

Global RE[©]

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

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the World. ■ It presents a wide range of analyses, norms, tools at the service of researchers and of academic lecturers in charge of training future teachers of denominational or no-denominational RE; and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-multireligious-non/religious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor of every publication, or of the Publisher. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further regular bibliographic suggestions from our Readers and Users are welcome. ■ Personal or institutional subscription or un-subscription is free, by e-mailing with the Editor. ■ This issue, vol. 5, nr. 4, was closed on end of April 2026; the next issue will be released by the end May 2026.

Editor: **prof. Flavio Pajer, Biblioteca europea per le Scienze della Religione
La Salle International Campus – via S. Giacomo, 4 – 31017 Pieve del Grappa, Italia, UE**

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

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

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

01 J - ABDUL-JABBAR, Wisam Kh. (2026), **The ethics of disagreement (*adab al-ikhtilaf*): religious education for intercultural competence in Arabo-Islamic pedagogy**, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2619036> - This article explores *Adab al-Ikhtilaf*, the ethics of disagreement in Islamic thought, as a pedagogical framework for teaching RE in high schools within diasporic Muslim contexts. It argues that the principles of ethical disagreement can serve as culturally grounded tools for fostering intercultural communication competence. The paper conceptualises *ikhtilaf* as a dialogical practice rooted in humility, synthesis, and reasoned argumentation. For example, the integration of *Iqrar*, or concession, acts as a conflict resolution practice to nurture mutual recognition in classroom settings.

The article responds to dominant Western pedagogical paradigms, such as the Socratic dialogue, and offers *adab al-ikhtilaf*, as an Islamic dialectical tradition, as an alternative mode of engaging disagreement. By distinguishing between *jadal*, *munadhara*, and *mukabara*, it proposes a reorientation of Islamic dialectics away from polemics and towards ethical deliberation. The article provides a guide for implementation and an assessment rubric that translate these philosophical and theological concepts into teachable strategies. These include the use of *dalil* (evidence) and *tadabbur* (deliberation) to foster reasoning and ethical engagement. Ultimately, this study aims to equip students with the ethical, dialogical, and intercultural skills necessary for pluralistic societies. It theorises a curriculum that enacts religious thought as pedagogy.

02 J – ALAM, Mohammed (2025), **Deconstructing human rights within secular democracies on the freedom to manifest religion in educational contexts**, *Human Rights Education Review*, 8(1), 121–132. <https://doi.org/10.1080/25355406.2025.2452116> - European countries are becoming more religiously diverse, placing greater attention on the interpretation of Article 9 of the European Convention on Human Rights (ECHR), the freedom to manifest religion or belief. This article finds that there is a tension between approaches to making judgements on human rights issues concerning Article 9 of the ECHR because the concept of religion is inadequately defined in law. The legal analysis focuses on cases related to education and finds that the European Court of Human Rights (ECtHR) is taking a secular approach to interpret Article 9 often acting to the detriment of religious minority people's experiences of and access to education. This article proposes a framework to address the issue of secular interpretations by the ECtHR and argues that it can facilitate the development of definitions by acting as a tool for learning about the law and religion for educational practitioners.

03 J – AMIN, Zainab (2026), **Reassessing the role of religious education in shaping moral and civic identity in Pakistani society**, *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2026.2651215> - RE in Pakistan has long served as a central mechanism for shaping moral and civic identity. Through the dual systems of *madāris* (seminaries) and public schools, the state has sought to forge a unified national identity grounded in Islamic morality and patriotism. This paper critically reassesses that project, arguing that the instrumentalization of RE for ideological purposes has produced mixed outcomes. While it has reinforced a shared moral vocabulary, it has also deepened sectarian divisions and limited civic pluralism. Drawing on historical policy analyses and curriculum studies, the paper reveals how both *madāris* and state curricula perpetuate exclusionary narratives that marginalise religious and cultural diversity. It concludes by exploring emerging reform discourses that envision RE as a space for critical inquiry, ethical reasoning, and civic inclusion – integrating faith with democratic values in a pluralistic and globally connected Pakistan.

04 P – ANGELETTI, Silvia, **Permanent religious symbols in public schools**, *Research & Archive* 2025, 1-8 - <https://research.unipg.it/handle/11391/1613554> - This paper briefly analyses two recent cases regarding the display of religious symbols in public schools in the United States and in Italy. Bearing in mind their different models of relation between law and religion and the other sources of diversity, nonetheless, a comparison between the two Countries can be made. Indeed, in both cases the display of religious symbols raises issues of State neutrality in the matter of education, and late developments in public policies signal a conceptual convergence.

05 J – ANGÓN, Oscar Celador (2026), **Régimen jurídico de los profesores de religión en la escuela pública en la jurisprudencia del Tribunal Europeo de Derechos Humanos y de la Corte Interamericana de Derechos Humanos**, *Revista electronica Iberoamericana* 19 (2) 76-98 – Doi:10.20318/reib.2025.10063 - Este artículo estudia las decisiones del Tribunal Europeo de Derechos Humanos y de la Corte Interamericana de Derechos Humanos sobre el régimen jurídico de los profesores de religión en la escuela pública. Esto nos permitirá conocer en qué medida las respuestas del tribunal y de la corte, cuya principal misión es la salvaguarda de los derechos humanos en sus respectivos contextos regionales, se soportan en planteamientos similares o si, por el contrario, estas apuntan a direcciones diferentes; así como los argumentos que soportan sus respectivas posiciones.

06 J - ANTONIOLLI, Ariane Langner (2026), **O Ensino Religioso moderado nas escolas como instrumento de inclusão das diferenças** [Brazil], *Revista de Direito e Abordagens Contemporâneas*, 1(1), 01–05. <https://doi.org/10.56579/redac.v1i1.3296> - O ensino religioso nas escolas é um tema muito controverso, que atinge seu clímax com a admissão do ensino confessional nas escolas públicas pelo Supremo Tribunal Federal (ADI 3268). O objetivo do presente trabalho é tentar pensar um ponto de equilíbrio, a fim de que se torne um

espaço de inclusão das diferenças. O método utilizado foi o hipotético-dedutivo. Partindo da obra de Amitai Etzioni, entende-se que o ensino religioso é uma ferramenta importante para a promoção de valores éticos universais, como respeito e solidariedade.

07 J – ARANA, Ricardo, **Neutralidad educativa en tiempos de polarización**, *Cuestiones de pluralismo*, Vol. 6, Número 1 (1er Semestre 2026)30 de Marzo de 2026 - DOI: <https://doi.org/10.58428/RQDW6713> - El sistema educativo español se encuentra ante una situación desconocida y en buena medida producto de la mayor pluralidad ideológica y religiosa. Abordarla correctamente obliga a realizar una reflexión profunda sobre el significado y el alcance que debe tener en la educación el concepto de neutralidad. “Podríamos hablar de una *neutralidad negativa*, si se permite la expresión, íntimamente ligada a la imposibilidad del adoctrinamiento en las aulas. Es la neutralidad que señala lo que no se debe enseñar o cómo no se debe enseñar. Implica que toda la acción educadora de los centros públicos y privados sin distinción se sustente exclusivamente en planteamientos rigurosos, objetivos y científicos, y por lo tanto, imparciales, excluyendo del aprendizaje (no del contraste) los que no lo son, sin adoctrinamientos y fomentando un espíritu crítico. Hablamos también de una *neutralidad positiva*, que se debe expresar de forma transversal en todas las áreas, cuenta en nuestro ordenamiento también con una forma específica en el diseño curricular, en las materias destinadas a adquirir una competencia ética y ciudadana, diseñadas con el objetivo de asegurar ese derecho de los estudiantes a recibir una formación integral que contribuya al pleno desarrollo de su personalidad y el respeto a los derechos de los demás que establece nuestra legislación”.

08 R - BABACAN, Tuba, & Güven, M. (2026), **The role of epistemological beliefs and democratic values in curriculum orientations: a mixed-methods study**, *Sage Open*, 16(1). <https://journals.sagepub.com/doi/10.1177/21582440251410372> - The epistemological beliefs and democratic values of primary school teachers shape teachers' curriculum contextualization. This study investigates how teachers' epistemological beliefs affect curriculum orientations through the mediating role of democratic values; and how these are intertwined in Turkey's centralized school system through a qualitative component. An explanatory sequential mixed-methods design was conducted to capture the theoretical model and lived experiences. In the quantitative phase with a cross-sectional survey design, survey data were collected from 353 in-service primary school teachers from different schools in seven regions of Turkey, using “The epistemological beliefs scale,” “The democratic values scale,” and “Curriculum design orientations preferences scale.” Structural equation modeling (SEM) confirmed that epistemological beliefs had a direct and an indirect effect on curriculum orientations through democratic values. To further explain this model, the qualitative phase engaged 38 voluntary teachers among those that took part in the quantitative data collection with a phenomenological approach through vignette technique, revealing how beliefs and values shaped pedagogical decision-making. Four teacher profiles emerged from thematic analysis extend the SEM findings. The qualitative data revealed the role of systemic pressures, professional socialization, and cultural norms in teacher profiles. While the SEM indicated that democratic values mediated the relationship between epistemological beliefs and curriculum orientations, vignette analysis revealed that this pathway was most fully realized only among “Transformative” teachers. The study highlights the need to foster professional learning communities that promote reflective dialogue, critical engagement, and democratic pedagogical action in primary education contexts.

09 J - BECKERS, Marie-Christine, Gärtner, C. & Herdramm, H., **Religious education for sustainable development: challenges in conceptualizing and researching religious learning contexts**, *Journal of Religious Education* (2026). <https://doi.org/10.1007/s40839-026-00292-9> - This article explores the complex interplay between RE and sustainable development, particularly in the context of ecological crises. It begins by outlining current global environmental challenges and the response of various religious traditions, highlighting both their potential for fostering ecological awareness and the contradictions inherent in their teachings. The research project “Religious Education for Sustainable Development” is introduced as a framework to investigate how RE can influence environmentally conscious behaviour among students in lower secondary education. The article presents a detailed conceptualization of the research project through three main steps: analysing theological and social dimensions, establishing principles of RE for sustainable development, and designing research questions to evaluate learning processes. Empirical findings indicate that while cognitive knowledge about sustainability is essential, it alone does not translate into behavioural change; thus, holistic approaches that engage emotional and experiential learning are emphasized. The study aims to develop context-sensitive educational strategies that empower students to act against ecological injustices. Ultimately, this research seeks to contribute valuable insights into the role of RE in promoting sustainable practices within diverse learning environments.

10 R - BEUTTER, Anne, & Kühle, L. (2026), **Expertise on religion, not expert religion: societal positionings of the study of religion in two long-term mapping projects**, *Journal of Contemporary Religion*, 1–19. <https://doi.org/10.1080/13537903.2026.2651015> - Over the past decades, the discourse and societal conditions surrounding religious plurality have undergone substantial shifts. One significant development is the increasing interest in mapping local religious diversity, which became popular in many European countries from the 1990s. The projects had academic underpinnings but were often strongly entangled with public debates and policy-making agendas. To explore the underlying knowledge and power dynamics shaping this research, the present article examines two long-term mapping projects: *Religiøs Mangfoldighed i Aarhus* (Religious Diversity in Aarhus, Denmark) and *Religionsvielfalt im Kanton Luzern* (Religious Diversity in the Canton of Lucerne, Switzerland). The analysis of the projects over the span of their 20-year duration provides insights into the manifestation of a new type of research that coincides with the emergence of a societal and political request for knowledge about religion in European societies. The analysis explores the societal positioning of the projects from three angles: their institutional and scientific setting, their public and policy context, their interactions with the religious field. The article concludes that mapping projects developed within an uneasy relationship between, on the one hand, *expertise* on religious plurality produced with reference to disciplinary ideals in the study of religion and, on the other hand, requests for and production of *expert* religion vis-à-vis policy interest.

11 J - BEZALEL, Glenn Y., & Fraser-Andrews, C. (2025), **Towards “Communities of Understanding”: a framework for controversy in schools**, *Pastoral Care in Education*, 1–17. <https://doi.org/10.1080/02643944.2025.2578257> - From the so-called ‘culture wars’ to global military conflicts, issues of controversy impact the lives of young people and their families in a very real and deeply personal way. With academic debate on how to frame controversy in the classroom dominated by the epistemic criterion, pastoral care can often be overlooked as part of the educational response in schools. In arguing that the school classroom has a central place in teaching and learning about issues of controversy, school leaders must contend with the wellbeing and safeguarding of pupils when such topics are inevitably raised. Drawing on Dan Kahan’s ‘cultural cognitive thesis’, this article argues for a holistic educational approach towards controversy that fully accounts for the existential, social and epistemic dimensions inherent in issues of controversy. Successfully grappling with timely controversial topics necessitates complementary pastoral and academic provision that are underpinned by a robust and transparent school ethos. In recognising that different schools will wish to emphasise and nurture for different character virtues and principles, the educational landscape must provide for pluralist values in a multicultural society within statutory guidelines for a truly inclusivist environment. In turn, we advocate for school leaders, teachers and other stakeholders to reframe schools as ‘communities of understanding’. This champions the study of controversy through a dual pathway of ‘understanding’ as cognitive comprehension hand in hand with ‘understanding’ as empathic, showing care for the other as well as oneself.

12 R – BIENVENU, Hounyoton Hospice, et al., **Thinking about initiation: spiritual education and cultural identity in Benin**, *Advances in Sciences and Humanities*, volume 11, issue 1, Jan. 2025 - <https://www.sciencepublishinggroup.com/article/10.11648/j.ash.20251101.11> - This article, based on an in-depth ethnographic study, highlights the essential role of initiation rites, such as Chakpanna, Ochoumaré, Monlou, Oro and Hunzizon...etc., in identity-building and social cohesion in Benin, drawing on participant observations and testimonials from social actors to demonstrate that they constitute a comprehensive traditional educational process. The study underlines the importance of transmitting ancestral knowledge, respect for tradition, solidarity and courage, which are essential to social cohesion and the preservation of Benin's cultural heritage, while exploring the interactions between the traditional education of initiation rites, informal family education and formal modern education, as well as the challenges posed by modernity. The study underlines the need for constructive dialogue between traditional authorities, government institutions and civil society to balance tradition and evolution, thus ensuring the transmission of initiation rites to future generations, while opening up promising research prospects, including comparative studies with other African cultures to better understand the diversity of these rites and their role in identity building in a changing world.

13 B – BOETTCHE, Shanen J., **Artificial intelligence and spirituality. Relating religious information and religious knowledge**, Springer 2025, pp. 290 - <https://link.springer.com/book/10.1007/978-3-031-93058-4> The goal of this book is to advance our understanding of how “high-stakes information”, including religious information, will be presented by AI systems and the implications to our sense of identity, how we see the world and how we treat others. To do this, it explores the potential influence of AI on the way people across

multiple religious and non-religious backgrounds experience spirituality. The book explains how data was gathered through qualitative field research with participants and their interactions with AI entities on existential questions. These experiences presented religious information from various sources (e.g. insider, outsider) in a variety of media forms (e.g. search engines, SMS and web chatbots, voice assistants). The findings suggest that AI has the potential to exercise significant influence on our spirituality, personal worldviews and interaction in society.

