societal pluralism. It explored how Christian moral formation, grounded in divine command ethics and virtue ethics, could contribute to social renewal. Christian citizenship was considered a response to the societal need for individuals who integrate moral integrity, faith, and civic responsibility. The objective was to determine how parents, church leaders and teachers could foster the development of Christian citizens who engage constructively with a diverse society while remaining faith rooted. A conceptual, normative research methodology was employed, drawing on theological, ethical, and educational literature. Divine command ethics and virtue ethics were analysed as complementary frameworks for Christian moral education. The study evaluated the application of these frameworks in the FSC contexts, identifying key virtues and strategies for effective moral formation. The article relies on critical engagement with Scripture, classical philosophy, and contemporary scholarship. It indicated that families nurture moral character through modelling and habit formation; churches instil civic virtue through theological instruction and social outreach; and Christian schools integrate biblical ethics into citizenship education. FSC face contemporary challenges, including pluralism, digital distraction, moral relativism, and political polarisation. Nevertheless, when consistently aligned with a virtue-based ethical framework, these institutions can significantly contribute to the moral and civic formation of children. The study concluded that Christian

citizenship can be meaningfully fostered when education in FSC is grounded in both the divine command and virtue ethics. These frameworks support the development of moral character, civic responsibility, and respectful engagement with societal diversity. Intentional collaboration among FSC strengthens this process, enabling children to grow into compassionate, just, and principled citizens.

22 J - BUDZISZEWSKA, A. (2025), **Religion in the cultural and political discourse of the Council of Europe,** *International Journal of Cultural Policy*, 1–17. https://doi.org/10.1080/10286632.2025.2501542 - This article aims to show the role and evolution of religion in the cultural policy and political discourse of the Council of Europe. The first part reconstructs the history of religious issues as they have been presented from the Council's inception, and traces how the organization has shifted towards a new approach to religion in the direction of cultural and religious relativism, changing at the same time its whole axiological system. The second part discusses and combines the cultural policy of CoE with the jurisprudence of the European Court of Human Rights around freedom of artistic expression (art. 10) and religious sentiment. Article suggests that the Council of Europe in sensitive areas – of which religion is certainly one, being aware of the existence in Europe of deeply-rooted axiological and cultural pluralism - is often avoiding radical stances. The research has uncovered that even as the Council of Europe was founded in part upon principles and values deriving from Christianity, it has reached a position of not emphasizing those axiological foundations anymore.

23 R – BUKHARI, Syed H. F. (2025), **Islamic education reform: madrasas and public schools' collaboration**, *Al-Aijaz Research Journal of Islamic Studies & Humanities*, 9(2), 1-8. - https://www.arjish. com/index.php/arjish/article/view/785 - This paper explores the prospects and challenges of collaboration between madrasas (Islamic seminaries) and public schools to foster a more holistic and inclusive model of Islamic education reform. Madrasas have historically played a significant role in preserving Islamic knowledge and moral values, while public schools focus on modern academic disciplines and technical skills. However, the dichotomy between these two systems often results in fragmented learning experiences and societal polarization. This study proposes a framework for integration and cooperation, emphasizing curriculum harmonization, teacher training, shared educational spaces, and the adoption of modern pedagogical tools within Islamic settings. It examines successful case studies from countries like Indonesia, Malaysia, and Pakistan where collaborative models have been piloted. The research highlights how such partnerships can bridge the gap between traditional Islamic values and contemporary educational demands, promoting critical thinking, interfaith harmony, civic responsibility, and economic empowerment. Key barriers such as ideological resistance, lack of regulatory frameworks, and resource limitations are also addressed. The paper advocates for a balanced educational policy that respects religious identity while ensuring students are well-equipped for the challenges of the modern world. Through policy recommendations and stakeholder engagement strategies, the study provides a roadmap for sustainable madrasa-public school collaboration. Ultimately, this reform seeks to unite faith and reason, preparing a new generation of Muslims who are rooted in their spiritual tradition and empowered to contribute meaningfully to global society.

24 J – BURRITT, Armanda, et al. (2025), **Religion and worldviews education: curriculum and pedagogical approaches in Victorian Schools**, *Religion & Education*, 1–20. https://doi.org/10.1080/15507394.2025.2560765 - In the 21th century an ideological and pedagogical shift from confessional Religious Instruction to Religious Studies/General RE is increasingly evident in western schooling systems. From a review of literature and curriculum, we argue that socio-cultural imperatives and historical context significantly impact ways in which students of diverse faiths encounter support for their identities and experience belonging across a variety of school systems in multi-cultural, multi-faith contemporary Australia. We conclude that with attention to contextual, conceptual and pedagogical issues, Worldviews education could contribute to student wellbeing and social cohesion in a multicultural and multifaith society within a secular liberal democracy.

25 J – BUTAC, Susan, et al. (2025), **Forging global citizens: a comparative study of intercultural pedagogical practices of higher educational institutions in the Philippines**, *International Journal on Culture, History, Religion*, 7(SI2),62–79. https://doi.org/10.63931/ijchr.v7iSI2.171-This research fills a critical void in the empirical literature on intercultural education in Philippine HEIs by attending to the lived experiences of faculty, staff, and students immersed in intercultural learning spaces. Although there is an extant literature focused on the value and struggles of intercultural education, very little of this work examines the intersubjective realities of the people within the institutions. A significant portion of the existing literature adopts a top-down approach, focusing on institutional policies and programmatic evaluations without giving voice to the experiences of the individuals who are most directly impacted by these programs. This lacuna was

addressed using a qualitative research design employing the mixed methods of data gathering to tap the richness and complexity of what intercultural education means in Philippine HEIs and to provide us with more holistic insights into the nature of its transformative promise. Since the Philippine context is also marked by the presence of diverse ethical and linguistic groups, more studies are needed to understand the issues involved in engendering intercultural understanding within such a context. It is also critical to comprehend the attitudes held by international academic staff members regarding institutional practices and structures for campus internationalization.

26 J - CALDERÓN VILLARREAL, Consuelo, **Beyond beliefs and time—rethinking religions and secularisms in an increasingly complex world,** *Humanities and Social Sciences Communications* 12, 1568 (2025). https://doi.org/10.1057/s41599-025-04842-8 - This article proposes a reconsideration of the traditional categories of the *religious* and the *secular*, presenting an inclusive and flexible approach that captures the richness of the intangible and unintelligible phenomena of today, narratives carried by people through their social memory, such that they have a correlate in the earthly world. Through an interdisciplinary analysis, it is argued that both the religious and the secular are constantly transformed and influenced by digitalisation, globalisation, and contemporary crises. An extreme scenario of analysis is to find ourselves, as humanity, on the verge of extinction, where these categories would not fade away but would be reconfigured into new expressions of spirituality and frameworks of meaning aimed at coping with uncertainty. Ultimately, shared stories are the ones that hold us to the world and life. With them, the illusion of the eternal persists to survive and fight against oblivion. After all, humanity is the interconnectedness we sustain with other generations and our ability to share and accumulate knowledge, so we are the memory of those left behind.

27 B – CAPUTO, Michele; Giorgia Pinelli (Eds.), **Religiosità e orizzonti di senso**. **Verso una pedagogia delle religioni,** FrancoAngeli 2025, pp. 136 - https://www.francoangeli.it/Libro/Religiosit%C3%A0-e-orizzonti-di-senso?Id=30292 - Il volume nasce da un incontro fra diverse identità scientifiche, sulla base di un interesse condiviso circa la interconnessione fra l'esperienza religiosa e il conferimento di senso alla realtà. Il volume ambisce ad aprire nuovi percorsi per una futura pedagogia della esperienza religiosa, con una progettazione multi-prospettica e multiculturale. Il libro si rivolge a educatori e insegnanti in genere, per le implicazioni che il tema presenta per il loro lavoro quotidiano, a docenti e studenti universitari delle aree di scienze umane, ed infine, più specificamente, a insegnanti di religione, educatori religiosi e catechisti che intendessero esplorare questo tema in maniera più mirata.

28 J – CAVANA, Paolo, **Religion at school: between tradition, new challenges and reform proposals,** *Diritto e Religioni,* 2025, n. 1, pp. 302-317 - This paper examines the Italian model of religious teaching in public schools, as resulting from the concordat legislation, from the agreements with other religious denominations and from some judicial decisions, highlighting its pros and cons. It also critically analyses the main proposals for reform of the system in relation to its desirable evolution in a pluralist sense, identifying unresolved issues and formulating some reconstructive ideas.

29 D – CEC - CCEE, **Charta Oecumenica**, *Révision des lignes directrices pour la coopération croissante entre Églises en Europe* – Nouvelle édition signée à Rome le 5 novembre 2025 - https://passerelle-oecumenique.org/wp-content/uploads/2025/11/Charte-oecumenique-2e-edition-2025.pdf - Cette nouvelle édition de la Charte s'articule différemment par rapport à la version 2001. De nouveaux chapitres ont dû être ajoutés dans certains domaines, notamment ceux de la paix et de la réconciliation (§11), des migrations (§13) et des nouvelles technologies (§14). La Charte demande, entre autres : de promouvoir l'étude de la Bible en traduction œcuménique (§2) ; de renoncer au prosélytisme religieux et à l'antisémitisme (§8) ; de s'opposer à l'islamophobie (§9) et de promouvoir l'instruction interculturelle et interreligieuse (§10). Enfin, « les jeunes ont toujours joué un rôle central dans les Églises et pour l'œcuménisme ; nous consacrons donc un chapitre distinct aux jeunes (§6) et à leur engagement pour en tenir compte comme il se doit ».

30 J – CESARI, Jocelyne (2025), **The future of religious freedom: rights, recognition, and resistance in the 21st century,** *The Review of Faith & International Affairs*, *23*(4), 6–18. https://doi.org/10.1080/15570274. 2025.2545127 - This article examines the dynamics of religious freedom (RF) through conceptual, legal, and geopolitical lenses. It discusses the tensions between individual and collective rights, as well as negative and positive liberties, while exploring the semantic shift from religious tolerance to belief pluralism. Drawing on comparative jurisprudence and global case studies, this examination explores the impact of digital transformation, intersectionality, and transnational governance on RF. The paper argues for a

reconceptualization of RF as a pluralistic, contextual, and rights-based commitment that transcends both Western legal traditions and theological exclusivism.

31 J – CHIA, Philip Suciadi (2025), **Religious education at home: parents as disciple-makers to their youths**, *Cogent Education*, 12(1). https://doi.org/10.1080/2331186X.2025.2555737 - This article presents a religious education exposition of the divine mandate for parents to serve as primary disciple-makers in the spiritual formation of their children. Grounded in the sovereignty of God and the authority of Scripture, the paper argues that biblical discipleship within the family is not merely a practical endeavour, but a sacred duty ordained by God. The study employs a systematic theological framework, drawing from the covenantal structure of Scripture, to demonstrate that parents are entrusted with the stewardship of their children's souls. Key theological themes include the imago Dei, covenantal faithfulness and the means of grace as foundational to parental discipleship. The paper concludes with a call for parents to embrace their God-given role with theological intentionality, relying on the Holy Spirit to effect transformation in their children's hearts.

32 J – CHO, Jinmin, & Heinz, Manuela (2025), **The intersection of faith, spirituality and interreligious engagement in Catholic schools: teachers' perspectives from Ireland and South Korea**, *British Journal of Religious Education*, 1–13. https://doi.org/10.1080/01416200.2025.2489054 - This article presents a comparative analysis of teachers' perspectives on their faith, spiritual convictions, and approaches to religious education in Catholic primary schools in Ireland and South Korea. The study shows that teachers' religious beliefs significantly influence how they perceive spirituality, teach religion, and approach interreligious engagement. Some teachers prioritise transmitting faith, while others, even without belief in God, express a sense of the sacred connected to spiritual awareness. They seek to appreciate the sacred in every moment and nurture children's innate spirituality, fostering a connection to the meaning of life. The research highlights the role of teachers' beliefs in shaping their pedagogical approaches to interreligious education beyond the boundaries of a singular Catholic tradition. It particularly underlines their understanding of the broader context of spirituality, whether rooted in religious beliefs or not, and how it relates to the intersection between secular and faith worldviews. While Korean teachers often emphasise Catholic identity more prominently, both, Irish and Korean teachers integrate interreligious learning and align their teaching with broader spiritual values that enrich the diverse educational landscape. This paper contributes valuable insights into the complex interplay of religious beliefs, spirituality, and engagement in interreligious contexts.

33 J – CHROSTOWSKI, Mariusz (2025), **Schulpastoral oder Schuldiakonie? Zur Notwendigkeit einer Neukonturierung christlichen Handelns in der Schule angesichts wachsender Konfessionslosigkeit,** *Theo Web,* Bd 24 (1), 2025 - https://openjournals.fachportal-paedagogik.de/theo-web/article/view/52 - Schulpastoral gerät angesichts wachsender Konfessionslosigkeit immer stärker in Plausibilisierungsstress. Ihre – vor allem liturgisch-mystagogischen – Angebote sind selbst vielen Getauften fremd. Der Kreis der Adressaten schrumpft kontinuierlich, während die kirchliche Ressourcenknappheit zu Sparmaßnahmen zwingt. Angesichts dieser Herausforderungen ist es notwendig, diesen wertvollen christlichen Dienst am Menschen in öffentlichen Schulen neu zu konturieren, um ihn auch in Zukunft erhalten zu können. Genau dies ist das Ziel dieses Beitrags, in dem ein Plädoyer für Schuldiakonie formuliert wird.

34 T – CLYDE G. CORPUZ, Jeff (2025), **Using the parable of the blind men and the elephant as a pedagogical tool for teaching religious pluralism,** *Teaching Theology & Religion,* First published: 30 October 2025 - https://onlinelibrary.wiley.com/doi/10.1111/teth.70008 - This study explores the use of the parable of the blind men and the elephant as a pedagogical tool to foster interreligious understanding among college students. Drawing on this classic narrative—often used to illustrate the challenges of partial perspectives—the study examines how students engage with questions of faith and religious diversity in a classroom setting. Conducted at a Catholic university in a predominantly Christian country in Asia, the research employed a three-part method: presenting the parable, facilitating guided reflection questions, and using an online word cloud generator to synthesize collective insights. The goal of this strategy is to cultivate open-mindedness, mutual respect, and deeper appreciation for religious pluralism. Rather than claiming theological insights per se, the study investigates students' emerging attitudes and interpretations in dialogue with one another. The article reflects critically on the theological implications of the parable considering critiques from theologians and argues for the value of narrative-based teaching in advancing interreligious literacy and constructive dialogue in higher education.

35 J – COMBALIA, Zoila, **Religion in state schools: questioning, rationale and challenges in Spanish law,** *Religions* 2025, 16(12), 1489; https://doi.org/10.3390/rel16121489 - In recent decades, Spain has witnessed a social and political debate regarding the justification and/or appropriateness of religious education in state schools. In this paper, after providing a brief description of the current situation, I will refer to the doubts and questions that have been raised about this area of teaching, as well as its legal basis and the social function it can perform. Finally, I will address some of the aspects or difficulties involved in its provision.

36 D – CONFERENZA EPISCOPALE ITALIANA, **L'insegnamento della religione cattolica: laboratorio di cultura e dialogo,** 11 dicembre 2025, pp. 26 - https://irc.chiesacattolica.it/wp-content/uploads/sites/29/2025/12/11/CEI_NotaPastorale_IRC_2025.pdf - Il testo rilancia – a 40 anni dalla revisione del concordato e dell'intesa attuativa - la disciplina Irc come contributo della comunità ecclesiale alla comunità scolastica e alla promozione di una più ampia alleanza educativa. Vengono richiamate le due dimensioni fondamentali dell'insegnamento della religione cattolica: la sua appartenenza alle finalità della scuola e il suo profilo di luogo accogliente, aperto a tutti, a prescindere dalle personali scelte di fede, e dunque palestra di conoscenza, di comprensione reciproca, di convivenza costruttiva. Il documento consta di quattro capitoli: il primo offre alcuni elementi per leggere le trasformazioni in atto e cogliere il loro impatto sull'educazione e il contributo dell'Irc; il secondo richiama le ragioni pedagogiche e le caratteristiche organizzative che disciplinano l'Irc nella scuola; il terzo è dedicato al profilo professionale e all'impegno educativo degli insegnanti di religione; il quarto evidenzia la responsabilità dell'intera comunità cristiana verso l'Irc e l'importanza di promuovere progettualità e collaborazioni educative nei luoghi ordinari.

37 D – CONFERENZA EPISCOPALE TEDESCA & CHIESA EVANGELICA IN GERMANIA, **Più visibili nell'unità, più riconciliati nella diversità** [*Mehr Sicharbeit in der Einheit und mehr Versöhnung in der Verschiedenheit].* Versione italiana in *Il Regno-documenti* 17, 2025, 518-536 - Le Chiese cristiane in Germania, in un documento congiunto sullo sviluppo dell'ecumenismo, indicano obiettivi, luoghi e processi verso una diversità più riconciliata. Tra i luoghi privilegiati, la scuola, e, in questa, il nuovo ruolo dell'insegnamento della religione. Alcuni passi esemplificativi dai paragrafi 7-11: "Nel corso delle attuali riforme dell'educazione religiosa stanno emergendo nuovi campi di apprendimento e spazi di esperienza per una comune testimonianza di fede. Studenti e insegnanti stanno facendo esperienze ecumeniche che spesso vanno oltre quanto pare possibile e immaginabile nei contesti ecclesiali". "L'insegnamento interconfessionale cooperativo della religione supera la tradizionale omogeneità confessionale di alunni, di insegnanti e di contenuto, nel senso che ora insegnanti di diverse Chiese insegnano a una classe confessionalmente mista e non più a partire da un'equidistanza verso le diverse confessioni, ma dalla prospettiva della loro denominazione e a nome delle loro Chiese. (…) Gli insegnanti sono formati di conseguenza. (…) L'essere cristiani non è più vissuto e compreso solo in modo denominazionalmente specifico. A molti non sembra più essere la solidarietà ecumenica a dover richiedere una giustificazione, ma la separazione confessionale. Questo può e deve essere preso in considerazione anche nell'educazione religiosa a scuola. (…). La cooperazione interconfessionale a scuola non è innovativa solo in termini di didattica; mostra anche come le Chiese stiano intraprendendo un percorso insieme, e cambiando le loro posizioni precedenti, come stiano reagendo insieme agli sviluppi e alle sfide culturali. (…) La scuola come luogo di apprendimento realizza la comunità ecclesiale nel dialogo e nella diversità mediata in modo cooperativo. Le differenze confessionali diventano un'opportunità per il dialogo invece che per la demarcazione, per la riflessione invece che per l'apologetica".

38 C – CONROY, James C. & David Lundie, **Methodological synergies in researching nested identity and religious education,** in: Linda Woodhead, Louisa Cadman, and Nicole Graham (eds), *Messy Methods in Researching Religion*, pp. 92-103 - Oxford, 2025; online edn, Oxford Academic, Apr. 2025 - https://doi.org/10.1093/9780191790355.003.0009, accessed 1 Nov. 2025. - Two stories can be told of the future of religion in the second decade of the twenty-first century. In Northern Iraq since 2014, over 10,000 people have converted from Islam to follow the ancient Zoroastrian religion of the region; while conversions to reconstructed pre-Abrahamic faiths are unremarkable in the West, these unprecedented conversions respond to a degradation of religious narrative, in particular its abuses by the Islamic State in Iraq and Syria. A similar politicization and degradation of evangelical Christianity in the United States have seen rapid decline in the number of people identifying as such, with Americans more likely to change their religious than their political affiliation. Such deidentification does not always represent a loss of faith, still less a loss of attachment to the symbolic register of faith, its transcendental or ethical commitments. It is in the lack of surety about what is lost that we recognize the complex role of the religious in personal, political, and social life. The other story is of the material growth of religion—of the twelve largest church buildings in the world, nine have been built

since 1989, all of them in the Global South; in the same time frame have been built eleven out of the twenty largest mosques, and eight out of the ten largest statues of the Buddha. These architectural projects of hyper-visibility require new complex enmeshing of the societal, economic, technological, and political, reframing religion through logics of power operating beyond its traditional communal and symbolic orders.

39 T – COOK, Sarah (2025), **Empathy, suspicion, and reading the Hebrew Bible: comparative methods in studying and teaching the History of Religion,** *Teaching Theology & Religion,* First published: 24 July 2025 - https://doi.org/10.1111/teth.70003 - Many in today's society recognize the ability to empathize with others as an important personal virtue. In the context of higher education, extending empathy to students is regarded as a strategy that educators can employ to retain students and help them to succeed in their classes. Beyond its utility as a virtue and its role in student success, though, empathy is also an important tool for scholars engaged in the comparative study of religions. I argue that educators who practice and teach empathy to their students better prepare them to empathize with practitioners of ancient religions as humans. When we view these practitioners as humans, we are much better equipped to understand the worldviews that underlie their motivations, making us better scholars of religion and better historians.

40 J – CUCCHI, Angie & M. Walid Qoronfleh, **Cultural perspective on religion, spirituality and mental health,** *Frontiers in Psychology,* Volume 16 - 2025 | https://doi.org/10.3389/fpsyg.2025.1568861 - Over the past decade, spirituality and religiosity have gained increasing recognition in the field of mental health, with more individualized approaches emerging. Many mental health professionals have begun integrating aspects of religion and spirituality into their practice and modern psychological therapies have also incorporated principles from ancient Eastern traditions and various worldwide religions. However, these integrations have remained at surface level, assimilating concepts and practices that have been stripped of their ontological framework. The intersection between culture, spirituality and mental wellbeing remains largely underexplored. This can contribute to misunderstandings regarding the conceptualization of mental illness across different cultures and may result in the tokenistic application of '*culturally sensitive'* interventions, which can perpetuate the disillusionment that some individuals may experience towards mental health services. This cultural perspective paper examines the intersection between culture, religious/spiritual beliefs and mental health. It engages with some of the concepts described above and embodies an anti-colonialist stance, demonstrating the authors' commitments toward the decolonization of the field of mental health.

