

Global RE[©]

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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 non-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 unsubscription is free, by e-mailing with the Editor. ■ This issue, vol. 5, nr. 6, was closed on end of June 2026; the next issue, inclusive of July and August, will be released by the end August 2026.

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

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■ **Frequent initials:** **CE** Citizenship Education | **CHE** Christian Higher Education | **CRE** Christian Religious Education | **ERE** Enseñanza Religiosa Escolar | **ES** Ensino Religioso | **IRC** Insegnamento della Religione Cattolica | **IRE** Islamic Religious Education | **JRU** Jüdischer Religionsunterricht | **HRE** Human Rights Education | **ORE** Orthodox Religious Education | **RD** Religious Diversity | **RE** Religious Education | **RF** Religious Freedom | **RI**

01 J – ADMIRAND, Peter (2026), **Impossible balancing act? Teaching interfaith dialogue through Humility, Compassion, and Justice**, *Epistémè*, 2026;37:2 published online March 31, 2026. DOI: <https://doi.org/10.38119/cacs.2026.37.2> – “In this paper, I am concerned with three key questions: 1) Why are the values of humility, compassion, and justice so essential and destabilizing in interfaith dialogues, especially in times of peace? 2) Why should teaching interfaith dialogue always provide space for the grievances on all sides from past, present (and possibly) future unrest and conflict? 3) How do interfaith dialogue participants in post-conflict settings balance the desire and need for justice with compassion and humility for oneself, one’s community, and the community in conflict? To begin to answer these questions, I will first reflect upon the role, limits, and relationships between these three virtues before turning to the aims and goals of teaching these virtues in the context of interfaith dialogue. At issue is whether the failure to embody compassion and humility through interfaith dialogue in times of relative peace and prosperity signal the impossibility or meaninglessness of such dialogue when passions are rife, stakes are high, and vulnerability, rage, and hopelessness abound”.

02 J – ADULLOH, Ilyas, 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 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 Islamic education 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 IRE 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 IRE, 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 IRE 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 IRE.

03 J – AL-FARSI, Othman (2025), **Can artificial intelligence “understand” religion? A philosophical inquiry into meaning, symbol, and transcendence**, *Studies on Religion and Philosophy*, 2025, 1(4), 29-40 <https://doi.org/10.71204/axy5m078> - Recent advances in artificial intelligence, particularly in large language models, have intensified debates about machine understanding, interpretation, and meaning. In religious contexts, these debates acquire philosophical urgency: can artificial intelligence meaningfully “understand” religious texts, rituals, and symbols, or does its competence remain confined to formal linguistic and statistical operations? Drawing on philosophical hermeneutic and the philosophy of religious language, this article argues that AI’s apparent interpretive capacities do not amount to genuine religious understanding. Religious meaning is not reducible to semantic coherence or predictive accuracy; it presupposes existential involvement, symbolic participation, and openness to transcendence. By examining religious texts, symbolic language, and ritual practices, the paper delineates the cognitive and ontological boundaries of AI with respect to religion. It concludes that while AI can function as a powerful auxiliary tool in religious studies, it cannot replace the interpretive subject nor access the dimension of meaning constitutive of religious understanding.

04 J – ALMAZROUI, Karima, **Ideological indoctrination of children during crises: non-religious extremism in authoritarian regimes**, *Child Protection and Practice*, vol. 6, October 2025, n.100.205 - <https://www.sciencedirect.com/science/article/pii/S2950193825001135> - This article investigates the secular ideological indoctrination of children under authoritarian regimes during political and humanitarian crises,

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

05 J – AL-SIYABI, Muna, & Rolseth Bratsvedal, I. (2026), **Secularism and religious holidays in kindergartens: a comparative study of Australia and Norway**, *British Journal of Religious Education*, 1–17. <https://doi.org/10.1080/01416200.2026.2660808> - Early childhood education and care (ECEC) policies vary widely worldwide, shaping the values and beliefs of young children. Neglecting religious identity, particularly in public ECEC settings, is problematic, as religion can be integral to cultural identity. This article examines how ECEC policies in Australia and Norway reflect secularism and their impact on observance of religious holidays in two public kindergartens. Theoretical perspectives on secularism highlight the complexities of balancing secular and religious spaces in settings with diverse learner populations. Findings from semi-structured interviews revealed the complex interaction between secular policies and educators' approach to observing religious holidays.

06 B – AMSLER, Monika, **Education in religious contexts of late Antiquity**, published online by Cambridge University Press, 23 April 2026 - <https://www.cambridge.org/core/elements/abs/education-in-religious-contexts-of-late-antiquity/461B55457F8AB087952566F47430849D#metrics> - This element describes the most common educational processes of religious communities in the late antique period. Through a combination of historical analysis and examples, it provides an overview of the methods used to teach the alphabet and basic rhetoric, which were central to Jewish and Christian – including Manichaean – knowledge production. It also explains how this knowledge was disseminated through liturgy. Rather than viewing the material remains of these communities in isolation, this element examines them together, overcoming the usual scholarly focus on differences between religious communities and between religious and secular education. Instead, it highlights the dynamics created by mutual exchange and ambition. Since evidence of education is generally scarce, the synopsis demonstrates that, for example, while one religious community may have a surviving textbook with exercises, another community may only have the final products of those exercises.

07 B – ANDERSEN, Peter B. & Peter Gundelach (eds.), **Changing religiosities in the Nordic countries : a complexity perspective**, Brill 2026, pp. 338 - <https://searchworks.stanford.edu/view/in00001014792> - The book argues that changes in religiosity in the Nordic countries cannot be adequately explained by the dominate all-encompassing generalizations theories of religious change because religious changes are both similar but and diverse in the Nordic countries. For instance, church membership is decreasing in all countries, but the state-church relationship varies. The book argues for the fruitfulness of the Complexity Frame of Reference, a new theoretical framework which is favours a more nuanced analysis of religious change. This is demonstrated in qualitative and quantitative studies of comparative studies and case studies of religious participation, beliefs, rites, and values.

08 J – ANGELETTI, Silvia, **Permanent religious symbols in public schools**, *IRIS - Res&Arch - Institutional Research Information System*, Università di Perugia, pp. 8, 2025 - <https://research.unipg.it/handle/11391/1613554?mode=simple> - 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.

09 J – ANGELINI, Francesca F., **Multiculturalism, religious freedom, and school**, *Freedom, Security & Justice*. - issn 2532-2079. - n. 3/2025, pp. 180-195 - <https://iris.uniroma1.it/handle/11573/1756623> - This

article analyses the path of the opening of the Italian State school system to multiculturalism and religious freedom, culminating in the 2012 National Guidelines on the curriculum for nursery and primary school education. By contrast, the new 2025 National Guidelines on the curriculum for nursery and primary school education mark a clear U-turn, reintroducing an identity-based, Eurocentric and Christian approach. The paper highlights the risks of this choice in terms of a reduction of freedom of teaching, as well as the autonomy of schools to set educational, cultural and religious policy. The constitutional principle that “schooling is open to all” implies the inclusion of students’ religious and cultural diversity. The article examines how Italian schools have addressed pluralism, with particular attention to the issue of the display of crucifixes and freedom of worship. Case law, including at the European level, has provided mixed answers, culminating, however, with the Italian Court of Cassation’s affirmation of school autonomy. Recent ministerial positions challenge those achievements along with the idea of a secular, democratic and truly inclusive school.

10 J - ANTHONY, Ishaya (2025), Re-imagining ecumenical theology in Africa: toward promoting the African Union Agenda 2063, *Journal of Religious & Theological Information*, 24(3), 110–132. <https://doi.org/10.1080/10477845.2024.2413259> - Through a decoloniality framework, this article explores how a reimagining of ecumenical theology in Africa can support and promote Aspiration Five of Agenda 2063 of the African Union. The Aspiration focuses on building an Africa with a strong cultural identity. It speaks of the integrity of African diversity in culture, language, and religions as a basis of strength for building a robust sense of identity and pride toward socio-political and economic development. The article applies an exploratory methodological design to argue for a more nuanced understanding of ecumenical theology that resonates with African culture. Such ecumenical theological engagements are rooted in the historical recognition and continuation of the contributions of African theologians grappling with the issues of cultural identity. The article proposes that reimagining ecumenical theology in Africa to promote Aspiration Five of Agenda 2063 should include memory, resistance, and creativity. The AU Agenda 2063 must be communicated harmoniously with the church’s social, cultural, and theological teachings. Thus, theological training must be relevant to Agenda 2063, whose objective is the flourishing and well-being of the continent. The article contributes to the ongoing conversation on decolonizing theological education and churches in Africa.

11 J - ARITONANG O.T., Silalahi WP, Saragih O and Situmeang DM, Experiences of Indonesian Christian religious education teachers in implementing the independent curriculum in Senior High Schools. A phenomenological approach, *F1000 Research* 2026, 15:113 Last updated: 07 Mai 2026 - <https://f1000research.com/articles/15-113/v1> - This study employs a qualitative phenomenological approach to examine how Christian religious education (CRE) teachers engage with the independent curriculum. Given that the research questions focused on the subjective experiences of CRE teachers, data were collected through semi-structured and in-depth interviews with four selected participants, chosen based on the study’s objectives and a purposive sampling approach in North Tapanuli Regency, Indonesia. The study revealed that teachers encountered several challenges, including IT skills gaps, differences in understanding the concept of independent curriculum, and the scarcity of relevant materials for Christian education. Teachers need help adapting to the limitations of old learning methods and the special training and mentoring required to implement the new technology system of the independent curriculum. However, there are initiatives from teachers to collaborate, add materials, and learn from the teacher community to improve their competence. Therefore, this study ultimately offers a new perspective on understanding a phenomenon, namely, the experiences of CRE teachers in implementing the independent curriculum.

12 B – ASCHIM, Anders; Jenny Berglund, Marta Bivand Erdal, Friedrich Schweitzer (Eds.), Minorities, migration, and religion. New perspectives on religious education in faith communities and schools in Europe, Waxmann 2026, pp. 382 - <https://www.diva-portal.org/smash/get/diva2:2068528/FULLTEXT01.pdf> Religion is taught and learnt inside and outside schools. This book offers a unique attempt at bringing together analyses of RE across schools and faith communities. While in a sense an obvious task, it is notable that few studies to date have attempted to bridge these two educational settings. A key aspect of this contribution relates to the perspectives of children and young people who are, simultaneously in their everyday lives, part of RE classes in school, while also participating in faith education in their religious communities. This book offers an opportunity to see both in relation to each other, as well as considering the specifics of the interplay between the two. We adopt an inclusive approach to how “religious education” is interpreted, notably, beyond and across school and non-school settings, where the role of families in religious socialization is also acknowledged. Through the various chapters in this book, we seek to navigate and straddle the division between, on the one hand, different models of RE as a school subject, as a birds-eye introduction to world

religions and ethics grounded in universal humanity or philosophy, or with a specific religious tradition as the point of departure, and on the other hand, RE from within religious traditions, with the explicit purpose of religious transmission and religious socialization. These are different purposes and perspectives, but we suggest that an inclusive approach to the concept of “religious education” enables a consideration of the common focus on religion, despite these clear differences. Furthermore, an inclusive approach to RE, such as here, also allows for doing justice to the fact that the same children and youth are involved in both settings.

13 B – ASH, Rikki, Spirituality and religiosity as predictors of mental health in Jewish adolescents. Yeshiva University, Doctoral dissertation, EdD / Open access - <https://repository.yu.edu/items/d7c29f43-3187-4b66-b43c-b414d426550c> (Publication No. 32443307) - <https://hdl.handle.net/20.500.12202/11732> - This study examines the relationship between religious actions, spiritual beliefs, and adolescent mental health in Modern Orthodox Jewish high schools. Data were collected from 767 students across 14 Modern Orthodox high schools in the United States using the Jewish Beliefs, Actions, and Living Evaluation (JewBALE 3.0). After accounting for peer and family influence, overall spirituality and religiosity together explained an additional 6% of the variance in adolescent mental health. When examining specific beliefs and practices, these spiritual and religious subscales explained an additional 17% of the variance. Among the religious actions, tefilla (prayer) and tzniut (modesty) emerged as the strongest positive predictors of mental health. Within the domain of spiritual beliefs, perceiving life as meaningful was the strongest positive predictor. Conversely, belief in Divine Providence in relation to world events was associated with poorer mental health outcomes, suggesting that certain theological concepts may contribute to psychological struggle if misunderstood or oversimplified. The study also points to specific educational applications, including the importance of explicitly teaching meaning, reframing modesty as an emotional and relational skill, and presenting prayer as a spiritually engaging practice that allows for student ownership. Additionally, it advocates for teaching theological concepts like Divine Providence with greater philosophical nuance and balancing emunah (faith) and bitachon (trust) with messages of personal agency and responsibility.

14 J - BARTOLUCCI, Valentina (2026), Dal “laboratorio” francese a Strasburgo: il *vivre ensemble* come principio giuridico emergente nel diritto europeo delle religioni, Stato, Chiese e pluralismo confessionale, n.7 dell’8 giugno 2026, pp. 54 - <https://doi.org/10.54103/1971-8543/31802> - Il saggio ricostruisce la genealogia del *vivre ensemble*, dalle sue radici filosofico-politiche alla progressiva “giuridificazione” nel contesto francese, fino alla sua ricezione nella giurisprudenza della Corte europea dei diritti dell’uomo. Attraverso l’analisi degli impieghi del concetto nell’ordinamento francese e nei *leading cases* di Strasburgo, il contributo mostra come il *vivre ensemble* operi oggi come categoria argomentativa ambivalente: da un lato, nuovo criterio giuridico volto a preservare la coesione sociale; dall’altro, nozione vaga e potenzialmente selettiva, suscettibile di giustificare restrizioni generalizzate alla libertà religiosa. Il saggio discute i rischi derivanti dal suo intreccio con logiche securitarie e con modelli di appartenenza maggioritari, ma evidenzia anche le potenzialità del *vivre ensemble* se reinterpretato in chiave relazionale, come principio capace di promuovere una convivenza democratica che consenta di “vivere insieme da diversi”. L’indagine valuta così se il *vivre ensemble* possa configurarsi come principio giuridico emergente del diritto europeo delle religioni e quali condizioni siano necessarie per un suo utilizzo compatibile con il pluralismo e con il pieno rispetto dell’art. 9 CEDU.