14 J - BRATSVEDAL, Ine (2026), From policy to practice: religious diversity and critical multicultural pedagogy in Norwegian early childhood education, *British Journal of Sociology of Education*, 1–19. <https://doi.org/10.1080/01425692.2026.2616354> - This article explores how critical multicultural pedagogy (CMP) can support work with religious diversity in Norwegian kindergartens. It investigates whether CMP aligns with the Ethics, Religion, and Philosophy section of Norway’s Framework Plan for kindergartens, and with staff intentions and practices. While the Framework Plan acknowledges cultural and religious diversity, previous research suggests that practice often privileges majority traditions and marginalizes minority perspectives. Drawing on poststructuralist theory, this study uses CMP as an analytical framework in a critical review of the Framework Plan and group conversations with kindergarten staff. The findings reveal a dual gap: between policy and practice, and between staff intentions and their pedagogical implementation. The article argues that CMP can serve as a valuable tool for promoting inclusivity and equity in early childhood education. However, realising this potential requires a collective and sustained effort, both within kindergartens and in the education of future kindergarten teachers.

15 J - CHIMBUNDE, P., & Moreeng, B. B. (2025), Post-colonial educational reforms in Zimbabwe: a fake badge of decolonisation of the curriculum, *Power and Education*, 17(3), 294-309. <https://doi.org/10.1177/17577438241257662> - While educational debates on the decolonisation of education have gained momentum in Sub-Saharan Africa, little is known about the success and progress made thus far, leaving a critical gap in our understanding of the accomplishment of the decolonisation agenda and whether what has been reformed is of use. Using document analysis, the qualitative study used Zimbabwe as a case to explore the progress made in the decolonisation of the education system to address the needs of the local population. The findings reveal that post-colonial educational reforms in Zimbabwe remain cosmetic and without meaningful thrust to assist in the socio-economic development and success of the once underprivileged. The study concludes that post-colonial education in Zimbabwe and other African states despite more than four decades of reforming the education system, the plight of the ordinary graduate seems little improved. It recommends that post-colonial states in Africa must interrogate the central purpose of education, the intended audience, the way people learn, and the subject matter and how it should be organised and presented. The study contributes to the topical debate on the need to transform the African education systems and their curricula in response to the decolonialisation agenda in the Global South.

16 D – COMMISSIONE TEOLOGICA INTERNAZIONALE, Quo vadis, humanitas? *Pensare l’antropologia cristiana di fronte ad alcuni scenari sul futuro dell’umano*, 9 febbraio 2026 - https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_doc_20260304_quo-vadis-humanitas_it.html - “[...] La riflessione teologica sull’esperienza umana e sul processo di maturazione della propria identità che abbiamo cercato di descrivere si fonda sull’economia sacramentale della salvezza. Per (ri)elaborare e proporre una cultura pienamente umana, capace di guardare al futuro e di confrontarsi anche con le sfide e i fondamentali fraintendimenti veicolati in proposito dal *transumanesimo* e dal *postumanesimo*, la riflessione teologica deve essere affiancata dal contributo di altre scienze e delle arti. Per questo motivo è opportuno invitare persone e istituzioni coinvolte in ambito economico-sociale, accademico, artistico, culturale e politico a collaborare con questo scopo. L’obiettivo è quello di sviluppare, a partire dagli scambi già in corso, nuove modalità di pensiero e azione, in forma interdisciplinare e transdisciplinare. L’antropologia teologica potrà tradursi in esperienze vissute e concrete, sia a livello personale che sociale, specialmente nel campo educativo e culturale. Oggi più che mai, di fronte alle sfide di un’umanità che guarda il futuro con speranza e incertezze sono necessari il dialogo e la cooperazione interdisciplinare e transdisciplinare. Essa deve saper tradurre la ricchezza inesauribile dell’esperienza umana secondo il disegno di Dio Padre” (§ 158).

17 D - CONFERENCIA NACIONAL DOS BISPOS DO BRASIL, Ensino Religioso no Brasil: novos desafios, novas perspectivas - *Estudos da CNBB 116*, 2025, pp. 100 - <https://www.edicoescnbb.com.br/ensino-religioso-no-brasil-novos-desafios-novas-perspectivas-estudos-da-cnbb-116> - O texto de [Estudo 116 da Conferência Nacional dos Bispos do Brasil](#) analisa o Ensino Religioso como componente do currículo das

escolas, refletindo sobre as abordagens pedagógicas dos modelos “confessional” – basicamente direcionado a uma confissão religiosa -, e “não confessional” – voltado para apresentar o panorama das diversas religiões -, seus objetos de estudo, objetivos e diferentes aplicabilidades nas escolas católicas e nas escolas públicas. Essa análise leva em consideração a Base Nacional Comum Curricular (BNCC) e o Acordo Brasil-Santa Sé.

18 R – CORBETT, Tim, Contested belonging in contemporary Austria Jewish perspectives on antisemitism, islamophobia, and the politics of hate, *Journal of Austrian Studies*, Vol. 58, Nr 2-3, Summer-Fall 2025 - <https://muse.jhu.edu/article/969041> - This paper presents a summary of findings from an interview project on contemporary antisemitism in Austria that ran from 2023 to 2024. It begins with a stocktaking of the recent development of public discourse on antisemitism in Austria. It proceeds to summarize the design and execution of the interview project as well as its reception by Jewish Austrians, before analysing the key findings from the interviews as they pertain to contemporary antisemitism and related public discourse. Toward the end of the paper, special attention is paid to the interviewees' assessment of the current discourse as applied specifically to Muslim refugees and immigrants in Austria. It closes with the finding that antisemitism is represented across all social milieus in contemporary Austria. Thus, the attempt to assign blame collectively to Muslims is not only disingenuous but also dangerous, as this exacerbates social tensions in Austria's increasingly diverse society, playing off one minoritized population group against the other with a cynical "divide and conquer" mentality.

19 J – CURTIS, John; Timothy Robinson, Government support for freedom of religion or belief in China (Research Briefing), *House of Commons Library* 16 March 2026 - <https://commonslibrary.parliament.uk/research-briefings/cbp-10578/> - The People's Republic of China's population was estimated to be 1.41 billion in 2024. According to 2021 estimates by the US Government, the majority of the population, 52.2%, are atheist or unaffiliated, 21.9% are followers of folk religions, 18.2% are Buddhist, 5.1% are Christian, 1.8% are Muslim, and Hindus, Jews, and Taoists comprise less than 1 percent. The People's Republic of China's constitution (Article 36) states that its citizens “shall enjoy freedom of religious belief”, and that “no state organ, social organization or individual shall coerce citizens to believe in or not to believe in any religion, nor shall they discriminate against citizens who believe in or do not believe in any religion.” However, it also states that “the state shall protect normal religious activities” (normal religious activities are not defined); that “no one shall use religion to engage in activities that disrupt public order, impair the health of citizens or interfere with the state's education system; and “religious groups and religious affairs shall not be subject to control by foreign forces”. In practice the Chinese state strictly regulates religions, and under President Xi Jinping it has furthered efforts to “sinicise” religions in China, that is “becoming ‘Chinese in orientation’ and aligning with Chinese culture and customs”, according to Humanists International. (read more)

20 J - DAFKOVA, Emiliya (2026), Religious and ethical education in Bulgaria: the “Virtues and Religions” concept reviewed, *Occasional Papers on Religion in Eastern Europe*: Vol. 46: Issue 3, Article 9. DOI: <https://doi.org/10.55221/2693-2229.2740> - This article examines the concept proposed by the Ministry of Education and Science for the introduction of a compulsory school subject entitled *Virtues and Religions* in Bulgarian schools. It analyses the historical preconditions of the proposed reform, its philosophical underpinnings, and its principal pedagogical objectives, with particular emphasis on its secular and integrative character. The discussion addresses both the potential benefits of compulsory religious and moral education and the key risks and challenges associated with its practical implementation. The Bulgarian concept is further considered in the light of contemporary European educational models, outlining the conditions under which the subject may contribute to the formation of morally responsible and culturally literate pupils.

21 J - DELAKORDA KAWASHIMA, Tinka (2025), Changing attitudes toward diversity in Japanese public schools: a study of multicultural education strategies in Higashi-Hiroshima, *Asian Studies* 13 (suppl.): 343-67. <https://doi.org/10.4312/as.2025.13.sup.343-367.-> Researchers have identified certain shortcomings in multicultural education in Japanese public schools, particularly in relation to children with diverse cultural and linguistic backgrounds. While there is an emphasis on supporting Japanese language instruction and equal treatment with mainstream students, there is a lack of attention to the cultural and religious differences and needs that may hinder children's integration into the school environment. Despite this observation, there is limited research on practical strategies to address these issues. This paper evaluates multicultural education on two fronts: first, through the observation of teaching practices for children with foreign roots at a Higashi-Hiroshima elementary school, and second, by examining teacher training at a national university in the same city. The study highlights deficiencies in teachers' diversity approaches,

particularly their lack of experience in dealing with differences. It proposes that integrating practical group activities aimed at promoting awareness of diversity, e.g., religious differences into multicultural teacher education strategies can significantly reshape teachers' perceptions and attitudes toward different cultures.

22 B – DEMOSKOFF A.I., Matthew Zantingh (eds.), **Christian higher education in a secular age. Charles Taylor, the humanities, and faith-based education**, Routledge 2026, pp. 270 (available June 2026) - <https://www.routledge.com/Christian-Higher-Education-in-a-Secular-Age-Charles-Taylor-the-Humanities-and-Faith-Based-Education/Demoskoff-Zantingh/p/book/9781041074335> - At the heart of this collection of essays is a central question: how can humanistic education in faith-based institutions contribute to human flourishing within secular societies? This book explores the implications of Charles Taylor's analysis of secularity for the work of humanities education in Christian institutions of higher learning. It argues that by locating themselves and their scholarship within Taylor's open frame, scholars can draw on the resources of their disciplinary expertise within the various branches of the humanities to overcome the polarizing tendencies of modern life to the benefit of all. The contributors to the volume challenge and encourage scholars in the humanities to call their students into dialogue with Taylorian themes and concepts as good neighbours working for the flourishing of the academy and the wider world. They draw on Taylor's discussion of the parable of the Good Samaritan to develop the theme of neighbourliness in higher education. An enlightening study of religion and secularism, the book will be an essential reading for scholars, researchers, and administrators in the fields of religious higher education, religious studies, and the philosophy of education.

23 J - ERDAL, Martha Bivand, Kjørven, O. K., Markeng, S., Aschim, A., & Brottveit, A. (2026), **Navigating superdiversity in Catholic and Muslim religious education in Norway**, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2648575> - This article explores how superdiversity is navigated in non-formal RE in minority religious settings in Norway, focusing on Catholic and Muslim contexts, both shaped by immigration. First, drawing on survey data on Muslims and existing data on Catholics in Norway, we delineate and explore what superdiversity among Catholics and Muslims in this context entails. We then turn to our qualitative data based on fieldwork in eight Catholic and Muslim RE settings. We find that linguistic, cultural, national and generational superdiversity is navigated in often pragmatic ways, while teaching methods and languages used are mobilised to address participants' needs, within limited available resources. Thus, everyday pragmatism – anchored in shared faith and collective purpose – can enable participants to navigate difference without erasing it and may foster cohesion through practice rather than prescription. The insights from Catholic and Muslim experiences discussed in this article, we suggest, can contribute to contemporary debates in RE research, highlighting how cooperation, flexibility, and shared meaning can sustain community and learning in superdiverse societies.

24 J – ERIVELTON, da Silva Lopes, et al. (2026), **Educação e Ensino Religioso: fundamentos, desafios e perspectivas na contemporaneidade**, *Aurum Publicações*, <https://doi.org/10.63330/aurumpub.032-014> - Este artigo explora os fundamentos teóricos e legais do ER no Brasil, considerando sua configuração contemporânea à luz dos princípios da laicidade, da pluralidade e da inclusão. A pesquisa justifica-se diante dos desafios persistentes relacionados à formação docente, à definição dos conteúdos pedagógicos e à superação de práticas confessionais no contexto da escola pública. O objetivo é refletir criticamente sobre o papel do ER na formação ética, cidadã e crítica. Adotase uma abordagem qualitativa, fundamentada na metodologia de Lakatos e Marconi (2017), por meio de revisão bibliográfica e análise de documentos normativos, como a LDB, a BNCC e os PCNER. Os resultados indicam que, embora haja avanços legais, persistem lacunas na implementação da disciplina, especialmente quanto à coerência curricular e à qualificação profissional. Conclui-se que o fortalecimento do ER depende de políticas públicas eficazes, formação continuada e de uma abordagem pedagógica comprometida com os direitos humanos e a diversidade religiosa.

25 J - ESSABANE, Kamel; Sterkens, C., & Vermeer, P. (2026), **The contested contribution of Islamic religious education to citizenship education: an analysis of Dutch primary school textbooks**, *British Journal of Religious Education*, 1–21. <https://doi.org/10.1080/01416200.2026.2637512> - This study examines the extent to which the two most commonly used Dutch Islamic religious education (IRE) methods in primary schools – *Al Amana* ('The Trust') and *Worden wie je bent* ('Becoming Who You Are') – contribute to citizenship education (CE). A content analysis of the textbooks of these methods was conducted with the help of a conceptual framework addressing four citizenship dimensions: identity, legal status, participation, and rights. The study further assesses how structural and visual elements in the textbooks convey the citizenship dimensions and evaluates pedagogical and didactic aspects, such as values education, teaching methods, and

learning objectives. The findings show that both methods support CE to varying degrees, but neither embraces the full potential of IRE for CE. *Al Amana* tends to emphasise a distinctly Muslim identity and focuses on value transfer, which may limit pupils' participation in broader civil society and their engagement with universal rights. *Worden wie je bent* promotes religious and civic identities in a more balanced way, although the stimulation of pupils' critical reflection on and active participation in Dutch democratic society could be enhanced. The study concludes with recommendations for future research and educational practice.

26 J – FAKHURY, Ahmad Nazar, **Reconstructing IRE curriculum through Qur'anic values and epistemology** [Egypt], *Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 5 No. 1, 1-11 – Doi:org/10.58363/alfahmu.5il.744 - Contemporary Islamic religious education (IRE or PAI) curricula often suffer from fragmentation and technocratic reductionism that separate knowledge from values and moral responsibility. This study addresses the need for a more coherent curriculum framework by examining the Qur'an not merely as a normative source, but as an architectural foundation for curriculum design. The purpose of this study is to reconstruct the PAI curriculum based on thematic Qur'anic exegesis by articulating Qur'anic values and epistemology as organizing principles of educational aims, pedagogy, and assessment. Employing qualitative library research, the study applies thematic exegesis (*al-tafsīr al-maudū'ī*) to Qur'anic verses related to education, knowledge, and human responsibility, complemented by critical curriculum theory analysis. The findings reveal that Qur'anic values *tauhīd*, *akhlāq* or *adab*, *ilm*, and social responsibility function as an integrated curriculum architecture rather than isolated content areas. Moreover, Qur'anic epistemology conceptualizes knowledge as an *amānah* acquired through reflective and dialogical processes and validated through ethical praxis. These findings demonstrate that Qur'an-based curriculum reconstruction is an epistemological and pedagogical endeavour capable of producing a coherent, value-oriented, and contextually relevant PAI curriculum.