41 J – CUSACK, Carole M., **Esotericism and Religious Studies: historical relationships and contemporary challenges**, *Method & Theory in the Study of Religion,* online publ. 24 Jun 2025 - https://brill.com/view/journals/mtsr/37/3/article-p277_3.xml?srsltid=AfmBOopxfhOlhM7qw4IuEFD_gDy-ZAgOSCnUMJpwj_IvlnoET1avh1J5Y&ebody=Abstract%2FExcerpt - The emergence of the academic study of Esotericism was closely linked to both Religious Studies (RS) and Sociology. In the 1970s sociologists Colin Campbell, Marcello Truzzi, Edward A. Tiryakian, and Patricia A. Hartman, with historian of religion Mircea Eliade, wrote pioneering studies on occult and esoteric subjects. These initially marginal works gained traction in the study of new religious movements (NRMs) and of non-religious subcultures. The study of Western Esotericism proper is dated to the publication of Antoine Faivre's *Access to Western Esotericism* (1994); in the three decades since, the field has expanded, developed, and fissured. This article argues that the same process of rejection of universalist typologies and text-based studies (which were popular in the mid to late twentieth century) to focus on lived experience can be mapped in both RS and Esotericism Studies. This shift established deconstructive relativism as the dominant mode in both Esotericism Studies and (to a lesser extent) RS. Current methodological frameworks have changed of late, with the postmodern trends of previous decades giving way to a retheorized realism, albeit one aware of researcher positionality and contested access to knowledge.

42 J – D'AGOSTINO T. J.; M. Niaz Asadullah, **Faith-based education and development: opportunities, challenges, and controversies,** *International Journal of Educational Development*, available online 14 November 2025, 103440 - https://www.sciencedirect.com/science/article/pii/S073805932500238X - Faith-based schools have long played a vital role in education systems globally. Related academic research in leading international and comparative education journals, however, has not reflected the depth and scope of the contributions or the persistence of the influence of faith-based education. This special issue is dedicated to exploring the possible distinctive contributions, roles, and issues related to faith-based schools and educational actors and how they are situated in contexts. Beyond summarizing the 11 manuscripts included in the special issue, this article frames the issue broadly, summarizes the scope and historical contributions globally of faith-

based education, and analyses the patterns and gaps in research on faith-based education. The primary motivation for the special issue comes from persistent research asymmetries in the scholarship on faith education, specifically the underrepresentation of comparative and international education research on faith-based education generally and on Islamic, Hindu, and Buddhist educational traditions. We document this hitherto overlooked imbalance which is especially striking given the demographic weight of these underrepresented faith communities globally. In this context, the special issue comprises manuscripts from multiple disciplines and geographical regions including scholarship from different faith groups. The articles cover topics as diverse as: the historical contributions of faith-based schools and actors, political and legal issues related to state-religion debates, tensions stemming from how to navigate pluralism in and through educational provision, the contributions of faith-based education to labour markets, and faith-based education for global citizenship, social cohesion, or religious extremism. This collection of articles fills an important gap in the literature on international and comparative education, helping to bring scholarship on faith-based schools more into the mainstream of the scholarly and policy discourse in these fields.

43 J – D'ANGELO, Massimo (2025), **The Christian Europe debate: a conservative-led agenda, not a far-right crusade,** *Journal of European Studies*, Vol. 55, Issue 3 - https://doi.org/10.1177/ 00472441251358580 - This article examines how Christianity became a central element in the construction of European identity, challenging the prevailing assumption that far-right populist movements were the primary agents of this shift. Drawing on post-structuralist scholarship and critical discourse analysis, this study argues that religious identity was actively mobilised by mainstream centre-right and conservative political forces, particularly in France and Germany, in collaboration with the Catholic Church. The analysis focuses on a critical historical juncture: Turkey's EU accession process. While the 2004 enlargement brought a renewed emphasis on Christian traditions within the European Union, this article contends that the crystallisation of Christianity as a defining feature of European identity gained momentum in response to Turkey's candidacy. The study demonstrates how key political figures – including Pope Benedict XVI, Nicolas Sarkozy and Angela Merkel – framed European identity through an explicitly Christian lens. This discourse, initially promoted by centrist governments, was subsequently appropriated and radicalised by far-right movements. By analysing speeches and media discourse, this article uncovers the discursive strategies used to legitimise Christianity as an essential marker of European belonging while simultaneously excluding non-Christian populations, particularly Muslims. The findings challenge the conventional narrative that religious identity in Europe was reintroduced solely by nationalist forces, illustrating instead how mainstream political actors played a pivotal role in shaping exclusionary frameworks. This article contributes to the broader debate on European identity formation by demonstrating how religion was strategically employed as a boundary-making tool. It underscores the enduring impact of these discourses, highlighting their influence on contemporary political debates on migration, multiculturalism and EU integration.

44 R – DE KOCK, A. Jos (2025), **Christian digital faith formation among young adults: a literature review,** *Religious Education*, 120(5), 438–455. 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.

45 J – DIAS PAGE, José Sergio, & Daniel Costa de Paiva, **School digital culture and religious education: perspectives of active and interdisciplinary learning,** *Revista ARACÊ,* 03/12/2025 - file:///C:/Users/fpaje/Downloads/arev7n3-095+INGLES.pdf - This article aims to show how the use of digital technologies can bring benefits to the teaching and learning process of students, promoting an active construction of knowledge in the discipline of RE. This integration between school digital culture and RE promotes a relevant intersection for learning and knowledge construction in the school environment through practical experiences in carrying out the activities proposed to students. The methodology adopted in this research is based on bibliographic

references and on the daily experience of a teacher, who shares his didactic experiences related to the use of technologies. The main objective of this research is to verify how this teacher seeks to integrate the use of technology in the discipline of RE. As results obtained, it was noted that digital technologies are essential for the active, participatory, and engaged development of the students to whom the classes are taught, thus building knowledge based on discoveries and research within the educational context of digital culture.

46 P – DÍAZ CISNEROS, Adriano P., **The competitive values of Christianity: an antitrust perspective on Western civilization** (November 07, 2025). Available at SSRN : https://ssrn.com/abstract=5727003 or http://dx.doi.org/10.2139/ssrn.5727003 - This paper advances the hypothesis that Christianity generates cultural and ethical patterns that are structurally pro-competitive and aligned with modern antitrust enforcement. It identifies three mechanisms through which Christian moral intuitions may lower entry barriers and resist the formation of economic hierarchies: (a) dignifying the last, which undermines cultural entry barriers affecting disadvantaged groups; (b) inverting social hierarchies, thereby fostering disruption and institutional openness (the inversion captured in "the last shall be first"); and (c) desacralizing the powerful, in contrast with traditions that treat success as divinely sanctioned. This desacralization legitimizes scrutiny of incumbent economic actors and promotes a culture of contestability rather than submission. Against this backdrop, contemporary meritocracy functions as an inverse, quasi-religious creed that sacralises winners and stigmatizes losers, reinforcing incumbent advantages and potentially suppressing innovation. By reframing antitrust enforcement within a Christian-influenced ethic that rejects the deification of economic winners, the paper suggests a culturally grounded justification for stronger competition policy in Western societies.

47 R – DI PLACIDO, Matteo, and Stefania Palmisano (2025), **Religious freedom, governance of religious diversity, and interreligious dialogue: the case of Turin**, *Religions* 16: 952. https://doi.org/10.3390/rel16080952 - Religious freedom, the management of religious diversity, and interreligious dialogue are emerging and closely interconnected phenomena. In the context of increasing religious pluralism, policymakers, religious institutions, and other civil society actors and organizations face challenges, particularly as they strive to legitimize their religious, social, and legal positions in contemporary societies. Drawing on 47 interviews with policymakers (n◦ 10), privileged informants (n◦ 15), and religious (n◦ 18) and interreligious leaders (n◦ 4), conducted as part of the Project Urban Governance of Religious Diversity (2023–2025), this article examines interreligious dialogue, as a social practice shaped by national legal frameworks on religious freedom and local governance mechanisms regulating religious diversity. More specifically, we analyse the three most relevant themes that emerged from the interview material: first, the limitations and opportunities within the current legislative framework, particularly in relation to local administrations' efforts to complement national regulations and support religious communities in innovative ways; second, critiques of top-down initiatives on interreligious dialogue, wherein institutional priorities sometimes overshadow the voices and needs of religious groups; and finally, the impact of global events, such as the ongoing genocide in Palestine, on interreligious dialogue and established relationships among different faith communities. The article concludes by summarizing the main findings and outlining potential avenues for future research.

48 B – EHRET, Jean ; Mouez Khalfaoui, **Repenser la théologie musulmane dans une Europe sous tension. Le modèle allemand,** Hermann, 2025, pp.320 - https://www.editions-hermann.fr/livre/repenser-la-theologie-musulmane-dans-une-europe-sous-tension-jean-ehret - La théologie musulmane est, en Allemagne, par exemple, une discipline académique reconnue pour l'étude du Coran, du *hadith*, du *kalam*, de l'histoire, de la théologie pastorale, de la pédagogie, ou du droit… Dans ce livre, des représentants de ses différentes branches présentent leur approche spécifique de l'islam, afin d'en donner une vision claire dans le contexte européen. Une contribution de Francis Messner, professeur de droit à Strasbourg, crée la relation avec le débat en France.

49 J – ERGESHOV, Ermamat (2025), **Legal and ethical aspects of teaching religion in schools,** *Pharos Journal of Theology* Volume 106 (3) Themed Issue (2025) - https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_11_106_3_june_themed_issue_ergeshov.pdf - This study examined the legal and ethical aspects of teaching religion in schools, focusing on how different national education systems balance religious freedom, state neutrality, and inclusivity. Using a comparative legal and ethical analysis approach, the research evaluated constitutional provisions, legislative frameworks, and educational policies in the Usa, France, Indonesia, and Kyrgyzstan, which represent distinct models of RE, ranging from strict secularism to compulsory faith-based instruction. Findings reveal significant differences in the legal status of RE, the extent of state control over curricula, and the rights of students to opt out of RI. In secular education systems, challenges arise in ensuring that religious literacy (RL) is effectively integrated without compromising

neutrality, while in confessional models, concerns include the potential for indoctrination and the marginalization of religious minorities. Teacher qualifications play a crucial role in maintaining an impartial approach. The results underscored the need for balanced policy reforms, enhanced teacher training, and clearer legal provisions to address issues of bias and inclusivity. The findings contribute to ongoing discussions on RE by offering comparative insights into the effectiveness of various models and suggesting ways to improve RL.

50 J – FABRICIUS, Steffi (2025), **KI und soziale Robotik: Methodologische und wissenschaftliche Orientierungen für die Erforschung im Religionsunterricht**, *Österreichisches Religionspädagogisches Forum*, 33(2), S. 195–213. doi: 10.25364/10.33:2025.2.11. - Der Beitrag beleuchtet Perspektiven empirischer Forschung zum Einsatz von Künstlicher Intelligenz (KI) (in Form von Sprachmodellen) und KI-gestützter sozialer Robotik im Religionsunterricht (RU). Basierend auf der Analyse internationaler Studien und deutscher Theoriebeiträge werden zentrale Forschungslücken und Desiderata für den spezifischen RU-Kontext aufgezeigt. Diese betreffen Einstellungen, Design, didaktische Implementierung und Effekte von KI. Ziel ist es, zukünftige Forschung anzuregen für eine kritisch-reflektierte, evidenzbasierte Auseinandersetzung mit den Chancen und besonderen Herausforderungen von KI und sozialer Robotik im RU.

51 R – FAROOQUI, J. Fatima (2025), **Exploring experiences of Muslim students in Germany: empirical insights on school-based religious discrimination**, *Journal of School Violence*, 24(3), 428–445. https://doi.org/10.1080/15388220.2025.2480659 - Mass influx of Muslim refugees in Germany has reported a parallel rise in "Islamophobia" in the country, which includes systematic "othering" of Muslims. Muslim school-going students, who constitute for a significant proportion of the migrant population in Germany, cannot be isolated while addressing issues of discrimination and exclusion. As societal anti-Muslim rhetoric spill over into classrooms, playgrounds and schools; minority students become particularly vulnerable to religious bullying. This research study aims to empirically understand the lived experiences, realities and challenges of a Muslim student (10–18 years) attending a German public school. Using a purposive snowball sampling, 16 students and 5 parent participants from Munich were interviewed. Qualitative findings, derived from theoretical coding of data, contributed to the conceptualization of a unique model of school-based religious discrimination. The model, based on the narratives of the study participants, details upon the possible locations, sources, types and effects of religious bullying on Muslim migrant students.

52 J – FOLEY, Aron; Faas, Daniel; Darmody, Merike (2025), **Parental school choice in post-secular Ireland: insights from Irish primary schools**, *Irish Educational Studies*, 1–16. https://doi.org/10.1080/03323315.2025.2479435 - The countervailing trends of secularisation and the emergence of diverse religious affiliations, due in part to upward trends in immigration, have raised many important questions for parents in Ireland when considering their child's educational experience. In a highly denominational educational landscape, school choice is often limited, with many children attending schools that may not align with their family's belief system. Understanding the educational preferences of a diverse demographic of parents regarding school choice can assist policymakers with the development of a more equitable educational system. This study draws on information gathered from parents across the four main types of primary schools in Ireland. This study sheds light on post-secular factors that influence parental preferences, and the challenges parents encounter when choosing primary schools. The findings of this study have policy implications as they highlight key factors that educational systems situated in pluralistic societies must consider.

53 R – FORNAZIER, Adirlei; Magnago, Walacy, **A formação docente em ensino religioso: desafios, impactos e perspectivas na educação contemporânea**, *Revista JRG de Estudos Acadêmicos*, v. 8, n. 19, p. e082470, 2025 - DOI: 10.55892/jrg.v8i19.2470. https://revistajrg.com/index.php/jrg/article/ view/2470 - Este artigo analisa a ausência de formação inicial e continuada dos professores de ER e os impactos dessa carência no processo de ensino-aprendizagem. A pesquisa foi desenvolvida por meio de revisão bibliográfica, a partir da análise de dez artigos científicos publicados em periódicos nacionais. O estudo evidenciou que a disciplina enfrenta fragilidades conceituais, metodológicas e identitárias, que comprometem sua consolidação como componente curricular voltado à cidadania, ao pluralismo e à cultura de paz. Os resultados foram organizados em três eixos: (a) a identidade profissional do professor de ER, ainda em construção e marcada pela falta de suporte formativo; (b) a necessidade de valorização da diversidade cultural e religiosa, com destaque para o reconhecimento das religiões de matriz africana e para a promoção do diálogo inter-religioso; (c) os desafios contemporâneos relacionados à integração das tecnologias digitais e da Educação 5.0. Conclui-se que a consolidação do ER depende da implementação de políticas públicas de formação inicial e continuada que articulem fundamentos epistemológicos, respeito à diversidade e competências digitais. Apenas com

professores preparados será possível fortalecer o componente curricular como espaço democrático, inclusivo e atualizado, capaz de contribuir de forma efetiva para a formação integral dos estudantes.

54 R – GALEA, Paul and Carl-Mario Sultana (2025), **The religiosity of adolescents and young adults in Malta: tracing trajectories**, *Religions* 16: 426. https://doi.org/10.3390/rel16040426 - This study seeks to acquire a deeper understanding of the religiosity of these adolescents and young adults, this time with the use of two validated instruments. The first, the Meaning and Purpose Scales (MAPS), was meant to capture the essence of religion as a meaning making mode. For the second, since most of the participants came from an organized religion, it was worth investigating the reasons why these adolescents were abandoning their religion and where they were going. This was attempted through the administration of the Adolescent Deconversion Scale (ADS). In addition, to detect deconversion-related changes, the participants were asked to undertake the Retrospective Analysis of Religiosity, a graphical method representing their religious development over the years by the plotting of a "religiosity line". Following several contrasts between the test variables and others from the demographic information, a more defined and detailed picture of the religiosity of this segment of the population emerged. Most of the participants continue to profess their religion, and faith continues to be a major source of meaning in their life. In addition, there is a strong correlation between their personal sense of security and religion and the family, particularly for two-parent families. This study exposed a particular critical point in their religious journey, marking the beginning of a decline in their religion. This also coincides with the major developmental changes that take place during puberty. For the rest, perseverance in the faith journey was very strongly related to having participated for several years in a faith group. The family of origin and, later, belonging to a faith group seem to be decisive factors in the transmission and preservation of religiosity. As for those who left religion, the main reasons differed, including existential quests, peer influence, or simply indifference. Most, however, do not seem to have migrated to another religion or sect, and there are signs that many of them might have retained their own personal spirituality privately.

55 R - GALINDO GONZÁLEZ, Pedro de Jesus, & Rubio González, L. I. (2025), **La enseñanza de la educación religiosa escolar en el marco de la educación para la paz**, *Ciencia Latina Revista Científica Multidisciplinar*, 9(4), 1954-1967. https://doi.org/10.37811/cl_rcm.v9i4.18741 - En el marco de la educación para la paz en el postconflicto colombiano, con el fin de establecer la importancia de dichas cátedras al interior de las instituciones educativas como pilares fundamentales en la formación estudiantil, este artículo tiene como objetivo establecer la enseñanza de la ERE en el marco de la educación para la paz, en los estudiantes de grado sexto de la institución Joaquín González Camargo de Sogamoso, Boyacá-Colombia. Investigación realizada en el año 2019 desde un estudio de casos con enfoque crítico. Se tomó una muestra de 20 estudiantes con edades entre los 10 y 12 años provenientes de zonas urbanas y rurales con estratos socioeconómicos bajos. Para la obtención de resultados, fue necesario diseñar y aplicar un pre-test y un primer cuestionario, un post test y un segundo cuestionario. Finalmente, una clase teórico-didáctica sobre el concepto de hombre y su incidencia en la ERE dentro del marco de la educación para la paz, instrumentos que fueron validados por expertos. Se concluye que la ERE, brinda una serie de competencias ciudadanas que le permite al estudiante tener una conciencia crítica frente a las distintas problemáticas y realidades sociales presentes en su entorno.

56 T – GEBAUER, Christian, **Game-based Learning in der Schule. Eine interaktive Grundlagendidaktik Digitaler Spiele,** Vandenhoeck-Ruprecht-Verlage**,** 2025, Seiten 166 - Digitale Spiele sind aus der heutigen Gesellschaft nicht mehr wegzudenken. Als Leitmedium haben sie Film und Musik längst abgelöst und prägen den Alltag der Schüler:innen. Computer- und Videospiele sind aber weit mehr als ein Hobby oder gar eine Gefahr für Heranwachsende. Sie sind identifikationsstiftend und nicht zuletzt Kunst. Will die Institution „Schule" auch zukünftig in der Lebenswelt der Lernenden relevant bleiben, muss sie neue Wege gehen. Neue Wege im Hinblick auf Lernsettings, auf Aufgabenkultur und hinsichtlich des Medieneinsatzes. Christian Gebauer nimmt das didaktische und pädagogische Potenzial Digitaler Spiele ernst. Seine Grundlagendidaktik bietet eine niederschwellige Einführung in die „Sprache" Gamedesign und zeigt, wie diese im Fachunterricht integriert werden kann. Sie bietet eine Einleitung in den Kosmos der Digitalen Spiele, erklärt und kontextualisiert Fachbegriffe und umfaßt einen ausführlichen Praxisteil, der zahlreiche Lernsettings an unterschiedlichen Spielen entfaltet. So können Lehrer:innen einen kompetenzorientierten und individualisierten Alltagsunterricht mit Digitalen Spielen möglich machen und Medien praxisorientiert mit Game-based Learning reflektieren.

57 B – GERMANN, Benjamin, **Frictions entre le croire et le savoir en contexte de neutralité française : mise en tension de l'identité professionnelle des enseignants de SVT dans l'enseignement de la théorie**

de l'évolution. Thèse, Université de Toulouse, 2025, pp. 393 - https://theses.hal.science/tel-05039036v1/file/Germann_Benjamin_Archive.pdf – « […] Dans l'étude que nous proposons dans le présent écrit, nous avons souhaité nous emparer des difficultés d'appréhension de la neutralité par les enseignants de SVT (*Sciences de la Vie et de la Terre*) relativement à de potentielles frictions entre le croire et le savoir dans l'enseignement de la théorie de l'évolution. Est-on neutre lorsqu'on enseigne la théorie de l'évolution à des élèves, dont certains sont croyants ? Est-on neutre lorsqu'on propose à des élèves de nouvelles représentions du monde, parfois tellement éloignées de celles reçues par la culture ou la famille ? Des tensions peuvent exister entre cette exigence de neutralité et un nécessaire engagement pour la mise en œuvre des programmes d'enseignement. Ces tensions au cœur de la professionnalité des enseignants de SVT nous incitent à envisager cette étude sous l'angle de l'identité professionnelle. Celle-ci nous permettra d'explorer l'unité et la diversité de cette identité professionnelle et de comprendre en quoi les enseignants de SVT sont mal armés pour affronter la vivacité des frictions entre le croire et le savoir dans l'enseignement de la théorie de l'évolution » (p. 27).

58 J – GRUEMME, Bernhard (2025), **Superdiversität: eine fruchtbare Perspektive in der brisanten Diskussion religionspädagogischer Denkformen?** *Religionspädagogische Beiträge*, 48(2), S. 1–10. doi: 10.20377/rpb-1938. Bislang wurde der politikdidaktisch wie erziehungswissenschaftlich rezipierte Ansatz der Superdiversität in der Religionspädagogik nicht aufgenommen. Dabei bietet er, so die These der folgenden Überlegungen, erhebliche Potentiale für kontextuelle religiöse Bildungsprozesse in der Situation wachsender Heterogenität, sozialer Ungleichheiten und kultureller Unterschiede. Dieser soziologische Ansatz, obschon genealogisch in der Migrationsfrage situiert, versteht sich als analytisches Instrument zunehmender sozialer Komplexität von Gesellschaften in den Transformationsprozessen des 21. Jahrhunderts. Gerade die essentiale Verbindung von Empirie und Deskription ist dabei religionspädagogisch instruktiv. Dies soll auf der Ebene der Denkformen analysiert, erläutert und kritisch diskutiert werden, wobei Aspekte von Intersektionalität und Normativität im Zentrum stehen.