15 J – BIELFELDT, Dennis D. (2026), Catechesis and the crisis of theological intelligibility, Academia.Edu 2026, Center for Congregational Revitalization, pp. 6 - https://www.academia.edu/165265860/Catechesis_and_the_Crisis_of_Theological_Intelligibility - This essay contends that the contemporary challenge of catechesis is not simply one of declining knowledge, but of diminished theological intelligibility. While the language of Christian faith remains in use, it is often no longer heard as referring to divine reality in a robust sense. Instead, theological terms are frequently received as symbolic, expressive, or communal forms of speech. In this context, catechesis cannot be reduced to the transmission of doctrinal content. It must also participate in the reestablishment of the conditions under which the language of faith may again be heard as truth-bearing and referential. By treating the catechism as a grammar of reality, this essay argues that catechesis forms believers not only in Christian vocabulary, but in the practice of truthful speech, prayer, and sacramental understanding before God. The result is a vision of catechesis as a patient and ecclesial work of theological formation under the conditions of late modernity.

16 J - BIENKOWSKA, Daria and Ryszard Kozłowski, Interreligious dialogue to strengthen human rights and human security, European Journal of Science and Theology, February 2026, Vol. 22, No. 1, 55-68.

<https://ejst.tuiasi.ro/Files/116/2026-22-1-3-Bienkowska.pdf> - Religions and beliefs shape the identities and values of individuals and communities, influencing both their personal worldview and the collective frameworks of societies. These identities and values can inspire individuals and groups to achieve mutual understanding, yet they can also serve as sources of division. When left unchecked, such divisions may exacerbate prejudice, hatred, violence, insecurity, and even large-scale atrocities. In this context, legal guarantees of freedom must be interpreted against a broader ethical and axiological backdrop. Interreligious dialogue, understood as constructive and positive interaction between people of different religious traditions or spiritual beliefs, both at the individual and institutional levels, offers a framework for addressing these tensions. This article examines positions on interreligious dialogue presented in the literature that are often considered insufficient – namely, exclusivism, inclusivism, and pluralism – and attempts to align them with a more appropriate approach based on the principles of *metadialogue*. While Joseph Ratzinger’s work on this topic provides an important reference for our work, this study integrates additional theoretical perspectives, emphasizing the authors’ analytical perspective on the role of dialogue in promoting human rights and human security. The primary goal is to demonstrate that interreligious dialogue, beyond its theological dimension, functions as a crucial mechanism for reducing social conflict, promoting tolerance, and ensuring the protection of fundamental human rights.

17 R - BIRMINGHAM, Carrie (2025), **The experience of being a Christian public-school teacher**, *International Christian Community of Teacher Educators Journal*, 20(1). DOI: <https://doi.org/10.55221/1932-7846.1347> - This research asks, “What is the experience of being a Christian teacher in a public school in United States?” Analysis of semi structured interviews with 16 Christian public school teachers revealed that, while this experience is highly variable and contextualized, teachers experienced four common concerns, making visible how teachers’ religious identity shapes their purpose for teaching, their interactions with supports and oppositions, their values for themselves and for their students, and their perspectives on Christian witness and teaching in their public school settings.

18 J - BLACKMER, Geneva; Zafar, A.B., **A comparative theological approach to mitigating cultural racism in religious education: reforming confessional RE through anti-racist and decolonial pedagogy**, *Journal of Religious Education* 74, 49–64 (2026). <https://doi.org/10.1007/s40839-026-00290-x> - This study proposes an interdisciplinary approach to RE that integrates multicultural and antiracist pedagogies to better address religious identity, cultural expression, and educational justice. It argues that antiracist education, particularly in Western contexts such as Germany, Britain, and the United States, often reduces race to a binary framework (e.g., Black/white), thereby neglecting *cultural racism*—a form of discrimination rooted in perceived cultural or religious difference rather than phenotype, as theorized by Tariq Modood. Similarly, multicultural education tends to essentialize cultures, unintentionally reinforcing stereotypes and contributing to *microaggressions*, such as the expectation that minority pupils serve as “spokespersons” for their entire community. RE also struggles with the abstraction of religion from its social and racial contexts, leading to a form of religious literacy that ignores historical legacies of colonialism, *Christonormativity* (the default centering of Christian norms), and systemic inequalities. This paper introduces three guiding strategies to redress these issues: (1) Cultivating *epistemic humility*, a disposition that invites learners to recognize the limits of their knowledge and remain open to alternative religious perspectives; (2) drawing on Bauman’s concepts of *dominant* (institutional) and *demotic* (lived) discourses to uncover cultural assumptions in RE; and (3) using collective memory—especially around colonial and racial trauma—as a tool for interreligious learning. The aim is to reshape RE into a more inclusive, historically conscious, and epistemically open educational framework that resists harm and fosters more profound understanding.

19 R – BLANTON, Matthew, **Institutional decline and resilient belief: understanding secularization in Latin America**, *Sociological Research for a Dynamic World* First published online September 16, 2025 - <https://journals.sagepub.com/doi/10.1177/23780231251369926> - A large body of literature analyses trends of religious decline across Western Europe and North America. Often rooted in secularization theory—the idea that modernization reduces religious beliefs and practice—this research lacks attention to global, comparative contexts. In this study, the author addresses that gap by examining religious trends spanning two decades across 17 Latin American countries to analyse changes in religious affiliation, church attendance, and religious importance. The author demonstrates that institutional religiosity, measured by affiliation and church attendance, is declining, whereas personal religiosity, measured by religious importance, remains resilient and is even increasing. This fragmented secularization is distinct from patterns observed in Western Europe and the US. Further analyses highlight additional differences, showing that religious dimensions in Latin America

are less tightly correlated and that the religiously unaffiliated maintain stronger religious beliefs and practices than their counterparts in the West. To account for this divergence, the author integrates insights from the neo secularization paradigm with Latin American theories of popular religiosity and lived religion. This synthesis provides a more precise framework for understanding secularization in Latin America and offers a model for applying secularization theory to non-Western contexts, in which modernization unfolds in diverse ways.

20 R - BLEAZBY, Jennifer (2026), **Operationalizing the concept of indoctrination: a content analysis of religious curricula taught in public schools**, *Journal of Curriculum Studies*, 1–22. <https://doi.org/10.1080/00220272.2026.2680398> - Indoctrination is widely considered a reprehensible teaching practice that has long been associated with religious instruction (RI). For over 50 years, the concept of indoctrination has been subject to extensive philosophical analysis. However, there has been little attempt to operationalize it for empirical educational research. This study attempted to do just that to evaluate controversial RI curricula taught in Australian government primary schools. The curricula are examples of confessional RE, whereby students receive instruction in the beliefs and practices of one religion, with the aim of nurturing their adherence to that religion. Critics argue that RI constitutes indoctrination. Drawing on a popular notion of indoctrination as teaching practice that results in closedmindedness, in conjunction with Bloom’s Taxonomy Revised, a content analysis of five sets of RI curriculum materials was conducted. All five curricula promote practices associated with indoctrination: minimal opportunity for higher-order thinking (e.g. critical thinking), as evidenced by an overemphasis on lower-order thinking in the teaching methods and learning outcomes (>85% of outcomes emphasize lower-order thinking), together with emotional manipulation. It is argued that worldviews education may foster a more openminded, critical and meaningful engagement with religions.

21 T – BLEISCH, Petra & Dominik Helbling (2026), **Fachdidaktik Religionskunde**, Nomos Verlag 2026, 296 Seiten - <https://www.nomos-shop.de/de/p/fachdidaktik-religionskunde-gr-978-3-8487-8004-4> - Das Lehrbuch führt erstmals im deutschsprachigen Raum kompakt in die didaktischen Grundlagen eines religionskundlichen Unterrichts ein, der sich an alle Schüler:innen richtet. Wissenschaftlich fundiert werden die Herausforderungen und Möglichkeiten eines zeitgemäßen Religionskundeunterrichts beleuchtet, die das Lernen der Schüler:innen in den Mittelpunkt stellen. Dabei werden die Interdependenzen zwischen Gesellschaft, Bezugsdisziplin, Schüler:innen, Bildungszielen, Unterricht und den Lehrpersonen herausgearbeitet und mit Diskussionsfragen vertieft. Der Band richtet sich an Studierende der Religionswissenschaft, angehende Lehrpersonen, bereits ausgebildete Lehrkräfte sowie Dozierende der Lehrpersonenbildung.

22 R – BONANNI, Matteo; Andrea Casavecchia; Orazio Giancola, **Young people, religiosity, and pluralistic values: a survey-based study in Rome**, *Religions* 2026, 17, 0 - <https://iris.uniroma1.it/retrieve/a073063f-e577-4cee-8bec-80323ae79812/Young%20People%20Religiosity%20and%20Pluralistic%20Values%20BonCasavGianc2026.pdf> - In recent years, young people have often been portrayed as increasingly detached from traditional forms of religious belonging. Nevertheless, religious affiliation continues to shape how individuals interpret the world—that is, the cultural frameworks and value systems through which, in Weberian terms, they ascribe meaning to an otherwise indeterminate reality. Drawing on a survey conducted among a sample of young Italians in Rome, this study examines the relationship between youth and values by comparing believers and non-believers. The data are weighted to reflect the demographic structure of a comparable population in the European Social Survey. The article explores the intersections between religiosity, spirituality, value orientations, and forms of social participation among young Romans. It relies on a wide range of indicators capturing attitudes toward religion and society, religious and spiritual practices, and the perceived importance of various social issues. The analysis focuses on differences between spiritual and non-spiritual believers, practicing and non-practicing believers, and non-believers. The central questions guiding the study are: What distinguishes young believers from their non-believing peers in these domains? And how do these groups differ in their orientations when classified in this way?

23 R - BRESKAYA, Olga & Giordan, G. (2026), **Across the loop: comparing perceptions of religious freedom, pluralism, and secularism in Italy and Croatia**, *The Review of Faith & International Affairs*, 24(2), 83–103. <https://doi.org/10.1080/15570274.2026.2657683> - This article adopts a comparative analytical framework inspired by W. Cole Durham, Jr. to examine religious freedom through the lenses of religion–state relations and religious pluralism. Using primary data from a 2021–2022 cross-national survey of 1,317 university students in Italy and Croatia, it explores how varying degrees of religion–state identification influence support for freedom of and from religion. The findings indicate that both religious pluralism and

state neutrality are strong predictors of support for religious freedom. In contrast, extreme forms of religion–state identification, particularly positive identification, produce more complex and inconsistent effects on attitudes toward religious freedom.

24 B – BRITANNY, Nicole E. Javier, **Exploring the role of values and ethics in transformational leadership and their impact on teacher wellbeing. A qualitative transcendental phenomenological study.** A dissertation presented in partial fulfilment of the requirements for the degree Doctor of Philosophy, Liberty University, Lynchburg, VA 2026, pp. 131 - <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=9365&context=doctoral> - The purpose of this phenomenological study was to understand the impact of values and ethics in transformational leadership on teacher wellbeing for teachers at a private Christian school. The transformational leadership theory proposes that leaders lead through inspiration, and this theory underpinned the study, as more recent research focused on specific aspects of transformational leadership and called for further research in ethical leadership. The primary research question asked how values and ethics in transformational leadership impacted teacher wellbeing in a private Christian school in North Carolina. A transcendental phenomenological study was conducted, as a phenomenological qualitative study allowed for in-depth exploration of the experiences of teachers through focus groups, interviews, and questionnaires. The data was analysed using a thematic analysis approach to describe the experiences of teachers working for transformational leaders guided by ethics and values. This study's findings showed that the participants' perspective is that values and ethics in transformational leadership positively impact teacher wellbeing. Additionally, the experiences of teachers working under a transformational leadership team that uses values and ethics to guide their decision-making process is overwhelmingly positive. Finally, the school culture factors that teachers noted as being associated with the wellbeing of teachers under this transformational leadership team were factors of support and a Christ-centered culture. Several recommendations include conducting a similar, quantitative study, exploring the connection between biblical values in leadership's decision making and the impact on both teacher wellbeing and school culture, and studying the potential additional connections between positive wellbeing for teachers and high achievement from students.

25 R – BRONIKOWSKA, Małgorzata (2026), **Understanding moral growth in adolescence: evidence from a multi-wave longitudinal study**, *Research Square* 23 Apr. 2026 - <https://doi.org/10.21203/rs.3.rs-9278671/v1> - A longitudinal study using the diagnostic survey method was conducted among students from randomly selected secondary schools in the Wielkopolska (Greater Poland) region of Poland. The study sample comprised 209 adolescents aged 15–19 years (57.2% boys and 48.8% girls) who were followed throughout four years of secondary education between 2020 and 2024. Data were collected in three consecutive measurement waves over a 40-month period. Moral competence was assessed using the validated Lind's *Moral Competence Test* and the author-developed *Moral Influence Scale*. Given the non-normal distribution of the data, nonparametric statistical procedures were applied, including McNemar's test to assess changes over time, Spearman's rank-order correlations to examine associations between variables, and regression analysis to identify predictors of moral competence. The findings indicated a significant increase in the proportion of adolescents representing a medium level of moral competence between the second and third measurement waves ($p = 0.014$). Correlation analyses showed that at lower levels of moral competence, moral reasoning was weakly associated with selected external influences, particularly religion and the PE teacher; however, these associations weakened as competence levels increased. Regression analysis identified religion as the only significant predictor of medium-level moral competence.