27 J - FATOURECHI, Manizheh, Larijani, F. F., & Mirzadeh Kohshahi, N. (2026), **The status of children's right to education in the normative hierarchy of international law**, *Interdisciplinary Studies in Society, Law, and Politics*, 5(2), 1-11. <https://doi.org/10.61838/kman.isslp.237> - The right to education has various aspects in international law. One of the significant aspects of the right to education is children's education. Children's education and primary education are temporally aligned; in other words, the right to children's education logically constitutes an instance of the right to primary education, which is imposed as a mandatory and free obligation on states in most domestic and international legal systems. The present study, conducted using a descriptive analytical method with library research tools, aims to assess the status of the right to children's education in the normative hierarchy of international law. The findings indicate that fundamental human rights have a peremptory character. However, the right to children's education has not been recognized as an instance of fundamental human rights in any international instruments or judicial practices of international courts. Consequently, this right lacks a peremptory character and is considered an ordinary norm in the normative hierarchy of international law.

28 J - FEDOTENKOVA, Ekaterina A., Borisova, A. S., Valyaeva, D. S., & Mikhaylova, O. (2026), **Brief report on perceptions of the duality of the Orthodox Church Priesthood among theology students**, *Religious Education*, 1–19. <https://doi.org/10.1080/00344087.2026.2639172> - Utilizing the theoretical framework of Caillois and Durkheim's sacred–profane dichotomy, this qualitative study explores perceptions of the priesthood's dual nature among six students at Moscow theological academies. Analysis of semi-structured interviews reveals idealized views, the impact of mentors, and strategies of sacralization through distancing. This small-scale research is crucial for understanding Russia's unique religious context and provides insights into the formation of professional identities in the priesthood and the crucial role of religious mentors in this process, thereby translating the problem of the present study into the realm of theological education and pastoral formation.

29 R – FLENSNER, Karin K., et al., **Religious education in transition, 1994 to 2024. A comparative overview of research of religious education in schools in South Africa and Sweden**, *Nordidactica. Journal of Humanities and Social Science Education* 2026, 1, 1-28 - <https://www.diva-portal.org/smash/get/diva2:2047506/FULLTEXT01.pdf> - This article presents a systematic comparative review of research on RE in South Africa and Sweden from 1994 to 2024. Through analysis of 77 peer-reviewed studies, it examines how historical trajectories, curricular frameworks and societal conditions shape the purposes, practices and conceptualisations of RE in each context. The findings show that both countries address common themes: pluralism, religious literacy, ethics, and existential questions - yet these take on distinct meanings in the two different national contexts. In South Africa, RE is embedded within Life Skills and Life Orientation, reflecting

post-apartheid aims of democratic transformation, social cohesion, dignity and relational ethics, including concepts such as Ubuntu. In Sweden, RE functions as a non-confessional, knowledge-based subject grounded in secular norms, analytical comparison and individual meaning-making. Using a comparative–interpretive approach, the study demonstrates how each context illuminates the other’s assumptions, highlighting the culturally situated nature of RE and the value of contrast for understanding educational responses to diversity.

30 J - FREATHY, Rob, & Doney, J. (2025), *The RE-searchers approach: an exposition of methodologically oriented religious education through metaphor, analogy and allegory*, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2025.2508494> - This article provides an exposition of the RE-searchers approach as a prime mover in the ‘methodological turn’ in RE. The purpose is to stimulate discussion about the conception and communication of ‘methodologically oriented’ pedagogical, curricular and learning theories rather than theoretical or empirical evaluation of those theories and associated practices. In part one, the article reiterates and synthesises the pedagogical principles and procedures of the RE-searchers Approach, and the broader dialogic, critical, bricolage and inquiry-based learning theories upon which it is based. The article also outlines the relationship between the approach and other curriculum developments, such as *Who is Jesus?* and big ideas about the study of religion(s) and worldview(s). In part two, the article explores the affordances of some of the metaphors, analogies and allegories used in previous publications and presentations to conceive of, and communicate, our pedagogical, curricular and learning theories. The descriptive and explanatory power of these representations is discussed, and the omission of assessment-related examples is identified and rectified. The article concludes by reflecting on how the existing repertoire of figurative conceptions and explanations might be developed further, and by inviting new examples of, and critical dialogue about, pedagogical, curricular and learning metaphors, analogies and allegories.

31 J – GARDNER, Matt, *Nurturing religious education using artificial intelligence*, *Religious Educator*, vol. 26, nr 1, 2025 - <https://rsc.byu.edu/vol-26-no-1-2025/nurturing-religious-education-using-artificial-intelligence> - This essay focuses on helping teachers, parents, and students understand and become familiar with artificial intelligence (AI)—specifically, its capabilities and how it will affect our homes and classrooms. In doing so, teachers, parents, students, and children will learn to use certain gospel-approved principles to most successfully use and operate these new technologies to bless the lives of God’s children.

32 B – GENIN, Vincent, *La laïcité : qu’est que ça change ?* Labor et Fides 2025, pp. 112 - <https://www.laboretfides.com/product/la-laicite/> - C’est en observateur extérieur que Vincent Genin retrace l’histoire d’un mot utilisé aujourd’hui aussi bien comme un pare-feu que comme un lance-flammes, mot-valise et mot-valeur censé se porter garant de la République. Or la laïcité n’est pas une valeur, mais un principe. Et cela change tout ! Escamotant, de son point de vue belge, une des grandes mystifications de l’histoire française, l’auteur redonne du lest à une laïcité mise en danger par toutes les superstitions qui la déforment. On va de surprise en surprise en troquant des idées reçues contre une nouvelle idée à se faire. Une très belle méditation sur les éclairages précieux de l’histoire et sur les angles morts de nos inconscients collectifs. Une mise au point indispensable pour ne pas abandonner la pensée au profit d’un récit national souvent assorti d’un esprit de supériorité et de fantasmes d’uniformité.

33 J - GJURGINOSKI, Nikolche (2026), *Interreligious dialogue between Christianity and Islam in Macedonia and the Balkans: historical development, contemporary challenges, perspectives*, *Occasional Papers on Religion in Eastern Europe: Volume 46 (2026), Issue 1, Article 11. <https://doi.org/10.55221/2693-2229.2725>* - This paper examines the key problems, challenges, and perspectives of interreligious dialogue between Christianity and Islam in Macedonia and in the broader Balkan region, drawing on contemporary research, relevant theoretical models, and regional studies. The historical legacy of the Ottoman period, the establishment of modern nation-states, and the Yugoslav socialist context have shaped a distinctive ethno-religious landscape in the Balkans, where religion operates simultaneously as a spiritual category and as an identity marker. The analysis demonstrates that the politicization of religion, nationalist discourses, media-driven stereotypes, and the absence of institutionalized mechanisms for dialogue constitute the most significant obstacles to the development of stable interreligious relations. Moreover, research highlights the importance of religious literacy, education, and cooperation among religious communities as prerequisites for overcoming mistrust and fostering a culture of tolerance. Although the challenges are considerable, successful examples of local and regional initiatives show that a model of sustainable interreligious dialogue is achievable, particularly through the strengthening of civic processes,

intercultural communication, and partnerships among religious, state, and educational institutions. The paper concludes that Macedonia and the Balkans possess the potential not only to manage pluralism, but also to develop positive models that may serve as examples for the broader European context.

34 J – GLANZER, Perry L., & Jamir, A. (2025), **Australian Christian higher education: a comparative case study**, *Christian Higher Education*, 24(5), 449–467. <https://doi.org/10.1080/15363759.2025.2533123> - Within the context of a rapidly shifting landscape for Christian higher education in Australia, this article employs a collective case study approach to explore the unique and shared challenges and opportunities present for eight Australian institutions. Common challenges included the country's minority Christian culture, the relative newness of Christian higher education in a highly centralized education system, and the lack of cocurricular requirements at non-residential campuses. Common opportunities included the social stability and accountability brought about by commuter students' proximities to their home churches, a strongly Christian K–12 education system, and the need for Christian graduates to fill roles for workers in predominantly Christian health and social welfare work settings. Moreover, leaders recognized the benefits and promised efficiencies of collaboration via joint ventures. Following this collective analysis, findings are presented from the case analyses of individual institutions. Finally, a concluding discussion analyses the accomplishments of Christian educators in Australia and focuses on what Christian educators and leaders in other countries and contexts might learn from the successes of this young Australian sector.

35 R - **Global trend of science and religion in educational research from 2015 to 2024: a scoping review** (2025), by Zulfah et alii, *EDUSAINS*, 17(2), 104-119. <https://doi.org/10.15408/es.v17i2.48637> - The history of the relationship between science and religion in education provides diverse dynamics; in recent years, the two have begun to be integrated constructively, including in the field of education, especially in natural sciences learning. This scoping review aims to identify the research trends in the natural sciences related to religion, including the contributions of the author's country, the topic of science learning, the area of religion, and the teaching methods used. Teaching methods are essential to present science and religion in the classroom. Documents were taken from data bases indexed by Scopus, ERIC, and WOS, with a total of 1844 from 2015 to 2024, which were then filtered into 55 documents by adapting the PRISMA method. The scoping review method is carried out by analysing the content of each article. The analysis results show that the author's contributions to science and religion research in education are most significant in the UK, the US, and Indonesia. At the same time, this topic talks a lot about biology topics, especially evolutionary material in Christianity. A method that is often used in teaching is discussion. Discussions are usually presented to share the arguments and views of students on religion and science. The presence of religion and science in learning also helps educators add value to the learning process.

36 P – GOLAN-NADIR, Niva, **The classroom at the crossroads: politics, religion, and pedagogy**, *Political Science Educator*, volume 29, issue 2, January 10, 2026 - <https://educate.apsanet.org/the-classroom-at-the-crossroads-politics-religion-and-pedagogy> - The classroom can be quite diverse—constituted by students with differing gendered, ethnic, and religious identities. Navigating these multiple identities and fostering an inclusive and respectful learning environment can be challenging for any educator. Even within the bounds of respectful academic discourse, some students may take offense at the course content in class discussions, where they may feel that the instructor or their peers are challenging their deeply held beliefs and threatening there, namely, their ontological security. This presents a significant challenge for educators in religiously divided societies like my own, Israel. This essay unpacks these issues and provides some advice for how to address them.

37 J – GOZUM, Ivan E.A., **Children's perception of God and parents: basis for faith development framework**, *Journal of Religious Education* (2026). <https://doi.org/10.1007/s40839-025-00286-z> - This study investigated how religiosity and parenting can help develop a framework for faith development. The researcher used an explanatory sequential mixed method to gather the necessary data. During the quantitative phase, 43 student participants agreed to answer the survey questionnaire that aims to look at the children's image of God, their perception of parents, and the role of parents in their perceptions of God and religiosity. In the qualitative phase, the researcher interviewed six respondents to serve as a follow-up to the quantitative survey and gather new themes. It showed that God is viewed as loving, giving, kind, omnipresent, and omnipotent. Moreover, it was gathered that parents have a role in the children's perception of God and religiosity. The study addressed the attitudinal gap and showed that compared to previous research, which presented that parents do not contribute to the children's image of God, it discovered that most students in a private academic institution see

that parents contribute to their perceptions of God. Also, this study proposes a *BATA EH!* framework for faith development. This framework promotes actively involving the parents in the children's faith education and a collaborative effort among school administrators and parents for the child's betterment.

38 P – GULZAR, Ayyaz, **Pakistan: Punjab government approves new religious education books for non-Muslim students**, *Asian News*, April 04, 2026 - <https://www.rvasia.org/asian-news/pakistan-punjab-government-approves-new-religious-education-books-non-muslim-students> - In an official notification issued on March 30, the Punjab Education, Curriculum, Training and Assessment Authority (PECTAA) approved new Religious Education textbooks for non-Muslim students in the province of Punjab. Church leaders and rights groups have welcomed the move. Fr. Qaisar Feroz, OFM Cap, executive secretary of the Episcopal Catholic Commission for Social Communications, called the government decision a milestone for equality. "This will allow Christian students and students of other religious minorities to learn more about their own religion and religious values in schools," he said. Fr. Feroz noted that the textbooks were developed according to the *National Curriculum for Religious Education*. "They are free from cultural, linguistic, and ethnic prejudice and do not contain any material against any religion or the state of Pakistan," he added.

39 J – HALIL, Hüseyin (2025), **Reconciling the Qur'ān and the Bible: a new approach to scriptural dialogue**, *HTS Teologiese Studies/Theological Studies* 81(1), a10763. <https://doi.org/10.4102/hts.v81i1.10763> - This study examines why the Qur'ān would affirm these scriptures while certain verses appear to critique their transmission. Through analysis of shared narratives and theological concepts, it explores whether references to 'distortion' [*tahrīf*] concern textual corruption or interpretive deviation. The findings suggest that critical verses target specific interpretations within Jewish and Christian traditions rather than the biblical text's integrity. This is evident in the Qur'ān's engagement with biblical stories – affirming core messages while providing complementary perspectives. Frequent references to biblical figures and events, along with explicit validation of earlier scriptures, reveal a theological framework that honours their divine origin. By separating textual preservation from interpretive history, the study presents a nuanced view of inter-scriptural relations, showing how the Qur'ān respects earlier revelations while advancing its own theological message and encouraging integrative over polemical approaches. This study clarifies Qur'ānic teachings on earlier scriptures and promotes constructive interfaith dialogue rooted in shared Abrahamic traditions. It proposes an integrative framework combining: 1. *intertextual analysis* of Qur'ānic-biblical parallels, showing how shared stories serve distinct theological aims; 2. *historical-critical study* of these variations within Late Antique debates on prophecy and identity; and 3. *reception history* tracing classical and modern interpretations. This model sees Qur'ānic adaptations as purposeful theological recontextualisations rather than claims of textual corruption.

40 J – HETMANCZYK, Philipp, and Thomas Schlag, **Religionsunterricht in der Schweiz – religionskundlich oder religionsbezogen? Ein religionswissenschaftlich-theologischer Dialog**, *Zeitschrift für Pädagogik und Theologie*, vol. 77, no. 2, 2025, pp. 180-190. <https://doi.org/10.1515/zpt-2025-2019> - Im Kanton Zürich wurde das 2004 in Primar- und Sekundarschulen eingeführte Pflichtfach „Religion und Kultur“ durch den Lehrplan 21 im Jahr 2017 zu „Religionen, Kulturen, Ethik“ (RKE) weiterentwickelt. Dieses überkonfessionelle Fach legt den Schwerpunkt auf Orientierungs- und Partizipationskompetenzen in der religiös pluralistischen Gesellschaft der Schweiz. Trotz seines breiten Fokus auf religiöse, ethische und kulturell-gesellschaftliche Fragen findet die aktuelle akademische und öffentliche Debatte insbesondere im Hinblick auf die Thematisierung von Religion statt. Soll RKE religiöse Erfahrungen ermöglichen oder aus Gründen der Neutralität auf Distanz bleiben? Diese Diskussion spiegelt die Terminologie wider: „religionsbezogen“ bringt eine gewisse persönliche Auseinandersetzung mit religiösen Phänomenen, aber auch Erfahrungen und existenziellen Fragen zum Ausdruck, während „religionskundlich“ objektive Einblicke in religiöse Phänomene betont. Die Autoren erwägen in ihrem Dialog pädagogische Prioritäten, darunter die Notwendigkeit, Sensibilität, Respekt und kritische Perspektiven gegenüber Religion zu fördern, ohne Religiosität zu fördern. Sie heben praktische Herausforderungen hervor, wie eine thematische Auseinandersetzung vor dem möglichen nicht-religiösen, säkularen Hintergrund der Schüler:innen stattfinden kann und wie der respektvolle Umgang mit religiösen Praktiken eingeübt werden kann. Einschließlich einer gewissen Kritik an der übervorsichtigen Vermeidung persönlicher Zugänge zu religiösen Themen plädieren sie für eine ausgewogene Erkundung religiöser Themen und Fragen zum Aufbau pluralitätsfähiger Kompetenzen. Trotz der fachlich bedingten Unterschiede betonen beide Dialogpartner die Bedeutung des Navigierens zwischen Neutralität und der kritischen Positionierung von Lehrkräften und Schüler:innen im Schulfach RKE.