59 T – GUETTA, Silvia (2025), **Reading in two voices of an educational experience of interreligious Jewish-Christian dialogue,** *Religions* 16/9, 1-8 - https://flore.unifi.it/handle/2158/1441693 - This article explores an interreligious educational initiative jointly developed by the Union of Italian Jewish Communities (UCEI) and the Italian Episcopal Conference (CEI), the *Sixteen Sheets on Judaism*, created to support Catholic RE in Italian schools. Using a dialogical-hermeneutic methodology within a constructivist qualitative framework, the study applies Hermeneutic Content Analysis to thematically code and interpret the corpus. The analysis shows how the sheets seek to dismantle long-standing stereotypes and theological distortions about Judaism—often still present in educational settings—and to prevent forms of antisemitism by fostering accurate knowledge and mutual respect. Key themes include the Hebrew Scriptures, the written and oral Torah, and the Jewish identity of Jesus and Paul. The materials promote mutual recognition and religious literacy through dialogical engagement and the affirmation of Judaism as a living and autonomous tradition. By enabling Jewish self-representation and encouraging theological reciprocity, the sheets exemplify a model of transformative non-formal education. The article positions this case within broader debates on interreligious pedagogy and presents it as a valuable tool for inclusive curriculum design and intercultural citizenship.

60 J – HAKEN, Meike, **"Christfluencer" – a social figure of new "visibility",** *Hum Stud* (2025). https://doi.org/10.1007/s10746-025-09808-y - The paper analyses a phenomenon of religious communication resulting from digital mediatization. The theoretical basis is a perspective influenced by Luckmann's *Invisible Religion*. The so-called *Christfluencer* as a social figure is the subject of explorative empirical research. The question of social figures, which always attracts the attention of researchers when processes of transformation lead to disruptions of the established social order or to conflicts, arises in a new way in the age of digitalization. *Christfluencers* in German-speaking countries not only represent the dissolution of boundaries in religious forms of communication. Their appearance also makes the blurring of the distinction between the private and the public sphere very clear. On the one hand, the integration of topics of everyday life by *Christfluencers* corresponds to Luckmann's privatization thesis in the classical sense. On the other hand, subjective experiences of transcendence are emphasized in the posts, videos, and comments. Most of them come from an ecclesial context, and through their embeddedness in networks they create a new "visibility" of Christian churches, which is not necessarily always perceived positively. In doing so, the *Christfluencer* sets markers next to the dissolution of boundaries and interweaves the invisible and the visible.

61 B – HALL, Mark David, **Ten Commandments in the public square and public schools** (November 01, 2025) pp. 69, available at SSRN: https://ssrn.com/abstract=5694503 or http://dx.doi.org/10.2139/ssrn.5694503

- In this essay we argue that passive displays of the Ten Commandments in public schools are constitutional. In part I, we show that United States Supreme Court has long held that the Establishment Clause must be interpreted considering its "generating history." Although the Court abandoned this approach in favour of the ahistorical Lemon Test in the 1970s and 1980s, that test proved to be unworkable and has since been abrogated. In recent years, the Court has instead insisted that the Establishment Clause must be interpreted considering what it was originally understood to prohibit. Today, the Court also considers what is "deeply embedded in the history and tradition of this country." In part II, we demonstrate that the original understanding of the Establishment Clause permits religious language and images in public spaces. In part III, we show that there are a long history and tradition of including religious images and language in public spaces. Particularly relevant for our argument here, we show that there are a long history and tradition of displaying the Ten Commandments in public spaces and teaching about them in private and public schools.

62 J – HAND, Michael, **Does indoctrination still matter?** *Educational Theory,* volume 75, 2, April 2025, pp. 276-291- https://doi.org/10.1111/edth.70004 - For at least half a century, there has been a broad consensus that indoctrination is a pernicious form of miseducation and a distinctive vice of teaching. In recent years, several educational theorists have sought to cast doubt on this view. They suggest that the attention traditionally given to the threat of indoctrination, and the anxiety induced by it, are significantly misplaced. Here, Michael Hand distinguishes three forms of indoctrination scepticism — the *impossibility objection*, the *unavoidability objection*, and the *desirability objection* — and argues that all three miss their mark. A fourth challenge to the standard view — the *third-party objection* — does not downplay the threat of indoctrination but does deny that it is a distinctive vice of teaching. Hand contends that this objection too is unpersuasive and concludes that the standard view is the correct one.

63 J – HASSENFELD, Ziva R. (2025), **Two Jewish literacy practices: complicating monolithic conceptions of religious literacy,** *Religion & Education*, 1–26. https://doi.org/10.1080/15507394.2025.2560768 - Religious literacy practices are often written about as a singular, uniform concept within a given religious community. Religious literacy practices can be diverse and contested within their own communities. This article examines two distinct literacy practices in Jewish tradition, both promoted across various sources. It offers an empirical portrait of each as taught in an elementary school Hebrew Bible classroom. This article has two aims: first, to broaden appreciation for diversity within religious traditions; second, to connect that diversity to literacy pedagogy more broadly.

64 J – HERBST, Jan-Hendrik (2025), **Ein erstaunlicher Exportschlager mit Gegenwartsbedeutung? Internationaler Wissenstransfer am Beispiel der spanischen Rezeption vom Würzburger Synoden-beschluss zum Religionsunterricht,** *Theo-Web* Bd 24, 1, S. 186-202 - https://openjournals.fachportal-paedagogik.de/theo-web/article/view/49 - Der Würzburger Synodenbeschluss zum Religionsunterricht ist in vielerlei Hinsicht richtungsweisend gewesen für die (katholischen) religionspädagogischen Debatten in der deutschen Nachkriegszeit: Mit ihm wurde Religionspädagogik zwischen Pädagogik und Theologie positioniert und schulischer Religionsunterricht von außerschulischer Katechese unterschieden. Wie jedoch kaum bekannt ist, hat der Synodenbeschluss auch internationale Debatten um zukunftsfähige Formate von religiöser Bildung angeregt. Im Artikel soll die spanische (und italienische) Rezeption ab den 1970er Jahren präsentiert und hinsichtlich ihrer Bedeutung diskutiert werden. Mit Deutschland sowie Spanien (und Italien) stehen dabei Länderkontexte im Fokus, die idealtypisch für konfessionell gerahmte religiöse Lernprozesse stehen. Im Hinblick auf sie läßt sich darüber nachdenken, unter welchen Bedingungen eine konfessionelle Rahmung zukunftsfähig ist.

65 J – HEYDEN, Katharina & David Nirenberg, **Co-produced religions: Judaism, Christianity, and Islam.** *Harvard Theological Review*, 2025;118(1):159-180. doi:10.1017/S0017816025000094 - The intersections of Islam, Christianity, and Judaism are well known, but scholars tend to treat each as largely independent from the others, at least after some initial point of origin. We seek rather to emphasize their ongoing inter-dependence and demonstrate the implications for both historical and theological work. Christianity, Islam, and Judaism have continuously formed, re-formed, and transformed themselves by interacting with or thinking about one another. That co-production, in all the ambivalence it entails, has shaped not only the rituals and teachings of these traditions but also some of our most enduring forms of prejudice as well as the conceptual tools with which we undertake the study of these religions. After first offering a definition of religious co-production, we then give an example, in the monk Sergius-Baḥīrā, of what historical and theological insights a methodology of co-production can yield. Finally, we offer an exploration of the

critical and constructive potentials of that insight, gesturing toward the possibility of both a history and a theology of co-production.

66 B – HIRSCH, Sivane, et al., **La laïcité à l'école québécoise : s'appuyer sur les balises existantes pour assurer la mission de socialisation dans une société pluraliste et démocratique**. Mémoire présenté dans le cadre de l'appel du Comité d'étude sur le respect des principes de la *Loi sur la laïcité de l'Etat* et sur les influences religieuses, Université Laval, Québec, 20 mai 2025, pp. 24 - https://cdn-contenu.quebec.ca/cdn-contenu/adm/org/secretariat-institution-democratiques/enquetes/entrisme-religieux/IDEE_equipe-inclusion-diversite-ethnoculturelle-education.pdf - [...] D'entrée de jeu, nous souhaitons affirmer que nous ne contestons pas les principes de laïcité, soit la séparation entre l'État et l'Église, la neutralité de l'État, la liberté de conscience et l'égalité de traitement. En revanche, nous ne partageons pas l'analyse selon laquelle leur mise en œuvre ne serait pas assurée dans l'état actuel du cadre scolaire et qu'il serait donc nécessaire de la « renforcer ». Au contraire, c'est par le biais d'une meilleure compréhension des piliers de l'école québécoise et d'une reconnaissance des conséquences de faire de la religion le principal problème de l'école qu'il est possible de respecter la laïcité et la neutralité religieuse au sein des institutions scolaires […] (*Introduction*, p. 5)

67 J – HOFFMANN, Anja, **Religious freedom without freedom of speech? A negative trend at European universities,** *International Journal for Religious Freedom,* vol. 18, nr 1, 2025 - https://doi.org/10.59484/TBHI6954 - Previous research has demonstrated that the labelling of Christian beliefs on controversial issues as "offensive" or "hate speech" has a chilling effect on freedom of expression and religion. Building on these findings and on recent studies of free speech at universities, this paper examines Christian self-censorship in the university context and confirms that Christian students are particularly prone to censor their views out of fear of negative consequences or being seen as offensive. One cause of this problem is secular intolerance at universities, which has far-reaching consequences for society as a whole and requires effective remedies.

68 B – HOOPS, Jeffrey Carlin, **Philosophical foundations for interreligious dialogue: theories of interreligious dialogue, the epistemology of disagreement, and the idea of *Constructiveness*,** Vrije Universiteit Amsterdam, Academisch Proefschrift ter verkrijging van de graad Doctor of Philosophy, 02-06-2025, pp. 197 - https://philarchive.org/archive/HOOPFF-2 - This study engages this problem by developing an evaluative notion of constructiveness that provides a way of assessing the extent to which theories of interreligious dialogue are constructive and, if so, why. Importantly, since interreligious dialogue often involves disagreement, any account of constructiveness should consider the rational obligations that confront the individual because another may disagree about a given religious matter. Taking this into consideration, the account of constructiveness in the context of interreligious dialogue that I develop is attuned to the rational dimensions of dialogue. My account is based on three evaluative criteria: *dialogicality*, *evidence expansion*, *and epistemic flourishing*. After developing these evaluative criteria, I use them to assess the extent to which leading theoretical approaches to interreligious dialogue (organized according to the threefold typology of exclusivism, inclusivism, and pluralism) should be considered constructive. Since fulfilling one's rational obligations is especially challenging in cases of religious disagreement, I first reconstruct each theoretical approach to interreligious dialogue in terms of the two leading epistemological theories of disagreement: *conciliationism and steadfastness*.

69 R – HOVEN, Matt; Eugenia Pagnotta-Kowalczyk, & Dean Sarnecki (2025), **Challenges and opportunities facing Catholic schools in Western Canada: system leader perspectives,** *International Studies in Catholic Education*, 1–16. https://doi.org/10.1080/19422539.2025.2566752 - Canadian school leaders must respond to widespread, twenty-first century social changes – post-pandemic polarisation, high rates of immigration, changing sexual mores, truth and reconciliation with Indigenous Peoples, and increasing demands for school choice. Based on exploratory interviews of Catholic system leaders in Alberta, Saskatchewan, and the Northwest Territories, this paper examines the challenges and opportunities facing these faith-based schools. Results uncover the pressures and polarisations faced by chief superintendents of schools, where differences among supporters makes leadership increasingly difficult. These system leaders engage both authenticity and vulnerability to find a path forward. Acting as bridge-builders, they try to respond effectively to these challenges and seek new possibilities through pragmatism, political mindedness, and their religious and educational ideals. This mindset might be duplicated by leaders globally in Catholic schools: priorities should focus on improved communication about the purpose of faith-based schooling, increased attention to governance and clearly defined roles, support for mission-driven teachers, and an emphasis on advocacy among constituents and the larger society.

70 R – HUMPHREYS, Huw (2025), **Towards a methodology for including God's voice in researching Church of England schools**, *International Journal of Christianity & Education*, 0(0). First published online August 28, 2025. https://doi.org/10.1177/20569971251372053 - Qualitative research investigates spiritual realities by inquiry into meanings, which are recorded by the researcher as observed actions or perceptions of individuals or groups. Such investigations can miss what for Christians is the reality of God's agency, an ontology not accepted in most educational research. Using a 'tradition of rational discourse' based not simply on the Enlightenment paradigm but on the reality of God as understood in Jesus Christ enlarges the scope when researching God's agency. I use chronotopic analysis to describe the 'truth regimes' underlying existing education research methodologies and explore how a Christian rational discourse fares within that analysis. Finding existing chronotopic analysis inadequate to recognise and respond to God's agency, I develop and argue for a new chronotope rooted in a personalist interpretation of knowledge that allows for revelation, love and covenant in how we know. I apply this to researching in Church of England schools, with some indications of how it could become a practical tool for a more holistic research approach in Christian education.

71 R – HUSSER, Anne-Claire & Emile Pontanier, **Que faire des appartenances religieuses ? Une déclinaison réunionnaise du modèle français d'éducation à la citoyenneté**, *Éthique en éducation et en formation*, nr 18, été 2025, 129–153 - https://www.erudit.org/fr/revues/ethiqueedufor/2025-n18-ethiqueedufor010413/1121544ar/ - L'article propose d'examiner la manière dont la diversité religieuse est catégorisée, problématisée et traitée pédagogiquement dans le cadre de l'actuel curriculum d'éducation à la citoyenneté en France, et la façon dont sa mise en œuvre est déclinée à La Réunion. Pour ce faire, l'analyse s'appuie d'une part sur les programmes d'enseignement moral et civique de l'école, du collège et du lycée (2015, 2018) ainsi que sur les textes de cadrage relatifs à la mise en œuvre du parcours citoyen, et d'autre part, sur les résultats d'une enquête empirique réalisée entre 2021 et 2024 auprès de 24 professionnels de l'éducation nationale (professeurs et personnel de la vie scolaire). Ont été recueillies 78 situations de travail rattachées à l'EMC, à la laïcité et au religieux dans des collèges et des lycées publics de La Réunion. L'objectif est d'identifier dans quelle mesure la mise en œuvre de l'enseignement moral et civique à La Réunion fait apparaître un modèle de citoyenneté distant du modèle jacobin, voire multiculturaliste.

72 R – IMAMAH, Yuli Habibatul, **Integration of science and religious values in learning Islamic religious education**, *Journal Corner of Education, Linguistics, and Literature* Vol. 5 No. 1 (August 2025), pp. 25-35. https://journal.jcopublishing.com/index.php/jcell/article/view/510 - This study aims to explore and formulate a model for integrating science and religious values in IRE learning, with an approach based on *tauhidic* epistemology. The study was conducted using a qualitative research method through a library research approach to several relevant primary literatures, including scientific journals, academic books, dissertations, and Islamic education curriculum documents. The results of the study show that an integrative approach allows IRE learning to be more contextual, scientific, and spiritual at the same time. Teachers who apply this integration not only convey religious doctrine but also foster students' scientific awareness by linking Islamic teachings and natural phenomena reflectively and argumentatively. The concept of *tauhid* is the main framework in bridging faith and reason and building harmony between revelation and empiricism. This study concludes that the model of integration of science and religious values in IRE not only enriches the learning approach but also strengthens the character of students as faithful and knowledgeable people. Practical implications include the development of cross-subject curriculum, integrative teacher training, and project-based learning with spiritual values. The main contribution of this study is the preparation of an integrative approach that is applicative, not just normative. These findings are relevant to Islamic education journals and can be a reference for the development of modern, contextual, and transformative Islamic pedagogy.

73 R – INAYATI, Nurul Latifatul & Annas Fajar Rohmanib, **Bibliometric analysis of religious education systems in schools: trends, themes, and future directions,** *Multicultural Islamic Education Review,* Published Online: May 20, 2025 https://doi.org/10.23917/mier.v3i1.10333 - This study conducts a bibliometric analysis of research on "RE systems in schools" to identify trends, themes, and future directions. Data was sourced from the Scopus database covering 1915–2024, with 723 relevant documents analysed using tools such as R, RStudio, VOSviewer, and Microsoft Excel. A systematic three-stage process was employed to assess publication trends, thematic clusters, and relationships among research elements. The results indicate a steady growth in publications, particularly after 2000, with a peak in 2023. Key themes include integrating religious values into curricula, the role of RE in shaping national identity, and emerging topics on gender and diversity. Dominant keywords such as "education, curriculum, multiculturalism" emphasize the focus on inclusivity and innovation. Countries like the USA, UK, and Israel lead in research output, while Indonesia emerges as a

significant contributor from the Global South. The study highlights opportunities for future research, including integrating technology in RE, fostering interreligious dialogue, and addressing social equity through inclusive frameworks. This bibliometric analysis provides a roadmap for educators, researchers, and policymakers to enhance the relevance, inclusivity, and global impact of RE in schools amidst evolving societal challenges.

74 T – IREL, **Formations proposées par l'Institut d'étude des religions et de la laïcité**, **2025-2026**, https://irel.ephe.psl.eu/sites/default/files/2025-11/formations-2026.pdf - Les formations proposées par l'IREL s'inscrivent dans la mission première qui lui a été confiée dès sa création en 2002 de participer à la mise en œuvre de l'enseignement laïque des faits religieux à l'école. Elles suivent les recommandations émises dans le rapport de Régis Debray sur *L'Enseignement du fait religieux dans l'école laïque* (2002). L'expertise scientifique de l'IREL s'appuie sur les ressources de l'École pratique des hautes études (EPHE-PSL), un établissement public d'enseignement supérieur. Les formations sont modulables quant à leur contenu et à leur durée. Elles prennent la forme de journées d'études ou d'ateliers s'adressant aux personnels en formation initiale ou continue et s'organisent en présentiel, en distanciel, en hybride. Quelques exemples de thématiques de formations : • Quelles sont les règles de la laïcité pour les agents publics ? • Comprendre la laïcité dans ses multiples dimensions • Enseigner l'histoire de la Méditerranée antique et médiévale • L'histoire des religions en Méditerranée • Comprendre les religions monothéistes et leur évolution • Comprendre les religions d'Asie : bouddhisme et hindouisme • États et religions • Sciences et christianisme : approche historique.

75 J – KAPPELHOFF, Bianca, et al. (2025), **Wer möchte die nächste Generation unterrichten? Eine Sondierung des Religionslehrkräftemangels an europäischen Schulen,** *TheoWeb* Bd 24(1), 2025 - https://openjournals.fachportal-paedagogik.de/theo-web/article/view/42 - Across Europe countries suffer from a severe teacher shortage including for RE teachers. This article explores the situation and measures taken in Austria, Estonia, Germany, Latvia and Wales and asks which factors enhance or hinder people's motivation to become a RE teacher. To this end, one of the most internationally renowned and valid instruments for comparative analyses of motivations to choose a teaching career, the FIT-Choice model developed by Watt and Richardson, is used. Each factor – socialisation, task demand and return, self-perceptions, intrinsic value, personal and social utility value, fallback career – is explored from several country perspectives reflecting on the particularities for the motivation of RE teachers. Through this analysis, the article attempts to indicate avenues how to address RE teacher shortages in Europe.

76 J – KAYMAKCAN, Recep, **An evaluation of the possibility of religious education in early childhood in Türkiye,** *Religious Education Journal,* 1(1)2025, 1–11. Retrieved from https://religiouseducationjournal. com/index.php/pub/article/view/2 - Religious education in early childhood has not been a topic of public debate in Türkiye until recent years. Moreover, the issue of providing religious and moral education at an early age has been one of the challenging topics to deliberate in the country. There has been a strong lobby opposing early childhood RE on the grounds that it would not be in the best interest of the child. Objections to providing RE to children at an early age have sometimes been based on ideological stances, and at other times justified from the perspective of child development and educational science. Until 2011, children were legally restricted from receiving RE in courses affiliated with the Presidency of Religious Affairs until they had completed primary school. In addition, RE in formal schooling begins in the 4th grade of primary school, and this threshold remains in effect today. This article analyses three main arguments put forward against early childhood RE in Türkiye: 1. Freedom of religion and RE in schools, 2. Developmental psychology and RE in early childhood, 3. The lack of scholarly research on early childhood RE. Comprehensive evaluations of these three main arguments—considering both scientific perspectives and international examples—lead to the conclusion that religious and moral education in early childhood is indeed possible in Türkiye. The article also offers recommendations on how this could be implemented in practice.

77 R – KENWORTHY, Amy L., & U'Ren, Mariel R. K. (2025), **Teaching within war in Ukraine: applying an ethic of care lens to extend our understanding of service-learning theory and praxis**, *Studies in Higher Education*, 1–15. https://doi.org/10.1080/03075079.2025.2484657 - Service-learning is an educational approach that has become part of the higher education landscape. Although research and scholarship in this area have flourished over the past thirty years, little is known about higher education teachers' experiences when using service-learning within war. Utilizing interpretative phenomenological analysis (IPA), we explore this gap by interviewing university teachers living and working in Ukraine who incorporated service-learning into their courses within the first 1.5 years following the full-scale Russian invasion in February 2022. Using a double hermeneutic approach, we draw a set of practice themes from their lived experience reflections. To

better understand the underlying relationships among the practice themes and their fit within a context of war, we examine them through an ethic of care lens. The results offer novel insights and extend our understanding of the intersections between service-learning and care in two ways: (1) identifying a set of practices drawn from the reflections of higher education teachers who used service-learning in their courses within an environment of war and (2) contextualizing the resultant service-learning practices within an ethic of care framework to extend our understanding of service-learning theory and praxis.