26 C - BUKOWSKI, Howe; N. William, and S. Coleman, **Social anthropological approaches to religion and education**, in: Liam Francis Gearon, and Arniika Kuusisto (eds), *The Oxford Handbook of Religion and Education* (2025; online edn, Oxford Academic, May 2025), <https://doi.org/10.1093/oxfordhb/9780198869511.013.13> - Anthropology overlaps with numerous disciplines in its study of religion but has some distinguishing features. Like philosophy, it examines how people think and reason, but it is particularly concerned with how styles and idioms of thought may vary according to cultural context. Like theology, it is concerned with talk of gods and spiritual powers, but it does not assume the primacy of any single religious position, and nor does it privilege perspectives derived from religious authorities or texts. Like sociology, it looks for patterns in the organization of institutions, ideas, and hierarchies, but alongside its comparative dimension it emphasizes small-scale, intimate human relations more than some branches of social scientific research. However, anthropology has not always taken the form just described. The chapter outlines this epistemological and methodological distinctiveness, beginning with a very brief history of the discipline and

its changing attitudes towards religion before moving to discuss its characteristic and contemporary approaches - and challenges - in teaching about religion.

27 B - BURGUN, Bethany, **The experience of women leaders in Catholic K-12 education**, Thesis, Doctor of Education, University of Dayton, 2025, Educational Leadership - Though women make up most teachers, they remain underrepresented in the most senior leadership positions within K-12 education. Lay women leaders of Catholic schools operate within a religious framework whereby formal authority rests with ordained men, historically excluding women from Church leadership. Thus, lay women leaders in Catholic K-12 education face barriers to gender equity in both their professional and religious contexts. Additionally, the pressures faced by school leaders today require a different kind of leader than in decades past. In a time when school administrators are retiring at high rates and teachers are leaving the profession, when active shooter drills are commonplace and schools are asked to serve multiple community needs, it is imperative to identify opportunities to better recruit, retain, and promote the heart of the K-12 workforce: women. As such, this phenomenological study seeks to understand the lived experience of women leaders in Catholic K-12 schools, investigate the supports and challenges experienced by women leaders, and identify opportunities to advance gender equity in Catholic K-12 leadership. Lay women leaders of Catholic schools in urban centers across the Midwest region of the United States participated in semi-structured interviews of approximately one hour each. The interviews were transcribed into over nine hours of data. The data was analysed using multiple rounds of open and in vivo coding, and participants were asked to verify the content and context of the data through member checking. Two experts within Catholic education were consulted for peer debriefing. What follows is a review of the findings, exploration of emergent themes, and an action plan designed to address the problem of gender disparity in Catholic K-12 education.

28 J – CANDRA ARIFAH, Ika Diyah, et al., **Social media platforms in managing polarization, echo chambers, and misinformation risk in interreligious dialogue among young generation**, *Journal of Social Innovation and Knowledge*, online publ. 03 April 2025 - https://brill.com/view/journals/jsik/1/2/article-p193_5.xml?srsltid=AfmBOooUQ71gpZLmqw5kiN0Ai2LNmb0qnn31XAR3d2V_3BtdfFQjQ4gN - Social media platforms play a crucial role in interreligious dialogue by enabling diverse interactions and information sharing. However, they also pose risks, including polarization, echo chambers, and misinformation. Polarization deepens divisions as online communities become entrenched in their viewpoints, hindering mutual understanding. Echo chambers reinforce biases by limiting exposure to diverse perspectives, while misinformation spreads falsehoods about religious beliefs, fueling misunderstandings and conflict. This study examines these challenges through literature reviews and case studies on platforms like Facebook, Twitter, and Instagram. It explores how polarization, echo chambers, and misinformation have impacted interreligious discourse and identifies strategies to mitigate these risks. Solutions include algorithmic adjustments, factchecking, and promoting critical thinking to foster respectful dialogue. This study highlights how digital platforms can be responsibly leveraged to promote inclusive and meaningful interreligious engagement, fostering greater understanding among diverse religious communities by addressing these complexities.

29 J - CARPENTER, Joel A. (2026), **“To be agents of a life-giving transformation”:** **Christian higher education and the development of Africa**, *Christian Higher Education*, 25(1–2), 34–58. <https://doi.org/10.1080/15363759.2026.2637474> - The dream of a transformed Africa has filled the imagination of modern African intellectuals and national leaders, and Africa’s colleges and universities have been designed to be engines of development since their origins in colonial times. What development has meant, however, has changed as the continent’s regimes have changed. This account traces the rise of modern African higher education and its relationship to the aims of African development, with a special regard to how those aims compare to a Christian vision of the world made right under God’s reign. This article argues that under the current sway of continent-wide “sustainable development” goals, universities are being pressed into a narrowly instrumental role that is, considering a biblical vision of full flourishing, rather underwhelming. This article ends with some proposals as to how Christian universities might overcome the pressure to conform to these narrower goals and offer their nations even more than they require.

30 R – CASTELLA, Myriam & Mareva Mousson, **Évolution des pratiques et conceptions de l’enseignement des cultures religieuses en 3-4H** [Canton Fribourg], Travail de Bachelor, effectué sous la supervision de M. Guillaume Chatagny, Mars 2025, pp. 203 - file:///C:/Users/fpaje/Downloads/2025_TB_fr_CastellaMyriam_MoussonMareva.pdf - Ce travail de Bachelor se penche sur la question de recherche suivante : « Comment les enseignants de 3-4H appréhendent-ils l’enseignement des cultures religieuses ? ».

Nous avons opté pour une approche qualitative en menant des entretiens semi-dirigés auprès de six enseignantes de 3-4H du canton de Fribourg qui ont été interrogées sur leurs conceptions et leurs pratiques vis-à-vis de l'enseignement des cultures religieuses. Notre travail met en exergue différentes notions essentielles liées aux cultures religieuses et à leur enseignement, qui serviront à l'analyse des résultats récoltés lors de nos entretiens. Cette recherche a révélé un éventail d'aspects concernant la mise en pratique de l'enseignement des cultures religieuses en 3-4H : l'importance des cultures religieuses accordée par les enseignantes, la hiérarchisation des objectifs du *Plan d'études romand*, l'utilisation des ressources et les difficultés rencontrées pour enseigner ce domaine. Dans notre conclusion, plusieurs tensions sont ressorties quant à la place des cultures religieuses dans l'enseignement au vu de son contexte historique et religieux actuel et des conceptions des enseignantes. Différentes pistes d'approfondissement peuvent être mises en place afin d'avoir une vue plus générale de l'enseignement de ce domaine.

31 J – CHAKMA, Shantimoy (2026), **Education or religious conversion**, *Asia Pacific Journal of Education and Society*, 14(1), 1. <https://doi.org/10.20897/apjes/17904> - Religious conversion frequently serves as an instrument of cultural hegemony over Indigenous peoples (IP), undermining traditional beliefs, customs, and social structure, resulting in a loss of identity. Analyses of the Chittagong Hill Tracts (CHT) setting increasingly emphasize the significance of education in facilitating religious conversion, especially in its more 'fundamentalist' manifestations. The region, historically marked by ethnic and religious diversity, has experienced religious conversions, cultural absorption, and alterations in local political dynamics due to the proliferation of Islamic-driven policies and initiatives. This essay analysed the processes by which Islamization is transforming Indigenous identities, mostly through schooling and governmental educational programs as a part of counter insurgency. This essay examined schooling in and out of CHT, emphasizing systematic conversion cultures shaped by the dual influences of homogenization and social exclusion, which are anchored in colonial legacies and an ultra-religious, assimilative yet exclusionary nationalistic ambition. This essay also regarded conversion as a coping mechanism. Comprehending these processes is essential for tackling the socio-political dynamics of religious homogenization in an area characterized by intricate ethno-religious identities. This conceptual essay enhances the discourse on religious nationalism, identity politics, and resistance movements in contemporary CHT.

32 J – CHEN Yüan, Suping Yang (2026), **The impact of religion on the ASEAN Community**, *Journal of Educational Research and Policy*, vol. 8,3,2026 – <http://www.bryanhousepub.com> - The ASEAN Community Education Strategy, as a crucial mechanism for promoting regional integration in Southeast Asia, has been profoundly influenced by religious factors in multiple dimensions throughout its formation and development. Based on policy text analysis and comparative research, this study systematically examines how major religions—primarily Buddhism and Islam—shape the ASEAN education strategy across six dimensions: educational goalsetting, content infiltration, resource allocation, regional coordination, modernization processes, and transnational cooperation. While religion performs positive functions through value internalization and resource integration, it also generates structural tensions due to doctrinal differences and traditional inertia. At the goal level, religion has shaped an educational orientation centered on spiritual cultivation and moral education. At the content level, religious curricula and interdisciplinary penetration have formed a distinctive knowledge system. At the resource level, religious institutions have compensated for the inadequacy of public education provision but have also led to imbalanced allocation. At the coordination level, religious diversity has enriched cultural capital while increasing the difficulty of policy integration. At the modernization level, deep-seated conflicts exist between traditional RE and modern educational concepts in terms of goals, methods, and curriculum design. At the cooperation level, religious networks provide unique channels for cross-border educational exchange. ASEAN needs to construct a positive interaction mechanism between religion and education under the framework of the “ASEAN Way,” advancing educational modernization while respecting cultural pluralism, to achieve the strategic goal of regional educational integration.

33 J – CHINENYE ONUBUOGU, Calista, **Care of nature and interfaith dialogue: exploring a new way to promote African eco-spirituality through interfaith learning in Nigerian schools**, *Religions* 2026, 17(5), 558; <https://doi.org/10.3390/rel17050558> - In recent years, the question of the environment's future and humanity's role in it has received considerable critical attention amid global warming. Among the many scholarly works, there appears to be a renewed consensus that fostering indigenous knowledge, practices, and spiritualities could help mitigate ecological crises. However, far too little attention has been paid to the heightened tension among Nigerian Christians that the promotion of these indigenous practices will lead or

has led to the re-emergence of paganism instead of the presupposed care of nature. This fear of fostering neo-paganism has constantly hampered the integration of Nigerian indigenous spiritualities and practices to mitigate the recurrence of ecological devastation. This article addresses the question: To what extent can interfaith learning help resolve tensions between Christians and Nigerian indigenous religious followers and promote environmental sustainability? The article explores the underlying reasons behind the tension between Nigerian indigenous religious followers and Christians. It further discusses interfaith learning in RE in Nigerian schools as an approach to mitigate tensions and promote environmental action.

34 T – CHRISTIAN, Gina (2026), **Babel, Nehemiah and algorithms: A guide to key terms in Pope Leo’s new encyclical on AI**, *Catholic Standard* May 25, 2026 - <https://www.cathstan.org/culture/babel-nehemiah-and-algorithms-a-guide-to-key-terms-in-pope-leos-new-encyclical-on-ai> - What do the Tower of Babel, the biblical figure Nehemiah, algorithms and realpolitik have in common? They’re all discussed – along with integral human development, the technocratic paradigm and Catholic social teaching – in Pope Leo XIV’s first encyclical, “*Magnifica Humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence.*” The highly anticipated text, signed by the pope on May 15 and released May 25, invokes the wisdom of the Church’s social teaching as a framework for shaping AI amid rapid technological advances, a fractured global landscape and accelerating threats to human life and dignity. Here’s a guide to some of the terms discussed in the document (*read more*).

35 J - CHROSTOWSKI, Mariusz (2026), **Religionsunterricht im Spiegel generativer KI: Eine explorative Analyse algorithmischer Visualisierungen der Lernmodi ‚about‘, ‚in‘ und ‚from‘ Religion**, *Religionspädagogische Beiträge*, S. 1–18. doi:10.20377/rpb-2006 - Der Beitrag untersucht, wie generative KI (GenKI) verschiedene Religionsunterrichtsformate visualisiert und welche impliziten Normalitätsannahmen dabei sichtbar werden. Auf der Grundlage eines explorativen Forschungsdesigns werden mit DALL·E erzeugte KI-Bilder zum Religionsunterricht in Polen, Deutschland und England analysiert. Leitend ist die idealtypische Unterscheidung der modi, *learning in religion*, *learning from religion* und *learning about religion*, die nicht als institutionelle Grundformen, sondern als akzentuierte Zielperspektiven verstanden werden. Die Auswertung erfolgt theoriegeleitet im Horizont von Bourdieus Konzept des kulturellen Kapitals. Die Ergebnisse legen nahe, dass GenKI nationale Profilierungen religiöser Bildung keineswegs neutral abbildet. Vielmehr verdichtet und überzeichnet sie diese stereotypisierend.

36 D – COMECE, **European Commission public consultation on audiovisual media services – Evaluation and update of EU rules**. Contribution 30.04.2026 - <https://www.comece.eu/wp-content/uploads/sites/2/2026/06/Contribution-04062026-COMECE-contribution-on-Audiovisual-AVMSD-EN.pdf>- The Commission of the Bishops’ Conferences of the European Union (COMECE) has submitted its contribution to the European Commission’s consultation on the revision of the EU Audiovisual Media Services Directive. Published on Thursday, 4 June 2026, the document places particular emphasis on the protection of children in the digital environment, especially against exposure to violence and pornography. The document highlights the risks of ‘virtualisation’ of human relations and child addiction to Internet and new technologies. In this context, COMECE calls on the European Union to: reinforce the Directive’s provisions on protection of minors; preserve explicit references to safeguarding minors’ moral development; continue to identify gratuitous violence and pornography as the most harmful content for minors; highlight the pivotal role of parenthood in the context of child protection.