41 P - HOLT, James D., **Education and freedom of religion or belief: an essential relationship**, *Byulaw Iclrs*, April 24, 2026 - <https://talkabout.iclrs.org/2026/04/24/education-and-freedom-of-religion-or-belief-an-essential-relationship/> - “[...] In UK schools, from the age of 4 to 18, every child attends an hour of RE every week. It is not confessional in any way, shape, or form, nor is it aimed at promulgating a faith. Rather, the aims of RE are to: - stimulate interest and enjoyment of religious education; - prepare pupils to be informed, respectful members of society who celebrate diversity and strive to understand others; - encourage students to develop knowledge of the beliefs and practices of religions and worldviews; - encourage students to develop informed opinions and an awareness of the implications of religion and worldviews for the individual, the community, and the environment; - give all students equal access to RE and provide enjoyment and success; - and develop pupils’ own responses to questions about the meaning and purpose of life”.

42 J - HUMPHREYS, Haw (2026), **Towards a methodology for including God’s voice in researching Church of England schools**, *International Journal of Christianity & Education*, 30(1), 19-37. - <https://journals.sagepub.com/doi/full/10.1177/20569971251372053#core-collateral-purchase-access> - 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.

43 J – JONG, Abbas, **The post-secular cosmopolitanization of religion**, *Religions* 2025, 16(3), 334 - <https://doi.org/10.3390/rel16030334> - The contemporary restructuring of religion and secularism demands a departure from conventional post-secular analyses that remain confined within the epistemic and institutional frameworks of the nation-state. This paper develops the concept of post-secular cosmopolitanization to theorize the dissolution of the secular–religious binary as a regulatory mechanism of power, revealing how religion and secularism are co-constituted through global entanglements that transcend national boundaries. Unlike dominant conceptions of post-secularism, which assumes the continued dominance of secular and national institutions despite religious resurgence, post-secular cosmopolitanization captures the ways in which transnational religious movements, digital religious networks, and global governance structures are reshaping religious authority, secular regulation, and political sovereignty. It is shown that this transformation leads to three major consequences: (1) the erosion of the nation-state’s regulatory monopoly over religious life as alternative religious and transnational actors emerge as influential governance entities; (2) the deterritorialization and fragmentation of religious authority, undermining traditional clerical and institutional hierarchies; and (3) the blurring of religious and secular domains, where global economic, legal, and political structures increasingly integrate religious actors, norms, and ethical frameworks. These developments signal a paradigmatic shift beyond the secularization thesis and dominant conceptions of post-secularism, necessitating a reconsideration of how power, governance, and religious authority function in a world no longer structured by the nation-state’s exclusive claim to sovereignty. By analysing these entanglements, this paper provides a theoretical framework to understand the reconfiguration of global secular and religious orders, challenging entrenched assumptions about the trajectory of modernity.

44 J - JOVKOVSKA, Aneta; Barakoska, Aneta; and Gjorgjevski, Gjoko (2025), **The role of the subject “Ethics in Religions” in shaping value systems among primary school students in contemporary Macedonian society**, *Occasional Papers on Religion in Eastern Europe*: Vol. 45: Iss. 5, Article 9. DOI: <https://doi.org/10.55221/2693-2229.2642> - This study analyses the integration of RE within current school curricula in contemporary Macedonian society, focusing on the *Ethics in Religions* program for sixth grade, and its influence on the development of students’ value systems. Through an interdisciplinary lens incorporating pedagogy, theology, and psychology, the research investigates the capacity of this curriculum to nurture ethical reasoning, empathy, and social responsibility. The analysis examines the program’s learning outcomes, content, and alignment with National Standards, evaluating its potential for spiritual growth, moral identity formation, and community commitment. The findings underscore the program’s unique contribution

to value-based education and its potential role in cultivating ethically grounded and socially engaged citizens. However, to achieve the program's objectives more effectively, the study highlights several areas for improvement. These include increasing the number of instructional hours to allow for deeper exploration of ethical concepts, extending the program to be taught across multiple years of primary education, and ensuring that the subject is taught by theologians with specialized studies in RE methodology. Such measures would enhance the depth and sustainability of value formation among students while ensuring professional delivery of sensitive content. By addressing these recommendations, Macedonian schools can further strengthen their commitment to fostering a generation of students equipped with robust ethical frameworks and a strong sense of civic responsibility.

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

46 R - KAZIRA, Sarah, & Pasura, Dominic (2026), **Africa's clicks to faith: digital religious practices among transnational Nigerian and Zimbabwean youth in the diaspora**, *Ethnic and Racial Studies*, 1–18. <https://doi.org/10.1080/01419870.2026.2624636> - Drawing on digital hybridity, religious assemblages and transnational religion, this article examines how young Nigerians and Zimbabweans in the UK use digital platforms to participate in transnational religious practices, reclaim marginalised African Traditional Religions (ATRs), and reconfigure belonging and authority. While research on migrant religion has focused on physical congregations, less attention has been given to how digital media reshapes religion and spirituality. The analysis is based on 12 months of ethnography in London and Birmingham, 25 interviews with 15–35-year-olds from Christian, Muslim, ATR, and non-religious backgrounds. Observations on TikTok and Instagram were also part of the study. Findings demonstrate that digital engagement is not simply an extension of offline religion; it transforms the practice of religion and the negotiation of belonging. They also show how digital participation reassembles transnational religion, offering new insights into the intersections of religion, migration, and digital culture among African diasporic youth.

47 J - KESKIN, Zuleyha, & Ozalp, M. (2025), **Islamic studies in higher education in Australia: opportunities and challenges**, *Religious Education*, 1–27. <https://doi.org/10.1080/00344087.2025.2580054> - This article examines the interest of Muslims in Australia in pursuing Islamic studies at the university level, exploring the factors that encourage or deter engagement. While Islamic studies programs in Western universities have often been criticized for lacking alignment with the spiritual and intellectual needs of Muslim communities, there is limited empirical research on what prospective students themselves seek from such programs. Drawing on a national survey jointly developed by the Islamic Sciences and Research Academy (ISRA Academy) and Charles Sturt University, this study investigates the motivations, expectations, and perceived barriers of Muslims regarding the field of Islamic studies at the university level. Findings reveal a range of intrinsic motivations, such as spiritual growth, identity development, and the desire to contribute to community knowledge, alongside extrinsic drivers, including professional advancement and accredited qualifications. Key barriers include financial cost, competing work and family commitments, and concerns over program credibility. By highlighting what prospective students want and do not want from Islamic studies programs, this research provides insights for designing courses that are academically rigorous, spiritually authentic, and responsive to the needs of a diverse Muslim population in Australia.

48 J – KHOKHAR, Ashar Johnson, **Lived experiences of religious minority teachers in State and Christian private schools in Pakistan**, *Educational Research*, 36(1), 2026 - <https://www.iier.org.au/iier36/khokhar.pdf> - This study explores the experiences of religious minority teachers in Pakistani public and private schools, emphasising the complex interaction of identity, workplace dynamics, classroom interactions, and institutional

policies. The literature review highlights how Pakistan's education system, shaped by national policies that stress Islamic values, uses textbooks to influence students' identities, often reflecting political compromises and potentially marginalising non-Muslims. Using a qualitative research approach and a case study method, this study concentrates on Christian teachers in five major cities in Pakistan. Data were gathered through focus group discussions, with participants divided into groups from government (state) and Christian schools. The results show that religious identity is vital for these teachers, who frequently face subtle and overt discrimination, especially in government schools where they encounter social exclusion, promotion obstacles, and pressure to adopt Islamic cultural expressions. In classrooms, teachers self-censor to avoid blasphemy accusations, which limits dialogue beyond Islamic topics and hampers students' critical thinking and social development. Institutional policies and societal fears of blasphemy add new restraints to their teaching freedom and lead to biased assessment practices that disadvantage non-Muslim students. The study suggests updating textbooks to include positive stories of minorities, providing anti-discrimination training for school staff, creating merit-based promotion systems, and offering legal protections against blasphemy accusations to build a more inclusive education system.

49 J – KIA, A Dan & Majesty, Gilbert Timothy (2025), Transformation of Christian religious education with artificial intelligence: building a spiritual future in the digital world, *International Journal of Christian Education and Philosophical Inquiry*, 2(3), 34–41. <https://doi.org/10.61132/ijcep.v2i3.333> - Artificial Intelligence (AI) can be a transformational tool in Christian RE in the digital era. Technological advancements bring significant changes to the way we learn and teach, including religious education, which demands innovative methods to remain relevant to the younger generation increasingly connected to technology. AI offers various opportunities to enrich the learning experience and deepen the understanding of Christian values through a more personal and interactive approach. This article discusses several AI applications in Christian RE, such as virtual assistants for spiritual guidance, in-depth Bible text analysis, and adaptive learning platforms that can tailor materials to the needs of learners. With AI technology, Christian RE can provide more interactive and responsive modules, allowing learners to delve into religious teachings both individually and in groups. Additionally, the use of AI in analysing learning behaviour allows for more effective curriculum personalization according to the spiritual needs of everyone. This approach can address the challenge of maintaining the relevance of religious values amidst the rapid influx of digital information. This article also examines the potential of AI in aiding faith development, for example through spiritual reflection applications tailored to the user's spiritual growth. This transformation is expected to prepare a generation of Christians who are not only technologically savvy but also spiritually strong and empowered to face moral and ethical challenges in the future. Thus, AI-based Christian RE can be a pathway to building a relevant and dynamic spiritual future in the digital era.

50 C – KIYONOBU, Date (2026), Religion in Japanese public education. In: *The Palgrave Handbook of Religion in Public Education*, Palgrave Macmillan, Cham, pp. 509-524 - DOI:[10.1007/978-3-032-02890-7_30](https://doi.org/10.1007/978-3-032-02890-7_30) - This chapter examines the unique relationship between religion and public education in Japan, a country where no public school offers a formal course called “religion,” and where the boundaries between secular and RE have been the subject of persistent controversy. Since 1945, debates have centered around whether public schools should promote the “education of religious sentiment,” reflecting broader ideological divisions between conservative and progressive forces. The chapter outlines the legal and historical frameworks shaping these debates, including key constitutional and legislative provisions that both guarantee religious freedom and prohibit confessional religious instruction in public education. Through an analysis of court cases such as the “Sunday Class Observation Case” and the “Kendo Refusal and Expulsion Case,” the chapter explores how conflicts between the religious rights of minorities and the principle of secularism are addressed in Japanese schools. The increasing cultural and religious pluralism since the 1990s, driven by immigration, has brought new challenges, particularly regarding the accommodation of religious minorities and the integration of non-Japanese children to Japanese school culture. However, the government has not established comprehensive guidelines for teaching about religion or for responding to the needs of students from different religious backgrounds. The chapter also discusses how the implicit norms and rituals of Japanese school culture—such as entrance and graduation ceremonies—can have quasi-religious or ritualistic dimensions, influencing how diversity and conformity are negotiated.

51 R – KNOBLAUCH, Christoph; J. Hofmann; R. Boschki, Cultural and religious diversity in Early Childhood education and care (ECEC) teams. Potentials of diverse teacher teams for inclusive learning environments, *ÖRF* 33 (2025) 1, 34–51 • DOI:[10.25364/10.33:2025.1.3](https://doi.org/10.25364/10.33:2025.1.3) - This paper investigates the role of

cultural and religious diversity within Early Childhood Education and Care (ECEC) teams. Through an explorative meta-analysis of international research on diversity in educational teams, the paper explores the significance of diversity in ECEC settings, aligning with national and international educational plans. It addresses challenges related to cultural and religious diversity within ECEC teams and suggests potential approaches to leverage diversity for enhancing inclusivity. Through a review of empirical studies, the paper identifies practical strategies for effectively managing cultural and religious diversity in early childhood settings.

52 R - KOUZELI, Ariadne; Tsirevelos, N.; Karamouzis, P. (2025), **Perspectives of teachers and students on online RE during the Covid-19 pandemic**, *Greek Journal of Religious Education* 8(1), 88–100. <https://doi.org/10.12681/gjre.41239> - This paper investigates the views of theology teachers and students regarding distance learning in the RE course during the Covid-19 pandemic. It consists of a theoretical and research methodology section. The theoretical background includes: a) RE in Greece, b) the concept of distance learning, c) the teacher's role in online education, d) implementation of distance learning in Greek schools during the pandemic, e) teachers' perspectives, and f) students' perspectives. The research adopts a qualitative methodology, using interviews with sixteen secondary education theology teachers. Data was analysed using content analysis by category. The study explores how teachers adapted to digital teaching and how students responded. Key questions include participation levels, engagement with the subject, and digital literacy among both educators and learners. Findings indicate that digital tools, when used pedagogically, enhanced students' interest in RE without compromising educational quality.

53 J – KUNJOURN, Satheesh K., **Curriculum design for Christian higher education: towards transforming the whole person in theological education in India**, *International Journal of Research and Innovation in Social Science*, Feb. 2025, 426-437 - <https://dx.doi.org/10.47772/IJRISS.2025.903SEDU0026> - The curriculum serves as a foundational element in achieving the mission and vision of Christian higher education institutions, providing a structured framework for equipping individuals for life and ministry. This paper explores the significance of curriculum design in theological education, with a particular focus on the Master of Divinity program. It examines the distinction between curriculum and syllabus, surveys the historical development of curriculum design, and evaluates different types and criteria for effective curriculum construction. Highlighting the practical purpose of education, as emphasized by scholars like Fant (2018) and Young (2014), the paper underscores the broader role of curriculum in advancing the objectives of theological education. Furthermore, it addresses the complexities and debates surrounding curriculum theory and design, emphasizing its critical role in shaping the effectiveness and impact of Christian higher education.

54 J - LAHODYCH, Mykola (2026), **Interfaith dialogue as a factor in the modernization of the modern educational process of theological institutions: historical and canonical analysis**, *Philosophy and Governance*, 1(17). <https://doi.org/10.70651/3041-248X/2026.1.08> - The article focuses on interfaith dialogue as an important factor in modern theological education at Ukrainian higher theological institutions, to form theologians and leaders of Christian denominations capable of effective social and value-based service, considering the religious diversity of the world. The article aims to substantiate the importance of the transition from a confessionally engaged, closed system of higher theological education in Ukraine to an open academic ecosystem, integrated into the general educational space and based on the values of dialogue, tolerance, intellectual power, and openness to scientific and theological discourse. The work comprehensively combines the methodology of “pragmatic perspectivism” of theologian Prof. H. Durante with an analysis of modern educational and theological strategies of the UOC MP, OCU and UCU. It is emphasized that the events of the Revolution of Dignity became an important milestone not only for the life of the entire country, but also for theology in Ukraine, which acquired the status of an academic science. This allowed replacing the language of hostility and alienation with an objective comparative analysis of religious and worldview systems. It is proven that the successful modernization of theological higher education in Ukraine is possible through the implementation of vectors of integrative theology and social relevance. Special attention is focused on the theological educational program for bachelors of the Faculty of Philosophy and Theology of the Ukrainian Catholic University, which is the only one in Ukraine with international accreditation. As well as on the diverse activities of the OCU in terms of involvement in the educational, scientific and social space of Ukraine through cooperation with the Yuriy Fedkovych Chernivtsi National University and the availability of professional publications. Instead, it is emphasized that the isolationist model of higher theological education of the UOC MP inhibits the development of theological thought and stands in the way of inclusion in the pan-European theological context. The conclusions emphasize that interfaith dialogue is an important component of modern

higher theological education in religious institutions of Ukraine for the formation of professional competence in the post-secular world and harmonious development of the personality based on Christian values. The education model, which combines theological disciplines with modern socio-humanitarian sciences, allows preparing future moral leaders capable of active service and solving current problems of society. Modernization through interfaith dialogue is the path to cognitive sovereignty and intellectual viability and competitiveness of institutions of higher RE in Ukraine.