78 R – KHAYAT, Mohammad H., et al. (2025), **Trends in religious ethics and morality research: a bibliometric analysis (2015–2025) with an educational approach**, *Cadernos de Educação Tecnologia e Sociedade*, 18(se3), 173-182. https://doi.org/10.14571/brajets.v17.nse3.173-182 - This study focuses on a ten-year bibliometric analysis of 1827 research articles on religious ethics and morality using "religion" and "morality" as keywords. An internet-based search was performed to locate recent and relevant articles published between 2015 and 2025 from the Web of Science database. The dataset reveals research quality and productivity during the period, particularly influence and collaboration patterns. The analysis includes contributions from 5231 authors. A total of 566 of these documents are single-authored. On average, each document features 3.1 co-authors, suggesting collaborative efforts among researchers. 20.10% of these documents are internationally co-authored, which reveals a degree of global collaboration. The outcomes show a projected growth in publication frequencies through 2025. The analysis revealed a growing recognition of the need for inclusivity and multidisciplinary approaches to ethics and morality research. The study also indicates a rise in the frequency of articles addressing psychological factors and moral obligations. Additionally, this study reveals an increased focus on healthcare ethics, gender dynamics, and social values. This study could be a valuable resource for educators and researchers aiming to develop a comprehensive framework for integrating religious ethics into moral development.

79 R - KJELLING, Anne G., & Markeng, S. (2025), **'Because I have knowledge': young Muslims' experiences of moving between the mosque and the public school**, *British Journal of Religious Education*, 1–14. https://doi.org/10.1080/01416200.2025.2524035 - In the research on mosque-based education, there is still little evidence that Muslim pupils benefit from this instruction in their regular school education, except for a transfer of skills, such as memorisation. This study investigates whether and in what ways Norwegian Muslim youth regard mosque-based education as capital transferable to the mainstream school context and vice versa. We examine the pupil perspectives through interviews with young Muslims ($n = 18$) aged 13–24 years. While some informants point to the significance of Islamic education as devout Muslims, knowledge also carried importance when meeting critique from secular classmates. Possessing a strong knowledge of Islam appeared to be crucial both to challenge prevailing notions of Islam when encountering secular pupils and to negotiate stances with other Muslim pupils expressing more 'radical' interpretations of Islam. We explore the importance of knowledge by connecting the examples from the Muslim youth to the concepts of cultural capital and agency. Our findings suggest that while knowledge from the mosque seems to provide our informants with agency to challenge both secular and Muslim stereotypes, there is still an essential need for more teacher support and acknowledgement for religious pupils in public schools.

80 B - KIROUDI, Marina, B. Niedermann, B. Roebben (eds.), **Designs of meaning. Religious educational research under construction**, Freiburg/Basel/Wien, Herder, 2025, pp. 168 - https://www.herder.de/theologie-pastoral/shop/p2/93990-designs-of-meaning-open-access-pdf/ - Against the backdrop of a society in transition, the school subject "religious education" is called upon to position itself anew. Children and young people are struggling with challenges in their environment and existential questions in their lives. Shaping the future requires the strengthening of their moral agency and spiritual resilience. What "designs of meaning" can RE provide or which ones do the students themselves bring with them? What hermeneutic and didactic skills do teachers need to create powerful learning environments? This volume offers a sampling of research carried out at the Chair of RE (*Religionsunterricht)* in the Faculty of Catholic Theology of the University of Bonn. At the same time, the book is a contribution to the theological discussion on the significance of "designs of meaning" *(Sinnentwürfe)* in the context of experiences of ambiguity and the search for identity.

81 J – KNIGHT Johnson, Lenore M., & Burwell, R. (2025), **The sociological imagination and inclusive pedagogy,** *International Journal of Christianity & Education*, 0(0). https://doi.org/10.1177/20569971251397358 - The recent growth in online learning coupled with the Covid-19 pandemic has given educators much to think about in terms of how to deliver course content in ways that maintain values of inclusivity, community, and belonging. As sociologists teaching students at a Christian liberal arts college, our research

explores how hybrid pedagogy, combining face-to-face and asynchronous, online learning opportunities, impacts students' development of a sociological imagination and contributes to an overall sense of belonging and inclusion in the classroom. After adapting a foundational sociology course due to scheduling and logistical needs, we discovered how this pedagogical change expanded student engagement across lines of difference and broadened their awareness and understanding of how they, as individuals, are connected to others and our wider social landscape. Our intentional reflection on the changes to our class and student development of a sociological imagination allowed us to see how adapted pedagogy aligns with our Christian commitment to inclusivity and belonging. Along with sharing our experience and findings, we offer several reflections for all educators to consider for strengthening diverse student experiences.

82 J – KOPPENHÖFER, Natalie, **Fostering interfaith dialogue in schools: the role of religious identity,** *Worldmediation.org* March 20, 2025 - https://worldmediation.org/fostering-interfaith-dialogue-in-schools-the-role-of-religious-identity/ - The paper will be structured as follows: First, a state of research will be given on the literature on interfaith dialogue. Then, the theoretical framework will be explored. A definition of religion and interfaith dialogue will be given. Individual and social identity building will be explained using the Social Identity Theory of Tajfel and Turner (cf. 1986) and Fiske's five social motivations. The importance of religious identity will be established. After this theoretical part, I will explore how interfaith dialogue can be fostered in the formal school system by reforming the RE classes, drawing on existing literature and findings of Germany's only interfaith RE in the federal State of Bremen. After addressing the challenges of interfaith RE, I will name actions for policymakers before drawing a conclusion.

83 J – KRAMER, Michael, **A legal analysis of Austria's cooperation model for interreligious and religious education in the school context,** *Religions* 2025, 16(10), 1273; https://doi.org/10.3390/rel16101273 - This article examines the legal and practical dimensions of RE in Austria with a particular focus on interreligious education as an emerging pedagogical and societal response to increasing religious and cultural diversity. It begins by situating the discussion within Austria's historical and constitutional framework, in which RE is governed as a *res mixta*—a joint responsibility shared between the state and legally recognized churches and religious societies (CRSs). The analysis highlights how this model of power-sharing is enshrined in both constitutional and ordinary legislation, granting CRSs extensive autonomy in the organization, content, and supervision of denominational RE. Despite the absence of explicit legal provisions for interreligious education, the article demonstrates that interreligious teaching practices can be implemented through cooperative arrangements between CRSs, particularly when aligned with national educational goals and international commitments to tolerance, religious freedom, and other human rights. It further analyses curricular references to inter-religiosity across various denominational RE programs and discusses the institutional potential for integrating interreligious competencies into teacher training and school practice. Drawing on the example of the project *Integration through Interreligious Education* at the University Graz, a cooperative initiative between the Catholic Church and the Islamic Religious Society in Austria from 2017 to 2023, the article outlines how interreligious education was legally contextualized and contractually formalized. The article concludes that interreligious education, though legally unregulated, is both feasible and desirable within Austria's current legal and educational framework. It calls for greater normative clarity and policy support to ensure the sustainability and broader implementation of such models, which foster mutual understanding and peaceful coexistence in a pluralistic society.

84 B – KROPAČ, Ulrich; Mirijam Schambeck (eds.), **Religiöse Bildung in einer zunehmend religionslosen Gesellschaft.** *Fundierungen und Perspektiven*, Herder 2025, 360 Seiten - https://www.herder.de/theologie-pastoral/shop/p2/91908-religioese-bildung-in-einer-zunehmend-religionslosen-gesellschaft-kartonierte-ausgabe/ - Basierend auf bisherigen Überlegungen, religiöse Bildung angesichts des gesellschaftlichen "Normalfalls Konfessionslosigkeit" zu reflektieren, verschärft der geplante Band die Problemstellung. Religionssoziologische Beobachtungen zeigen, daß sich auch in Deutschland die Dynamiken von säkular codierten Gesellschaften immer mehr und in immer größer werdender Evidenz in Richtung Religionslosigkeit verschieben. Nicht nur institutionell systemisch gelesen verschwindet Religion von der öffentlichen Bühne. Auch verstehen sich immer weniger Menschen als religiös oder spirituell (nur noch 6 % in der Gesamtbevölkerung Deutschlands tun dies, Kirchenmitglieder eingeschlossen). Religiöse Bildung bleibt davon weder inhaltlich noch organisatorisch unberührt. Der Band ergründet zunächst, wie die veränderte Präsenz bzw. Nicht-Präsenz von Religion gesellschaftlich wirksam wird. Sie spezifiziert daraufhin diese Veränderungen für den Bereich religiöser Bildung in der öffentlichen Schule. Damit stehen Fragen im Raum, welche Rolle religiöse Bildung in Bezug auf Allgemeinbildung und deren schulische Vermittlung überhaupt

zukommt. Zugleich bleibt zu ergründen, welche Form religiöse Bildung zukünftig in der Schule haben wird und wie sich dies organisatorisch, inhaltlich und didaktisch im Religionsunterricht auswirkt.

85 C – KVAMME, O. A. (2025), **Truth, situatedness, and critique: toward religion and worldview education in the Anthropocene.** In: Windsor, S., Franck, O. (eds) *Intersections of Religion, Education, and a Sustainable World,* Springer, Cham. https://doi.org/10.1007/978-3-031-81809-7_2 - This chapter is written into a situation conceived of as the era of the Anthropocene, expressing the new position of the human species in earth history with an irreversible and massive impact on earth's planetary systems. In the notion of the Anthropocene, I include the conception of humankind as many and not one, acknowledging the interconnectedness with other forms of life. A premise in the following is that the current sustainability challenges involving climate crisis, ecological crisis and global injustice, prompt a rethinking of pedagogy and education. If so, how may religious and worldview education (RWE) be reconsidered? I examine three accounts of RWE – Andrew Wright's critical religious education, Robert Jackson's interpretive approach, and Wanda Alberts' didactics of the study of religions. I particularly identify their conceptions of the purpose of RWE, exploring how they accommodate the ecological, existential, and political contexts. While these approaches pay limited attention to the crises in the Anthropocene, by primarily situating and reflecting on RWE in increasingly plural societies, they contribute to social sustainability. Furthermore, in their attention to the search for truth and student situatedness, a recognition of a global element, a formative dimension of education accommodating a critical, reflexive element they provide possible spaces and entry points for rethinking of an integrative RWE in the Anthropocene.

86 R – LALU, Iwan Eko Jakandar, et al. (2025), **Integration of religious values in character education: building the morals of the golden generation**, *Al-Hayat: Journal of Islamic Education*, 9(1),124-141. https://doi.org/10.35723/ajie.v9i1.107 - This study aims to examine how religious values can be integrated into character education to build a golden generation with noble character, integrity, and high social awareness. The method used in this study is a qualitative approach with a descriptive case study research type at SIDI Muslim Madani. Researchers to dig up detailed information through observation, interviews, and documentation. The subjects of the study were the principal, teachers and students. Data analysis techniques include data reduction, data presentation, and drawing conclusions or verification. The results of this study indicate that the integration of religious values in character education takes place through habituation activities in schools including congregational prayer activities as a means of character and spiritual education, *tadarus* and memorization of the Qur'an as strengthening religious values, religious extracurricular activities as self-development and student potential, and alms programs as social awareness education. This study highlights how religious-based character education is not only instilled through formal teaching, but also through daily practices that shape school habits and culture. This study also provides a holistic perspective by linking religious activities with aspects of students' self-development and social development. This study may be limited to the context of a particular school with a strong religious culture, so generalization to schools with different backgrounds may be limited. In addition, the research method used is likely more qualitative, so it has not measured the specific impact of each activity on students' character development quantitatively. Further studies are needed to explore its effectiveness in the long term and in various educational settings.

87 J – LI, Dan, **Mental health and moral education in the digital age**, *International Journal of Web-Based Learning and Teaching Technologies,* vol. 20, nr 1, 2025 - https://doi.org/10.4018/IJWLTT.367868 - The rapid integration of internet technology into higher education has transformed the learning landscape, presenting both opportunities and challenges. This study focuses on the critical role of moral education in addressing college students' mental health needs within this digital context. The exposure to diverse and complex online content can significantly impact students' psychological well-being. Moral education is highlighted as a fundamental facilitator for enhancing psychological resilience and emotional stability, equipping students with the necessary skills to navigate the digital world. The research aims to assess the current state of mental health education, identify key issues, and forecast future trends, while also providing an analysis of effective moral education implementation. It seeks to offer theoretical insights and practical recommendations to improve mental health and moral education practices in higher education, ultimately fostering well-rounded individuals prepared for the 21st-century challenges.

88 R – LIU, Zhi, et al., **Digital religion and Generation Z: an empirical study in the context of China**, Research article, *Frontiers Psychology*, Vol. 16, 2025 - https://doi.org/10.3389/fpsyg.2025.1536644 - This study investigates the intersection of digital media and religious behaviour among Chinese Generation Z,

extending the Theory of Planned Behavior (TPB) by incorporating media content innovation and empathic willingness. It explores how platforms like Weibo and TikTok shape religious intentions and behaviours through visual and interactive features. A cross-sectional study was conducted with 534 Chinese Generation Z participants. Data were collected via surveys assessing the influence of media content innovation and empathic willingness on digital religious behaviour, using the TPB framework. Structural equation modelling analysed the relationships between these factors and religious intentions. Findings indicate that media content innovation and empathic willingness significantly enhance digital religious behaviour within the TPB framework. Vibrant, emotionally resonant content on social media platforms fosters emotional engagement and active participation, amplifying religious intentions among participants. These results highlight social media's transformative role in redefining religious practices among Generation Z. Media content innovation and empathic willingness emerge as critical drivers of engagement. The findings offer insights for religious organizations, policymakers, and social media platforms to foster meaningful cultural/religious interactions. This study underscores the need for tailored digital strategies to promote spiritual engagement in digital age.

89 J – LUCENTI, Maria, **L'enseignement du fait religieux à l'école aide-t-il à être un(e) « bon(ne) citoyen(ne) » ?** *Ethique en éducation et en formation,* Nr 18, Summer 2025, pp. 29–45 - https://www.erudit.org/en/journals/ethiqueedufor/2025-n18-ethiqueedufor010413/1121539ar/ - L'enseignement relatif aux religions à l'école dans les sociétés démocratiques libérales contemporaines met en jeu des aspects fondamentaux de l'éducation à la citoyenneté. Cela tient aux liens étroits de cet enseignement avec la pluralité des identités et les compétences interculturelles requises dans un monde globalisé. Si aujourd'hui le religieux ressurgit au travers de configurations nouvelles et inédites, parallèlement et paradoxalement, l'analphabétisme religieux sévit parmi les nouvelles générations. Comment l'enseignement relatif aux religions à l'école peut-il combler cet analphabétisme et éduquer les jeunes au vivre-ensemble et à la citoyenneté active ? À partir de l'analyse du cas italien, cet article porte sur une étude qui examine si la discipline de l'Irc – enseignement de la religion catholique – favorise ou entrave l'alphabétisation religieuse en accord avec les valeurs de l'éducation à la citoyenneté active dans des contextes multireligieux et multiculturels.

90 J – MACHIDON, Octavian M. (2025), **Forming hearts and minds: challenges and renewal in catholic education in the age of AI,** *International Studies in Catholic Education*, 1–16. https://doi.org/10.1080/19422539.2025.2576899 - Artificial intelligence is rapidly transforming how children and young people learn, relate, and understand themselves, introducing not only technological benefits but also deep ethical, social, and anthropological challenges. Early and intensive exposure to AI-powered systems, from personalised algorithms to social media and virtual companions, shapes young people's identities and values, often promoting efficiency and control over patience, vulnerability, and relational depth. Recent research suggests that such exposure can also accelerate secularization and negatively impact our ability to relate with one another by undermining openness to transcendence and relational dependence. In this context, the Church is called to respond with urgency and creativity, rethinking educational and catechetical strategies to move beyond mere information delivery and foster authentic, transformative personal encounters. This paper examines some of the main AI-related challenges facing young people today and proposes theological and pastoral reflections to help Catholic educators form hearts and minds rooted in love, resilience, and true human dignity in the age of AI.

91 R –MAKSUM, Ghoufron, et al. (2025), **Religious values as foundations of education: insights from teachers' perspectives**, *Research Journal in Advanced Humanities*, 6(3). https://doi.org/10.58256/tb06n075 - The integration of religious values into primary education plays a crucial role in shaping children's character and morality from an early age. As the forefront of the educational process, teachers hold a strategic role in instilling and exemplifying these values within the school environment. This study aimed to explore primary school teachers' perspectives on the urgency of embedding religious values in formal education, identify which values are essential to introduce early, and examine the reflective role of teachers as role models and agents of character formation in schools. Adopting a narrative inquiry approach, data were collected through observations, interviews, and documentation. The participants consisted of six primary school teachers with in-depth knowledge of the characteristics of children in their respective teaching contexts. The findings revealed that: (1) religious values should be instilled from an early age as they are fundamental to character building; (2) the values deemed most essential included morality, faith and monotheism, discipline, honesty and justice, politeness and social etiquette, care and responsibility, compassion and empathy, as well as tolerance and cooperation; and (3) teachers served as role models, facilitators, motivators, and mentors who guided and monitored students' attitudes and behaviours throughout the school day. The implications of this

study indicate that integrating religious values into the learning process requires appropriate pedagogical approaches and sustained institutional support. These findings enrich the discourse on religion-based character education at the primary level and pave the way for developing culturally contextualized value-based learning models. Furthermore, the study provides a foundation for future research on the effectiveness of value education interventions across diverse social and cultural contexts.

92 J – MABULA, Masalakulangwa, and Kiboi M. John, **The quest for African morality and ethics for sustainable development: theological perspectives from African Christology**, *African Multidisciplinary Journal of Research,* Special Issue 1, Vol 1 2025, ISSN 2518-2986 (664-675)1 - The objective of this paper is to explicate the moral paradox in the society and elucidate the centrality of morality and ethics in sustainable development. This will be made clear by an explication of Sustainable Development Goals. These goals are a global call to action to end poverty, protect the earth's environment and climate change. The call to action for Sustainable Development aims at ensuring that people everywhere can enjoy peace and prosperity. This research entails a review of archival and multimedia sources. The article approaches the discussion from Charles Nyamiti's African Christology as a model that can influence change of character. In the African Christology as espoused by Nyamiti, Jesus Christ as the ancestor of humankind, and the foundation of existence and reality continuously seeks to achieve social and economic progress in ways which will not exhaust the Earth's finite natural resources.

93 R – MASENGWE, Gift; Bekithemba Dube, **Integrating sex-and-gender in Zimbabwe's Family, Religious and Moral Education syllabus,** *Theologia Viatorum*, Vol. 49, 2015, No 1, a 290 - Published 04 June 2025 - https://theologiaviatorum.org/index.php/tv/article/view/290 - This article reviews and assesses the Family, Religious and Moral Education (FAREME) syllabus' treatment of sex-and-gender (SnG) perspectives. Family, Religious and Moral Education lacks sufficient SnG socialisation perspectives, and we propose to use the Theory of Change (ToC) to integrate these issues. Results suggest that 10% quantitative integration of SnG content and objectives across all FAREME levels as well as qualitative combination of SnG differences can empower learners to become advocates for SnG equality and respectful religious practices in Zimbabwean schools. This study is informed by qualitative research methodology. The ToC is the theoretical framework used to support the unbiased integration of SnG-related issues into this qualitative study of the FAREME syllabus. Theory of Change helps identify, select, place, mentor and monitor how SnG issues are holistically integrated into the school syllabus. The review process advocates for a 10% quantitative integration target of SnG content and objectives across all levels, considering there are only 10 cross-cutting issues in the FAREME syllabus. Moreover, the study emphasises the qualitative combination of biological and socio-cultural differences within religious phenomena throughout the syllabus. This approach allows learners to develop a comprehensive understanding of SnG perspectives.

94 B – McBENNET, Padraig, **Empirical exploration of the religious landscape and spiritual marketplace of a post-Catholic Ireland: perspectives of a younger demographic**, *Thesis submitted for the award of Doctor of Philosophy* - School of Theology, Philosophy and Music, Dublin City University, January 2025, pp. 353 - The empirical, mixed-methods doctoral study that follows set out to explore contemporary perceptions of religion and spirituality from the perspective of a sample of young people living in Ireland. Conducted in the discipline of Practical Theology, and combining social science insights and methods, it explored an apparent epochal and dramatic cultural turn away from organised, institutional religion, and the loosening of the once tight normative link to Catholicism, traditionally the hallmark of Irish ethno-identity. It explored whether new forms of spirituality are replacing religious practices with a precise focus on those who self-identity as *Spiritual but not Religious*. Underpinned by the ethics of Emmanuel Levinas and using Gadamerian hermeneutics as its theoretical framework, I conducted the study in two phases. Phase 1 involved the distribution of a Google Forms questionnaire to a random sample of the demographic of interest which yielded (n=178) responses. Phase 2 involved the conduct of interviews (N=22) with a separate volunteer sample mainly in two Irish universities and some border regions. Data elicited suggest a wide spectrum of religious and non-religious worldviews. While qualitative data affirmed the drift from organised religion evident in my survey data, they suggested that irreligion is not a tidal wave, with some young people reconnecting to organised religion and faith practices following a period of either agnosticism or atheism in their mid-teens. Data suggest that young people living in Ireland think deeply about spirituality as a concept that transcends traditional religious boundaries. These data suggest that a sense of moral good is associated with young peoples' sense of spirituality.