37 D – COMMUNION OF PROTESTANT CHURCHES IN EUROPE, **Discussion on denominational religious education**, *News* 23/04/2026 - <https://www.leuenberg.eu/2026/04/23/cpce-brings-protestant-church-critics-to-council-of-europes-discussion-on-denominational-religious-education/> - On 21 April 2026, the Parliamentary Assembly of the Council of Europe adopted a resolution on “**Combating discrimination on grounds of religion and protecting freedom of religion and belief in Europe**”. The members of parliament reported on the increasing manifestations of religiously motivated exclusion and intolerance across Europe. They emphasised that freedom of religion and belief is “not only a fundamental right, but also an essential component of every democratic system”. By adopting a resolution based on the report by Francesco Verducci, the Parliamentary Assembly called on member states to ensure that religious communities and their members can exercise their right to freedom of religion “without hindrance or discrimination, in accordance with Article 9 of the Convention”. “States must step up their efforts to prevent and combat all forms of racism and intolerance, particularly against minority groups in European countries”. The Protestant churches in Europe support the document’s fundamental concern that religion must not be misused for political purposes,

especially as Protestants in many European countries have suffered for centuries from such exploitation of religion by the state. (*read more*).

38 D – COUNCIL OF EUROPE – Parliamentary Assembly, **Countering discrimination based on religion and protecting freedom of religion or belief in Europe**, Resolution 21/04/2026, <https://pace.coe.int/en/files/35991#trace-4> - The Parliamentary Assembly emphasises the essential role of freedom of religion or belief in democratic societies and highlights the growing concern over discrimination and intolerance based on these grounds in Europe. The assembly underscores the importance of Article 9 of the European Convention on Human Rights in protecting these freedoms and calls for member states to strengthen efforts against antisemitism, Islamophobia and other forms of intolerance, exacerbated by recent conflicts. It supports the European Commission against Racism and Intolerance and other relevant bodies, recommending education to foster respect and inclusion. The Assembly underscores the responsibility of public figures and political leaders to speak against hatred and discourages the misuse of religion for political or electoral gain. It also recognises potential violations of freedom of religion or belief amid armed conflicts and stresses the significance of interreligious dialogue and collaboration with civil society. Lastly, the document advocates for strengthened data collection on discrimination based on religion or belief and encourages political parties to uphold diversity and inclusion.

39 R – DANYARO, Abdullah & Nasa’j Muhammad (2026), **Exploring interfaith understanding and social cohesion through Comparative Religious Education among pre-service students in some selected universities in Nigeria**, *Federal University Gusau Faculty of Education Journal*, 6(3), 204-210 - <https://doi.org/10.64348/zije.2026397> - This study explored interfaith understanding and social cohesion through Comparative Religious Education (CRE) in selected universities in Nigeria. Specifically, it examined students’ attitudes toward religious diversity, assessed the role of CRE in promoting interfaith understanding, and investigated its impact on social cohesion among pre-service students. A descriptive survey research design was adopted, involving pre-service students enrolled in CRE courses at University of Ilorin, University of Nigeria Nsukka, Nnamdi Azikiwe University, and University of Port Harcourt. A stratified random sampling technique was used to select participants, ensuring proportional representation across religious backgrounds. Data were collected using structured online questionnaires and semi-structured interviews, which were validated and pilot-tested, yielding a Cronbach’s alpha of 0.82. Quantitative data were analysed using descriptive statistics, while qualitative data were subjected to thematic analysis. The findings revealed that students held positive attitudes toward religious diversity, CRE significantly enhanced interfaith understanding, and it fostered social cohesion by promoting trust, cooperation, and shared values among students. Qualitative results further indicated that collaborative CRE activities and dialogue opportunities reinforced these outcomes, although challenges such as large class sizes, limited resources, and occasional resistance from peers were noted. The study concluded that CRE is a critical tool for fostering tolerance and peaceful coexistence and recommended the expansion of interactive and practical CRE activities, institutional support for lecturers, and further research on longitudinal impacts of CRE on graduates.

40 J – DA SILVA SOUSA, Raphaela; Alvares, P.D.; de Oliveira, A.R. *et al.*, **Religious freedom in physical education classes in Brazil: relationships between bodily practices, fundamental rights and Evangelical students**, *International Journal Latin American Religions* (2026). <https://doi.org/10.1007/s41603-026-00327-x> - This article is a narrative review that aims to discuss, in depth, the conflicts between the subjects of dance and capoeira and the religion of evangelical students in Physical Education classes, with special emphasis on the constitutional right to religious freedom in the school context. It was observed, through different reports and analyses found in the literature, that evangelical students often resist participating in dance and capoeira classes for reasons directly linked to their beliefs and religious convictions. Dance, for these students, raises concerns related to body exposure, gestures, and interpretations that they perceive as incompatible with their faith. Capoeira, in turn, generates discomfort due to its historical origins, symbolic rituals, and connection with African-rooted religions. We infer that it is necessary for teachers to understand the rights of students and to adopt pedagogical strategies in which teaching emphasizes cultural and historical knowledge of the practices, rather than religious or ritual aspects.

41 R – DE KOCK, Jos, **Religion and spiritual development in youth care. A literature review**, *Religions* 2026, 17(5), 610; <https://doi.org/10.3390/rel17050610> - Currently, there is a lack of sufficient research regarding spirituality in the lives of young people in youth care contexts. In this study, youth care refers to various forms of either voluntary or mandatory support and care for young people (children and

teenagers) and their educators for growing-up problems, parenting problems, and psychological, psychosocial, and behavioral problems or intellectual disabilities. The available research is not systematically gathered in an overview. Against this background, this article presents a systematic literature review based on the following main research question: *What insights can be distilled from scholarly peer-reviewed journal articles published from January 2000–July 2025 regarding spiritual formation in youth care?* The results of the review study were based on 41 journal articles. Half of these articles thematize the foster care context. The other articles are spread over other youth care contexts, including psychiatric care, child and youth welfare, residential care, social work, and services for unaccompanied minors. Most of the articles presented empirical research. Three major themes can be defined that connect most articles: (a) the discussion of religion and spirituality as naturally present in the lives of children and the need or right to recognize that dimension and to facilitate continuity in it; (b) the question or the hypothesis that religion and spirituality can promote well-being, including the finding that this does not always appear unambiguous, up to and including attention to the harmful effects of religion and spirituality; and (c) the question of whether and how religion and spirituality can be used more instrumentally in youth care services to provide the best possible care to young people. The article discusses these findings, and recommendations for youth care professionals and follow-up research are presented.

42 B – DEL PILAR, Oliva y Jovany A. Barzola Osorio, *Las enseñanzas religiosas en el desarrollo moral y social de los adolescentes.* Trabajo académico para optar el título de segunda especialidad en filosofía y religión, Universidad Católica Sedes Sapientiae, Facultad de Ciencias de la Educación y Humanidades, Lima, Perú 2025, pp. 49 - <https://repositorio.ucss.edu.pe/backend/api/core/bitstreams/89a1e4d0-a06b-4e4d-96f0-36e43c2b331a/content> - El trabajo académico denominado *Las enseñanzas religiosas en el desarrollo moral y social de los adolescentes* se realiza con el objetivo de que ellos las ejerzan para su desarrollo moral y social. Este período se caracteriza por la exploración y búsqueda constante de ellos para encontrar respuestas a interrogantes sobre su existencia y, al mismo tiempo les resulta difícil y complicado superar múltiples desafíos, por lo que recibir formación en el aspecto religioso se convierte en un salvavidas que les permitirá emerger en un mundo cada vez más distanciado de los aspectos religiosos; esto les permitirá resolver las circunstancias complicadas. El estudio es cualitativo, de nivel descriptivo y de tipo básico. Por lo tanto, se puede concluir que las lecciones religiosas abarcan no solo el conocimiento teológico teórico, sino que también tienen influencia significativa y positiva cuando de forjar principios con valores se refiere. Adicionalmente tiene rol fundamental en el proceso de identificación cristiana y fortalecimiento del sentido de integración social; por tanto, se hace imprescindible integrar temas y contenidos religiosos en el currículo escolar.

43 J – DÍAZ-TEJO, Javier & Javier Vega-Ramirez, *Thresholds of self-organisation in Catholic religious education: a complex analysis of curricula in Latin America,* *Religions* 2026, 17(2), 178; <https://doi.org/10.3390/rel17020178> - This article analyses the official Catholic Religious Education (CRE) programmes in Chile, Brazil, Costa Rica and Colombia from the perspective of complexity sciences, using the concept of self-organisation as a central analytical axis. Given Latin American contexts marked by religious pluralism, cultural transformation, institutional crisis and youth subjectivities, it is proposed that the adequacy of CRE does not depend solely on content or methodologies, but also on the systemic architecture that articulates students, classrooms and institutions in relation to their environment. Methodologically, the study develops a framework of three thresholds of educational self-organisation -reactive, reflective, and ecological- and applies it comparatively to the four national programmes, examining how they distribute agency, learning capacity, and openness to context at the student, classroom, and school-environment levels. The analysis reveals that, although all programmes activate relevant forms of reactive and reflective self-organisation, only some partially enable thresholds of ecological self-organisation capable of sustainably integrating contemporary sociocultural and religious complexity. The results allow us to identify structural tensions between current curriculum designs and the demands of increasingly complex environments.

44 J – DUFOUR, Xavier, *Culture religieuse : quand Simone Weil répondait aux sectarismes laïques et confessionnels,* *Aleteia* 05, 08, 2025 - <https://fr.aleteia.org/2025/08/05/culture-religieuse-quand-simone-weil-repondait-aux-sectarismes-laiques-et-confessionnels/> - Au moment où l'on stigmatise des établissements privés qui s'efforcent de transmettre une culture religieuse à leurs élèves, il convient de s'interroger sur ce que serait une culture scolaire amputée par principe de ses dimensions spirituelles. Que resterait-il de l'histoire de France sans l'évocation des liens complexes entre l'Église et la monarchie, des débats de la nature et de la grâce à l'aube de l'âge moderne, de la volonté de la Révolution d'instaurer un culte civique ? Que resterait-il de la littérature si les références religieuses présentes chez d'innombrables auteurs — de Villon à Claudel, en

passant par Rousseau, Baudelaire ou Camus — étaient passées sous silence ? De la philosophie, si tous les auteurs ayant parlé de Dieu devaient être exclus des programmes ? Pourrions-nous comprendre les œuvres d'art qui peuplent nos musées sans références bibliques ? Et plus fondamentalement, existe-t-il une culture qui ne procède peu ou prou d'une interrogation métaphysique sur le sens de l'existence humaine ? La laïcité ne saurait consister en la mise entre parenthèses des questions religieuses à l'école : cela ne conduirait qu'au creusement de l'inculture générale des élèves, tout en favorisant les préjugés entre communautés croyantes (ou non). C'est au contraire par une présentation raisonnée, à la fois distanciée et respectueuse, des diverses positions spirituelles, que les élèves apprendront à se connaître eux-mêmes et entre eux, et par conséquent à se respecter mutuellement.

45 D – ECCE (European Committee for Catholic Education), **Europe: daring to Hope**, January 2026, pp. 7 - https://ceec.be/wp-content/uploads/2026/01/202601_DARING-TO-HOPE.pdf - At a time when strengthening the unity of the European Union has never seemed so essential; while geopolitical upheavals and strategic power games are hitting the efforts to build it head-on; while member countries are unable to agree on the means to achieve it; while internal political tensions in certain countries are weakening their role in this integration; schools in general, and Catholic schools in particular, are asking themselves not how to solve today's problems, but how to prepare young people to envisage the future of a united Europe. The aim of this document from the European Committee for Catholic Education is to present the role that Catholic schools intend to play in the education of young Europeans, beyond academic objectives, in the service of a true purpose: education as a place of humanization and learning about life in society, thus promoting understanding of the values and challenges of the EU from a perspective of hope. By value, we mean the quality of what is admirable, a goal to be achieved by every one of us. Respect for RE is essential to truly perfect a comprehensive general education. Ideological initiatives aimed at eliminating this education in countries and regions where it has historically existed seriously undermine the human condition. To deny a person's spiritual dimension is to deny the person themselves. The purpose of this education is not to convince anyone to adopt or abandon a belief. On the contrary, it allows everyone to clarify and deepen their convictions, whatever they may be.

46 J – ECK, Sebastian und HERBST, Jan-Hendrick (2026), **Emanzipation und Tradition – eine religionspädagogische Verhältnisbestimmung**, *Religionspädagogische Beiträge*, 49(2), S. 1–12. doi: 10.20377/rpb-1994. - Der Beitrag bestimmt das Verhältnis von Emanzipation und Tradition als zentrale, bislang jedoch unterbelichtete Problemstellung der gegenwärtigen kritisch-emanzipatorischen Religionspädagogik. Ausgangspunkt ist die These, daß eine tragfähige Begründung kritisch-emanzipatorischen Religionsunterrichts nur gelingt, wenn die epistemische und normative Leistung religiöser Traditionen für heutige Lernende explizit in den Blick genommen wird. Zur Klärung unterscheidet der Beitrag vier idealtypische Denkmodelle: (1) Emanzipation als Distanzierung von Tradition, (2) Emanzipation als Transformation von Tradition, (3) Emanzipation durch (Gegen-)Tradition und (4) Emanzipation in Tradition. Diese Modelle werden historisch verortet, systematisch profiliert und hinsichtlich ihrer Chancen, Grenzen und didaktischen Anschluß Möglichkeiten für religiöse Bildung diskutiert.