55 J – LEE, Joung Chul (2026), **Literacy seeking understanding: teaching for critical religious literacy in Christian general education**, *Religious Education*, 1–14. <https://doi.org/10.1080/00344087.2026.2639161> - This study presents an autoethnographic account of teaching a mandatory Christian general education course at a Christian-founded university in South Korea with a diverse student body. It explores the challenges, pedagogical strategies, and student responses that shaped the course, highlighting how the author navigated tensions inherent in this context through “teaching Christianity as it is” and fostering critical inquiry. Conceptualized as an education for “literacy seeking understanding,” the study argues that Christian general education can be reconceived as a site for cultivating critical religious literacy.

56 R – LUBIS, Mukhlis; Ahmad Astrin, **Teachers’ strategies for integrating religious values into character education in multicultural classrooms. Evidence from a qualitative study**, *Servina: Journal Pengabdian kepada Masyarakat*, vol 2, No 1 (2026) - <https://journals.ai-mrc.com/servina/article/view/900> - Religious education and character development have long been integral to educational frameworks, yet little is known about how teachers experience the integration of religious values in diverse classrooms. Existing studies predominantly focus on curriculum models or student outcomes, leaving limited attention to teachers lived experiences as frontline implementers of religious value integration in multicultural settings. This study focuses on the lived experiences of educators in multicultural schools, specifically examining how they integrate religious values into character education. Despite its importance, the subjective experiences of teachers in this context remain underexplored. We address this gap by applying a phenomenological approach to explore the personal and professional challenges teachers face in integrating religious teachings. The study involved in-depth, semi-structured interviews with 10 teachers from various religious backgrounds. Data were analysed using thematic analysis to uncover key themes related to teachers' experiences. The findings reveal that while teachers perceive religious value integration as crucial, they face challenges in balancing personal beliefs with students' diverse religious identities. Teachers also highlight the need for more support in managing religious diversity within educational settings. These insights contribute to a deeper understanding of the complexities of RE in multicultural contexts. The findings suggest that teacher training programs should address both the practical and emotional aspects of religious value integration. This study opens new avenues for further research into the impact of RE on students and the evolving role of teachers in multicultural classrooms.

57 R - LUMBAN TOBING, Lasmaria, Lumban Gaol, N. T., Simbolon, R., & Panggabean, A. A. (2026). **Problems experienced by Christian religious education teachers in Indonesia: a hermeneutic phenomenological study**, *British Journal of Religious Education*, 48(2), 277–295. <https://doi.org/10.1080/01416200.2025.2504935> - This study aims to investigate problems experienced by Christian RE teachers. To obtain the purpose, 11 Christian RE teachers at six public senior high schools in Indonesia were involved through semi-structured interviews. Data were analysed using a modification of the Stevick-Colaizzi-Keen method and NVivo 12 software. The findings show that there are five main problems faced by the Christian RE teachers, including inadequate school facilities, a lack of competency in using information technology, difficulties in addressing students’ problems, challenges with implementing the independent curriculum, and insufficient professional development opportunities. Accordingly, the study contributes significantly to the existing body of knowledge on religious studies, particularly by offering insights and practical solutions to the challenges experienced by Christian RE teachers. Therefore, it is strongly recommended to pay more attention to Christian RE teachers so that the subject would be taught effectively in public schools.

58 J – MAEGLI, Lea Sara, **Why the study of religion needs to talk about racism. Observations and suggestions from Switzerland**, *Religions* 16(8), 1018; <https://doi.org/10.3390/rel16081018> - This article explores strategies for integrating anti-racist approaches into university-level study of religion teaching on multiple levels, including curriculum design, selection of teaching materials, self-reflection practices, responses to concrete classroom situations and fostering environments that protect students of colour while

encouraging “white” students to critically examine their own privileges. To contextualize this endeavour, the article first outlines the current situation and describes some challenges related to racism and anti-racism efforts within a Swiss university context, drawing on recent empirical studies. This is followed by an examination of the historical development of racial thought, culminating in contemporary discussions of neo-racism and its connection with the classification category religion. A working definition of racism suitable for academic teaching is then proposed. The article further investigates the relationship between racism and the study of religion, arguing that the discipline has a crucial role to play in addressing and combating racist ideologies. This argument is supported by some empirical data from the author’s doctoral research, as well as examples drawn from the author’s teaching experience at the University of Zurich. By combining historical analysis with practical teaching strategies, the article aims to provide a coherent framework for embedding anti-racist principles in higher education.

59 P – McNEICE, Brandon, **What the secular school has rediscovered**, *Christian Scholar’s Review*, August 5, 2025 - <https://christianscholars.com/what-the-secular-school-has-rediscovered/> - In recent years, trauma-informed pedagogy has become a widely embraced framework in American education. Teachers and administrators are being trained to recognize signs of emotional dysregulation, respond with empathy rather than punishment, and prioritize safety and trust in classroom relationships. Terms like “fight or flight,” “toxic stress,” and “emotional regulation” have become common in professional development sessions. These ideas are frequently supported by research in neuroscience and developmental psychology, giving them contemporary authority and appeal. But for those formed within a Christian context, this so-called “new” discovery should feel more like a return. Long before trauma was a research category, it was a pastoral reality. Long before there were modules on co-regulation and restorative discipline, there were prayers, confessions, and community rituals designed to bind up the broken hearted. The best of what trauma-informed theory now commends has long been embedded in the moral and spiritual vision of Christian formation.

60 J – MENDES, Vitor Hugo, et al. (2025), **Ensino religioso não-confessional no Brasil: contribuições para uma educação antirracista e decolonial**, *Caminhos. Revista de Ciências da Religião*, vol 23, n.2 - DOI: [dx.doi.org/10.18224/cam.v23i2.15308](https://doi.org/10.18224/cam.v23i2.15308) - This work aims to contextualize the Latin American decolonial turn with a view to addressing nondenominational RE in Brazil, analysing its possible contributions to an anti-racist and decolonial education. This is a qualitative, bibliographic and documentary study, structured in two main parts: in the first, it problematizes the presence of epistemic racism and the coloniality of knowledge/belief in curricula and pedagogical practices; in the second, it presents and analyses the epistemological and pedagogical foundations that underpin the RE curriculum introduced in the Brazilian National Common Curricular Base (BNCC), highlighting its social function in the face of the pressing demand for respect and recognition of religious diversity.

61 T - MINISTRY OF EDUCATION Ghana Association of Religious Educators (ed.), **Christian religious studies for Senior High Schools**, by Felicia Agyepong, Francis Normanyo, Martin Akpedonu, Ghana Education Service Publisher, 2025, pp. 153 - Religion plays an important role in our lives. It affects the way we think, act, and relate to others. Religion can be seen as a set of beliefs, practices, and values that connect human beings to God or something sacred. At the SHS level, learning about religion is important. It helps us build good character, understand different cultures, and live peacefully with others. In a country like Ghana, where many religions exist, studying religion helps us respect other people’s beliefs and work together for the good of the nation. It also helps us grow as individuals and understand the society we live in. The first part of this section will enable you to consider what we mean by the term religion. You will begin by considering your own ideas before moving on to look at classical definitions and what they might reveal about the nature of religion. You will then explore and consider what are the key characteristics of religions. The final part of this section will allow you to address misconceptions that people might have about studying religion, guiding you to explore the many reasons that the study of religion is so important, both for society and us as individuals. You will have the opportunity to explore career avenues which the study of religion supports.

62 J - MIRO, Farooq (2025), **Integrating God-consciousness and wisdom pedagogy into curriculum reform: a strategic framework for stimulating innovative behaviour among learners in higher education institutions**, *Interdisciplinary Journal of Education*, 8(1s), s11-s24. <https://doi.org/10.53449/r6f3xs24> - As higher education institutions (HEIs) across Africa and the Muslim world adopt learner-centered curriculum reforms, there is an urgent need to ensure that these changes promote not only cognitive development but also ethical and innovative capacity among graduates. While contemporary reforms emphasize critical thinking and

skills development, they often neglect the spiritual, moral, and ontological foundations of knowledge – especially the centrality of God-consciousness in shaping holistic learners. This conceptual paper explores how the integration of the *God-consciousness paradigm and wisdom pedagogy* can meaningfully inform and transform curriculum reforms in HEIs. Grounded in interdisciplinary frameworks of knowledge integration, the paper argues that realigning curricula with spiritually rooted, ethically sound, and purpose-driven pedagogies can foster innovative behaviour and contribute to both human and socio-economic transformation. Methodologically, the paper adopts a *conceptual analysis approach*, drawing from existing literature, religious epistemology, and contemporary research on value-based and holistic education. It synthesizes two key research-based frameworks: the *God-consciousness paradigm*, which situates God as central to all knowledge and educational purpose; and *wisdom pedagogy*, which emphasizes critical self-reflection, ethical reasoning, and applied knowledge for problem-solving. By bridging these models, the paper proposes strategic directions for embedding these values in curriculum design, instructional practices, and the development of graduate attributes. The discussion is contextualized within current challenges facing higher education—including the commodification of knowledge, moral dislocation, and the limited societal impact of academic programs. The paper concludes with targeted recommendations for educators, policymakers, and curriculum developers seeking to integrate spiritually conscious and context-responsive innovation into their reform agendas.

63 C - MITROPOULOU, Vasiliki (2026), **Religious education in Greece: integration of teaching scenarios and open educational resources in the teaching process.** In: Ubani, M., Tremblay, S., Unser, A., Garvis, S. (eds), *The Palgrave Handbook of Religion in Public Education*, Palgrave Macmillan, Cham, pp. 553-567. https://doi.org/10.1007/978-3-032-02890-7_33 - Religious Education in Greece is an obligatory subject, in both primary and secondary schools, and plays a key role in forming responsible citizens in relation to Orthodox Christian values. As education changes, the integration of technology into RE is becoming increasingly important. It helps update traditional teaching methods, making learning more interactive, collaborative, and meaningful. By using open educational resources and integrating them into teaching scenarios, teachers can create an innovative learning environment activating students to think critically and work collaboratively. The integration of open educational resources into teaching scenarios could help RE become both relevant and meaningful, preparing students to live as future citizens in a diverse and interconnected world.

64 J - MUHAJJALINA, Kuunu G. (2026), **Mental health from a Qur’anic perspective: conceptual foundations and implications for Islamic religious education,** *INCARE, International Journal of Educational Resources*, 6(5), 594-605. <https://doi.org/10.59689/incare.v6i5.1345> - Mental health has become a critical issue in contemporary life characterized by social, economic, and technological pressures. This study aims to analyse the concept of mental health from the perspective of Qur’anic values and to examine its contribution to Islamic RE. This research employs a qualitative library research method using thematic analysis of Qur’anic verses related to inner tranquillity, supported by classical and contemporary Qur’anic exegesis. The findings indicate that Qur’anic principles—such as recitation of the Qur’an, remembrance of God (*dhikr*), and piety (*taqwa*)—play a significant role in fostering inner peace and reducing anxiety. The implications of this study highlight the importance of integrating Qur’anic spiritual values into Islamic RE learning processes as a holistic strategy to develop students’ mental and spiritual well-being, ultimately shaping a generation that is faithful, emotionally healthy, and morally grounded.

65 R - Mulpeter, Niall, O’Flaherty, J., & McCormack, O. (2026), **‘A better fit’ and an ‘easier sell’: perceptions of a pilot values-based curriculum in publicly managed schools in Ireland,** *Journal of Beliefs & Values*, 1–17. <https://doi.org/10.1080/13617672.2026.2644206> - The integration of values in education is a globally recognised practice, with evidence of values being embedded into curricula. A post-primary curriculum, Identity, Multi-Beliefs, and Values Education (IMBVE), was developed for publicly managed schools in the Republic of Ireland as the curricular expression of sectoral values, as outlined in the Patrons’ Framework on Ethos. The curriculum aligns with the ethos of these schools and the national lower post-primary curriculum. IMBVE was piloted in 44 schools during the 2023–2024 academic year. In-depth, semi-structured interviews were conducted with principals ($n = 5$) and teachers ($n = 11$) from six pilot schools, framed by the research question: How did principals and teachers experience the enactment of the IMBVE curriculum within their school contexts? Reflexive thematic analysis identified two interconnected themes – The Evolving Ethos of Publicly Managed Schools and Perceptions of RE. The findings suggest that IMBVE is viewed as more inclusive, a ‘better fit’ and an ‘easier sell’ than RE in publicly managed schools. Taken together, the findings

highlight that curriculum enactment is inherently context dependent, shaped not only by school ethos but also by historical and cultural legacies that influence how IMBVE and RE are perceived.

66 D – MURPHY, Jessica, How a ban on religious symbols has triggered a Canadian constitutional debate, *BBC* 26 March 2026 - <https://www.bbc.com/news/articles/c78j8vk3r50o> - As in France, Quebec's state secularism - or *laïcité* - is central to its identity. Like the concept of America's "separation of church and state", proponents of *laïcité* believe that state institutions should be religiously neutral. But what that means in day-to-day life has become the subject of much debate. Supporters of Bill 21 argue it's a reasonable step towards enshrining the separation of church and state in Quebec, while critics say it is discriminatory, has made it more difficult for religious minorities to integrate, and that it unfairly targets Muslim women - though the legislation does not single out any religion. To insulate the legislation from legal battles, the CAQ pre-emptively included the "notwithstanding clause" in the bill.

67 J - NAVARRO, Jaume, & Tampakis, K. (2026), Representing, rewriting and intervening: the perils and joys of creating an alternative curriculum on science and religion, *Journal of Beliefs & Values*, 1–11. <https://doi.org/10.1080/13617672.2026.2634660> - Pedagogy in science and religion, like pedagogy in most other fields, does more than just represent the state of a discipline. It also formulates and, in many cases, defines its subject matter. This article describes an attempt to take the pedagogical dimension of science-and-religion seriously on its own terms, through the creation of a course aimed at what might loosely be described as non-Anglophone European and Latin-American audiences. The first challenge was to critically engage with the implicit scholarly and popular canons that have permeated the pedagogy in science and religion. The second ordeal was to think of audiences and their respective starting points: should we take for granted that national contexts are the right units? Or should we, instead, distinguish between cultural milieus that run across these geographies, and in what way? Finally, the creation of such a course allowed us to rediscover the links between the creation of history of science qua academic discipline in the first half of the twentieth century with the study of science and religion. It also allowed us to consider the educational possibilities that themes from the science-and-religion scholarship have for teaching in history of science and in the natural sciences.