95 J – MENESES, Maria Assunção Pereira (2025), **Vivências em sala de aula: construindo o respeito à diversidade religiosa com os alunos,** *Cadernos Cajuína*, 10(3), e1113. https://doi.org/10.52641/ cadcajv 10i3.1113 - Este artigo aborda as vivências em sala de aula como estratégias pedagógicas para a promoção do respeito à diversidade religiosa no ambiente escolar. Considerando o contexto plural das crenças presentes na sociedade brasileira, o trabalho investiga como experiências educativas inclusivas podem contribuir para o combate à intolerância e para a formação de cidadãos críticos e respeitosos das diferentes manifestações de fé. Fundamentado em referenciais teóricos sobre laicidade, direitos humanos e educação para a diversidade, o estudo apresenta práticas docentes e políticas públicas educacionais voltadas à valorização da pluralidade religiosa. As análises demonstram que o ambiente escolar é um espaço privilegiado para o exercício da convivência democrática, desde que orientado por princípios de respeito, diálogo e reconhecimento das diferentes tradições religiosas. Conclui-se que a construção de uma cultura de paz e de respeito passa, necessariamente, pela inserção responsável e crítica do tema religioso no currículo.

96 R – MENSAH, Eric, et al. (2025), **Religious and moral education teachers' use of information and communication technology in teaching at the basic school. A study in Cape Coast, Ghana,** *African Quarterly Social Science Review*, *2*(1), 82-95. https://doi.org/10.51867/AQSSR.2.1.7 - The purpose of the study was to investigate the use of Information and Communication Technology (ICT) in the Religious and Moral Education (RME) in basic schools in Cape Coast. It sought to establish RME teachers' levels of perceived ease of use (PEU) and perceived usefulness (PU) of ICT, as well as determine the effect they have on RME teachers' actual use (AU) of ICT. The Technology Acceptance Model was the undergirding theory for the study. The Cross-sectional survey design was used. All 150 RME teachers and 950 Basic 8 and 9 students at basic schools constituted the population of the study. Using proportionate simple random sampling procedure, a sample of 121 teachers and 561 students was obtained. Data was collected using two sets of structured questionnaires and analysed descriptively using frequencies, percentages, mean, and standard deviation, as well as inferentially using simple linear regression. Results revealed that RME teachers have a high level of PU, PEU and AU of ICT in the teaching of RME. The regression analysis portrayed that PU of ICT moderately explains 51% of the variance in the AU of ICT in teaching RME, and PEU of ICT explains 39% of the variance in the AU of ICT. It is obvious from the findings that the usefulness and easy operation of ICT tools would lead to their use by RME teachers. To deal with this issue, the study recommended that the National Council for Curriculum and Assessment should continue to enhance ICT training programmes for RME teachers. To address the limited knowledge about ICT among RME teachers, teacher development workshops and seminars that target comprehensive ICT training should be organised for RME teachers.

97 B – MERCIER, Charles ; Philippe Portier, **Les jeunes et leur laïcité,** Presses de Science Po, Paris 2025 - https://www.pressesdesciencespo.fr/fr/book/?GCOI=27246100825190 - Plus que leurs parents, les jeunes français de 18-30 ans ont été amenés à penser la question de la laïcité. Attentats terroristes, assassinats de professeurs mais aussi législations sur les signes religieux ou encore réformes successives des programmes d'enseignement forment le contexte de leur éducation civique et de leur socialisation à la liberté d'expression religieuse. Faut-il y voir la source d'une fracture générationnelle ? Celle-ci opposerait des aînés faisant prévaloir une conception universaliste du vivre-ensemble aux jeunes qui penseraient la société comme une juxtaposition de cultures séparées. Les auteurs de cet ouvrage dessinent un autre paysage, à partir d'un large éventail d'études d'opinion, d'observations et d'entretiens inédits. Inégalement mondialisée, traversée par des différenciations sociales, culturelles, politiques et religieuses, la jeunesse tient des discours variés sur la laïcité. Globalement plus tolérants s'agissant du port des signes religieux, les jeunes font néanmoins corps avec les générations plus âgées : leur attachement à la liberté et à l'égalité s'accompagne d'un désir de commun, parfois même d'une nostalgie de l'autorité. Entre contestation et continuité, leur laïcité révèle ainsi autant les divisions que les points d'ancrage de notre société.

98 J – MESSINGER, Sarah (2025), **Religionsunterricht an öffentlichen Schulen in Spanien und Deutschland,** *Research Gate,* Jan. 2025 - https://www.researchgate.net/publication/397247599_ Religions unterricht_an_offentlichen_Schulen_in_Spanien_und_Deutschland - DOI:10.1628/978-3-16-167443-3 - ISBN 9783161674433 - Religious education is expressly written into the German constitution and Spanish law. In practise, who can claim a right of religious education and how can this right be insured for all religions (such as Islam)? With an eye toward Spain, Sarah Messinger reports on new solutions.

99 J – MISSIAGGIA, Alessia, **L'insegnamento dell'etica come alternativa obbligatoria all'Irc nella Provincia Autonoma di Bolzano: tra pluralismo e vincoli costituzionali** [The teaching of ethics as a

mandatory alternative to Catholic religious education in the autonomous province of Bolzano: Between pluralism and legal constraints], *Quaderni di Diritto e Politica ecclesiastica,* 2025, n. 2, pp. 631-646 - The teaching of Catholic religion in Italian schools, a long debated subject, is now facing the challenges of an increasingly pluralistic society. The Autonomous Province of Bolzano has introduced ethics as a mandatory alternative for students not opting for Catholic RE, raising new questions regarding freedom of conscience and the legal constraints imposed by national regulations and rulings of the Constitutional Court. This paper examined the legal framework and the implications of the South Tyrolean choice, assessing its compatibility with the Italian principle of "laicità" and the right to education.

100 R – MORÁN RONQUILLO, Walther; Mariño Triviño Edgar M.; Reyes, Victor M., **Ejercicio pastoral y hermenéutica en la educación religiosa,** *Espacios,* vol. 46, 03, 2025 art. 26 - https://www. Revistaespa cios.com/a25v46n03/25460326.html - 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.

101 T – MORENO SANZ, Isaac, **La Biblia en la educación religiosa. Leer, comprender y enseñar la palabra de Dios,** *Revista de Educación Religiosa,* vol. 3 núm. 4 (2025). https://revistas.uft.cl/ index.php/rer/article/ view/887 - Este estudio aborda la importancia de la Biblia en la educación religiosa, no solo por su impacto histórico y cultural, sino también por su valor teológico y educativo. En la primera parte, se presenta la Biblia como un libro singular que, más que una obra literaria, constituye una auténtica biblioteca, un bosque en el que adentrarse y una fuente inagotable de sentido. En la segunda parte, se desarrolla una hermenéutica que concibe el texto como lugar de encuentro, subrayando la riqueza de la palabra de Dios expresada en lenguaje humano y la necesidad de comprenderla en el seno de la Iglesia. El artículo ofrece diversas claves y orientaciones que ponen de relieve la centralidad de la Biblia para toda institución comprometida con la educación religiosa. Desde los ámbitos docente y pedagógico hasta el catequético y pastoral, se proponen criterios para abordar cuestiones esenciales como la correcta lectura de los textos sagrados y la interpretación adecuada de sus pasajes. El objetivo final es ofrecer fundamentos y estrategias que faciliten tanto la enseñanza como la vivencia de la palabra de Dios en diferentes contextos educativos.

102 J – MOULIN, Daniel (2025), **Using Schwab to reform the religious education curriculum in England,** *Oxford Review of Education*, 1–15. https://doi.org/10.1080/03054985.2025.2573261 - Initiatives to reform RE in England have been driven by novel theoretical approaches to the study of religion, most recently in calls to rebrand the subject 'Religion and Worldviews Education'. Engaging with the current UK Government's ongoing *Curriculum and Assessment Review*, this article considers how a RE curriculum 'revolution' based on such theoretical principles may inhibit young people's freedom of belief, and limit pedagogical innovation. By applying Joseph J. Schwab's ideas of 'the practical' and 'the eclectic' to RE, it is argued that theory-based curriculum revolution is likely to be doctrinaire and partial in its framing of religious knowledge and non-religious perspectives. As RE is a subject area in which impartiality and freedom of belief are of paramount importance, and upheld by law, it is argued that a practical and eclectic approach inspired by Schwab's view of the curriculum is a better way to conceptualise the authentic pluralism necessary for reforming RE in a secular and diverse society.

103 B – MOYA CALDERÓN, Raquel Rosario, **La diversidad religiosa en la formación espiritual.** *Trabajo académico para obtener el título de segunda especialidad en Filosofía y Religión,* Universidad Católica Sedes Sapientiae, Lima - Perù, 2015, pp. 54 - https://repositorio.ucss.edu.pe/backend/api/core/bitstreams/ba66cc03-a330-4ce7-a24a-4a06c886111f/content - El presente trabajo aborda la diversidad religiosa como un componente clave en la formación espiritual en un contexto globalizado y multicultural. Este fenómeno, que involucra la coexistencia de múltiples creencias, representa muchos desafíos como oportunidades para el desarrollo espiritual y social. La investigación se desarrolla mediante un enfoque descriptivo y una revisión bibliográfica, analizando los antecedentes internacionales y nacionales, así como los beneficios, retos y desafíos de la diversidad religiosa en la construcción de una sociedad más inclusiva. Los resultados destacan que la diversidad religiosa fomenta valores de respeto, diálogo interreligioso y comprensión mutua, promoviendo un entorno educativo y social donde las diferencias son vistas como un medio para enriquecer la

convivencia. En conclusión, la formación espiritual se potencia al integrar la diversidad religiosa como un elemento de reflexión y crecimiento, sentando las bases para construir comunidades basadas en el respeto y la tolerancia.

104 R – MUADDYL, Akhyar, Nurfarida Deliani, Khadijah Khadijah, **The importance of religious education in the digital era,** *International Journal of Islamic Educational Research,* Vol. 2, Nr 1, 2025- DOI: https://doi.org/10.61132/ijier.v1i3.146 - Available online at: https://international.aripafi.or.id/index.php/IJIER. Digital RE has emerged as a solution to strengthen individual character in the digital era, considering the rapid technological advancements and the high engagement of the younger generation in the online world. This study aims to analyse the role of digital RE in shaping positive character, as well as the challenges related to the spread of negative content on digital platforms. Through a literature review, this research examines sources related to the influence of social media and technology in disseminating religious values, character strengthening, and the importance of digital literacy. The findings indicate that digital RE has great potential to strengthen character through flexibility, interactivity, and the delivery of religious teachings relevant to contemporary challenges. However, challenges related to content quality and the spread of negative content remain major obstacles that need to be addressed through supervision and improved digital literacy. This study suggests the importance of collaboration between technology, RE, and regulation in creating a digital environment that supports holistic character development.

105 R – MUKTI NINGRUM, Annisa; Achmad Khudori Soleh, **Understanding *Başara* in the context of educational psychology: the impact of symbol interpretation,** *Journal of Psychological Insight* Vol. 01, No. 02 (2025), p. 80-89 - https://serambi.org/index.php/jpi - This research is motivated by the importance of symbols in Islamic RE, particularly the *Başara* symbol, which holds profound meaning in Islamic tradition but is rarely explored in the context of educational psychology. This study aims to understand how the *Başara* symbol is applied in religious learning and its impact on students' psychological development. Using a qualitative case study approach, data were collected through in-depth interviews, participant observation, and documentation, involving teachers and students as key informants. The findings indicate that the *Başara* symbol not only teaches moral values but also influences students' emotional intelligence, enhancing empathy and emotional management. This research contributes to the understanding that *Başara* serves a dual function as a moral and psychological educational tool. Consequently, teaching methods need to be adapted to enable all students to understand this symbol more deeply, supporting their social and emotional development.

106 B – MURZAKU, Ines & Joseph P. Rice (Eds.), **An interdisciplinary pedagogical model for Catholic Studies.** *Rooted in Vatican II, Growing Through the 21st Century,* Springer Singapore 2025, pp. XVII-238 - https://doi.org/10.1007/978-981-96-3290-9 - This book offers a vision of an integrated Humanities curriculum, potentiated by the depth and diversity of perspectives that Catholic Studies contributes to both Catholic and secular universities. The result, inspired in various magisterial documents, is a more profound, relevant, and enduring college learning experience. It considers Catholic Studies as a response to the rich legacy of Vatican II, and its opening to contemporary culture, as it is expressed in Catholic education. It answers the dual call of the declaration on Christian education *Gravissimum Educationis* for cooperation and collaboration among Catholic institutions of higher learning, and among faculty of the different scholarly disciplines. This book displays the interdisciplinary breadth and disciplinary depth of Catholic Studies, while providing a window into the practical insights gained by experts in research, program design, and teaching in a flourishing Catholic Studies program that has inspired the founding of the Seton Hall University core curriculum. Complemented by the contributions of Catholic Studies experts from outside Seton Hall, this book serves as a pedagogical model for researchers and educators to consider and emulate, nationally and internationally, an interdisciplinary Catholic Studies model as a way to recuperate theology; stop the siege of the humanities; and teach humanities in contact and communication with other disciplines, including STEM and other vocation-oriented fields. In this overall context, this book serves as a guide and a reference for new and established programs of Catholic Studies, nationally and internationally. It seeks to extend a conversation, in the style of a symposium, to campuses and cultural contexts in the United States and internationally.

107 J – NASCENTI GIAQUINTO, Pasquale (2025), **La sede di servizio dei docenti di religione: una stratificazione non concordataria di elementi amministrativi nella nomina d'intesa**, *Stato, Chiese e pluralismo confessionale* 2025, n. 11, pp. 249-277. https://doi.org/10.54103/1971-8543/30024 - Il presente contributo intende approfondire un aspetto di interesse non solo per il diritto ecclesiastico e canonico, ma anche per il diritto del lavoro e il diritto amministrativo della scuola: la prerogativa relativa alla scelta del luogo di

lavoro per gli insegnanti di religione cattolica. Attraverso un'analisi storico-normativa della questione, si dimostrerà - e questa è l'ipotesi che cercheremo di sostenere - che una prassi burocratico-amministrativa, stratificata e cristallizzata nel tempo, non corrisponde a un quadro chiaro e definito delle fonti concordatarie. La conseguenza osservata è un'attribuzione amministrativa, non basata sull'accordo, della scelta della sede di lavoro all'autorità ecclesiastica.

108 B – NAULA SUMBA, Karen Isabel, y Rosa Emilia Quintana Ramón, **Percepción de los estudiantes de séptimo de básica sobre los actos religiosos que se celebran en las escuelas fiscales de la ciudad de Cuenca, Ecuador,** Universidad de Cuenca Facultad de Filosofía, Letras y Ciencias de la Educación, 22-10-2025, pp. 49 - https://rest-dspace.ucuenca.edu.ec/server/api/core/bitstreams/8cdaafbe-fc98-4758-a777-fca3efbe48b6/content - La libertad de religión es un derecho fundamental para todos los ecuatorianos y para ello la escuela cumple un papel primordial para garantizar la libertad de elegir o practicar algún credo. La educación en las unidades educativas fiscales del Ecuador está regidas a la laicidad del Estado para garantizar la igualdad y respeto a la diversidad religiosa existente en el contexto educativo. Sin embargo, se evidencia la realización de actividades de índole religiosa en estas instituciones, por este motivo este proyecto de investigación tiene como objetivo analizar las percepciones de los estudiantes de séptimo de básica sobre los actos religiosos que se celebran en las escuelas fiscales de Cuenca, Ecuador. Para ello se utilizó una metodología cualitativa de alcance descriptivo, para la recolección de información se emplearon entrevistas semiestructuradas a 12 estudiantes de una escuela de la ciudad de Cuenca. Los resultados demostraron una dualidad de opiniones ya que hay estudiantes quienes consideran que la religión es muy importante en su formación académica y personal, por otra parte, hay estudiantes que opinan que la religión y la educación no se encuentran vinculadas y en algunos casos hace que los estudiantes se sientan excluidos frente a una religión diferente. Se llega a la conclusión que las diferentes actividades religiosas dentro de las instituciones educativas crean diversas perspectivas entre la comunidad escolar, esto conlleva la necesidad de reflexionar la práctica de estos eventos desde una mirada neutral e inclusiva en el contexto educativo público.

109 J – NDAPAROKA, Yefta Ibrahim, et al.(2025), **Challenges and opportunities for applying philosophical values in Christian religious education,** *Journal Ilmiah Mandala Education* 11(1):300 - doi:10.58258/ jime.v11i1.8321 - This research aims to analyse philosophical values in Christian religious education (CRE) by identifying the challenges and opportunities faced by developing a literature study method which uses a research approach by collecting, analysing and summarizing information from various written sources, journals, articles and documents related to education Christian religion. The results of this research are to inform or show the values of applying philosophy in CRE, in facing challenges with the application of these values such as limited resources, global cultural influences, technological challenges and limited understanding. Even though there are many challenges faced, there are opportunities that CRE can take advantage of. CRE has the potential to instil strong moral and ethical values through a critical approach to religious teachings by integrating philosophical principles such as love, justice and truth. The integration of philosophical values in CRE can provide positive value in improving the quality of learning and character development of students in the modern era. Apart from that, CRE can also form individuals who are responsible and moral and provides a deep understanding of faith and the purpose of life.

110 J – NEHA, Reddy (2025), **Influence of interfaith dialogue on social cohesion in multi-cultural societies in India**, *International Journal of Culture and Religious Studies, CARI Journals Limited*, vol. 6(1), pages 16-25. https://ideas.repec.org/a/bhx/oijcrs/v6y2025i1p16-25id3119.html - The purpose of this article was to analyse influence of interfaith dialogue on social cohesion in multi-cultural societies in India. 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 Unique Contribution to Theory, Practice and Policy: 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.

111 P – NERI, Marcello, **Teologia: quello che possiamo apprendere dall'America**, *SettimanaNews* 1 dicembre 2025 - https://www.settimananews.it/teologia/teologia-quello-che-possiamo-apprendere-america/?utm_source=newsletter-2025-12-09 – "[…] La teologia fatta dalla Chiesa nella Chiesa, come accade in Italia, ma anche quella fatta dentro il perimetro sicuro di facoltà teologiche per quanto inserite all'interno di università pubbliche, come capita in alcune nazioni europee, corre il rischio di diventare il vicolo cieco dell'intelligenza culturale della fede. A furia di piantare lo stesso seme nella stessa terra siamo naturalmente votati alla sterilità. Non c'è solo l'urgenza di pensare altri modelli e approcci, anche perché il tempo è scaduto da un po'; ma soprattutto quella di iniziare a fare teologia in maniera altra. Magari allargando il nostro sguardo non solo epistemico ma anche geografico. Il primo passo è quindi quello di mettersi in posizione di apprendimento, il che vuol dire anche avviare pratiche di resistenza al sistema teologico così come esso è di fatto oggi".

112 R – NIKITAKI, Sofia, **Nonreligious recollections of religious educations in Flanders, Greece, and Norway**, *Nonreligion and Secularity Research Network,* posted on March 16, 2025 - https://thensrn.org/2025/03/16/nonreligious-recollections-of-religious-educations-in-flanders-greece-and-norway/ - While literature regarding the inclusion of nonreligious worldviews into religious education (RE) curricula is growing, the experiences of nonreligious individuals regarding RE are not often the topic of discussion. This contribution shortly presents how 64 nonreligious adults from different European contexts described their past experiences of RE, by presenting part of the outcomes of a larger qualitative study with nonreligious individuals in Flanders (Belgium), Greece, and Norway. The research participants were all Millennial (born 1981-1998), described themselves as nonreligious, and had attended their primary and secondary education in the countries explored.

113 B – OKEKE, Maria Ukamaka Clare, **Classroom teachers' approaches to values education: exploring explicit and implicit strategies for teaching and modelling values** (2025), DePaul University, Doctoral Program, *College of Education Theses and Dissertations*, 292. https://via.library.depaul.edu/soe_etd/292 - This study explores the approaches Nigerian secondary school teachers in Anambra State use to teach values through explicit and implicit methods. Recognizing the need to understand how values are effectively communicated in the classroom, this research delves into the dual strategies employed by educators and their impacts on student moral development. The research used a qualitative interview study approach, which included semi-structured interviews with ten experienced secondary school teachers and a document analysis of teaching resources. This method allows one to investigate the explicit instruction and implicit modelling strategies applied in values education in depth. Findings reveal that teachers teach values using explicit methods, such as direct instruction and structured discussions, alongside implicit strategies, including behavioural modelling and manipulating the classroom environment. These approaches are strategically used to instil core values such as honesty, respect, and responsibility among students. The study highlights the effective integration of explicit and implicit methods in fostering an environment conducive to moral and ethical development. However, it also identifies challenges, such as the potential rigidity of explicit methods and the inconsistency of values transmitted through implicit means. The research underscores the need for teacher training that balances direct teaching with the subtleties of modelling behaviour. Recommendations include developing policies that support a comprehensive values education framework and enhancing teacher awareness of the hidden curriculum's impact. This study contributes to the broader discourse on improving values education in Nigerian schools by advocating for a holistic approach that merges structured teachings with behavioural examples.

114 J – OYENYI, Gabriel Ademola & Ruth M. Oyenyi, **E-learning in global education: challenges and prospects for music and religious education in Nigeria,** *Journal of Education and Social Science* 3107-5940 (online) Volume: 1, Issue: 2, Jul-Sep.2025 - https://msipublishers.com/wp-content/uploads/2025/09/MSIJESS092025-GS.pdf - E-learning is an evolving development in Nigeria, which, despite the challenges being encountered, is breaking ground in all fields of learning. Music and RE courses are to be designed and facilitated online. However, the fear of how the practical and moral lessons will be imparted to learners is evident. The traditional transmission mode of knowledge needs to give way to the innovative mode propagated through global education. In Nigerian higher education institutions, computer-assisted instruction in music and religion is necessary to produce capable students who can hold their own against those in developed nations.

This paper will examine e-learning in global education, the state of music and RE in Nigeria, the challenges of teaching music and RE online, and the prospects of e-learning in the two identified courses.