47 R - ELFF Martin, Dassonneville R, Marcinkiewicz K., **After secularisation? A comparative analysis of religious cleavages in Western Europe**, *European Journal of Political Research*. Published online 2026:1-24. doi:10.1017/S1475676525100509 - Religion has long been considered an important determinant of voting behaviour. However, the secularisation of Western societies has changed its role. Secularisation not only limits the political relevance of religion, it may also affect the nature of religious cleavages themselves. While extant literature suggests that differences between religious denominations are in decline, about differences between religious and non-religious voters there are two divergent expectations, (1) that these differences are also in decline and (2) that there is an increased polarisation between the religious and the non-religious. For the latter expectation, evidence has already been found regarding the United States. In this paper, we examine whether a similar change can be observed in Western Europe. Combining data from the European Social Survey (ESS) and information on parties' positions from the Chapel Hill Expert Survey (CHES), we assess the nature of over-time changes in the connection between religion and the vote choice. The results point to an increased polarisation between members of a Christian church and the non-religious, however, we also find that non-Christians are more similar to the non-religious than to Christians. We also uncover a growing division between Catholics and Protestants that does not fit common expectations. These findings challenge earlier work on the political consequences of secularisation and lead to new research questions.

48 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.

49 R – ERTEN, Ramazan & Veysel Karani Altun, **Evaluation of material use in early childhood religious education, Türkiye: Qur'an courses for 4–6-year-old students**, *Religions* 2026, 17(5),505; <https://doi.org/10.3390/rel17050505> - Early childhood is a critical period in which religious and moral foundations are established, and the materials used in this process directly influence the quality of learning. In Türkiye, institutional religious education for early childhood is provided through Qur'an courses for children aged 4–6 years, affiliated with the Presidency of Religious Affairs. This study examines the attitudes of instructors working in these courses toward material use and the types of materials preferred in the educational process. Designed within a quantitative research approach using a survey model, the study aimed to collect data from instructors working in Qur'an courses for 4–6-year-old children during the 2023–2024 academic year in Türkiye. Based on voluntary participation, 363 instructors took part in the study. Data were collected through the Material Use Questionnaire and the Attitude Scale Toward Material Use in the Classroom Environment questionnaire and analysed using SPSS 22.0. Due to the non-normal distribution of the data, the Kruskal–Wallis H test and the Mann–Whitney U test was applied. The findings show that instructors have positive attitudes toward the use of instructional materials and that printed and auditory materials are the most frequently used in the educational process.

50 J - ESPINOSA ZÁRATE, Zaida (2026), **Spirituality for interculturality: under what conditions?** *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2026.2632818> - This text explores the mutual relationship between interculturality and spirituality, as well as intercultural and spiritual education, emphasising their interdependence. Specifically, it examines the need for spirituality – broadly understood – for fostering interculturality and outlines the conditions that spirituality and religious education must meet to fully harness their intercultural potential. Six key conditions are analysed: the need to (1) focus on lived religion rather than institutional aspects; (2) move beyond an interpretation of coexistence based on the concepts of needs and power characteristic of 'modern' spirituality; (3) understand spirituality beyond dialectical dialogue and logical/epistemological truth; (4) overcome defensive spiritualities tied to political identity; (5) reject a dualistic view of spirituality; and (6) recognise the culturally distinct other not only as an end 'in themselves' but also as an end 'for the person', as exemplified in what has been called a '*heterotelic*' spirituality. Based on these conditions, the text calls for a transformation of RE to leverage the intercultural potential of spirituality and promote intercultural encounters grounded not only in discourse ethics and dialectical dialogue but also in the recognition of the ontological truth embodied by every human being. This truth is grasped through the person's spiritual dimension, which serves an integrative, rather than analytical, function.

51 J – FASSINA, Marcos João, **A questão da laicidade no ensino religioso da escola pública brasileira**, *Revista internacional Integralize Científic*, %, n° 53, Novembro 2025, pp. 13 – Issn 3085-384X - A laicidade é o princípio que garante a neutralidade do Estado em relação a todas as religiões, assegurando a liberdade de crença individual e impedindo que qualquer doutrina religiosa interfira nas decisões políticas e instituições públicas. Esse princípio estabelece a separação clara entre as esferas do governo e da fé, garantindo a igualdade de tratamento a todos os cidadãos, independentemente de sua convicção religiosa. Estado laico é aquele onde o direito do cidadão de ter ou não ter religião é respeitado e que assegura a "liberdade de consciência". Assim, delimitou-se como problema de investigação a seguinte questão: A existência do Ensino Religioso (ER) no ensino público seria uma ameaça à laicidade? Como objetivo pretende-se analisar a discussão entre confessionalidade e laicidade do ER na escola pública brasileira, verificando se a existência do ER no ensino

público seria uma ameaça à laicidade. Ao respeitar todos os cultos e não adotar nenhum, o estado libera as igrejas de um controle no que toca à especificidade do religioso e se libera do controle religioso. Quanto à metodologia utilizada, foi a pesquisa bibliográfica, através da análise de material bibliográfico. As conclusões mostraram que a laicidade defende a multiplicidade das culturas contra as tentativas de uniformização do neoliberalismo, por exemplo. Enquanto fato, o multiculturalismo parece-nos uma oportunidade.

52 J – FATHURROHMAN, Rizal, **Certainty and doubt in Islamic religious education toward a dialogue between Islamic and Cartesian epistemology**, *Journal of Islamic Studies* vol 2, nr 1, 2026 - <https://e-journal.epistemeacademia.org/index.php/EJIS/article/view/56> - This study explores the epistemological relationship between certainty and doubt in Islamic RE through a philosophical dialogue between Islamic and Cartesian epistemology. The problem of knowledge in education concerns how certainty is attained, justified, and internalized within the learning process. In Islamic epistemology, certainty is expressed through the concept of *yaqīn*, which integrates revelation, rational reflection, and spiritual intuition as interconnected sources of valid knowledge. Conversely, Cartesian epistemology begins with methodological doubt as a critical foundation for establishing indubitable certainty grounded in rational self-awareness. This study employs a qualitative philosophical approach using conceptual and epistemological analysis, drawing on the epistemological perspectives of Abu Hamid al-Ghazali and René Descartes. The findings demonstrate that doubt and certainty function as complementary epistemic processes rather than contradictory states. Doubt serves as a methodological tool to examine the limits and validity of knowledge, while certainty represents the culmination of rational inquiry and spiritual realization. This epistemological dialogue contributes to reconstructing the philosophical foundation of Islamic RE by integrating rational and spiritual modes of knowing, thereby enhancing its epistemic legitimacy, intellectual depth, and transformative educational purpose.

53 R – FÉNYES, Hajnalka, & Csák, Z. (2026), **Values as a connecting bridge between religiosity and volunteering**, *Central European Journal of Educational Research*, 8(1), 154-161. <https://doi.org/10.37441/cej/2026/8/1/16958> - Numerous studies examine behaviours associated with religiosity, including volunteering, which shows a positive correlation especially with collective religious practice. This effect may also derive from character development and value transfer associated with religiosity, based on certain studies. However, factors originating from religious community may be the primary drivers of this positive association. In our paper, we examine Schwartz's four higher-order value dimensions as mediators between religiosity and volunteering. Using the European Social Survey 2023/24 database (N=42,489), we applied a mediation analysis in which individual-level effects of religiosity can be identified through indirect, value-mediated pathways, while effects originating from religious community can be identified through direct effects. Our results support the mediating role of values between religiosity and volunteering. However, the value-shaping effects of religiosity overall reduce the likelihood of volunteering, as religiosity primarily promotes conservation values, which in turn decrease the probability of volunteering. In contrast, our mediation model revealed a direct positive association between religiosity and volunteering. Based on our findings, religiosity contributes to higher volunteering behaviour primarily through the reinforcement of mutually supportive networks and prosocial norms, as well as through the provision of formal frameworks for volunteering in religious communities. Our plans include incorporating more control variables into the model, which may nuance our results to date.

54 C – FERRARI, Silvio, **Religion and education in the European Union countries: a comparative analysis of the national legal systems**, in: Liam Francis Gearon, and Arniika Kuusisto (eds), *Religion and Education in Comparative International Context*, in: Liam Francis Gearon, and Arniika Kuusisto (eds), *The Oxford Handbook of Religion and Education* (2025; online edn, Oxford Academic, 22 May 2025) - <https://doi.org/10.1093/oxfordhb/9780198869511.013.26> - All European Union countries provide RE to students attending public schools. However, this service is offered in ways that differ from state to state and reflect different conceptions of the role of public schools and the notion of RE. This chapter provides a comparative analysis of the national legal frameworks within which religion is taught in the public schools. A description of the RE systems in place in these countries is presented and their strong and weak points are analysed considering the needs of a society characterized by religious illiteracy and religious differentiation. The chapter then maps the rights enjoyed by different religious organizations in public schools and measures how much they are respected in the legal system of each country. Finally, some proposals are made for developing a legal framework that is appropriate to the transformations taking place in the EU countries.

55 J – FERRARI, Silvio, et al., **Secularisation and minority rights. How does secularisation affect the rights of religious and belief minorities?** *Religions* 2026, pp. 17, 413, published 25 March 2026 - <https://iris.unitn.it/bitstream/11572/481810/1/religions-17-00413.pdf> - This article discusses the link between secularisation and the rights of religious and belief minorities. Using data from the *Atlas of Religious or Belief Minority Rights*, it measures the extent to which RBM rights are respected, promoted and restricted. Taking the number of ‘nones’ in a country as an indicator of the secularisation of its legal system, it examines the impact of secularisation on the promotion of religious minority rights and the equal treatment of minorities, as well as the gap between their rights and those of the majority. The article concludes that secularisation does not directly promote RBM rights. Instead, it reduces the disparity between the rights enjoyed by the various minorities and between them and the majority Church. Notably, there is a clear correlation between secularisation and the majority–minority rights gap: highly secularised states tend to reduce it, whereas less secularised states tend to widen it. In terms of equal treatment, a highly secularised state does not guarantee equal treatment of all RBMs. However, a less secularised state makes equal treatment even more difficult.

56 B - FINNIGAN, Natalie (2026), **Exploring Catholic teacher identity: the intersection of personal, professional, and religious dimensions across generations.** PhD thesis. School of Education, College of Social Sciences, University of Glasgow, pages 319 - <https://theses.gla.ac.uk/85902/1/2026FinniganPhD.pdf> - This research investigates the nature and relationship of the personal and professional identity of Catholic teachers in Scotland, exploring how this identity is lived and expressed in practice. It critically evaluates the compatibility of a Catholic understanding of identity—grounded in the conviction that every person finds their origin and end in God—with contemporary perspectives that emphasise the compartmentalisation of self and the increasing performativity of the teacher. The study seeks to identify whether Catholic teachers in Scotland share perceptible, common qualities or distinct characteristics, and to examine how these have developed among those qualifying between 1965 and the present day. Set within ongoing debates about identity and the wider discourse on Catholic identity, this research contributes to a deeper understanding of who Catholic teachers are, whom they serve, and why. The findings highlight both continuities and shifts in how Catholic teachers perceive and live their identity, revealing tensions between faith commitments and professional expectations. The research concludes that Catholic teacher identity remains distinctive but requires ongoing support to be sustained in contemporary contexts. These insights carry practical implications for policymakers, diocesan leaders, and schools, particularly with regards to formation and professional development strategies that affirm the integration of personal faith and professional vocation.

57 D – FLEMISH GOVERNMENT (Belgium), **Larger classes and no weekly obligation: Flanders reforms religious education,** *Belga News Agency*, 02/02/2026 - <https://www.belganewsagency.eu/larger-classes-and-no-weekly-obligation-flanders-reforms-religious-education> - From 1 September 2026, Flemish schools will have more freedom to organise religion and ethics classes, the Flemish government decided. Schools will no longer be obliged to teach two hours of religion or ethics every week, but will be allowed to bundle the lessons, for example, into one whole day per month. The reform had been in the pipeline for some time. Today, Flanders requires schools to devote two hours each week to religious and ethical subjects. This causes practical problems. Many teachers must be found to teach ethics and the religions – Catholic, Orthodox, Protestant, Anglican, Jewish and Islamic. But often these teachers then find themselves teaching small groups. From now on, Flanders will allow schools to bundle religious and ethical education. For example, in half a day every two weeks (two times two hours) or a full school day per month (four times two hours). Schools will also be able to collaborate more easily, exchange hours and, if necessary, work digitally or remotely. This should make planning easier for schools.

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

when choosing primary schools. The findings of this study have policy implications as they highlight key factors that educational systems situated in pluralistic societies must consider.

59 P – FORSCHUNG & LEHRE [Information], **Uni Münster bekommt erste Fakultät für Islamische Theologie**, *Forschung & Lehre*, aktualisiert am 23.04.2026 <https://www.forschung-und-lehre.de/management/uni-muenster-bekommt-erste-fakultaet-fuer-islamische-theologie-7650> - Ab dem 1. Juli 2026 soll die neue Islamisch-Theologische Fakultät an der Universität Münster ihre Arbeit aufnehmen. So haben es zunächst die Westfälischen Nachrichten am 15. April berichtet. Vorausgegangen war eine Sitzung des Senats der Universität am Nachmittag desselben Tages, in der die Entscheidung des Rektorats zur Gründung der Fakultät zustimmend zur Kenntnis genommen wurde. Seit Jahren laufen die Vorbereitungen: Bereits seit 2012 gibt es in Münster das dem Fachbereich Philologie zugeordnete Zentrum für Islamische Theologie, das unter anderem islamische Religionslehrerinnen und -lehrer ausbildet. Der Leiter des Zentrums, Religionspädagoge und Soziologe Professor Mouhanad Khorchide, soll Gründungsdekan der Fakultät werden, wie verschiedene Medien überstimmend berichten. "Die Gründung ist ein Meilenstein für die Islamische Theologie, auf den wir stolz sind", betont der Rektor der Universität Münster Professor Johannes Wessels laut einer Pressemitteilung vom 22. April. "Gleichzeitig ist es ein gesellschaftspolitisches Zeichen für mehr Toleranz, das weit über Münster hinaus beachtet werden wird." In einem Pressegespräch hatten Wessels und Khorchide am gleichen Tag über die geplante neue Fakultät informiert. (*read more*).