68 J - NGENGE, Ransom Tanyu (2025), Transforming African higher education: precolonial foundations, colonial legacies, and postcolonial innovations, *Educational Considerations*, Vol. 50, No. 3. <https://doi.org/10.4148/0146-9282.2425> - This article has three main objectives. First, it examines the political, economic, and sociocultural aspects of higher education policies and systems in Africa before European colonialism. Second, it looks at the possible harm that European colonialism did to African higher education policies and systems. Finally, the example of French Equatorial Africa shows how postcolonial African higher education systems still have policies and systems that were made to serve the interests of former European colonial powers.

69 J - NIEMELÄ, M. A., Niemi, K., Salmenkivi, E., & Stones, A. (2025), Powers of knowledge in secondary religious education curricula of Sweden, England and Finland, *Journal of Curriculum Studies*, 1–19. <https://doi.org/10.1080/00220272.2025.2476941> - What might the powers of knowledge in religious education (RE) be; what knowledge and abilities do RE provide to pupils in lower secondary education? These questions are asked through this study of curriculum contexts in England, Sweden and Finland. The three iterations of the subject are similar enough to compare—yet different enough for the character of each to emerge when they are juxtaposed and ‘mirrored’ in each other. This comparative approach allows us to explore what kinds of powers RE, represented in written curricula, aims to foster in each context. This is simultaneously an exploration of the nature and *raison d'être* of RE as a school subject. The purpose of RE is examined via analysing lower secondary curriculum documents with the theoretical lens of powerful knowledge. Overall, the curricula focus mostly on providing information about religions and worldviews. However, this knowledge is used for developing powers that were identified as having different emphasis in each context. The *Finnish curriculum* emphasizes students’ personal and ethical development, the *English curriculum* has the strongest weight on academic knowledge, and the *Swedish curriculum* concentrates on developing students’ intercultural competence and understanding of societies.

70 J – NOOR, Shahnaz, Pedagogical strategies for religious education, *International Journal of Novel Research and Development*, Volume 11, Issue 3, March 2026 - <https://ijnrd.org/papers/IJNRD2603092.pdf> - RE is a dire need of the hour for the development of morals, culture, and spirit within a learner and society as a whole. Appropriate pedagogical strategies for RE include the use of a variety of approaches to engage the students and make the learning more meaningful and lifelong by incorporating critical thinking, reasoning, Global RE 2026_4

interest, and self-reflection. This article highlights various educational approaches, including storytelling, experiential learning, inquiry-based learning, and discussion-based approaches, as well as the incorporation of technology and interfaith dialogue. This study followed a qualitative content analysis research approach, using secondary data such as books, articles and research papers. This study examines how students react to the impact of instructional tactics intended to increase engagement, comprehension, and personal reflection. This article emphasizes how interactive and effective teaching approaches, such as recitation, memorization, questioning, active discussions, and problem-solving activities, promote understanding and personal connection to religious beliefs, values, and practices. Effective pedagogical techniques promote deeper understanding involvement and contextual knowledge, resulting in longer retention of learning experiences. The use of technology, such as digital resources and multimedia information, provides new and engaging ways to improve accessibility, reliability, and affordability. Furthermore, interfaith conversation encourages mutual tolerance and broadens ideas on religious diversity, which ensures religious harmony. This study indicates that effective RE requires a combination of conventional and modern pedagogical methodologies, each tailored to the distinct and diverse needs of the learners.

71 J – NURDIYANSAH, Riyan; Ilyas Abdallah et al. (2026), Inclusive Islamic religious education for multicultural elementary school contexts, *Halaqa: Islamic Education Journal*, 10(1), 12–23. <https://doi.org/10.21070/halaqa.v10i1.1785> - In a diverse and increasingly globalized education system, inclusive and multicultural Islamic education (IE) is becoming increasingly important. This study aims to explore the development of an inclusive Islamic religious education (IRE) learning model for students from diverse religious and cultural backgrounds. The purpose of the study is to identify and evaluate the application of multicultural approaches in IE to foster tolerance, respect for diversity, and social harmony. The research method employed is a literature review, which examines various scholarly sources on inclusive and multicultural education, focusing on the integration of cultural diversity within the IE curriculum. The study found that current models often fail to address the diverse needs of students, particularly at the elementary school level, where students' character development is crucial. Additionally, while multicultural education has been emphasized in higher education, its application in elementary schools remains underexplored. The research suggests that IE, when designed to include multicultural principles, can significantly contribute to building a tolerant and inclusive society by fostering mutual respect among students of different backgrounds. The study concludes that the development of a more inclusive IE model is essential, as it can help create a learning environment that supports cultural diversity and encourages peaceful coexistence. Further research is necessary to address the challenges in implementing these educational strategies in diverse classrooms, and to provide practical guidelines for educators and policymakers to foster inclusivity in IE.

72 R - OYEBANJI, Israel T., Oyunwola, T. O., Segun, A. I., & Ogunbiyi, D. O. (2025), Artificial Intelligence and its effects on Christian youths' spirituality, *African Journal of Religious and Theological Studies*, 4(1), 34-52. <https://doi.org/10.62154/ajrts.2025.04.01013> - The advent of AI has revolutionised the way Christian youths engage with spirituality. This study examines the impact of AI on Christian youths' perceptions of spirituality, investigating the intricate interplay between technology, faith, and identity. Christian youths are growing up in a world where AI-driven technologies are increasingly ubiquitous. Social media, online forums, and AI-powered spiritual tools are reshaping the way they experience and express their spirituality. However, the impact of AI on Christian youths' perception of spirituality remains poorly understood. This study employs a critical discourse analysis approach to examine how AI-driven technologies are represented and negotiated within Christian youth culture. A comprehensive review of existing literature on AI, spirituality, and Christian youth culture was conducted, supplemented by an analysis of online content, including social media posts, blogs, and websites. The study reveals that AI is influencing Christian youths' perception of spirituality in complex and multifaceted ways. While AI-driven technologies offer opportunities for spiritual growth and connection, they also pose challenges, such as information overload, misinformation, and the erosion of traditional spiritual authorities. This study contributes to our understanding of the intersection of AI, spirituality, and Christian youth culture. The findings highlight the need for Christian leaders to develop strategies that promote healthy and balanced engagement with AI-driven technologies. The study recommends that Christian bodies should educate members on AI's deployments, not view it as a threat, and devise strategies to combat it, introduce teens to seminars, and conduct ongoing research on AI and church spirituality to understand its merits and demerits.

73 R – PAPAKOSTAS, Christos, Artificial Intelligence in religious education: ethical, pedagogical, and theological perspectives, *Religions* 2025, 16(5), 563; <https://doi.org/10.3390/re116050563> - This study

investigates the integration of AI in RE, a field traditionally rooted in spiritual formation and human interaction. Amid increasing digital transformation in education, theological institutions are exploring AI tools for teaching, assessment, and pastoral engagement. Using a critical literature review and analysis of institutional case studies, the paper examines the historical development of AI in education, current applications in general and theological contexts, and the ethical challenges it introduces, especially regarding decision making, data privacy, and bias as well as didactically grounded opportunities such as AI-mediated dialogic simulations. The study identifies both the pedagogical advantages of AI, such as personalization and administrative efficiency, and the risks of theological distortion, overreliance, and epistemic conformity. It presents a range of real-world implementations from institutions like Harvard Divinity School and the Oxford Centre for Digital Theology, highlighting best practices and cautionary approaches. The findings suggest that AI can enrich RE when deployed thoughtfully and ethically, but it must not replace the relational and formational aspects central to RE. The paper concludes by recommending policy development, ethical oversight, and interdisciplinary collaboration to guide responsible integration. This research contributes to the growing discourse on how AI can be aligned with the spiritual and intellectual goals of RE in a rapidly evolving digital age.

74 J – PATTENDEN, Miles (2026), Academic freedom and the future of Catholic universities in Australia: some notes from ACU, *Australian Journal of Law and Religion*, <https://ausjlr.com/wp-content/uploads/2026/04/AJLR-Volume-7-2026.pdf> - This article examines the challenges for preserving academic freedom and religious identity in Catholic universities in Australia, using a series of recent controversies at the Australian Catholic University (ACU) as a case study. ACU's problems once again highlight a fundamental tension between the expression of Catholic identity and the obligations of publicly funded institutions in pluralistic democratic societies. Debates about how to reconcile Catholic identity with open intellectual inquiry have been ongoing since the 1850s. However, contemporary challenges supersede arguments first raised in the 1960s which presume a binary between episcopal control and secular autonomy. The ACU case reflects the increasingly complex stakeholder landscape of a modern Catholic university, including the growth of competing claims to define Catholic identity, the subordination of mission to market imperatives, and multiple frameworks for governance and compliance. The article suggests that Catholic universities ought not to be able to claim full autonomy over institutional character if they are in receipt of substantial public funding and it advocates for more transparent governance mechanisms that balance competing stakeholder interests without privileging any one of them.

75 R – PRATAMA, Zacky Dhaffa; Marit Skivenes (2026), Religion and continuity for children in care. An examination of public views in 40 Countries, *Social Sciences* 2026, 15(1)30; <https://doi.org/10.3390/socsci15010030> - This comparative study, the first to date, examines how representative samples of citizens across 40 OECD countries (N = 41,232) balance religion and child welfare when deciding whether to move a five-year-old thriving in foster care to match parental religion. Using a vignette experiment and six hypotheses, the analysis links religiosity, perceived religious rights, authoritarian values, institutional context, and confidence in child protection to placement preferences. A large majority (88%) would not move the child, prioritising stability and well-being. The results show a trust “paradox” in which higher confidence in child protection correlates with support for moving the child. Justifications show broad appeal to the best interest principle across opposing choices. Deference to professional assessment varies markedly across countries, indicating divergent authority of social work expertise. Findings underscore the need to operationalise the best interest's standard and to account for institutional context, while policymakers should recognise stable placements as the public default.

76 J – PRZYGODA, Wieslaw, et al., Artificial Intelligence: 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 this 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.

77 R - PUTKONEN, Niina, & Rissanen, I. (2026), **Letters to researcher: parents’ ideals concerning Islamic religious education in Finnish schools**, *Intercultural Education*, 1–15. <https://doi.org/10.1080/14675986.2026.2622852> - In this paper, we explore the wishes, ideals, and experiences expressed by parents of Finnish Muslim students regarding Islamic RE. Over the past decade, research on IRE and the integration of Muslims into public schooling has been growing. However, this research could further contribute to approaches and studies in intercultural and culturally responsive education. These fields typically prioritise equity and respect for diversity but often overlook specific issues related to religious diversity. In Finland, IRE has been seen as a place for supporting the formation of the Muslim identity of young Muslims. However, the different perceptions of RE at home and school have caused tensions in IRE. The research data consists of the parents’ letters ($n = 87$) collected via a multilingual survey, analysed with qualitative content analysis. The findings highlight that IRE is highly sensitive to the role of teachers, who are viewed as agents of Islamic tradition. We discuss the implications of the findings in the intersection of intercultural and RE.

78 J – PUTRI JAYANTI LAGO, Eka, **Integration of artificial intelligence in Christian RE: a critical analysis between innovation and spirituality** (2025), *MARSAHALA: Journal of Religious and Cultural Studies*, 1(2), 115-123. <https://doi.org/10.64099/734v7q37> - The rapid development of AI has brought significant transformation to the field of education, including Christian RE (CRE). The integration of AI in learning is becoming inevitable as this technology provides efficiency, access to extensive learning resources, and personalized as well as interactive learning experiences. This study aims to analyse the opportunities, challenges, and implications of AI implementation in CRE using a library research approach. Data were collected through a systematic review of recent scholarly literature and analysed using thematic synthesis. The findings indicate that AI holds substantial potential to support pedagogical innovation in CRE, particularly in generating learning materials, facilitating adaptive assessment, and supporting autonomous learning. However, the adoption of AI also poses risks such as technological dependence, weakened reflective and spiritual engagement, and reduced relational depth in the learning process if not accompanied by ethical guidance and spiritual discernment. These results highlight the critical role of Christian educators as spiritual mentors in guiding learners to use AI wisely. The study concludes that the integration of AI in CRE requires a critical-balance approach, positioning AI as a tool for innovation without neglecting spirituality, Christian values, and character formation as the core of faith-based education.

79 R - Racism@Uni: Study into antisemitism, islamophobia, racism and the experiences of First Nations people - Final Report September 2025. Prepared by the Centre for Social Justice and Inclusion and the Jumbunna Institute for Indigenous Education and Research for the Australian Human Rights Commission, pp. 122 - https://humanrights.gov.au/data/assets/pdf_file/0029/83729/Racism@Uni-Literature-Review_Sept-2025.pdf - This review is part of the initial response to the Accord Recommendation and seeks to investigate the prevalence, nature and impact of individual and systemic racism within Australian universities (for both students and staff), with a particular focus on (but not limited to) the experiences of First Nations peoples, antisemitism, Islamophobia, international students, and people from other negatively culturally and racially marginalised backgrounds.

80 R - RAHMAN, M. Shayedur; Kitching, K.; Gholami, R.; & Kandemir, A. (2026), **Is religious expression supported at school? Examining youth perspectives in an age of antagonisms**, *European Educational Research Journal*, 0(0). <https://doi.org/10.1177/1474904126142> - Liberal multicultural education policies have traditionally viewed religious freedom and equality as complementary aspects of state support for majority and minority groups. This complementarity has been undermined internationally by securitisation policy discourses, which portray Muslim minorities as potential extremists needing restrictions, and right-wing populist portrayals of majority religious freedom and minority religious equality as antagonistic.

Internationally, we lack knowledge at scale about young people's perceptions of support for their religious freedom and about their levels of commitment to religious equality. Such knowledge could inform efforts to interrupt potential antagonisms. Drawing on survey data from 3156 14–15-year-olds in England, this paper examines how youth perceive support for religious expression at school, what factors impact that perception, and its association with their commitment to religious equality. Using multinomial logistic regression, we find that teacher preparedness, rather than school secular/religious ethos, impacted participants' largely positive perceptions of support for religious expression. Most indicated support for religious expression to be complementary to their commitment to religious equality. Drawing on a Critical Secular perspective, we argue that while these findings challenge current attempts to claim British Christian identity is under threat, they still indicate the normalisation of Christian-centric expectations about religious expression amongst youth.

81 J - RINALDI, Stéphanie, Moody, Z. & Darbellay, F. (2026), **Interdisciplinary children's human rights education in Switzerland: Curricula and teaching practices**, *Prospects* (2026). <https://doi.org/10.1007/s11125-025-09748-6> - Countries have agreed on the necessity of teaching children about, through, and for their rights. Specifically, the *United Nations Declaration on Human Rights Education and Training* (2011) requires that such education be integrated into school curricula. The question of how this integration should occur has sparked debate among scholars and practitioners. In Switzerland, which encompasses three different linguistic cultures, contexts, and curricula, children's human rights education (CHRE) is linked to several subjects and is conceptualized as a cross-curricular and interdisciplinary topic. This article aims to elucidate the conceptual foundation of children's rights education (CRE) provisions within Swiss schools, as a heterogeneous study leading to conclusions relevant for other contexts. The role of curricula and interdisciplinarity for CHRE is analyzed. Also, the drivers and barriers to CHRE identified by teachers and other educational actors are outlined. Based on this analysis, suggestions for supporting CHRE teaching are discussed.