115 C – ÖZDEMIR-ŞIMŞEK, Ö., Kohring, C. (2025), **Thematisierungen von Glauben und Religion in sozialpädagogischen Ausbildungsgängen als Nebeneffekt? – Eine Modulhandbuchanalyse**. In: Böllert, K., Franke, J., Kohring, C., Özdemir-Simsek, Ö., Selent, I., Schröer, W. (eds) *Religion - Kinder- und Jugendhilfe - Vielfalt. Soziale Arbeit als Wohlfahrtsproduktion,* vol. 31. Springer VS, Wiesbaden. https://doi.org/10.1007/978-3-658-46523-0_5 - Ausbildungsinhalte und -strukturen legen wesentliche Grundlagen für die sozialpädagogische Fachlichkeit angehender Fachkräfte fest. Modulhandbücher sind dabei relevante Dokumente, die Einblicke in entsprechende Ausbildungsinhalte und -strukturen gewähren. Sie stellen Vorgaben und Abbilder von organisatorischen und inhaltlichen Studiengansstrukturen dar und beinhalten definierte Lerninhalte und -ziele sowie zu vermittelnde Kompetenzen. Gleichermaßen können sie als Ausdruck struktureller Hochschul-/Institutionslogiken und fachdisziplinärer Diskurse verstanden werden. Somit stellen Modulhandbücher eine vielversprechende Forschungsgrundlage für die Frage nach der Verankerung von religionsbezogenen Inhalten in sozialpädagogischen Ausbildungs- und Studiengängen dar. Anhand einer entsprechenden Modulhandbuchanalyse werden in diesem Beitrag sowohl das quantitative Vorkommen religionsbezogener Suchbegriffe aufgezeigt als auch deren inhaltliche Kontextualisierungen und Platzierung dargelegt. Ziel der Analyse ist es, die Verankerung von Religion als Thema in sozialpädagogischen Ausbildungsgängen zu sichtbar zu machen und potentielle Einfluß Faktoren auf die Thematisierung von religionsbezogenen Inhalten herauszuarbeiten.

116 J – PALMER, Susan Jean (2025), **Student research and pedagogy in New Religious Studies: perils, paradoxes, and publication,** *Religion Compass,* Volume 19, Issue 9, September 2025, e70025 - https://doi.org/10.1111/rec3.70025 - This article addresses the issue of involving students in field research, and the potential risks as well as the rewards of this pedagogy, particularly for researchers in the field of New Religious Studies. Real life examples of some of the unexpected challenges of field research, the "risks" faced by researchers, students, as well as members of the NRMs being researched, are given, followed by a discussion of how to avoid or resolve these situations, and what lessons might be learned. In conclusion, it is argued that student involvement in the research process is important in terms of facilitating student creativity, publications and future academic interest in the field of New Religious Studies.

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

118 J – PARDILLO, Mario (2025), **Preventive system Don Bosco's educational philosophy: towards integration into non-Bosconian schools,** *Journal of Contemporary Philosophical and Anthropological Studies*, *3*(3). https://doi.org/10.59652/jcpas.v3i3.591 - This study explores the educational philosophy of Saint John Bosco, widely known as the Preventive System, which emphasizes the moral and spiritual development of students through reason, religion, and loving-kindness. Rooted in the Salesian tradition, this pedagogical approach aims to prevent wrongdoing rather than punish it, thereby nurturing a culture of discipline, compassion, and ethical behaviour. The system's long-term impact is evident in the lives of many Bosconian alumni who, despite socio-economic challenges, return to support their alma mater – demonstrating deep gratitude and enduring loyalty. Using a qualitative narrative design, this paper analyses the lived experiences of former students from Don Bosco Boys' Homes and investigates how the Preventive System shapes character, resilience, and alumni engagement. Findings highlight that Don Bosco's holistic and value-centered pedagogy fosters not only academic perseverance but also social responsibility and sustained institutional commitment. The study proposes that integrating the core principles of the Preventive System into

non-Bosconian schools – particularly in faith-based and values-oriented institutions – can significantly enhance student formation, alumni relations, and community development.

119 J – PATTERSON, Joshua, Melissa Whatley, and Anna Kelly (2025), **To all the nations of the world: a postcolonial analysis of protestant Christian-oriented study abroad programs**, *Journal of Comparative & International Higher Education*: Vol. 17, No. 1, Art. 10. DOI:10.32674/vngxa714 - https://digital commons.lib. uconn.edu/jcihe/vol17/iss1/10 - This study uses a basic qualitative design to explore faith-integrated study abroad programming at Protestant Christian affiliated institutions in the US, with a particular focus on comparing programs in Majority and Minority worlds. Guided by postcolonial theory, and informed by critical lenses of globalization, we analyse curricular content found on the webpages of four US higher education institutions. Study abroad trips are compared across four vectors: how Protestant Christianity is integrated into the programs; how programs are described; the activities undertaken; and the images used to promote them. Results reveal stark and pervasive differences in how programs are depicted, depending on their location in the Majority or Minority world, that reinforce negative stereotypes and colonial/imperial narratives regarding the Majority world, contrasted with the Minority world. These results have important implications for both individuals who work directly with study abroad and to leaders at Protestant-affiliated institutions.

120 J – PAWAR, Anuradha Vijay (2025), **Spirituality and its effects on adolescence mental well-being**, *International Journal of Indian Psychology*, 13(2)*,* 3453-3460. Dip:18.01.303.20251302, Doi:10. 25215/1302.303 - Rapid developmental changes and increased emotional vulnerability characterize adolescence, a crucial time in life. Research on the importance of spirituality as a coping strategy for adolescents' mental health has grown in recent years. Spirituality can have distinct effects on mental health outcomes, especially in India, where spiritual practices are intricately entwined with cultural norms. The study investigates how spirituality affects teenagers' mental health. It looks at several aspects, including social connectedness, emotional resilience, and stress management. To give a more thorough understanding of this relationship, the study also incorporates case studies and statistical data. According to the research, spirituality protects adolescents from the negative effects of stress, anxiety, and depression by fostering mental health. Yet, the impact differs in various socioeconomic and cultural contexts, calling for a sophisticated strategy to comprehend and promote youth spirituality.

121 R – PIRIYATACHAGUL, Grit & Nipitpon Nanthawong (2025), **New religious studies: innovations in higher education learning management for the 21st century, learning from foreign religious studies methods** [Thailand], *Higher Education Studies* Vol. 15, No. 4, 2025 - Doi:10.5539/hes.v15n4p284 - This study aims to (1) analyse learning-management innovations in religious studies in international contexts and (2) propose approaches to developing religious-studies learning management for the Thai higher-education context. This study employed a qualitative documentary approach analysing 85 peer-reviewed sources from 12 countries (2017-2025). Data were extracted with a structured document-analysis form and coded using content analysis and cross-case synthesis to surface trends, models, and best practices in higher-education religious studies. The findings reveal main results: Innovations in religious studies in international contexts exhibit five significant trends: (1) a shift toward analytical approaches to religion, (2) integration of digital technologies, (3) experiential and practice-based learning, (4) promotion of 21st century skills, and (5) interdisciplinary integration. These innovations are often accompanied by diverse assessment methods that reflect deep and multidimensional learning processes.

122 J – POCASANGRE FONSECA, Marcia V., & Fernández Picado, M. A. (2025), **Aspectos innovadores del programa de estudio de la asignatura de educación religiosa en el sistema educativo público de Costa Rica,** *Revista de Educación Religiosa*, 3(4), 85–99. https://doi.org/10.38123/rer.v3i4.859 - Este artículo describe la contribución de la educación religiosa en el sistema educativo público costarricense, en el marco de su carácter laico, plural y multicultural. Se evidencia cómo esta asignatura favorece la formación de una conciencia crítica y ética, abierta al diálogo interreligioso e intercultural, en coherencia con los valores de la dignidad humana y el bien común. Asimismo, se destacan tres ejes innovadores del programa de estudio: la cultura de paz, el ecumenismo y la inteligencia espiritual, los cuales orientan una educación integral basada en el respeto de la diversidad, la fraternidad y la búsqueda de sentido de vida.

123 J – PRZYGODA, Wieslaw; Alina Rynio; Michal Kalisz, **AI: a new challenge for human understanding, Christian education, and the pastoral activity of the Churches,** *Religions* 2025, 16(8), 948; https://doi. org/10.3390/rel16080948 - Artificial intelligence (AI) is one of the most influential and rapidly developing

phenomena of our time. New fields of study are being created at universities, and managers are constantly introducing new AI solutions for business management, marketing, and advertising new products. Unfortunately, AI is also used to promote dangerous political parties and ideologies. The research problem that is the focus of this work is expressed in the following question: how does the symbiotic relationship between artificial and natural intelligence manifest across three dimensions of human experience—philosophical understanding, educational practice, and pastoral care—and what hermeneutical, phenomenological, and critical realist insights can illuminate both the promises and perils of this emerging co-evolution? To address this issue, an interdisciplinary research team was established. This team comprised a philosopher, an educator, and a pastoral theologian. This study is grounded in a critical–hermeneutic meta-analysis of the existing literature, ecclesial documents, and empirical investigations on AI. The results of scientific research allow for a broader insight into the impact of AI on humans and on personal relationships in Christian communities. The authors are concerned not only with providing an in-depth understanding of the issue but also with considering the ecumenical perspective of religious, social, and cultural education of contemporary Christians. Our analysis reveals that cultivating a healthy symbiosis between artificial and natural intelligence requires specific competencies and ethical frameworks. We therefore conclude with practical recommendations for Christian formation that neither uncritically embrace nor fearfully reject AI, but rather foster wise discernment for navigating this unprecedented co-evolutionary moment in human history.

124 R – PU'AD Dede, et al., **Teacher competency development in improving the performance of IRE teachers in madrasah**, *International Journal of Social Science and Human Research,* vol.8, nr. 2, 2025 - https://ijsshr.in/v8i2/62.php - This study aims to analyze the enhancement of competencies among teachers of Islamic Education (PAI) in Kabupaten Garut, focusing on the effects of professional development interventions before and after the implementation of the Teacher Professional Allowance (TPG). The methods used include observations and interviews with key stakeholders such as school principals, supervisors, and education officials. The study investigates the initial competencies of teachers, revealing variability in knowledge, conventional teaching skills, and professionalism, often influenced by their educational background and lack of clear incentives or structured training. The professional development interventions involved a structured and systematic approach, including training and workshops on various aspects such as curriculum depth, innovative teaching methods, character development, and classroom management. Experiential learning workshops were introduced to allow teachers to practice and reflect on new teaching methods. Continuous mentoring and guidance provided additional support to teachers, fostering both their professional and personal growth. The results indicate significant improvements in teachers' competencies, motivation, and performance post-TPG implementation, aided by comprehensive training and mentoring. The evaluation process, incorporating 360-degree feedback, highlighted areas for further development and ensured continuous support through targeted training and mentoring programs. This structured approach demonstrates a commitment to enhancing the quality of IRE and shaping well-rounded, knowledgeable educators.

125 J - PUSPAWATI, Srirahayu, & Arjana, Ida Bagus M. (2025), **Ethical foundations in religious pluralism: epistemological perspectives for interfaith education in a globalized world**, *Journal Konseling dan Pendidikan.* 13(2), 454-465. https://doi.org/10.29210/1153800 - Religious pluralism is both a challenge and an opportunity in an increasingly globalized world, especially in the context of interfaith education. Ethical foundations and epistemological perspectives are very important for building inclusive and reflective interfaith dialogue. This study aims to critically analyse the ethical foundations of religious pluralism from an epistemological perspective and their relevance to interfaith education in the era of globalization. The method used is qualitative with a comprehensive literature study approach, involving an in-depth study of philosophical, theological, and related academic research works. The results of the study reveal that the ethical foundations of religious pluralism must be based on the principles of universal humanism, respect for individual epistemic rights, and critical reflection on claims of absolute truth. Effective interfaith education requires a curriculum and pedagogy that integrate these values in an inclusive and dialogical manner, to build attitudes of empathy, openness, and multireligious awareness. These findings provide theoretical and practical contributions to the development of religious education that can answer global complexity by forming a generation that is able to live side by side in harmony and civilized.

126 J – QUINLAN, Michael, **A legal education 'Norn from the Heart of the Church': the value of a religious faith-based legal education. Reflections of a Catholic law school dean** (September 22, 2025). Available at SSRN: https://ssrn.com/abstract=5684462 or http://dx.doi.org/10.2139/ssrn.5684462 - This paper considers my experiences of studying, teaching, researching and exercising leadership roles, over 14 years, at

a religious faith-based Australian university: the University of Notre Dame Australia (Notre Dame). The paper contains my reflection on that experience and on the value of religious faith based, and specifically Catholic, legal education more generally. The paper is in part a personal reflection but seeks to be more than that. The paper seeks to consider the role of religious faith-based institutions of higher learning in Australia and to develop some understanding of the nature of Catholic universities. It considers the benefits of religious faith-based institutions for staff and for students. It also considers the special obligations and duties of members of the Catholic faith tradition, working within Catholic universities, and some of the very particular challenges and issues that arise for those in leadership roles in such institutions. The paper aims to encourage both academics and students to take up these opportunities and challenges.

127 R - QUINTANA RUBIO, Miriam Yovani (2025), **Valores intrafamiliares en la educación religiosa según *Amoris laetitia*. Revisión sistemática,** Universidad Cesar Vallejo – Trujillo, Perú - https://orcid.org/0000-0002-2601-5775 - El matrimonio es considerado como una fuente principal de valores intrafamiliares debido a su papel central en la formación de la unidad familiar y en la transmisión de principios éticos y morales a las generaciones futuras. La investigación propuesta tiene como objetivo examinar la evidencia científica sobre los valores intrafamiliares y la influencia de la educación religiosa según *Amoris Laetitia*, mediante una revisión sistemática de publicados entre 2019 y 2024 en "Scielo", "Scopus" y "WOS". Haciendo uso un enfoque sistemático, donde los estudios evaluado brindar datos valiosos sobre las variables de interés. Utilizando el método Prisma, es así como se establecen como resultados el hallazgo de 14 artículos que cumplieron los criterios de selección, en conclusión, los estudios muestran que la familia es el núcleo donde se aprenden y practican estos valores, y resaltan la necesidad de investigar la relación entre variables familiares y su impacto en la sociedad.

128 J – RIEFFER-FLANAGAN, Barbara Ann (2025), **Diplomatic initiatives for the classroom: why teaching children to respect freedom of religion or belief is important in foreign policy**, *Religion & Human Rights,* vol. 20 (2025), 2, 85-113 - Online publ 05 Sep 2025 - https://brill.com/view/journals/rhrs/20/2/article-p85_2.xml - 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 attention to the educational environment, intolerance is likely to persist, and the goal of FoRB is unlikely to be realized.

129 J – RRAPI, Dorian, **Religious coexistence and legal pluralism in Albania: socio-political and legal perspectives,** *European Scientific Journal, ESJ,* vol. 47 (2025), 52. Retrieved from https://eujournal.org/index.php/esj/article/view/20306 - This article provides a comprehensive examination of Albania's religious coexistence from both socio-political and legal perspectives, highlighting how historical experiences, legal frameworks, and community practices collectively shape interfaith relations. Drawing on case studies from urban centres such as Tirana and Shkodër, as well as rural communities where traditional interfaith networks have persisted, the study explores how legal pluralism, allowing religious communities to manage personal matters like marriage, inheritance, and education, interacts with grassroots social engagement to sustain harmony among Albania's diverse religious groups. The research also analyses institutional policies, including the role of the State Committee on Cults, municipal interfaith programs, and the Interreligious Council of Albania (IRCA), demonstrating how coordinated initiatives between government bodies and civil society promote dialogue, joint cultural events, and collaborative social projects. By tracing the historical trajectory from the Ottoman millet system through the challenges of the communist period to contemporary reforms, the article illustrates the resilience of interfaith tolerance in Albania. This experience provides a distinctive model of religious coexistence, offering valuable lessons for other pluralistic societies in the Balkans and beyond, emphasizing the importance of combining legal recognition, social cooperation, and community-led initiatives to foster enduring interfaith harmony.

130 B – RODRÍGUEZ R., Jhaneidis Esther, **Práctica pedagógica de la religión. Contribución al desarrollo del pensamiento crítico y el aprendizaje autónomo,** Universidad Nacional Abierta y a Distancia - Escuela Ciencias de la Educación ECEDU - *Especialización en pedagogía para el desarrollo del aprendizaje autónomo* - Riohacha, La Guajira 2025 - El presente ejercicio investigativo surge de la necesidad de diseñar estrategias

pedagógicas enfocadas en la enseñanza de la asignatura de religión, la cual en muchos contextos ha tendido hacia el adoctrinamiento antes que a la promoción de la libertad de culto y la autorreflexión, limitando el pensamiento crítico social y el aprendizaje autónomo de los estudiantes. El estudio tuvo como objetivo analizar cómo la praxis de la enseñanza religiosa fortalece el pensamiento crítico social y el aprendizaje autónomo en los estudiantes del grado décimo 10-A y 10-B de la Institución Educativa Luis Antonio Robles, en el corregimiento de Camarones, Riohacha – La Guajira. Para ello se desarrolló un análisis documental del plan de área de religión y se realizaron entrevistas semiestructuradas a los estudiantes con el fin de categorizar sus percepciones y experiencias frente a la asignatura. Los hallazgos evidenciaron tensiones entre la intención pedagógica y los contenidos programáticos, así como avances en la apertura plural y en la participación estudiantil. A partir de estos resultados se diseñaron estrategias pedagógicas orientadas al fortalecimiento del pensamiento crítico social y el aprendizaje autónomo, en coherencia con los principios constitucionales de libertad de culto, para dichos grados en la IE Luis Antonio Robles.

131 R – ROLEDER, Felix (2025), **Are there public effects of religious education?** *Assessing the contribution of RE to the acceptance of cultural diversity, reticence toward populism, and generalized social trust among young people in Germany, Journal of Empirical Theology* 2025, 251-278 - https://brill.com/view/journals/jet/38/2/article-p251_6.xml - This quantitative study examines the effects of RE, in conjunction with other religious and non-religious factors, on the civic attitudes of Christians under the age of 30 in Germany. The multivariate analyses are based on a recent population representative sample (6th Church Membership Survey). The results provide modest evidence of a limited direct and indirect contribution of RE civic attitudes. In addition to a direct reduction in populist attitudes, school RE is somewhat associated with acceptance of cultural diversity and immigration, thereby also indirectly decreasing the appeal of populism. However, the ambivalent role of young Christians' religiosity is evident in relation to traditionalism and religious exclusivism, which are associated with a preference for cultural homogeneity and, consequently, an affinity with populism. These findings contribute to the understanding of the current crisis of the acceptance of democracy and underline the public dimension of RE.

132 B – ROSA, Hartmut, **Perché la democrazia ha bisogno della religione,** il Mulino 2025, pp. 136 - https://www.mulino.it/isbn/9788815392961?&utm_source - Stato e Chiesa: un'alleanza che serve e fa bene a tutti, oggi più che mai. A che serve la religione nella società del nostro tempo? È solo un anacronismo? O una sorta di superstizione da vivere in privato ma di cui non discutere in pubblico? Ma cosa accadrebbe alla democrazia se la «risonanza» della religione dovesse svanire del tutto? Una domanda fondamentale, a cui questo piccolo libro risponde inducendoci a ripensare alla religione e alla sua funzione nelle democrazie contemporanee. Hartmut Rosa rileva che essa favorisce una cultura del dialogo, dell'ascolto e della riflessione, consentendoci così di creare legami con gli altri e di sperimentare il nostro mondo così denso di significato. Questo aiuta i cittadini a coltivare una sensibilità democratica che può fare da àncora in tempi instabili. Con la finezza di sguardo che gli è propria, l'autore s'arrischia a riflettere su cosa accadrebbe se il secolare patrimonio di saggezza distillato nella religione andasse dissolto nella temperie ultramoderna.

133 J – RUEDA GARRIDO, Daniel (2025), **A phenomenology of religious forms of life: the glorification of the divine and self-interest,** *Religions* 2025, 16(11), 1429; https://doi.org/10.3390/rel16111429 - In this article, I aim to briefly examine the ontological structure of religious life from a phenomenological perspective. By this, I mean how what the subject thinks and does reveals certain principles and patterns of religious life. The first step is to identify the guiding principle. We ask ourselves what the ultimate motivation of the religious human being is. After this, the main thing is to determine how they think of themselves, what image they have of themselves as human beings about the divine. This points to a greater configuration of their consciousness. Next, we look at their habits and the ritualization of their lives. Finally, we examine the relationship they have with their community. Furthermore, we inquire about the implications of being part of that community. The findings are that religious subjects can only be happy as part of their community if, paradoxically, their desire is to abandon their ego, and devote themselves to the glorification of their god. However, although we can use the term "religious" to describe the form of life where subjects maximize the glory of the divine, other historically and sociologically constituted religions are moved by a different ontological principle.

134 R – RUMAPEA, Lasma & Eben H. Telaumbanua, **The competence of Christian religious education teachers and its implications for digital ethics education,** *Didaktika Pedagogia: Journal of Education and Religion* Vol 1, No. 2, 2025 - file:///C:/Users/fpaje/Downloads/Didaktika_Lasma+Rumapea.pdf - Christian Religious Education (CRE) is entrusted with the central mission of shaping holistic individuals grounded in

biblical values. Within elementary education, CRE extends beyond the cognitive transfer of Christian doctrines; it must also nurture contextual spirituality, where faith is lived out through responses to students' cultural, social, and technological realities. In this process, CRE teachers serve not only as conveyors of knowledge but also as role models and facilitators who bridge biblical truths with everyday experiences. This study examined the competence of CRE teachers at SDN 102036 Hapoltahan Nauli, a culturally diverse elementary school, focusing on how they integrate contextual spirituality into teaching practice. Employing a qualitative case study design, data were collected through in-depth interviews, participant observation, and document analysis involving teachers, school leaders, students, and parents. The findings reveal that pedagogical competence is critical for enabling transformative learning, as effective teachers contextualize biblical principles through culturally responsive methods such as storytelling, reflective dialogue, and problem-based learning. Personality competence further strengthens students' spiritual formation, as teachers' integrity and authenticity enhance their credibility as role models. Social competence, expressed through collaborative engagement with students, parents, and community, fosters inclusivity and relevance in the learning process. However, challenges include limited training in contextual spirituality, rigid curriculum structures, and external influences such as digital media. The study concludes that reforming teacher competence—pedagogical, personal, social, and professional—is essential for nurturing transformative Christian spirituality in contemporary education. Findings contribute to theoretical discourse on contextual spirituality and offer practical insights for teacher development and policy.