60 J – FOUNTOULAKIS, Georgios & Christos Simos (2026), **Religious development in adolescence through the lens of the developmental psychology of religion: educational implications**, *Global Journal of Engineering and Technology Advances* 26(03):36-051 - DOI:[10.30574/gjeta.2026.26.3.0049](https://doi.org/10.30574/gjeta.2026.26.3.0049) - Adolescence is widely recognized as a formative period in human development, marked by intensified identity exploration, expanding cognitive abstraction, and increasingly autonomous moral reasoning. Within this dynamic context, religious belief and spiritual orientation often undergo significant reassessment. Rather than remaining passively inherited, religious meanings are frequently questioned, reformulated, or consciously appropriated. This article offers a bibliographical analysis of religious development during adolescence through the lens of the developmental psychology of religion. Drawing on identity theory, cognitive-developmental research, moral psychology, and contemporary discussions of pluralism and digital mediation, the study examines how adolescents engage with, reinterpret, and sometimes reconstruct religious commitments. The article further explores the educational implications of these developmental processes, arguing that RE in secondary schooling must consider adolescents' cognitive and existential capacities if it is to remain intellectually credible and pedagogically meaningful. By synthesizing interdisciplinary scholarship, this study contributes to a developmentally grounded understanding of adolescent religiosity in contemporary societies.

61 C – FRANKEN, Leni, **Models of religious education in Europe: shifts and concepts**, in: *International comparison and transfer in religious education; The Projects "RE at Schools in Europe" and "International Knowledge Transfer" in Dialogue*, Schweitzer, Friedrich [edit.]; et al. [edit.], Göttingen, Brill-V&R unipress, 2026, pp. 129-148 - <https://repository.uantwerpen.be/docstore/d:iruaintra:15927> - This chapter examines the organization of RE across various European countries, focusing on the distinctions between denominational, non-denominational, multi-denominational, weak confessional, strong confessional, and non-confessional RE. Through a literature review of the *RelEdu* book series and additional scholarly sources, the following research questions are addressed: (1) Is RE in Europe predominantly denominational or nondenominational? (2) Are there trends in education about religion, or does education into religion still hold a significant place in state schools? (3) How 'religious' is denominational RE, and how 'secular' is non-denominational RE? To answer these questions, we utilize key concepts frequently employed in comparative RE research, while also illustrating their ambiguity.

62 R – FREIXA NIELLA, Montserrat, et al. (2025), **Challenges of religious and cultural diversity in the child protection system with children migrating "Alone" in Catalonia and Melilla**, *Religions* 2025, 16(2), 109; <https://doi.org/10.3390/rel16020109> - Cultural and religious diversity in Spain, driven by recent decades of migratory flows, has not been exempt from generating social tensions and, unfortunately, an increasing stigmatization of migrant children. This article examines how power dynamics and exclusion impact the identity construction of these young people, particularly within the child protection system. Through interviews and focus groups with young people and professionals in Barcelona and Melilla, this study highlights the resistance strategies these young individuals employ to counteract stigmatizing narratives. The findings indicate that, despite inclusion policies, imposed labels reinforce their vulnerability and limit their social and

community participation. Although interfaith dialogue is proposed as a tool to mitigate these tensions, professionals working with these children emphasize the lack of institutional support and insufficient training in socio-cultural diversity, which hinders their efforts. The study underscores the importance of developing interfaith competencies that foster mutual respect and recognition, concluding with a critique of the current protection system. It advocates for a comprehensive approach to addressing these young people's emotional, social, and spiritual needs beyond solely legal and educational aspects.

63 R - FRIBERG, Jon H., & Sterri, E. B. (2026), **Is religion a barrier to integration? Religiosity, sociocultural integration, and educational attainments among Muslim and non-Muslim immigrant origin youth in Norway**, *Ethnic and Racial Studies*, 1–30. <https://doi.org/10.1080/01419870.2026.2622419> - Using the *Children of Immigrants Longitudinal Study in Norway*, linking survey data from upper-secondary school to register data on educational outcomes in early adulthood, we explore how religious affiliation, religious salience, and religious practices are associated with various integration outcomes for immigrant-origin youth. We find that religiosity – particularly among Muslims – has a dual relationship to integration. On the one hand, religiosity is associated with more conservative views on gender and homosexuality and fewer friendship ties with ethnic majority peers. On the other, it is largely decoupled from national identity, and religious practices are positively associated with secondary school completion and tertiary-education enrolment. Results suggest that although religiosity can be a barrier to sociocultural integration, it may simultaneously be a positive resource driving educational attainment. Whereas the negative association between religiosity and sociocultural integration is most prominent for girls, the positive association between religiosity and education is most prominent for boys.

64 J – GERBER, Sophia (2026), **Ethics education in Berlin: bridging philosophical and religious perspectives**, *British Journal of Religious Education*, 48(3), 384–398. <https://doi.org/10.1080/01416200.2026.2672688> - This article explores ways to integrate non-confessional RE into Ethics Education (EE), taking the federal state of Berlin and its Ethics curriculum as a case study. Focus is given to philosophy as a reference discipline. A qualitative analysis of the curriculum framework examines its objectives, teaching principles, competencies, topics, and content. The interplay between EE and RE is also examined, with various teaching models for addressing religion as an interdisciplinary topic in Ethic classes. The findings reveal that Berlin's unique approach of making Ethics compulsory fosters a distinctive relationship between EE and RE that is characterised by both competition and cooperation. The curriculum emphasises competence-based, problem-based, lifeworld-oriented, and inclusive learning, while maintaining a commitment to religious and worldview neutrality – though not value neutrality. The article concludes that interdisciplinary connections between ethical-philosophical and RE can enhance students' understanding of diverse perspectives. A practical teaching example on *Religious Diversity and Interreligious Dialogue* demonstrates how these theoretical concepts can be implemented in the classroom to encourage respectful and critical engagement with various religious and worldview perspectives, fostering ethical reflection and social responsibility among students.

65 B – GIAQUINTO, Pasquale, **L'insegnamento della religione nella scuola statale (1967-2003)**. *Storia di un oggetto complesso*, Pensa Multimedia ed., Collana di Studi storico-educativi, 2026, pp. 486 - <https://www.pensamultimedia.it/libro/9791255684794> - Dal 1967, anno in cui il Parlamento avviò il processo di revisione del Concordato lateranense, al 2003, quando fu riconosciuto lo stato giuridico degli insegnanti di religione cattolica, l'Autore ricostruisce, attraverso un imponente lavoro d'archivio condotto in quattordici fondi pubblici e privati – tra cui la Segreteria di Stato della Santa Sede, l'Archivio dell'Istituto Luigi Sturzo e l'Archivio per la Storia dell'Educazione in Italia – la storia di un insegnamento che la storiografia aveva finora esaminato solo parzialmente. L'autore si avvicina al proprio oggetto di studio come a un sistema complesso: intrecciando storia, pedagogia, diritto, politica, ecclesiologia e sociologia, ricompone il lungo e travagliato cammino che condusse dalla revisione concordataria del 1984 e dalla prima Intesa Cei-Ministero del 1985, attraverso le sentenze costituzionali e i conflitti parlamentari, fino all'assestamento istituzionale dei primi anni Duemila. Accanto all'iter normativo, il volume dà voce al dibattito culturale dell'epoca: riviste, convegni, associazioni, ricerche sociologiche. Senza dimenticare alcune questioni ancora aperte: il rapporto con il pluralismo religioso, lo statuto epistemologico della disciplina, il sistema di abilitazione degli insegnanti. Completa il lavoro una raccolta di microstorie e testimonianze. Un contributo destinato a diventare punto di riferimento imprescindibile per chiunque voglia comprendere la storia dell'ora di religione nel più ampio quadro dei rapporti tra Stato e Chiesa nell'Italia repubblicana e della storia della scuola italiana.

66 J - GOPEZ, José M.W., Gozum, I.E.A. & Gopez, B. B., **The role of artificial intelligence in Catholic religious education: a tool for engagement, not a substitute for human presence**, *Journal of Religious Education*, 02 May 2026. <https://doi.org/10.1007/s40839-026-00296-5> - Artificial intelligence (AI) presents both opportunities and challenges for RE. AI technologies, such as adaptive learning systems, language translation tools, and interactive digital platforms, have the potential to enhance engagement, accessibility, and personalization in the teaching of faith. However, Catholic RE is not merely the transmission of information but a holistic process of formation that involves witness, accompaniment, and participation in a faith community. Drawing on theological perspectives, particularly incarnational theology and the Catholic understanding of education as integral formation, this article argues that AI must be viewed as a tool that supports, but does not replace, human presence in RE. While AI can enrich pedagogical strategies, foster inclusivity, and provide innovative means of engaging learners, it cannot replicate the relational, communal, and spiritual dimensions essential to faith formation. Through integrating insights from Catholic teachings and contemporary educational theory, this paper proposes a framework for the responsible use of AI in RE, one that acknowledges its benefits while safeguarding the irreplaceable role of human teachers, mentors, and communities of faith.

67 B – GRÜMME, Bernhard & Manfred L. Pirner (eds), **Innovative approaches to Religious Education**, Kohlhammer Verlag 2025, pp. 274 - https://play.google.com/store/books/details/Bernhard_Gr%C3%BCmme_Innovative_Approaches_to_Religious?id=exZyEQAAQBAJ&pli=1 - A superb collection of contemporary research on German-language religious education. Prof. Julian Stern, Bishop Grosseteste University, Lincoln, UK Although specific contexts differ between and within countries, the issues and challenges regarding RE in schools are essentially the same worldwide. It is therefore very valuable and relevant that this volume makes the rich insights and approaches to RE developed and brought together by German scholars available to a wider audience. Prof. Gerdien Bertram-Troost, Vrije Universiteit Amsterdam: this volume can function as a toolkit for teachers aiming to equip the younger generations with skills and competences needed in navigating their paths to good life. Prof. Arniika Kuusisto, Faculty of Educational Sciences, University of Helsinki, Finland: these reflections speak directly to the difficulties of teaching RE both in Germany and internationally [...].

68 J - HANKE, Johanna, Herbst, J. und Herdramm, H. (2025), **Zum Umgang mit kontroversen Themen im konfessionellen Religionsunterricht in Deutschland: Herausforderungen und Chancen im Kontext zunehmender Superdiversität**, *Religionspädagogische Beiträge*, 49(1), S. 1–14. doi: 10.20377/rpb-1941. - Der Beitrag geht der Frage nach, inwieweit der konfessionelle Religionsunterricht (kRU) in der Lage ist, sich mit kontroversen Themen (CIs) auseinanderzusetzen, insbesondere im Kontext einer superdiversen Gesellschaft. Am Beispiel des katholischen RU in Deutschland wird die gängige Annahme untersucht, daß der konfessionelle Religionsunterricht im Vergleich zu integrativen Modellen von RU strukturelle Nachteile hat, wie z.B. eine eingeschränkte Perspektivenvielfalt aufgrund der Ausrichtung auf eine bestimmte Religionsgemeinschaft. Die Analyse zeigt sowohl die Herausforderungen als auch die potentiellen Stärken des kRU im Hinblick auf die Vermittlung von CIs auf. Die empirischen Ergebnisse deuten darauf hin, daß kRU religiöse Mündigkeit und demokratische Werte fördern kann, wenn die Lehrkräfte didaktische Standards umsetzen. Herausforderungen wie die Gefahr der Indoktrination und die Vermeidung von CIs sind jedoch nach wie vor signifikant. Die Diskussion kommt zu dem Schluß, daß die Qualität des Unterrichts stark von kontextuellen und pädagogischen Faktoren abhängt, so daß auch kRU einen qualitativ hochwertigen Kontroversen Unterricht ermöglichen kann.

69 J - HANNAM, Patricia, et al. (2026), **Philosophy and religious education in public schools**, *British Journal of Religious Education*, 48(3), 317–324. <https://doi.org/10.1080/01416200.2026.2673795> - (by Editorial) The papers published together in this Special Issue reveal synergies as well as much complexity in the relationship between philosophy and Religious Education (RE) in public schools. The call for papers noted that the status of RE in publicly funded schools around the world, almost always has a strong relationship to historic relationships between church and state in each nation. We find that not only did Christian Churches frequently have strong influences in securing RE into the early days of statutory curricula in public schools but were also able to influence the development of whole education systems. This can be observed, for example, in England where a ‘dual system’ of faith and non-denominational community schools established in the late 19th century persists today, and RE for children in non-denominational schools most closely resembled the theological perspective of the ‘established’ church. Further, such political/church influence in wider education systems was, as Jackson notes, exported all over the Anglo-world as a mechanism of colonisation. It is interesting therefore to find, as the papers in this collection show, that political and religious influences

persist today, influencing decisions made in many nations regarding the presence of philosophy and/or RE at a curriculum level in public schools.

70 R - HEMMING, Peter J., Ma, L., Malone, J., Neal, S., & Strhan, A. (2026), **Diversity of religion and belief in education: inequality, citizenship and belonging**, *British Journal of Sociology of Education*, 47(3), 395–401. <https://doi.org/10.1080/01425692.2026.2648452> - Religion and belief remain a key focus of sociological inquiry, given that 76% of the world's population in 2020 identified with a religion and 24% were religiously unaffiliated. Globalisation and increasing human mobilities have contributed to the rise of religious plurality across multiple countries, particularly in the Global North. The UK, which features to varying degrees in over half of the articles in this Special Issue, acts as a good example of these wider trends. According to the 2021 Census of England and Wales, the share of people identifying as Christian declined from 59% in 2011 to 46% in 2021. Over the same period, the proportion of the population reporting no religion increased from 25% to 37%, while those identifying with other faiths grew from 8% to 11%. [...] This Special Issue aims to address this gap by bringing together a set of original research articles that take religion and belief as their main point of interest, interrogating its varied relationship with education through the lens of inequality, citizenship and belonging. The collection includes methodologically and theoretically diverse contributions focusing on varied phases of, and types of education, as well as featuring a range of religion/belief groups and contexts from around the world. Beyond its contributions to sociology of education and of religion, our aim in this Special Issue is also to highlight the importance of taking the intersections of religion and education seriously in wider debates about citizenship, belonging, migration, and social justice.