82 D – ROMANIAN ORTHODOX CHURCH, **Romanian Patriarchate reaffirms constitutional right to religious education in state schools**, *Press Office of the Romanian Patriarchate* 20 January 2026 - <https://patriarhia.ro/en/church-news/press/romanian-patriarchate-reaffirms-constitutional-right-to-religious-education-in-state-schools/> - [...] “We recall that, in Romania, Religion was the first subject listed in the school register until the atheistic communist regime. We also note that in most European countries Religion is taught confessionally. In several European Union states, Religion is allocated one hour per week (for example, Croatia, Denmark, Finland, Luxembourg, Poland, Slovakia, Spain, Sweden) or two hours per week (for example, Austria, Belgium, Cyprus, Germany, Greece, Ireland, Italy, Malta). The presence of RE in European education systems reflects pedagogical and institutional continuity, as well as recognition and a way of valuing the formative and educational potential of Christian values, proposed through this school subject, in shaping the human personality at cognitive, emotional, volitional and attitudinal levels. RE contributes to the development of personal identity and to the understanding of humanity's cultural values, and it offers elements of applied morality necessary for the spiritual well-being of the individual and the community. Religious denominations support an integral education of pupils and cooperate in designing the common elements of school curricula. For this reason, a very large number of pupils wish to participate and are enrolled in Religion classes.” (§ 5).

83 J - RRAPI, Dorian (2025), **Religious coexistence and legal pluralism in Albania: socio-political and legal perspectives**, *ESI Preprints*, <https://doi.org/10.19044/esipreprint.11.2025.p52> - 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 centers 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.

84 J - RUAH-MIDBAR SHAPIRO, M. (2026), “We’re all for spiritual education, just don’t call it that”: **Spirituality in secular state schools in Israel – between conceptualization and legitimacy**, *Religion & Education*, 1–26. <https://doi.org/10.1080/15507394.2025.2600266> - Whether the school day begins with “prayer,” “contemplation,” or “meditation” – each word will evoke different reactions. This study delves into the relationship between conceptualizations of spirituality and attitudes toward its assimilation in institutionalized education. The case study is a governmental secular-traditional network of schools in Israel. The research aims to find out what stances do parents and faculty hold on the introduction of various alternative-spiritual practices and contents to elementary schools. The major finding is that all sectors are willing to incorporate spirituality in schools (parents much more than teachers). Terminological issues came up as crucial in the responses.

85 J – RUIZ-VIEYTEZ, Eduardo (2026), **Local policies on religious minorities: the ‘Municipalities for Tolerance’ programme in Spain**, *Journal on Ethnopolitics and Minority Issues in Europe*, 25(1). <https://doi.org/10.53779/EDRV1711> - Religious minorities are increasingly present in all European urban spaces and their demands and needs must be accommodated also at the local level to make freedom of religion effective. However, local institutions, although being the closest to citizens, often lack the powers or the means to give a positive response to the increasing religious diversity of their populations. This makes necessary to consider and enhance local entities as active institutions in promoting and protecting cultural diversity, also in the religious domain. *Municipalities for Tolerance* is a Spanish policy programme designed to support local governments in managing religious diversity. The programme has started its implementation in several municipalities, offering the city councils additional tools for a positive and inclusive policy regarding religious minorities. Eventually, this initiative could also be exported for the benefit of local institutions and religious minorities in other European countries.

86 B – RUSSO, Charles J. ed. (2025), **State funding for teaching about religion. International perspectives on State aid for schools with a religious character**, Routledge 2025, copyright 2026, pp. 234 - <https://www.routledge.com/State-Funding-for-Teaching-about-Religion-International-Perspectives-on-State-Aid-for-Schools-with-a-Religious-Character/Russo/p/book/9781032784281> - This book enhances awareness of the legal issues surrounding public funding of faith-based schools in representative nations around the world. In this edited volume, contributors explore whether tax monies should support religious institutions in advancing their beliefs, and if such support inadvertently favours certain religions over others. Chapters cover issues ranging from allowing vouchers, tuition tax programs, and school choice programs to providing transportation to and from school, delivering special education services on-site in faith-based schools, and paying for textbooks and other instructional materials for secular and religious subjects. Drawing on the latest legal research, this interdisciplinary volume features work from an international group of leading academics in law, education, and religion. The contributors address similar issues to allow for comparative analyses, whilst also addressing issues unique to their nations and perspectives. This comprehensive resource will benefit researchers and scholars, as well as students, practitioners, policymakers, and libraries.

87 B - SANCHEZ, Jesus Julian, **Investigating the influence of Biblical principles on adolescent moral development: perspectives of educators** (2025), Liberty University-School of Behavioral Sciences, *Doctoral Dissertations & Projects*, 7384. - <https://digitalcommons.liberty.edu/doctoral/7384> - This qualitative study explored how Christian educators in Catholic schools describe and incorporate biblical principles to support adolescent moral development. Conducted in San Antonio, Texas, the research involved semi-structured Zoom interviews with 20 purposefully selected educators experienced in biblically integrated instruction. Using Braun and Clarke (2006) six-phase thematic analysis, the study addressed two research questions: (1) How do Christian educators describe the impact of biblical principles on adolescent moral development in Catholic schools? and (2) How do Christian educators incorporate biblical principles in the curriculum that impact adolescent moral development? Nine core themes emerged, five reflecting educators descriptions of moral development which included Theological and Scriptural Foundations, Moral and Virtue Development, Educator Influence and Role, Student-Centered Growth, and Contextual and Environmental Influences, and four illustrating curriculum-based integration which included, Curriculum Foundations and Integration, Pedagogical Strategy and Implementation, Student Formation and Moral Response, and Institutional and Collaborative Support. Findings highlighted the use of Scripture as a moral compass, the role of educator

modelling, student-centered growth, and the influence of environmental factors. Educators described embedding biblical principles across subjects, employing strategies such as storytelling, reflective dialogue, and liturgical alignment. The study emphasized that moral formation is a theological, pedagogical, and institutional endeavors. Implications include the need to integrate faith and learning across developmental, psychological, and ecclesial contexts. This research contributes to educational theory and practice by illustrating how biblical principles guide adolescent's ethical reasoning and character development within Catholic school settings.

88 T – SEDWICK, Jay L.; James Riley Estep, **Instructional strategies for Christian teachers: how to teach the Bible and Theology in the Church and School**, Kregel publisher, 2025, pp. 357 - <https://www.logos.com/product/377066/instructional-strategies-for-christian-teachers-how-to-teach-the-bible-and-theology-in-the-church-and-school> - The best teachers in any discipline use diverse instructional models to foster all aspects of learning. *Instructional Strategies for Christian Teachers* combines theological and biblical insight with tested teaching methods, providing a targeted guide for those preparing to teach within Christian environments such as churches, ministries, Bible colleges, Christian universities, and seminaries. Contributors address uniquely Christian topics alongside vital instructional approaches, such as: • Jesus as a model teacher • a theology of teacher preparation • instructional design and curriculum planning • cognitive growth and affective learning • learning for skill development and problem-solving.

89 J – SHRVASTAVA, Sushma, **Indian traditional knowledge approach to education**, *International Journal of Multidisciplinary Research*, vol. 4, Special Issue 1, February 2026 - <https://theacademic.in/wp-content/uploads/2026/03/1.pdf> - The Indian traditional knowledge system offers a holistic and value based approach to education that integrates intellectual, moral, and spiritual development. Rooted in ancient philosophies such as the *Vedas*, *Upanishads*, and *Gurukul* traditions, this approach emphasizes the unity of knowledge, self-discipline, respect for nature, and the pursuit of truth (*Satya*). Education in ancient India was not merely a means of livelihood but a process of self-realization and social harmony. The teacher–student relationship was founded on mutual respect and ethical responsibility, fostering a lifelong bond of learning. Contemporary education systems, often dominated by material and technological priorities, can draw valuable insights from these traditional models—particularly in cultivating character, mindfulness, environmental awareness, and community values. By integrating indigenous wisdom with modern pedagogical practices, the Indian traditional knowledge approach can contribute to developing a more inclusive, sustainable, and human-centered educational framework. The Upanishadic approach depends the emphasis on inquiry and philosophical questioning. Education became a dialogic process where the teacher encouraged critical thinking through *sravana* (listening), *manana* (reflection) and *nididhyasana* (meditation). Similarly, Buddhist philosophy highlighted experiential learning, mindfulness, compassion, and rational analysis, while Jain philosophy stressed non-violence, discipline and self-control as educational ideals. In contemporary world, these traditional principles possess enduring relevance. They enrich modern educational philosophy by emphasizing ethical values, learner centered pedagogy, mental well-being, environmental harmony, and the integration of knowledge with wisdom. Thus, Indian traditional philosophy provides a timeless framework that connects education with moral purpose, inner growth and the advancement of society.

90 J - ŞİMŞEK, Vahdeddin, & Yıldırım, L. (2026), **The possibility of religious education through new media: the case of DOGM**, *Religious Education*, 121(1), 98–111. <https://doi.org/10.1080/00344087.2026.2627125> - This study analyses the Turkish General Directorate of Religious Education's (DOGM) use of new media for RE. Focusing on its Media and Digital Content Unit, it examines the creation of digital platforms, videos, and interactive materials to boost engagement and media literacy. An initial review of YouTube and Instagram metrics reveals user preference for sincere, humorous, and philosophical content. This research affirms social media's viability as a strategic medium for contemporary RE. While demonstrating institutional adaptation to the digital age, the study notes that the full impact and efficacy of these initiatives require future evaluation.

91 B – SOONISTE, Alexandra, **Religious literacy of Estonian basic school graduates**. *Dissertationes Theologiae Universitatis Tartuensis* 57, University of Tartu Press 2025, pp. 79 - <https://dspace.ut.ee/server/api/core/bitstreams/c0cca98e-6465-4aa4-b074-5a36e1005e61/content> - This thesis explores the challenges and opportunities for cultivating religious literacy (RL) within the Estonian education system. It examines how RL is represented in national curricula and assesses the competencies of basic school graduates in this area. Given Estonia's highly secular educational landscape, religious themes are largely absent from formal schooling. My

motivation for this research stems from over two decades of teaching RE, during which I have witnessed the difficulty of creating meaningful content that resonates with students while addressing the cultural and societal changes shaping their lives. These experiences have driven me to explore how education can better equip students to understand and engage with religious diversity in a rapidly changing, interconnected world. The study was guided by three main research questions: (1) How is RL represented—explicitly or implicitly—in Estonia’s national curricula for basic and upper secondary education? (2) What is the level of RL among Estonian basic school graduates, across both academic and instrumental dimensions? (3) What methods, content, and themes appear effective in supporting the development of RL in this context? This thesis contributes both a theoretical framework and an empirically grounded assessment tool for measuring RL in secular educational settings. It provides actionable insights for curriculum developers, educators, and policymakers, and makes the case for framing RL as a civic competency essential for democratic participation, intercultural understanding, and ethical reflection in a pluralistic society.

92 D – STENGLE, Jamie, **Texas can require public schools to display Ten Commandments in classrooms**, *APnews* April 22, 2026 - <https://apnews.com/article/texas-ten-commandments-law-public-schools-scotus-43e679cf473e6b98b091d575578824eb> - Texas can require the [Ten Commandments to be displayed](#) in public schools, a US appeals court ruled in a victory for conservatives who have long sought to incorporate more religion into classrooms. The 9-8 decision by the 5th US Circuit Court of Appeals delivered a boost to backers of similar laws in Arkansas and Louisiana. Opponents have argued that hanging the Ten Commandments in classrooms proselytizes to students and amounts to religious indoctrination by the government. In a lengthy majority opinion, the conservative-leaning appeals court in New Orleans rejected those arguments in Texas, saying the requirement does not step on the rights of parents or students.

93 R - SUPANGAN Jr., Eduardo (2025), **Teachers’ religious diversity readiness: basis for an ecumenical pedagogical model**, *Aloysian Interdisciplinary Journal of Social Sciences, Education, and Allied Fields*, 1(1), 38-44. <https://journals.aloysianpublications.com/index.php/articles/article/view/43> - This study investigates the readiness of teachers in addressing religious diversity within the Schools Division of Antipolo City (Philippines) as a basis for developing an ecumenical pedagogical model. Utilizing a mixed-methods sequential exploratory design, the research first engaged ten teachers in in-depth interviews to capture their lived experiences, followed by a quantitative survey of 80 teacher-respondents across three senior high schools. The qualitative phase revealed themes including personal religious beliefs, interfaith understanding, and pedagogical challenges in integrating diverse faiths into the curriculum. These themes guided the development of a validated survey instrument for the quantitative phase, which assessed teachers’ readiness in five key dimensions: interreligious dialogue, teaching faith, personal religious beliefs, integration of faith in learning, and acceptance of others’ beliefs. Findings indicated moderate levels of religious readiness overall, with notable gaps in training and institutional support. Teachers expressed a need for professional development focused on religious literacy, inclusive strategies, and cultural sensitivity. The study culminated in the formulation of an ecumenical pedagogical model designed to promote inclusivity, respect, and interfaith dialogue within the classroom.

94 R - TAFONAO, Talizaro, & Widjaja, F. I. (2026), **Transformation of Christian religious education in the era of digital technology to maintain a balance between materiality and spirituality**, *Vergentis. Revista de Investigación de la Cátedra Internacional Conjunta Inocencio III*, (21). <https://vergentis.ucam.edu/index.php/vergentis/article/view/318> - Digital transformation has become a dominant force in education, including Christian Religious Education (CRE). It offers broader access, diversified learning methods, and enhanced learner participation. However, it also carries the risk of displacing the spiritual orientation that constitutes the foundation of CRE. The key challenge lies in maintaining a balance between materiality such as technological mastery and information access and spirituality, which emphasises faith formation and Christian character building. This study aims to: (1) identify the focus of literature on digital transformation in CRE; (2) analyse the balance between materiality and spirituality in the literature; (3) explore the conceptual framework and its contextual applications; and (4) formulate an integrative strategy to link technological advancement with the strengthening of spiritual values. A qualitative method was employed, using an interpretivist literature analysis design. Data were collected through purposive, theoretical, and maximum variation sampling from the *Scopus*, *ScienceDirect*, and *CrossRef* databases, and analysed using thematic content analysis. The findings highlight the need for educators to play an active role as spiritual guides, the recontextualization of faith values in digital media, and the development of curricula that integrate technological skills with character formation. This study contributes conceptually to developing a model of

CRE in the digital era and offers practical implications for policy, teacher training, and value-based curriculum design.

95 R - TEEMU Pauha, Lauri Hietajärvi, Arniika Kuusisto & Arto Kallioniemi (2025), **The variety of worldview profiles among Finnish upper secondary school students: a latent class analysis**, *British Journal of Religious Education*, 47:3, 350-368 - <https://doi.org/10.1080/01416200.2024.2430686> - In recent decades, the religious landscape in Europe, including Finland, has witnessed increasing secularisation and pluralisation. In this article, we investigate the diversity of worldviews among Finnish upper secondary school students from a person-centred perspective. By conducting latent class analysis on the survey responses of 973 students, we distinguish five different worldview profiles: the *Culturally Moderate* are characterised by average scores on all worldview-related items. The *Secularly Active* distance themselves from clearly religious or spiritual items, yet they are very engaged in existential and ethical reflections. The *Communally Passive* show limited interest in spiritual or value-based activities, while the *Existentially Indifferent* tend to have minimal engagement with worldview-related issues. The *Religiously Active* are the smallest class in the data and the only ones to show marked involvement in distinctly religious concerns. Personal ethics and meaning are important across the classes and are also relatively important in classes otherwise uninterested in worldview-related issues. Finally, the article concludes with a discussion of the educational implications of the findings for RE and Ethics instruction.