135 J – SADAT RAFIEI, S.K.; Asadi Anar, M., **The evolution of meaning and the rise of religion and ideology,** *Discover Psychology* 5, 116 (2025). https://doi.org/10.1007/s44202-025-00442-4 - This article advances an integrative account of the evolutionary and neurocognitive foundations of religion, ideology, and storytelling, arguing that these cultural forms emerged as adaptive responses to the existential vulnerabilities engendered by higher-order consciousness. Synthesizing insights from evolutionary psychology, cognitive neuroscience, anthropology, and philosophy, it proposes that the human drive for meaning is not an incidental by-product, but a biologically and culturally selected mechanism essential to psychological resilience and social cohesion. As self-aware minds began to grapple with mortality, uncertainty, and the fragmentation of identity, shared symbolic systems, ranging from religious cosmologies to ideological doctrines, functioned as emotionally salient and neurologically embedded scaffolds. These structures buffered existential anxiety, regulated affect, and coordinated large-scale cooperation across time and space. We formalize a two-stage account and a Selection for Existential Stabilization (SES) criterion, specifying when symbolic architectures persist: those that reduce existential/narrative instability and scale cooperation over time. Far from being passive repositories of belief, such systems actively shaped moral motivation, narrative identity, and intergenerational continuity. The paper further examines the fragility of meaning in modern secular contexts, linking the erosion of traditional frameworks to rising psychological and sociopolitical instabilities. By reframing meaning as a recursive and evolutionarily selected response to the cognitive costs of consciousness, the article offers a reimagined account of transcendence, not as a metaphysical destination, but as a dynamic human capacity to generate coherence, direction, and belonging in an entropic and indifferent universe.

136 R – SÁNCHEZ-BOLÍVAR, Lionel; Vázquez, L. M.; Escalante-González, S.; Rodríguez-Sabiote, C. & Contreras-Rodríguez, M. J. (2025), **The role of religion on stress and social skills of university students in multi-religious border environments**, *Psychology, Society & Education*, 17(3), 31–41. https://doi.org/10.21071/pse.v17i3.18378 - When it comes to constructing the professional profile of university students, it is essential to consider the competencies and skills necessary for their personal and social development. In this regard, both social skills and the way in which students experience and cope with stress will be paramount. These variables will be influenced by the impact of religions in environments where several converge, in turn, shape the profile of the student population. The analysis of this interaction will contribute to refining the teaching-learning process. The aim of this study, employing a quantitative, descriptive, exploratory, and correlational design, is to examine the relationship between religion and the social skills and stress levels of university students in cross-border and multi-religious environments in Ceuta and Melilla. For this endeavour, a sample of 436 students (78.9% women; M_{age} = 22.5, SD = 5.26) was selected, and they were administered a questionnaire comprising two scales: the *Social Skills Scale* and the *Perceived Stress Scale*. The main results indicate that religion is related to social skills, with Muslim students exhibiting higher levels of social skills in expressing feelings and anger, while students of religions with mid-lower presence present higher levels in interrupting social interactions and expressing denial. This study demonstrates the need to establish training program for these skills as a bridge of connection between religions.

137 T – **Schede per conoscere l'Islam,** a cura della Conferenza Episcopale Italiana e del Pontificio Istituto di Studi arabi e d'Islamistica, 2025, pp. 96 - https://unedi.chiesacattolica.it/wp-content/uploads/sites/32/2025/11/11/Libro-Schede-Islam.pdf – "A sessant'anni dalla pubblicazione della dichiarazione conciliare *Nostra Aetate*, le schede che in questo testo vengono rese pubbliche - frutto di un lavoro durato alcuni anni tra l'Ufficio nazionale per l'Ecumenismo e il Dialogo interreligioso, l'Ufficio nazionale per l'educazione, la scuola e l'università, il Servizio nazionale per l'Irc e il Pontificio Istituto di Studi Arabi e d'Islamistica (PISAI) - sono la testimonianza che le indicazioni conciliari sono vive, preziose, utili e necessarie. La reciproca stima e la fattiva collaborazione tra esperti musulmani e cristiani su un dialogo schietto e onesto, nel rispetto delle differenze e nella approfondita conoscenza delle reciproche tradizioni, hanno permesso di realizzare questo progetto per la corretta conoscenza e trasmissione dell'Islam nella scuola e non solo. Lo scopo è quello di assicurare alla scuola italiana – unitamente alle analoghe *Schede per conoscere l'Ebraismo,* 2023 [ndr] – dei testi di Irc di qualità, promuovendo cultura e conoscenza come vero antidoto ad ogni forma di pregiudizio e distorsione della verità. Questa pubblicazione è la testimonianza che ciò che è possibile fare deve essere fatto e fatto bene, con competenza, per la mutua comprensione delle nostre comunità e per la promozione della coesione sociale fondata sulla giustizia, sui valori morali, sulla pace e la libertà" (dalla *Presentazione*). Sono in preparazione le versioni in arabo e in inglese.

138 J – SCHRIJVERS, Lieke L. (2025), **Race and religion in everyday life: Antisemitism, Islamophobia, and Christian privilege among female converts in the Netherlands**, *Sociology of Religion*, 86(3), 382-402. Article srae006. https://doi.org/10.1093/socrel/srae006 - This article analyses how the intersections of race and religion impact the experiences of women converting to Judaism, Christianity, or Islam in the Netherlands. It builds on the innovative historical and philosophical work by scholars who call attention to the intersections of race and religion. In ethnographic studies of female converts such entanglements of race and religion have primarily been noted in the case of white converts in Islam. However, research into race and racialization among Christian and Jewish female converts is rare, and a comparative approach even rarer. A bottom-up comparative approach, I argue, has the potential to critically examine not only the positions of religio-racialized minorities, but also the mechanisms of religious/racial hegemony at work in Western Europe. The article thus explores how becoming a religious minority impacts one's sense of belonging to the nation and how processes of racialization, specifically antisemitism and islamophobia, impact the conversion process.

139 D – SCHOLA EUROPAEA – Office of the Secretary General, **Mission and Vision of the European Schools,** https://www.eursc.eu/Documents/2025-02-D-1-en-6.pdf - The Mission and Vision of the European Schools (ES) provides a structured framework that is designed to explain the key elements of the ES system, its purpose, and ambitions for the future. It begins with a summary of the Mission and Vision of the European Schools that includes an outline of the mission, key values, vision, and pillars for development. The Mission section defines the educational objectives of the system and the key competencies to enable pupils reach their full potential. The system's distinctive features such as multilingualism and multiculturalism and the European Baccalaureate are highlighted as cornerstones of the system's education delivery. The Vision section presents the aspirations of the European Schools system, identifying key areas for development and growth, including the positioning of the ES system as a collaborative partner in the field of education in Europe.

140 J – SCHOLES, Stephen C. (2025), **The marginalization of religious education: solutions for a shared challenge from Scotland,** *Religious Education*, doi: 10.1080/00344087.2025.2541484 - This journal article by Stephen C. Scholes, Senior Lecturer in Education at Queen Margaret University, investigates the marginalization of Religious Education (RE) in Scottish schools, building upon international discussions within the field. The author utilizes an action research approach, gathering insights from the Scottish RE community through surveys and interviews to provide an updated national perspective while connecting it to broader global trends. The study identifies four key features of marginalization: limited valuing, where RE's purpose is misunderstood; restricted enactment, evident in insufficient time allocation and non-specialist teachers; inhibiting infrastructure, such as inadequate teacher training and research; and attempts at mitigation, like the efforts of professional associations (like STARME). Ultimately, the article proposes subject-specific professional development and a clearer, more confident articulation of RE's value as crucial solutions for addressing its diminished status in Scotland and potentially elsewhere.

141 J – SEONG, Haeyoung, **The rise of *religious nones* and its impact on interreligious dialogue: examining "Religious Literacy" and "Meditation" as mediating mechanisms**, *Religions* 2025, 16(8), 1057; https://doi.org/10.3390/rel16081057 - As interactions between Eastern and Western religions increase,

"interreligious dialogue (IRD)" has become more prevalent. This study investigates the evolving religious landscape of South Korea, shaped by the growing presence of "religious nones" (or simply "nones"), through the framework of IRD. Since the 1960s, IRD in South Korea has been predominantly led by Christian institutions and facilitated by experts, such as theologians and religious studies scholars. However, the rise of the nones is driving a profound shift in the dialogic paradigm. The traditional intellectual approach, which focused on identifying doctrinal similarities, is shifting toward an emphasis on practical dimensions, including personal religious experiences and the concept of salvation. In this shifting context, "religious literacy" and "meditation" are emerging as crucial points of convergence, not only for IRD but also for interactions between the religious and the nones. While the growing presence of the nones may initially lead to confusion and conflict, it has the potential, in the long run, to foster religious coexistence. South Korea serves as a notable case illustrating how IRD can open new pathways in the realm of praxis. Religious literacy enhances understanding and promotes a tolerant attitude toward the broader social relationships that religion cultivates, while meditation provides a shared platform for dialogue and social engagement. In this regard, Korea presents a particularly compelling case study, offering a critical examination of the feasibility of these possibilities.

142 J – SHISHKINA, Alisa R., & Voskoboynik, Yulia V. (2025), **Legal aspects of Islamic education development in Russia**, *Cogent Education*, *12*(1). https://doi.org/10.1080/2331186X.2025.2556890 - This article examines the phenomenon of Islamic education within the context of the Russian Federation, focusing on its legal framework and institutional structure. It examines the legal provisions governing the right to RE and the regulations governing Islamic educational institutions. It provides historical insights, assesses the balance between religious and secular education, and analyses the legal status of different levels of Islamic education, including maktabs, madrasas, higher education and postgraduate programs. By contextualizing these aspects within Russia's broader educational landscape, the article highlights key challenges, regulatory dynamics, and prospects affecting the development and future of Islamic education.

143 J – SISKA br KETAREN et al., **Teacher competence in Christian religious education within faith-based and ecological learning**, *Didaktika Pedagogia: Journal of Education and Religion* Vol 1 No. 1 – 2025 - This study examines the competence of CRE teachers at SDN 107434 Rumah Liang, with particular attention to how faith-based learning is integrated with ecological awareness. The research seeks to understand how pedagogical, spiritual, and ecological dimensions are embodied in classroom practices and contribute to students' holistic formation. Adopting a qualitative descriptive design, data were collected from five purposefully selected teachers through semi-structured interviews, classroom observations, and document analysis. Thematic analysis was employed to identify patterns in the integration of Christian pedagogy with ecological values, while triangulation ensured the credibility and trustworthiness of findings. The results reveal three interrelated dimensions of teacher competence. First, faith-based competence was evident as teachers consistently linked biblical teachings to students' daily experiences, emphasizing discipleship, stewardship, and moral responsibility. Second, pedagogical competence was demonstrated through inclusive scheduling, interactive learning methods, and a focus on character formation. Third, ecological competence was reflected in the integration of environmental stewardship within religious instruction, including activities such as gardening, waste management, and ecological reflection rooted in biblical principles. Despite limited resources, teachers displayed innovation and commitment, though infrastructural and material constraints remained challenges. This study concludes that CRE teachers at SDN 107434 Rumah Liang embody a holistic model of competence that unites faith formation with ecological stewardship. Such integration underscores the transformative potential of faith-based ecological education in preparing students to become spiritually mature and environmentally responsible citizens.

144 R – SKAVANTZOU, Areti; Maru Janikian; Remos Armaos, **Philosophy as the way forward. Exploring primary school teachers experiences of P4C in Greece,** *Childhood & Philosophy,* vol. 2, 2025 - https://doi.org/10.12957/childphilo.2025.903181 - Philosophy for Children (P4C) is an educational movement implemented in hundreds of schools worldwide; however, limited research has been conducted in Greece. This study explores primary school teachers' experiences with (a) philosophy in primary education and children's philosophical abilities, (b) the proposed benefits of philosophical discussions for children, (c) the challenges teachers and children experience during P4C, and (d) teachers' practices in philosophy education. A mixed-methods study design was implemented. This paper presents the qualitative findings obtained through semi-structured interviews with (N=10) P4C teachers. A thematic analysis was applied to interpret the data. The findings support philosophy in primary education. Teachers homogeneously endorsed the positive impact of P4C on children's fondness for P4C classes. Key themes identified included the enhancement of children's

higher-order thinking skills (HOTS), emotional well-being, and democratic skills. Teachers reported challenges in managing their initial nervousness, navigating boundaries with children, and classroom dynamics. Students were perceived to face challenges in question-formulation, staying on-topic, and self-expression. Teachers expressed positive contributions of P4C in their professional development, fostering cross-curriculum skills, and teaching strategy transference.

145 R – ŚMIAŁEK, Sebastian, & Zarzycka, B. (2025), **Staying religious in a secularising world: a qualitative study of the motivations of Polish Catholic adolescents**, *Journal of Beliefs & Values*, 1–19. https://doi. org/10.1080/13617672.2025.2576913 - Secularisation in Poland has had a significant impact on young people, leading to a decline in religious involvement among teenagers and young adults. As many disengage from religious practices, some adolescents continue to uphold their faith, even when they experience little support or shared belief among their peers. This study examines the motivations that sustain their religiosity despite the broader secularising trends. We conducted semi-structured interviews with 36 youths aged 15 to 20 and employed narrative and thematic analyses to organise our findings. Four key themes emerged regarding religious motivation: (1) Navigating Social Expectations, (2) Faith Sustained through Relationships and Community, (3) Faith as Emotional Support and Sacred Protection, and (4) Faith as Hope and Gratitude, with at least two sub-themes for each. This study demonstrates that adolescents remain religious for diverse reasons, which can be categorised into distinct motivational types and effectively interpreted from the perspective of the Self-Determination Theory.

146 B – SOLÉ LOUZEIRO, Alex, **La enseñanza de la asignatura de religión en la educación pública. Un análisis del caso español desde el derecho comparado.** *Trabajo final del Máster avanzado en Ciencias Jurídicas,* curso 2024-2025, Universidad Pompeu Fabra, Barcelona, pp. 42 - https://repositori-api.upf.edu/ api/core/bitstreams/b7bd803e-cad7-4810-b849-66c140df3f7b/content - Este trabajo analiza el marco jurídico que regula la enseñanza de la religión en los centros públicos y concertados del sistema educativo español. A través del estudio de la normativa nacional, los acuerdos del Estado con las confesiones religiosas y la jurisprudencia constitucional, se examina cómo se concilian el derecho fundamental a la libertad religiosa y el principio de aconfesionalidad del Estado recogidos en el artículo 16 de la Constitución española. Además, se incluye un análisis comparado con los modelos de otros países europeos, especialmente Italia, y se abordan cuestiones prácticas como la posible segregación del alumnado y el estatus jurídico de los profesores de religión. La investigación concluye que el modelo español presenta tensiones estructurales entre neutralidad institucional y reconocimiento confesional, lo que plantea desafíos jurídicos y sociales no resueltos.

147 B – SOONISTE, Aleksandra, **Religious literacy of Estonian basic school graduates,** *Doctoral thesis*, PhD, MSc, MPhil., University of Tartu Press, Faculty of Arts and Humanities, School of Theology and Religious Studies, 22-09-2025, pp. 79 - https://dspace.ut.ee/items/125f1872-87eb-445f-8aea-0020c1c5beb3 - https://hdl.handle.net/10062/116151 - Religious literacy (RL) refers to the ability to understand the role of religion in society, to engage meaningfully and respectfully with diverse religious and non-religious worldviews, and to navigate situations where religion or beliefs play a significant role. Internationally, it is regarded as a key competence for living in democratic and diverse societies. This doctoral thesis explores whether and how Estonian school education supports the development of this competence. The first part of the study analyses the national curricula for basic and upper secondary education in Estonia. While religion-related competences appear across several subjects, they are fragmented and mostly implicit. Religion is predominantly presented as a distant historical or cultural phenomenon, rather than a dynamic and relevant part of contemporary society. Particularly underrepresented are the development of attitudes and skills needed to cope with diversity. The second part presents the results of a nationwide survey of 392 basic school graduates. The findings reveal that students' knowledge of religions is inconsistent and often limited. They tend to favour secular interpretations and feel uncertain when addressing religious topics. However, their willingness to engage increases when religious issues are presented through visual art, pop culture, or personal stories. Students showed the most openness toward Christianity, while unfamiliar religions such as Islam and Judaism evoked more uncertainty and prejudice. Social skills were more evident in explaining other cultures than in articulating their own traditions—indicating gaps in self-reflection and identity awareness. The study concludes that RL is underrepresented in Estonian schools but can be meaningfully developed through cross-curricular, student-relevant approaches. This requires improved teacher training, updated learning materials, and pedagogies that support critical and personal engagement. RL should be seen not as religious instruction, but as a civic competence essential for fostering a conscious and inclusive society.

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

149 J – STANČIENĖ, Dalia Marija (2025), **Religious literacy and the historical evolution of European identity: a Lithuanian path through differences to commonality**, *The Review of Faith & International Affairs*, 23(2), 78–91. https://doi.org/10.1080/15570274.2025.2491267 - The article discusses the origins of Europe's religious and historical literacy, leading through distinctions to a common European identity. The phenomenon of cultural and religious adaptation in European identity is analysed in the case of Lithuania in the 16th–17th centuries. It is shown that, despite the different genetic, religious, and historical characteristics, Europeans have a peculiar commonality. Historical reflection on the cultural structure of Europe makes it possible to talk about the Greek, Jewish, and Arab worlds in the Latin Civilization of Europe. The libraries of monasteries, which accumulated manuscripts of ancient thinkers, language schools, and translation workshops served the religious-cultural revival. The written culture, cherished by Charlemagne, has become a factor in a new religious-cultural identity. The Protestant and Catholic reforms that came with written culture led to the modernization of culture with a variety of religious discourses and an understanding of national identity. With the modernization of the Catholic Church, the idea of ecclesiastical union was realized with the establishment of the Ukrainian Greek-Catholic Church.

150 J - STENMARK, Mikael, (2025), **Worldviews and Science**, *Zygon: Journal of Religion and Science* 59(4), 925–48. doi: https://doi.org/10.16995/zygon.16582 - The increasing number of individuals who lack religious faith or self-identify as nonreligious in certain parts of the world necessitates a shift in the science–religion dialogue and a change of some key categories and notions. This shift, I argue, implies the expansion of the science–religion dialogue into a science–worldview dialogue, so the core question becomes the relevance of science for the formation, revision, and rejection of both religious worldviews (such as Buddhism, Christianity, and Islam) and secular worldviews (such as scientific naturalism, liberal naturalism, and secular humanism). I begin by explaining what worldview studies are and why refocusing from science and religions to science and worldviews is important. I then identify the main ways of relating science and worldviews in a new typology and provide examples for each.

151 R - SUHAILI Hidayati, et al. (2025), **Islamic education in Egypt: an overview, system structure, and government policies,** *Thawalib Jurnal Kependidikan Islam* 6(2):237-248 - DOI:10.54150/thawalib.v6i2.726 Al-Azhar University, Egypt, presents a model of Islamic education that is moderate and holistic, relevant in addressing the challenges of modernity, radicalism, and the integration of Islamic tradition with scientific progress. This study identifies a gap in the previous literature, which generally partially discusses Islamic education in Egypt, focusing on the history of Al-Azhar or primary education, without comprehensively analysing the integration of traditional and modern values, system structure, and state policies. This study employs a qualitative approach, utilising data collection techniques through literature review and document analysis of scholarly journals, academic books, and official reports from the Ministry of Education and Al-Azhar University. Data analysis is conducted using qualitative content analysis methods, which include stages of collection, filtering, coding, categorisation, synthesis, and triangulation. The results show that the Islamic education system in Egypt has successfully integrated religious and general knowledge through a moderate and inclusive curriculum, supported by government policies such as the Al-Azhar Law of 1961 and the 2014 curriculum reform. However, educational access inequality, limited technological infrastructure, and conservative resistance continue to hinder comprehensive reform efforts. In conclusion, these findings offer important lessons for developing Islamic education in Indonesia and other Muslim countries.

152 R – SUSIYAWATI, Enny, et al., **Higher education role and strategy to foster interreligious studies among university students** [Indonesia]*, Journal of Social Innovation and Knowledge* 2 (2025) 23–40. doi:10.1163/ 29502683-bja00014 -This study examines the role of higher education institutions in promoting interreligious understanding within today's diverse society. Specifically, it explores the strategies, challenges, and outcomes of integrating interreligious studies into university curricula. This research uses a qualitative exploratory case study design to focus on Universitas Negeri Surabaya in Indonesia. Data were collected through document analysis, participant observations, and semi-structured interviews with five faculty members and 15 students. The findings reveal that structured curriculum integration, faculty mentorship, and interfaith extracurricular activities contribute to increased religious literacy, empathy, and social cohesion. However, challenges such as faculty resistance, student disengagement, and institutional constraints hinder the full implementation of interreligious education. This study highlights the need for innovative pedagogical approaches and institutional commitment to foster religious diversity and tolerance among university students.