71 R – HIGUERA CALDERÓN, J. Armando, y Marco Fidel Chica Lasso, **Política pública de libertad religiosa y de cultos y escuela. Un estado del arte**, *Plumilla Educativa*, 35 (1) pp. 1-22 DOI: <https://doi.org/10.30554/pe.35.1.5483.2026> - Artículo que presenta el estado del arte construido como parte de la investigación “Apropiaciones de la política pública integral de libertad religiosa y de cultos en la educación básica y media en Manizales” (Colombia), concluida en 2025. Metodológicamente la base documental considera dos componentes esenciales; el primero, la Heurística que permitió identificar tesis, artículos, libros y capítulos de libros producto de investigaciones, documentos jurídicos y legislación sobre política pública integral de libertad religiosa y de cultos, eventos e informes, estableciendo como criterio selectivo temporal los últimos trece años; y segundo la Hermenéutica reconociendo la literatura identificada, según títulos, objetivos, enfoque epistemológico, metodología, referentes conceptuales, conclusiones, principales tendencias y lectura crítica correspondiente. Se evidencia en este estado del arte la tensión histórica generada por la presencia de la educación religiosa en la escuela y el desafío enorme que se enfrenta para resolver con certeza la implementación de la política pública vigente.

72 R - HJELM, Titus, Äystö, T., & Karimi, Z. (2026), **Religious literacy and its discontents: a critical review**, *Religion*, 56(2), 278–306. <https://doi.org/10.1080/0048721X.2025.2602592> - Religious literacy (RL) is a ‘hot’ topic in twenty-first century study of religion and more broadly. But what do we talk about when we talk about RL? To answer this question, we conducted a systematic review of English-language scholarly publications from 1989 to 2023 that utilize the concept ($n=233$). Much of the discussion is best characterized as ideological-normative: RL is claimed to be the answer to multiple social challenges arising from religious diversity and there is an overwhelming consensus that we need more RL. We conclude that whatever the ethical grounds for promoting RL, the concept is severely understudied empirically. Most importantly, the common claim that knowledge and understanding of religious traditions increases tolerance and acceptance of religious diversity is virtually unexamined. As conclusion, we argue that before promoting it, scholarship should empirically assess whether the claims about RL are viable to begin with.

73 J – HUSSER, Anne-Claire ; Jean-Charles Buttier, **La place du sacré dans une école pluraliste : enjeux politiques et didactiques**, *Recherches en éducation* 61, Janvier 2026 - DOI:[10.4000/15i1k](https://doi.org/10.4000/15i1k) - Cet article se propose de réexaminer la manière dont la sécularisation travaille l’institution scolaire en régime pluraliste à la lumière de la place qu’elle confère au sacré. Aborder la question des religions à l’école à partir de la catégorie du sacré, c’est en effet s’intéresser au régime d’autorité spécifique attaché à certaines représentations ou à certains comportements religieux même si la religion n’en a pas l’apanage. Qu’il soit la marque d’un régime de vérité autre que celui des savoirs que l’école entend transmettre ou qu’il s’attache aux valeurs fondatrices de l’institution qui cherche à les faire partager, qu’il suscite le renoncement au travers du sacrifice ou rende effroyable la transgression en la faisant sacrilège, le sacré interpelle l’école de la raison en mettant au jour une dimension de l’agir et du penser irréductible à la rationalité sans lui être nécessairement contraire. Il interpelle

également l'école pluraliste dans sa prétention à assurer une éducation commune dans le respect des convictions des élèves. Le présent article propose ainsi de revenir sur les enjeux de la scolarisation du sacré en régime pluraliste.

74 J - HYDE, Brendan (2025), **Children as spiritual beings or future contributors to the market economy? Challenges and dilemmas for Catholic education**, *International Studies in Catholic Education*, 17(2), 191–202. <https://doi.org/10.1080/19422539.2025.2564868> - This article explores a challenge faced by contemporary Catholic Education systems. On the one hand is the necessity of educating and preparing students for a globalised twenty-first Century society, and on the other, the importance of recognising children and young people as spiritual 'beings' who show adults the moral and spiritual conditions that are essential for entering into the Kingdom of God. Noting that Catholic education is concerned fundamentally with a synthesis of culture and faith, and a synthesis of faith and life, this article proposes and explicates a conceptual model comprising the elements of ethos, environment and curriculum that may assist Catholic schools in addressing this challenge.

75 T – IAQUINTA, Tiziana; Ilaria Pitti, **Prima che accada. Quando crescere diventa difficile. Cosa provano davvero i giovani d'oggi?** Il Mulino 2026, pp. 184 – Formato cartaceo e E-book - <https://www.mulino.it/> - In un mondo dove le generazioni sembrano parlare lingue diverse, coltivare spazi di incontro tra giovani e adulti è oggi la sfida educativa più grande. Questo libro esplora le nuove traiettorie di crescita, unendo il rigore della ricerca sociologica ed educativa alla forza delle testimonianze dirette, e propone una lettura pedagogica volta ad evidenziare l'importanza della cura educativa e a fornire agli adulti gli strumenti per riscoprire l'ascolto e agire sulla prevenzione «prima che accada». Perché il futuro dei giovani si scrive oggi, nell'attenzione che sappiamo dare ai loro bisogni prima che diventino silenzi.

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

77 J – INAL Kemal, **A debate on the translation of Islam into secular morality. The example of Islamic religious textbooks in Germany**, *IJHM*, 2025, 5(2): 225-242 - <https://dergipark.org.tr/en/download/article-file/5019441> - This study is based on the debate by analysing the selected texts from textbooks used in German Islamic religious education. The theoretical debate and basis of this analysis is Habermas's approach to translation. In the case analysis as a methodological tool, the terms used to translate various Islamic concepts into secular morality were reconstructed. It became clear that the Islamic religious textbooks are conducive to democratization in a pedagogical-didactic way, insofar as they enable the learning subjects to engage in self-reflection, criticism, and interpretation through this translation process. However, some contradictions, tensions, and dilemmas of these textbooks also became evident. This shows that there are various problems in the integration of different religions as identities into a secular education system in Germany, which is a society of immigrants.

78 R - KALINOWSKI, Miroslaw, Niewiadomska, I., Fel, S., & Kozak, J. (2026), **Who attends religion classes? An empirical analysis of Polish adolescents' participation in school-based religious education**. *British Journal of Religious Education*, 1–17. <https://doi.org/10.1080/01416200.2026.2685638> - Declining student participation in religion classes reflects a broader disengagement from institutional religion, particularly when the content taught is not aligned with students' needs and expectations. This paper aims to

determine which sociodemographic and religious factors, including perceptions of the Church, differentiate young people's participation in RE classes at school and what factors influence their decisions not to participate in these classes. The study is based on data from a representative nationwide survey of Polish secondary school students ($n = 1029$) and uses frequency analysis, nonparametric tests, and logistic regression to examine factors related to participation in RE classes, interpreted through the lens of educational rationality theory (ERT). The results show that participation in RE not only strongly correlates with traditional indicators of religiosity but is also shaped by school type, urbanisation level, and peer context. Lower RE attendance in sectoral vocational and non-public schools may reflect pragmatic or emancipatory motivations, while regular attendance among older students may signal religious maturation and a deepening need for reflection. The results challenge the simple division into believers and non-believers, pointing to the need to reshape RE into a more reflective, dialogical, and student-oriented space.

79 P – KAMINIS, Ioannis, **Religious education in Bulgaria: historical development, values, and public role in contemporary society**, George Fox University, Occasional papers on religion in Eastern Europe, May 2026, xlvi, 5 - <https://orcid.org/0000-0003-3582-4037> - This paper examines the historical development, contemporary legal framework, and public debates related to RE in Bulgaria. The analysis traces the role of Christian (Orthodox) education from the Middle Ages to the present day, paying special attention to the dramatic changes during the communist period and the transformations after 1989. At the heart of the study is the question of the place of RE in a context of democracy, pluralism, and constitutionally guaranteed freedom of conscience. The article examines the current regulatory framework, the religious landscape in the country, and the various models for teaching religion in Bulgarian schools, including confessional and non-confessional forms. Attention is paid to the public debate on values education, the subject of "Religion," and proposals to introduce courses focused on virtues and moral development. In conclusion, the thesis is argued that RE can contribute to the construction of a value system based on tolerance, dialogue, and respect for religious and cultural diversity, without contradicting the secular nature of education, but rather complementing it as an important element of general humanistic education.

80 J – KARATAŞ, Meryem, **Women in higher religious education in the context of religion, education and modernisation**, *Religions* 2026, 17(2), 206; <https://doi.org/10.3390/rel17020206> - In addition to the transformative impact of learning and instruction on individuals and society, there is also the possibility that cultural, social, and political structures may reshape the educational system. RE, as a component of this system, is one of the area's most susceptible to such influence. Transformations in the field of religious instruction (RI) are clearly observable in the lands we inhabit. In the period following the establishment of the Republic of Turkey, RI and women's learning experiences were addressed as two separate topics. Given the fact that the history of women's educational participation has followed a distinct developmental trajectory from that of men, this topic could benefit from further discussion and clarification, and its boundaries should be more clearly defined. The aim of the study is to describe the learning processes of women in the context of higher religious studies. Accordingly, the fundamental problem of this research is to demonstrate how women's learning experiences in higher RE have developed within the historical context and how this change can be interpreted in terms of the relationship between RE and modernisation. The description has been carried out in chronological order. Here, RI refers to the Islamic faith. The research method employed was qualitative document analysis. This study examines the historical process and reveals how women's learning experiences have transformed since the emergence of Islam. It is understood that women with similar religious beliefs experienced these educational processes in different ways in different regions.

81 R – KARLOVÁ, Jana & Lucie Ludvíková, **Interim bridges to 'Them': the challenges of education and living with diversity raised by the Ukrainian crisis**, *Caritas et veritas* 2025, 15(2):17-36 - DOI: 10.32725/cetv.2025.015 - This qualitative study explores the experience of living with diversity in three lower-grade public elementary school classes in the Czech Republic, focusing on the challenges brought to light by the arrival of immigrants from Ukraine in 2022. Conducted between September 2021 and March 2023, the research is based primarily on semi-structured interviews with educators, complemented by participant observation and document analysis. Drawing on insights from sociocultural anthropology, it examines educators' understandings of boundaries—particularly the categories of 'normal' and 'foreign', and the distinctions between 'us' and 'them'. Paradoxically, the integration successes observed in the cases studied appear to arise less from a systemic approach to diversity and more from the relative compatibility and adaptability of certain children and families with existing structures, as well as from the commitment and improvisational efforts of individual educators.

82 D – KELLEHER, Liv, **New law includes guidance on teaching religious texts, like Bible, in Utah public schools**, *KUTV*, April 9, 2026 - <https://kutv.com/news/education/new-law-includes-guidance-on-teaching-religious-texts-like-bible-in-utah-public-schools> - The Utah State Board of Education is beginning the process of implementing a new law that updates how social studies and civics are taught in public schools, including guidance around teaching religious texts like the Bible. [House Bill 312](#), passed during the 2026 legislative session, outlines a list of historical documents and sources that may be incorporated into classroom instruction. The law specifies that religious texts should be taught for their historical and cultural significance, not as religious doctrine. The bill does not mandate specific materials, instead allowing local school districts, known as local education agencies (LEAs), to determine how those sources are used in the classroom.

83 J – KHOKHAR, Ashra J., **Lived experiences of religious minority teachers in State and Christian private schools in Pakistan**, *Issues in Educational Research*, 36(1), 2026, 1-18 - <https://www.ier.org.au/ier36/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.

84 J - KNOBLAUCH, Christoph; Julia Hofmann; Reinhold 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 - 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.

85 J – KOLADE, Samuel Oluwasegun, **Faith and belonging: religious identity and the crisis of citizenship in contemporary Nigeria**, *Impact International Journals and Publications*, 2, 2026,1, pp. 720 - 731 <https://impactinternationaljournals.com/publications/index.php/ojs/article/view/252> - Nigeria's religious landscape remains a central axis of social identity and political life, intersecting with ethnicity, region, and party politics to shape who is recognised as a full member of the nation. Despite formal claims to secularism, citizenship is often mediated through faith, leading to unequal access to rights, protection, and public goods. While previous scholarship attributes these disparities to class inequality, weak state capacity, corruption, or federalism, such explanations do not fully account for the divergent experiences of similarly marginalised populations across religious lines. This study argues that religious identity functions as a primary boundary of belonging, influencing political trust, communal solidarity, and access to state resources. Employing social identity theory and a citizenship-as-practice framework, the research adopts a mixed-methods approach, combining national datasets, regional case studies, interviews, observations, and policy analysis to compare the influence of religion with other socio-political factors. Focusing on 2018–2025, it examines a conflict-affected Middle Belt state and a southern state marked by religion–state tensions. Findings reveal that religious affiliation consistently shapes access to documentation, protection, political representation, and social recognition, even where class, governance, and institutional capacity are comparable. The study concludes that religion is a decisive determinant of substantive citizenship in Nigeria and recommends inclusive policies that

protect minority faiths, promote equitable access to state services, and strengthen interfaith collaboration to foster social cohesion and civic equality.