96 B - **The State and Education in Latin America. Fault Lines, Foundations, and Alternatives**, edited by D. Brent Edwards, Jr., Mauro C. Moschetti and Claudia M. Díaz-Río, Brill 2026, pp. 442 - This book departs from the position that research on education reform in Latin America does not go far enough when it comes to considering the origins and limitations that are at the heart of the State itself. While it is valuable to portray contemporary political processes, it is just as important to make visible the characteristics and limits of the underlying (State) foundation(s) through which and upon which reforms are introduced. In doing so, this book not only helps to shed light on the reasons for policy success or failure but also facilitates analysis that pairs historical considerations on the nature and development of the State together with current findings related to the effects of (political-economic) globalization—all while being attentive to the way that these historical and contemporary forces affect, operate through or are contested by education.

97 B – THOMA, Nicoleta (2026), **Children’s understanding of their rights relating to freedom of religion/belief: a mixed-methods study from state-funded schools in Cyprus**, University of Leicester. Law School, Thesis -<https://doi.org/10.25392/leicester.data.31834630> - This thesis explores whether and how schoolchildren aged 12 to 17 understand their rights relating to freedom of religion/belief, such as withdrawing from religious or sex education classes, in Cypriot state-funded schools. The equally superior legal standing of the ratified ECHR and the UNCRC over domestic law in the context of these rights results in parents/legal guardians being positioned as the primary decision-makers in relevant school decision-making. The strong influence of the Orthodox Church of Cyprus on state-funded education has an additional negative impact. Consequently, schoolchildren are excluded from related decision-making within their schools. Building on the New Sociology of Childhood theory, quantitative and qualitative datasets have been gathered from focus groups, interviews, drawings, and questionnaires with 630 child participants and from interviews with eight stakeholders (teachers, headteachers and policymakers). From the data analysis, it is established that most child participants support withdrawals from RE as a safeguard for the rights of minority religious groups. Extending withdrawals for Greek Orthodox schoolchildren is rejected by some child participants, who consider it essential for developing a religious/national identity. Interestingly, there is an overlap in child participants’ understanding of the importance of compulsory sex education. An overlap is further indicated on their right to have their views considered, with some child participants advocating for their autonomy in related decision-making. In contrast to schoolchildren’s demand for involvement or autonomy in decisions, some stakeholders in the study - mainly headteachers and teachers - demonstrate uncertainty on the extent to which schoolchildren should make decisions alone. Overall, this thesis proposes reforms to domestic law on school regulations, along with new educational policies, to involve schoolchildren aged 12 to 17 in decision-making regarding their rights at stake within schools.

98 J - THORNTON, Simone, Stratford, R., & Louverdis, E. (2026), **The obscenity of hope: educating young people in the Anthropocene**, *Ethics and Education*, 1–14. <https://doi.org/10.1080/17449642.2026.2645852> - In this article, we problematize the idea of hope and argue that it is not the vital resource for teaching and learning that mainstream perspectives typically assume. While the received wisdom is that young people need

to have ‘hope,’ we borrow from a range of critical perspectives to argue that hope is an obscene, labyrinthine concept that does more to trap students than it does to prepare them for ‘the Anthropocene.’ Indeed, in the context of profound and interconnected psychological, political, social and environmental crises we argue that the development of ecological worldviews in young people can be enhanced by putting aside hope and embracing the absurd reality playing out for people and planet. Somewhat provocatively, we see such an approach as the basis for a ‘hope-less’ revolution in education. Rather than becoming lost in the dualism of hope or despair, our approach emphasizes the need for ‘revolutionary’ change.

99 J – THURSTON, Mark (2026), **Spirituality, meaning, and well-being: a role in the university classroom** *Religions* 2026, 17(2), 261; <https://doi.org/10.3390/rel17020261> - In recent years, for higher education—especially in the United States—spirituality has emerged as a prominent topic on campus, both in curricular and co-curricular formats. Historically, religion has played a large role in the foundations and even missions of many universities, but in the modern era, especially for public universities, personal spirituality has become the frequent way in which topics such as meaning, values, compassion, and mindfulness are addressed. Meaning is an especially prominent theme—not only “the meaning of life” but also “meaning in life” and the individual student’s experience of “the search for meaning.” This essay explores not only previous research and theoretical proposals on the links between spirituality and meaning, but it also proposes ways in which spirituality and well-being can be relevant topics for curriculum offerings in modern universities. The essay provides one illustrative example of a way to create learning structures to support students’ exploration of practices from personal spirituality (e.g., mindfulness practices, values clarification, reflective journaling, and dream study) and how such practices can promote an enhanced sense of meaning in one’s life. The essay concludes with thoughts regarding ways in which interested faculty might collaborate to share best practices on the modern university campus to support students’ spiritual growth and their search for meaning in life.

100 J – TRIANI, Pierpaolo, **Attualizzare la circolarità tra speranza e educazione** [Actualizing circularity between hope and education], *Rivista di Scienze dell'Educazione* 63(2025)3, p. 308-323. https://rivista.pfse-auxilium.org/it/riv_abstract.cfm?PUBRIVISTA_ID=1771&tab=8 - L’attuale contesto educativo domanda di ritornare a considerare la circolarità tra speranza ed educazione. Questa idea viene qui sviluppata nella prospettiva della pedagogia personalista. In primo luogo, si evidenzia come la speranza rappresenti un presupposto dell’azione educativa. In secondo luogo, si mette in luce l’educazione della persona come atto concreto di speranza. Se ne sottolineano le caratteristiche fondamentali che possono rispondere a diverse delle istanze che le nuove generazioni ci pongono. In terzo luogo, si richiama la necessità di formare giovani con una coscienza sperante, mettendo in luce alcuni ambiti sui quali occorre porre oggi una particolare attenzione.

101 B – VAN ARRAGON, Leo, **Reflections on religious literacy. Paradox, promise, and politics in a secular age**, Foreword by Peter Schurman, Wipf and Stock, 2026, pp. 364 - <https://wipfandstock.com/9798385256518/reflections-on-religious-literacy/> - Sometimes a conundrum creates opportunity to go back to basics. This book was inspired by productive irritation arising from a conundrum at the intersection of three worlds Van Arragon inhabits, each of which holds assumptions about religion and religious literacy (RL). The author’s personal world, professional life as an educator in a Christian school system, and the academic world he entered after retirement all worked with ideas about religion, including what it is and its purposes in individual and collective lives. Though each assumes its ideas are true, these worlds live in creative tension with each other. Even though people are obsessed with religion in this secular age, we don’t know what to do with it, and it lives on the margins of educational respectability. Readers can join Van Arragon on a trip to resolve key questions of this conundrum: What is religion? What are objections to religion that marginalize it in education? What is literacy? What is RL, and why is it essential for students? The author argues that religion is a foundational human capacity that equips us to ask big questions of meaning and destiny fundamental to education. RL equips students to successfully navigate their worlds and their own spirit quests and is an essential component of critical thinking.

102 J – VAN DEN BOSSCHE, Thibault, **Christianophobia and anti-Christian hatred in Europe**, *European Centre for Law & Justice*, September 8, 2025 - <https://eclj.org/religious-freedom/eu/christianophobie-et-haine-antichretienne-en-europe> - In 2023, 2,444 hate incidents targeting Christians were recorded in Europe, including 232 physical assaults. These numbers, which have steadily increased in recent years, reflect a troubling rise in anti-Christian intolerance. Attacks, church desecrations, bans on prayer, and dismissals for religious reasons are becoming more common, often without eliciting any institutional response. This leads to the marginalization of Christians in public life, as well as the gradual criminalization of convictions inspired

by Christianity. Shedding light on this phenomenon, referred to as *Christianophobia*, *anti-Christianism*, *anti-Christian hatred*, or *anti-Christian crimes*, is necessary to help the public and policymakers better protect religious freedom in Europe. [read more].

103 R – VAN NOORD, Jochem; Felicity M Turner-Zwinkels; Rebekka Kesberg; Mark J Brandt; Matthew J Easterbrook; Toon Kuppens; Bram Spruyt, **The nature and structure of European belief systems: exploring the varieties of belief systems across 23 European countries**, *European Sociological Review*, Volume 41, Issue 1, February 2025, Pages 143–161, <https://doi.org/10.1093/esr/jcae011> - We investigate the structure of political belief systems across Europe to investigate what belief systems in European societies, and those who hold them, have in common. In doing so, we answer three questions: First, are political belief system structures similar across Europe? Second, which demographic groups are likely to have similar belief systems within countries? Third, how are belief systems related to voting behaviour? Results from Correlational Class Analyses on data from 23 European countries indicate that a wide variety of belief systems exist in Europe (2–5 per country), but that these can be summarized into two diverse groups, although belief systems in one group were more similar than in the other. Unexpectedly, the groups did not differ in the strength of association between beliefs. While cultural and economic belief dimensions were not consistently found, and tended to be weak, they were positively associated in the first group and negatively associated in the second. Belief systems of the first group were more likely to be from Western European countries and its members more likely to be higher educated compared to the second group. Membership in the second group was associated with more populist far-right voting and vote abstention.

104 P – VARGAS, Marcelo A., **Decolonized critical thinking. Developing critical thinking through a decolonizing pedagogy**, *Regent College Education*, February 25, 2026 - <https://www.regent-college.edu/resources/2026/february/decolonized-critical-thinking-developing-critical-thinking-through-a-decolonizing-pedagogy.php> - Critical thinking is a tool for liberation. It enables us to see the invisible, question the normalized, and dream of alternative worlds. For Indigenous students, critical thought means reconnecting with ancestral roots, challenging imposed narratives, and creating knowledge with dignity. This journey is not easy—but it is essential. As Freire wrote: “Radical hope is not waiting with arms crossed; it is fighting for a more just world.” May these words serve as an invitation to think together, to unlearn what restricts us, to listen with humility, and above all, to keep imagining a world where all voices, all knowledges, and all dignities are honoured.

105 J – VON DER LIPPE, Marie & Christian Lomsdalen (2025), **The right to opt out: a comparative analysis of exemption schemes in Scandinavian public schools and the impact of cultural bias**, *Journal of Beliefs & Values*, 46(3), 539–553. <https://doi.org/10.1080/13617672.2025.2451525> - As societies become increasingly diverse, questions arise about how the state can accommodate cultural and religious plurality while safeguarding fundamental human rights, such as freedom of religion and the right to education. Despite contextual variations, many states and education systems are affected by common supranational processes and face many of the same legislative challenges in drawing boundaries between what is considered religion and non-religion in public schools and in identifying those subjects and activities from which pupils should be entitled to exemption based on their religious backgrounds or worldviews. Through a comparative analysis of the exemption schemes in Norway, Sweden, and Denmark, we explore the intersections between religion, law, and education, and discuss the interplay between national legislation and international law in the three countries’ school systems. By comparing the national jurisdictions in Norway, Sweden, and Denmark, we examine different exemption procedures and discuss how religion and religious rights are understood and regulated legally, negotiated educationally, and adapted domestically. The analysis shows that Scandinavian public schools’ exemption schemes, deeply intertwined with Christianity’s influence, exhibit varying degrees of accommodating pupils’ and parents’ rights to opt out of RE and activities, reflecting differing national approaches to religious and philosophical convictions.

106 R - WEINTRAUB, Roy and Porat, Dan (2025), **Religious beliefs and history education: biblical stories among Jewish-Israeli adolescents’ historical significance**, *History Education Research Journal*, 22(1), 15. DOI: <https://doi.org/10.14324/HERJ.22.1.15>. - Despite the significant impact of identity and cultural characteristics on historical thinking, the influence of religious aspects on students’ historical understanding remains under-researched. This article addresses this gap by exploring the historical significance attributed to biblical stories among secular and religious Jewish adolescents, while also examining how history education extends beyond formal history classes. Although the Bible holds a central place in Jewish historical culture,

biblical narratives are absent from Israeli school history curricula. This study employs quantitative methods to investigate students' attitudes towards biblical stories through two key questions: (1) What are the five most important events in history? and (2) When did Zionism begin? The research sample included 350 Jewish Israeli adolescents, surveyed approximately two months after completing K–12 education in either the non-religious state education or the state-religious education systems. The findings reveal a profound impact of religious identity and culture on students' historical significance. Among state-religious education graduates, more than 50% cited at least one biblical event as one of the most important in history, compared to less than 7% of non-religious state education graduates. Similarly, when considering the beginning of Zionism, state-religious education graduates referred to the biblical period three times more often than their secular counterparts. Despite the differences between educational systems, around 20% of non-religious state education graduates included biblical stories in their responses, underscoring the Bible's lasting influence on historical understanding in Israel.

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

108 J - ZEMBYLAS, Michalinos (2026), **When harmony harms: disruptive emotions, affective injustice, and the limits of relational ethics in education**, *Ethics and Education*, 1–14. <https://doi.org/10.1080/17449642.2026.2655688> - Relational ethics approaches have been highly influential in contemporary educational theory and practice, foregrounding care, interdependence, and communal belonging. Within these frameworks, *harmony* has often come to function as a key ethical and pedagogical ideal, associated with inclusion, dialogue, and democratic participation. This paper critically examines how harmony-inspired relational ethics in education struggles to accommodate *disruptive emotions* such as anger and resentment. Drawing on recent philosophical work on *affective injustice*, the paper argues that, under conditions of structural injustice, the ethical valorisation of harmony can become politically and ethically dangerous by regulating which emotions are recognized as legitimate within educational contexts. Disrupting the ideal of harmonized relations, the analysis reveals a blind spot in harmony-inspired approaches. Rather than treating disruptive emotions as pedagogical problems to be managed or resolved, the paper argues that such emotions can express moral protest and make visible normalized forms of harm.

109 J - ZHANG J., Song W, Liu Y., **Cognitive bias in generative AI influences religious education**, *Scientific Report* 2025 May 5;15(1):15720. doi: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.

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■ **Artificial Intelligence and Religious Education: Promise, Peril, and Pedagogy** - The *Journal of Beliefs and Values* invites proposals for a special issue exploring the intersection of Artificial Intelligence (AI) and Religious Education (RE). As AI technologies rapidly reshape the educational landscape, Religious Education must confront new pedagogical opportunities, ethical dilemmas, and theological questions. This special issue seeks to gather scholarly, critical, and practice-based reflections on the implications of AI for religious learning, formation, and values. AI is no longer a futuristic abstraction—it is a present and growing force in educational institutions. From AI-powered teaching assistants and curriculum tools to algorithmic decision-making and chatbot theologians, the possibilities and challenges are vast. Religious Education, grounded in traditions yet tasked with preparing students for life in a digital age, is uniquely positioned to engage with these questions. We are particularly interested in contributions that bring together scholarship in theology, religious studies, philosophy, education, and technology, and that offer fresh insights into how AI is affecting the aims, content, delivery, and ethics of religious education. **Possible Topics** include: *AI in RE pedagogy: tools, methods, and classroom experience* - *Theological critiques and theological uses of AI in education* - *Moral formation, virtue ethics, and algorithmic authority* - *Religious literacy and AI-generated knowledge* - *Digital spirituality and AI-mediated religious experience* - *Algorithmic bias and its impact on religious content* - *Teaching about AI and digital ethics in RE curricula* - *Empirical studies of AI tools in school or university RE settings* - *Interfaith perspectives on AI and education* - *AI and worship*. **Submission instructions:** Please send initial proposals to Stephen Parker: stephen.parker@stmarys.ac.uk by **30st November 2025**, once a proposal is accepted full submission should be completed by **31st January 2027**.

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