153 J – TALHA, Soumia & Bey Benzid (2025), **Religious anthropology as an epistemological approach to modernist thought's engagement with the Qur'anic text – An analytical and critical study**, *The Journal of Anthropology of Religions*, 21(02), 64-77. https://journals.univ-tlemcen.dz/RADR/index.php/RADR/article/view/33 - The study aims to demonstrate the effectiveness of religious anthropology in presenting interpretations characterized by innovation, according to the claim of modernists who made man the starting point for every interpretation of the Quran without considering the specificity of holiness. Also, the modernists' keenness to limit innovation to anthropological interpretation is not viewed innocently because it is an application of a scientific method to a field far from its specialization. It also revealed the dimensions that work with anthropological interpretation leads to, from saying that the Qur'an is human, on the pretext that what was written in the language that humans understand is therefore human, which refers to the necessity of changing the meanings of the Qur'an, adding or subtracting, according to what the interpreter's needs require. In addition to the necessity of reconsidering every interpretation of the Qur'an that does not use anthropological tools, which leads to contradicting what the interpreters have decided, and the nation has adopted for centuries.

154 R – TANEGA, Chloé, et al. (2025), **Promoting training in spiritual and religious competencies for mental health care. Understanding barriers and facilitators in graduate education**, *Psychology of Religion & Spirituality,* 17(4), 333–343. https://doi.org/10.1037/rel0000549 - Training in how to ethically and effectively approach spirituality and religion (R/S) diversity in mental health (MH) care is lacking. Strong evidence exists for the relevance of R/S to MH, and most clinicians agree that such training is needed. This study investigated the barriers and facilitators to including R/S in MH professional training across clinical and counselling psychology, social work, marriage and family therapy, and other MH professional training programs. Administrators, faculty, and students; training directors; professional association and accreditation representatives; practitioners; and clients with MH care experience were asked for their views. Eight focus groups were conducted, and Rapid Qualitative Analysis of transcripts informed questions for 29 additional interviews. Interview responses were thematically analysed to add onto themes from the focus groups. Participants saw R/S as relevant to MH care, inseparable from the client, and a coping resource. Most agreed that R/S training needs improvement and identified a need for well-defined competencies, appropriate places in curriculum to address them, and thoughtful presentation of the material. Participants suggested faculty training to teach R/S and evidence-based resources that avoid promoting specific belief systems. Participants noted that oppression and privilege based on religion and ways that R/S can detract from MH should be acknowledged. Our findings build upon recommendations from other studies by being cross-discipline and delving into the barriers, facilitators, and strategies for including R/S training in MH programs, from the perspectives of stakeholders with the authority tomake decisions regarding inclusion of such training.

155 R – TOPLISS, John; Pang, L., & Davis, S. (2025), **Confidently teaching religious education through a pilgrimage experience,** *International Studies in Catholic Education*, 1–16. https://doi.org/10.1080/19422539.2025.2561880 - This study investigated the insights of eight master's course students returning from an immersion experience to the Holy Land as part of their Scripture and Church course. The study used a pragmatic epistemology and a constructivist theoretical perspective to examine participant perceptions. The methodology used in the study was a Qualitative design. Data were collected using an online reflective survey related to the five themes raised in the literature review and one focus group involving all eight participants face to face. Results indicated all participants became more aware of their personal faith formation and ability to make more a positive impact on their students in RE classes. Participating in both the course and immersion experience clearly contributed to each student's new-found ability to apply scripture more confidently and with

stronger conviction to their teaching of RE. This research offers some guidelines for school leaders when implementing immersion experience as part of RE.

156 R – TUHIRIRWE, Chris; Bweyale, J.; Kiggundu, M. (2025), **Re-imagining religious knowledge systems: an inquiry into the integration of African traditional religion into religious education in Uganda's lower secondary education**, *Editon Consortium Journal of Philosophy, Religion and Theological Studies*, 5(1), 19–30. https://doi.org/10.51317/ecjprts.v5i1.599 - The perspectives article explores the prospects of integrating African traditional religion (ATR) in Uganda's 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 scantly 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.

157 J – UBANI, Martin (2025), **Religious literacy as a *literacy*? Conceptual elaboration in a 21st century learning framework**, *Religious Education*, 120(4), 386–402. https://doi.org/10.1080/00344087.2025.2510741 - The purpose of this article is to contribute to the scholarship on religious literacy by exploring the 'literacy' of religious literacy within a twenty first century learning framework. The article will first focus on the concept of literacy and the twenty first century new learning ideals. After a brief discussion on the concepts of 'religion' and 'religious', the article will proceed to discuss 'literacy' in religious literacy through seven qualities: applicability, multimodality, criticality, disciplinarity, agency, edification, and incrementality. The article concludes with a discussion of moral aspects inherent in literacy education in public education.

158 J – UBANI, Martin (2025), **Worldview education in the Finnish public education: the whys and wherefores… and the quandaries,** *Religionspädagogische Beiträge*, 48(2), S. 1–14. doi: 10.20377/rpb-1956. Ziel dieses Artikels ist es, die Frage der Weltanschauungen in der Religionspädagogik aus nordischer Perspektive und mit besonderem Schwerpunkt auf Finnland zu diskutieren. Zunächst werde ich die Begriffsgeschichte und den Hintergrund von Weltanschauungen in der finnischen Literatur und Religionspädagogik erläutern. Danach werde ich gesellschaftliche und lehrplanbezogene Aspekte diskutieren, die meiner Meinung nach zur Attraktivität der Verwendung von „Weltanschauungen" in der öffentlichen Bildung beigetragen haben. Anschließend werde ich mich auf vier zentrale konzeptionelle Fragen konzentrieren, die für eine gute Weltanschauung und Religionsunterricht in Finnland und anderswo gelöst werden müssen. Diese sind: 1) In welcher Beziehung stehen die Begriffe „Religion" und „Weltanschauungen" zueinander? 2) Welche Rolle spielen „Religion" und „Weltanschauungen" beim Lernen? 3) Was ist die disziplinäre Grundlage für Weltanschauungen im Lernen und Unterrichten? und 4) Was ist eigentlich Lernen in Bezug auf Weltanschauungen? In der Diskussion werde ich mit der fünften Frage abschließen: Wie sieht die Dynamik von Religion und Weltanschauungen im integrierten Unterricht aus? Der Artikel kommt zu dem Schluß, daß der konzeptionelle Wandel hin zu „Weltanschauungen" sicherlich Vorzüge und Komplikationen mit sich bringt, und schlägt vor, daß nicht nur die Herausforderungen in verschiedenen Ländern gemeinsam sind, sondern wahrscheinlich auch die Lösungen.

159 D – UK SUPREME COURT, **Religious education in Northern Ireland schools ruled unlawful,** *Irish Legal News,* 19 Nov 2025 - https://www.irishlegal.com/articles/religious-education-in-northern-ireland-schools-ruled-unlawful - The court today handed down its unanimous judgment in an appeal brought by a young girl, anonymised as JR87, and her father, G. Darragh Mackin, director at Belfast firm Phoenix Law and solicitor for JR87 and G, described the ruling as "a watershed moment for educational rights in this jurisdiction". The UK Supreme Court found that the syllabus set by the Department of Education is not being

delivered in a way that is "objective, critical and pluralistic", which it said, "amounts to pursuing the aim of indoctrination". The fact that the young girl in the case could be withdrawn from religious education was not sufficient, the court said, to avoid a finding that the current practice is in breach of Art. 2 of Protocol 1 and Art. 9 of the *European Convention on Human Rights*. Mr Mackin said: "This decision is a watershed moment for educational rights in this jurisdiction". The Supreme Court has confirmed that all children are entitled to an education that respects their freedom of thought, conscience, and religion. The judgment makes clear that the state cannot rely on withdrawal mechanisms to justify religious instruction. "Schools must not place children in the impossible position of being singled out or stigmatised simply because their families do not share the religious worldview embedded in the curriculum." See also the academic article: https://lawandreligionuk. com/2025/11/20/ religious-education-in-northern-ireland-the-supreme-court-decision-and-its-impact/.

160 T – UNESCO, **The representation of Jews, Judaism and antisemitism in school textbooks and curricula in Europe,** Published in 2025, pages 134, by the United Nations Educational, Scientific and Cultural Organization, 7, place de Fontenoy, 75352 Paris 07 SP, France - https://unesdoc.unesco.org/ark:/48223/pf0000396332 - DOI:https://doi.org/10.54675/ZATM6896 - Jewish communities have been integral to Europe's social fabric for centuries, preserving rich religious and cultural traditions while facing recurring periods of exclusion, persecution, and resilience. School textbooks are important vantage points to understand how this history and heritage is represented, (de)constructed and embedded into a shared historical and cultural memory. They are also important practical tools used daily by students, teachers, and parents. This in-depth study looks into how anti-Jewish prejudice and Jewish culture; history and life are portrayed in secondary education materials in eight European countries. It identifies curricular entry points for teaching about Jewish experiences and antisemitism, analyses how these topics are integrated into textbooks, and explores the narratives and representations that emerge. The findings highlight both recurring stereotypes and promising practices. By showcasing these contrasts, the study provides targeted recommendations to guide the creation of more inclusive educational materials. It aims to ensure that representations of Jews, Judaism, and antisemitism convey the diversity, richness, and complexity of Jewish life while helping students critically engage with prejudice in historical and contemporary contexts.

161 T – UNESCO, **Addressing antisemitism through education: Webinar series for teachers across the European Union,** https://www.unesco.org/en/education-addressing-antisemitism/webinars - Last update: 24 October 2025 - Many teachers will need to teach about antisemitism in their school practice. It might come up as a topic of a history lesson, in questions from students, or because of an antisemitic incident at school. But the available training or lesson plans are not always sufficient. How to react to an antisemitic incident in the classroom? What does contemporary antisemitism look like? How is teaching about the Holocaust relevant to the students' everyday life? What antisemitic content do students come across online? This series of seven webinars aims to tackle these and similar questions. We want to empower teachers across all EU states by providing not just theoretical knowledge but also practical tools that can be used in the classroom. It will also be a chance to ask questions based on your own experience and perspective.

162 R – UNICEF Innocenti, **Global Office of Research and Foresight, Young Visionaries: Child Rights Youth Foresight Report on Education 2025,** UNICEF Innocenti, Florence, October 2025, pp. 57. https://www.unicef.org/innocenti/media/11891/file/UNICEF-Innocenti-Young-Visionaries-report-2025.pdf - The 2025 cohort of the UNICEF Youth Foresight Fellowship embarked on a journey to explore the futures of education. Over the course of three months, fellows conducted horizon scanning to identify early signs of change, collecting more than 140 scan hits. Then, in the following two months, they organized more than 40 workshops, involving over 800 children and young people in 15 different countries. The rich insights gained from the research and discussions, rooted in young peoples lived experiences and aspirations, are central to this year's *Young Visionaries: Child Rights Youth Foresight Report* – and they will undoubtedly continue to play a key role in shaping future editions. The key recommendations that resonated across the globe this year are as follows: 1. Engage children and young people in designing learning environments and experiences - 2. Embrace and promote diversity and inclusion in education - 3. Prepare children and young people for learning as a lifelong practice - 4. Prepare children and young people for the future.

163 J – VALENZI, Ilaria, **Un nuovo statuto per l'ora di religione. Riscoprendo l'attualità di un dibattito alla luce di recenti interventi innovatori** [A new statute for religious education. Rediscovering the relevance of a debate in the light of recent innovative interventions], *Quaderni di diritto e politica ecclesiastica,* 2025, n. 2, pp. 665-683 - In the face of radical changes to the religious and cultural landscape of Italian society, the

issue of RE in state schools has once again become highly topical. The practical implementation of the principles developed by the Council of Europe is still being neglected, which makes it difficult to reconcile the Italian model with an intercultural and inclusive vision of education, including RE. Various proposals for change have been put forward over time, with the aim of enhancing the existing legislative model or introducing structural changes. Recently, the majority religious community has proposed a radical rethink of RE in public schools. This proposal aims to involve religious and non-religious actors according to an inclusive secular vision. This opens a new debate on an issue that is as historical as it is central to today's world.

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

165 P – VIFTRUP, Dorte; Aagaard Anne, **Spiritual education of children in a post-secular context in the 21st century: a discussion paper,** *ResearchGate* June 2025, 16 (7), 827 - https://www.researchgate.net/publication/392999994_Spiritual_Education_of_Children_in_a_PostSecular_Context_in_the_21st_Century_A_Discussion_Paper - 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.

166 C - WALSHE, K., Teece, G. (2025), **On understanding 'Understanding' in religious education**. In: Ubani, M. (eds) *Religion, Learning, Literacy,* Palgrave Macmillan, Cham, pp. 55-71 - https://doi.org/10.1007/978-3-031-96829-7_4 - This chapter will begin by presenting a case for a considered and explicit focus on what might be meant by 'understanding' in RE. It will draw on existing research in the field to show how despite the centrality of 'understanding' in RE, there is little explanation in curricular documentation as to precisely what it might mean for students to develop and demonstrate an understanding(s) of religion(s). This chapter will explore how paying attention to common metaphors used for understanding and by considering the metaphoricity of the term 'under-standing' itself, a more sophisticated conceptualisation emerges - one that goes beyond the purely cognitive and emphasises the positional and relational nature of understanding.

167 J - WHITTLE, Sean, **The *Religious Education Directory* and anthropology**, *Journal of Religious Education* 73, 511–520 (2025). https://doi.org/10.1007/s40839-025-00282-3 - From September 2025 all Catholic schools in England and Wales must be fully compliant with the *Religious Education Directory* (RED). One of the commendable features of the RED is the way in which it devotes some serious attention to explaining the aims, rationale and objectives to RE as part of a Catholic education, prior to its detailed description of the structure and content of the RE curriculum. Amidst all this detailed description there are some intriguing references to the significance of anthropology in educational discourse. If, like the RED, the importance of anthropology is affirmed, this becomes a fruitful way for underpinning the aims of education generally and religion. This article will take this discussion of anthropology in Part 1 of the RED as a starting point to explore potential insights from Rahner and the anthropological turn in Catholic theology.

168 J – WILSON, Jessica Lynn (2025), **The Ideology of Religious Studies: the birth of a breakthrough or an unnecessary blow to a discipline fighting for its place in the academic canon?** - file:///C:/Users/

fpaje/Downloads/683d2c60d84d4.pdf - Studies in Religion Departments continue to be undervalued within Australia's tertiary education sector. As universities move funding and attention towards vocational degrees rather than humanities, it is important to revisit and build upon existing debates surrounding the efficacy and importance of critical examinations of religious phenomena. Timothy Fitzgerald's *The Ideology of Religious Studies* (1999) provides a vessel for conversation and debate regarding whether a discipline built upon Euro-centric constructs, which fails to agree upon its own definitions, can add value as an academic category. This article will provide an overview of Fitzgerald's arguments, followed by an exploration of rebuttals made by Kevin Schilbrack and Alexander Henley. Fitzgerald singles out Studies in Religion, failing to extend his analysis to the other academic disciplines (including, for instance, Art History) that also squabble about the meaning of their category and the influence of dubious colonial origins. *The Ideology of Religious Studies* continues to impact the discipline as it contributes to a narrative that undermines the credibility of the subject. I stress the irony that Fitzgerald's arguments for the need to dissolve Religious Studies as a discipline. The way to improve Euro-centric academic categories and ensure they account for cross-cultural phenomena is not to dissolve them completely, but to change them. Instead of 'giving up' we must continue to focus on platforming a diverse array of voices and embrace academic 'self-awareness'.

169 J – XIN, Xiaodong, **The evolution of religious policy in contemporary Belarus**, *Chinese Journal of Slavic Studies*, vol. 5, no. 1, 2025, pp. 130-151. https://doi.org/10.1515/cjss-2025-0007 - Belarus is a multi-ethnic and multi-confessional country, with Orthodoxy and Catholicism as its main religious denominations. There are also smaller communities of Protestant, Jewish and Muslim adherents. The religious policy in contemporary Belarus has undergone a trajectory from gradual liberalization to standardized management, followed by strengthened regulation. Over three decades of iterative revisions and refinements, Belarus has developed a distinctive system and framework for religious governance. Religious affairs are regulated through the establishment of legal mechanisms, the conclusion of cooperation agreements and the provision of organizational guarantees to ensure the citizens' freedom of belief and the orderly conduct of religious activities. Reasonable religious policies not only guarantee citizens' religious freedom, but also foster social harmony, cultural diversity and national stability, laying a solid foundation for the nation-building. This article focuses on analysing the characteristics of religious policies during different historical periods in Belarus and their impact on socio-political life, thereby elucidating the intrinsic connections between religious policy and national development, social stability, as well as the implications of religious policy shifts for state governance.

170 R - YAMAMOTO, Kento, **Constitutionally enshrined parental rights to religious education. A comparative analysis,** *Canopy Forum,* Nov. 21, 2025 - https://canopyforum.org/2025/11/21/constitutionally-enshrined-parental-rights-to-religious-education-a-comparative-analysis/ - The right and responsibilities of parents regarding their children's RE form a foundation of religious freedom. In many legal systems, this right is considered an implicit component of the broader freedom of religion or right to education. However, a specific, explicit constitutional guarantee for parents' right to RE is notably rare. A global survey reveals that out of 193 national constitutions currently in force, only 14 contain explicit provisions addressing this matter. This small number raises some questions: What is the significance of enshrining this right explicitly in a nation's constitutional law? What do these provisions look like? What commonalities do they share, and how do they differ? In this essay, I embark on a comparative constitutional analysis to explore these questions. By examining the textual features, origins, and potential implications of these 14 constitutional provisions, I aim to elucidate their role in shaping the delicate balance between parental rights and responsibilities, children's rights, and the state's role in education.

171 J – YATA MONES, Anselmus, & Mauk, Vincentius (2025), **How can critical thinking skills be taught in Catholic religious education?** *International Studies in Catholic Education*, 1–18. https://doi.org/10.1080/19422539.2025.2561873 - This study explores practical ways to teach the thinking skills needed in Catholic religious education. The findings suggest that a collaborative learning model for contextual issues in Catholic RE can significantly improve students' critical thinking skills in analysing religious doctrines. By actively involving students in high-level reflective thinking activities, they can develop their cognitive skills to evaluate religious concepts critically. This study's context-based problem-based learning model of Catholic RE can be an example of transforming current teaching approaches into more student-centred and practical strategies to promote student intellectual development. Training students to think critically about religious subjects allows them to nurture their wisdom more meaningfully.

172 J – YEOMANS, Elizabeth, **How a process of subjectification in ITE can challenge the paradigm of the expert teacher in primary religious education**, *Journal of Religious Education* (2025). https://doi.org/ 10.1007/s40839-025-00278-z - This longitudinal study challenges the assumption that an expert teacher with strong subject knowledge is the best solution to a lack of what the inspection agency Ofsted refer to as 'deep and meaningful RE' in England. The first cycle was a small-scale participatory action research project with five student teachers on an initial primary education (ITE) postgraduate degree course in the North-West of England. The concept of an expert teacher in primary RE was explored by critiquing an image which had colonial connotations from the *2024 RE Council's Handbook*. The participants engaged in group discussions, beginning a process of Freire's notion of conscientisation, by exploring what Biesta might call their own 'subject-ness'. The result of the discussion was a co-created image designed to replace the image in the Handbook. The co-created image presents a pedagogical approach for use not just in the primary RE classroom but in primary ITE to encourage aspects of reflexivity and subjectivity through a Freirean dialogic approach. A new iteration of the image has been developed through a second cycle of action research, which consists of three loops: input from a new cohort; reflections from one member of the original group, now an early career teacher; and a meeting with the author of the Handbook, which demonstrates the significance of this project as it resulted in the removal of the original image.

173 J – YOKOYAMA M., Matsui Y., Teruyama J. and Goto Y. (2025), **Why are Christian schools popular in Japan despite the small number of Christians? A case study of a Catholic girls' junior and senior high school** - https://doi.org/10.12688/f1000research.168559.1 - First published: 09 Sep 2025 - The proportion of Christians in Japan's population is very small (0.7%). In contrast, Christian-affiliated schools are numerous and enjoy widespread popularity. As previous studies suggest, Christian schools—especially those for girls— are often associated with positive social images (such as being "refined" or "upper-class"), particularly among young women, and this association has been considered one reason for their popularity. However, much of the existing research is based on statistical analysis, literature review, or quantitative methods, and few studies have employed detailed qualitative approaches. […] The findings reveal that the students perceived School X's education as directly contributing to the acquisition of various forms of capital and habitus, as defined by Bourdieu (although not articulated in such terms by the students themselves). Additionally, these results indicate a strong sense of coherence between the school's founding ideals and the students' personal values. In conclusion, this paper offers insight—through the lens of cultural capital and habitus—into why Christian girls' schools in Japan continue to be highly regarded.

174 P – ZAJKOVSKA, Nun Euphemia (2025), **Secularism or militant Marxism? The debate on religious education in North Macedonia,** *Bigorski Monastery,* 13 October 2025 - https://bigorski.org.mk/en/columns/ secularism-or-militant-marxism-the-debate-on-religious-education-in-north-macedonia/ - The question of introducing RE in public schools in the Republic of North Macedonia has been a long-standing and unresolved issue, revealing fundamental challenges in the understanding and application of secularism within a post-communist context. An analysis of this controversy suggests that certain segments of the elite and of the public, in their unsubstantiated and unscientific defence of the secular order, have fallen into an exclusive form of secularism—often referred to as *Marxist secularism*—which stands in direct contradiction to the very principles of religious freedom and human rights, including the right to RE. Since its independence in 1991, Macedonia has been constitutionally defined as a secular state, thereby marking a break with the aggressive atheistic model of the former communist regime. Yet, more than three decades later, the principle of secularism remains deeply divisive […] (*read more*).

175 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/s41598-025-99121-6 - 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.

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

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	Issue	1	2	3	4	5	6	Totals
B Books, e-Books, doctoral Theses		24	22	13	15	21	20	**115**
C Book Chapters		12	7	9	5	2	4	**39**
D Documents, Acts, Statements		10	9	3	4	6	4	**36**
J Articles, e-Articles in academic Journals		70	66	82	84	84	82	**468**
P Papers, Projects, Opinions		10	7	7	5	15	6	**50**
R Research, empirical Survey		46	31	41	52	47	47	**264**
T Tools for didactic RE/RS		16	8	9	13	3	11	**60**
Totals		**188**	**149**	**163**	**178**	**178**	**176**	**1.032**

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