86 J – KOPPENHÖFER, Natalie, **Fostering interfaith dialogue in schools: the role of religious identity**, *World Mediation Organization* March 20, 2025 - <https://worldmediation.org/fostering-interfaith-dialogue-in-schools-the-role-of-religious-identity/> - Germany has become a country of high religious diversity, with over 150 religious groups and communities. At the same time, atheism is on the rise. In 2010, only 27 % of Germans believed in God or a supreme being (Ipsos 2011). And how are people of these different faiths living together? Unfortunately, tensions between religious groups in Germany can be seen. The paper will be structured as follows: First, a state of research will be given on the literature on interfaith dialogue. Then, the theoretical framework will be explored. A definition of religion and interfaith dialogue will be given. Individual and social identity building will be explained using the Social Identity Theory of Tajfel and Turner (cf. 1986) and Fiske's (cf. 2000) five social motivations. The importance of religious identity will be established. After this theoretical part, I will explore how interfaith dialogue can be fostered in the formal school system by reforming the RE classes, drawing on existing literature and findings of Germany's only interfaith RE in the federal state of Bremen. After addressing the challenges of interfaith RE, I will name actions for policymakers before drawing a conclusion.

87 R - KOSARKOVA, Alice, & Opatrny, D. (2026), **Religiosity, spirituality and emotions towards God: domain-specific links to bioethical, social and environmental attitudes among Czech adolescents**, *Cogent Arts & Humanities*, 13(1). <https://doi.org/10.1080/23311983.2026.2627160> - Adolescents' religiosity, spirituality, belief styles and God-focused emotions may shape moral attitudes towards various issues in today's value-plural world. We examined how various aspects of adolescents' religiosity and spirituality (R/S) relate to moral attitudes across bioethical, social and environmental items in a secular setting. A sample of Czech adolescents ($n = 1595$, mean age = 16.78) participated in an online survey. We measured attitudes towards ethical issues, faith identification, religious affiliation, religious attendance, spirituality, cognitive belief styles and emotions towards God (EtG). Stronger institutional religiosity, particularly attendance, was associated with higher disapproval of bioethical issues. Spirituality showed mixed, domain-specific associations, aligning with more prosocial orientations on selected social and ecological issues. Cognitive belief orientations showed contrasting results; affirming orientations were associated with higher disapproval of selected bioethical and social items, whereas critical/relativising orientations were associated with lower disapproval. Positive EtG was associated with stricter positions on bioethical items, while negative EtG showed little or no association. Ambivalent attitudes were higher on sexuality-related items among the more religious but lower on some social justice and environmental items with higher spirituality and positive EtG. Our findings highlight domain-specific R/S links, advancing understanding of factors that may shape adolescents' moral attitudes.

88 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. 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 F. Chernivtsi National University. 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.

89 J - LEIS-PETERS, Annette, & Raustøl, A. (2026), **Addressing religious and worldview diversity in welfare and care profession education? Reflections based on a faith-based higher education initiative in Norway**, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2026.2652448> - The article provides an empirically informed reflection on an educational initiative designed to address religious and worldview diversity within study programmes qualifying for welfare and care professions. The initiative was developed and implemented as a permanent compulsory subject at a Norwegian faith-based higher education institution. The starting point of the paper is Vertovec’s concept of superdiversity. It explores how this concept can be useful in developing educational projects that prepare welfare and care professionals for a working life affected by migration and diversity. The article consists of three main parts. First, it presents an overview of the current social context in Norway, utilising the factors introduced by Vertovec to explain the complex connections that characterise societies influenced by migration. Following this, the second part discusses the genesis of the educational initiative. The third part closely examines selected exam essays submitted as part of the initiative. The analysis of these essays is inspired by Kjersti Malterud’s approach to systematic text condensation, and its results are discussed in relation to three of Vertovec’s factors. The article concludes with reflections on the applicability of the concept of superdiversity in higher education-based professional education.

90 J - LEMASTERS Ryan, **Interreligious attentiveness: A revised approach to religious literacy**, *Religious Studies*, Published online 2026:1-17. doi:10.1017/S0034412526101553 - This paper argues for a revised approach to religious literacy that I call the interreligious attentiveness (IA) approach. I argue that this approach is better than those endorsed by other scholars in the academic study of religion – namely, knowledge, analysis, and skills approaches. I draw attention to the limitations of these approaches by virtue of three challenges: conversion (exclusivist groups), multiple religious belonging, and motivation. I then argue that the IA approach offers a more effective response to these challenges and should be regarded as the preferred approach.

91 B - LI, Jacob, **A hermeneutic-phenomenological study of the lived experiences of seminary teachers transitioning from designing and delivering instruction traditionally to competency-based education approach**. A dissertation presented in partial fulfilment of the requirements for the Degree Doctor of Philosophy, Liberty University, Lynchburg, VA 2026 - <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=9215&context=doctoral> - The purpose of this hermeneutic phenomenological study was to understand the lived experiences transitioning from designing and delivering instruction traditionally to a competency-based education approach using a learning management system for teachers at four seminaries based in North America. Competency-based education was generally defined as a highly personalized approach to education, where instructions are structured according to the interests, needs, and learning styles of the students who progress according to their competencies certified by formative process evaluation, irrespective of how long that would take, until they have reached the stated desired level of mastery, all the while acquiring knowledge, skills, and attitudes necessary for them to become lifelong learners. Vygotsky’s sociocultural theory and the understanding by design model by Wiggins and McTighe guided this study. The central research question of this study was: What are the lived experiences transitioning from designing and delivering instruction traditionally to a competency-based education approach using a learning management system for teachers at four seminaries? The hermeneutical phenomenological approach was chosen for this study because it enabled the researcher to gain a deeper understanding of the phenomenon by examining the reflections of those who have experienced it. This study investigated the experiences of 13 teachers from four seminaries. Data for this study were collected using individual interviews, a letter-writing exercise, and focus groups. The collected data underwent vivo coding, followed by focused coding. Five themes emerged from the data analysis: change in pedagogy, change in roles and responsibilities, personal transformation, design and delivery issues, and enabling factors.

92 J – LICASTRO, Angelo (2026), **L’insegnamento della religione in Irlanda del Nord davanti alla Corte Suprema del Regno Unito: tra necessaria apertura al “pluralismo” e agevole esercizio del “diritto di esonero”** [*Religious Education in Northern Ireland before the UK Supreme Court: between necessary acceptance of “pluralism” and easy exercise of the “right of withdrawal”*], *Consulta Online*, fascicolo 2026/1, <https://giurcost.org/contents/media/posts/26775/licastro7.pdf> - La Corte Suprema del Regno Unito, nella

pronunzia Re JR87 [2025] UKSC 40, ha stabilito che l'insegnamento della religione e il culto collettivo previsti in una scuola primaria controllata dell'Irlanda del Nord sono contrari all'art. 2 del Protocollo n. 1 della Convenzione europea dei diritti dell'uomo, letto in combinato disposto con l'art. 9 CEDU. Il presente contributo sottolinea innanzitutto la necessità di contestualizzare la decisione alla luce dell'assetto dell'organizzazione scolastica e del modello di insegnamento della religione presente nelle scuole primarie dell'Irlanda del Nord. In secondo luogo, affronta la questione se, in questo caso, l'esercizio del diritto di esonero comportasse effettivamente un onere eccessivo per i genitori, rendendo così l'insegnamento della religione e il culto collettivo - quando non trasmessi in modo obiettivo, critico e pluralistico - contrari alla protezione garantita dalla Convenzione.

93 R - LINDÉ, Fredrick (2026), *Negotiating sexuality in religious education: a scoping review of global research trends (2000–2025)*, *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2026.2679568> - The intersection of RE and sexuality education is contested and fragmented across academic disciplines. Conducted in accordance with PRISMA-SCR guidelines, this scoping review investigates global research trends from 2000 to 2025 concerning the intersection of religious frameworks and sexuality within educational contexts. Evidence from 295 scholarly sources is gathered from seven databases, including Scopus, Web of Science and ERIC. The results show a substantial growth in publications since 2018, primarily driven by external sociological and critical frameworks rather than internal didactic paradigms, and reveal a significant geographical bias towards Western, Abrahamic contexts. While North American and European research is dominated by LGBTQ+ identities and gender roles, the MENA region focuses on patriarchal gender structures. The review identifies a distinct paradigm shift: following the global #MeToo movement in 2017, research addressing sexual violence, safeguarding and systemic silencing emerged as a primary focus. This transition is evident in East and Southeast Asian studies, where the intersection is primarily investigated as a space of risk and trauma. The review concludes that while the field is moving towards the active negotiation of religious and sexual identities, the reorientation towards safeguarding constitutes an important new research frontier, even as gaps persist regarding non-Western and non-Abrahamic traditions.

94 J - LINDSTRÖM, Niclas (2026), *Bridging the divide: casuistry and the integration of religious and philosophical ethics in RE*, *British Journal of Religious Education*, 48(3), 453–468. <https://doi.org/10.1080/01416200.2026.2614594> - Religious traditions encompass integrated norms and values that shape individual and societal life, often expressed through beliefs and behaviours with moral and ethical implications. In Swedish schools, however, the treatment of these normative dimensions in non-confessional RE has been widely criticised. Studies point to three core issues: a lack of theoretical grounding in moral discussions, a disconnection between ethical content and religious worldviews, and reliance on the reductive World Religions Paradigm. This paper explores these challenges as arising from the intersection of RE and philosophy, particularly the tension between the lived realities of religious traditions and abstract ethical theories. Inspired by a reflective practitioner methodology, I explore casuistry – an ethical approach grounded in practical cases and narratives – as an alternative pedagogical model. Casuistry respects the internal complexity and interpretive richness of religious traditions while facilitating analytic and structured ethical reasoning. By integrating narrative-based moral deliberation into RE, this approach can address key shortcomings in current curricula and foster deeper ethical engagement without reducing religious ethics to simplified philosophical categories.

95 C – LUCENTI, Maria, *Inequalities in the teaching of religious education: multiple perspectives and methods to overcome religious illiteracy*, in: *The Palgrave Handbook of global social problems*, Springer Nature Switzerland, Cham, pp. 1-21, online May 2026 - DOI:[10.1007/978-3-030-68127-2_479-1](https://doi.org/10.1007/978-3-030-68127-2_479-1) - This chapter investigates the link between educational inequality and the school curriculum of RE. The main aim is to analyse the presence and representation of the different religions and worldviews in programs (local agreed syllabuses in the United Kingdom, national programs in Italy) and teaching aids (school textbooks and other educational media) of two different countries in a comparative perspective, namely England and Italy, from the 1970s to today. On the one hand, we will see how the different religions and worldviews are pictured; on the other hand, we will focus on the approaches and methods that are able to deal with the complexity of the religious phenomenon in the contemporary landscape, anchoring religions and worldviews to specific contexts. The lack of multiple perspectives in RE can generate educational inequalities and religious illiteracy, which is widely spread in Western societies (Moore, *Overcoming religious illiteracy: A cultural studies approach to the study of religion in secondary education*, Palgrave Macmillan, 2007; *Religious literacy in policy and practice*, Policy Press, London 2015, pp. 27–38; Melloni, *Rapporto sull'analfabetismo religioso in Italia*, Il Mulino,

Bologna 2014). The religious phenomenon, far from having lost its influence and centrality in society, requires new theoretical and empirical tools for teaching RE at school. The questions of the chapter are: how can inequality be defined in the teaching of RE in the two contexts considered? Could the lack of representation of multiple religions and nonreligious worldviews in school education cause inequalities? How can the different methods and approaches in teaching RE foster the development of citizenship skills that are indispensable for educational equality?

96 J - MADUERAWA, Mahdee; Samae, H., & Wae-alee, I. (2026), **Integration of intellectual, emotional and spiritual intelligence in the Islamic education curriculum: a holistic approach**, *Edusoshum : Journal of Islamic Education and Social Humanities*, 5(3), 565–575. <https://doi.org/10.52366/edusoshum.v5i3.150> - This aim research highlights the importance of these three intelligences in the Islamic education curriculum. Intellectual intelligence helps students think critically and understand complex concepts, emotional intelligence allows them to manage emotions and social interactions effectively, while spiritual intelligence provides deep meaning and purpose in life. The research method used is a literature study, by reviewing literature and related journals. The results of the study show that the integration of the three intelligences in the Islamic curriculum can improve the overall quality of education, create an inclusive learning environment, and support the development of students' character. The novelty of this research lies in a holistic approach that combines intellectual, emotional, and spiritual aspects in one integrated curriculum, which has not been widely applied in the context of Islamic education before. This integration not only prepares students for academic success, but also to become thoughtful, empathetic individuals, and have a strong spiritual life, which further contributes positively to society.

97 J - MARSHALL, Heather (2026), **When worldviews become political: politicised Christianity and the limits of pluralism in religious education**, *British Journal of Religious Education*, 1–11. <https://doi.org/10.1080/01416200.2026.2682276> - This article examines a tension at the heart of contemporary RE in England. The shift towards a religion and worldviews approach has been widely welcomed for its emphasis on plurality, dialogue, and epistemic openness. However, these commitments are not universally shared. In classrooms where beliefs are experienced as authoritative, non-negotiable, and closely tied to political and cultural identity, the assumptions underpinning this framework are placed under strain. Drawing on interdisciplinary literature on religion, nationalism, and ideology, the article conceptualises ‘politicised Christianity’ as a configuration in which religious belief becomes intertwined with political identity, moral order, and cultural authority. It argues that such configurations challenge the framing of RE as a neutral or purely dialogical space. These tensions are analysed through their implications for classroom practice, including the negotiation of knowledge and truth, student voice, teacher positioning, dialogue, and epistemic justice, as well as for teacher education. The article contributes to debates on the purpose of RE by identifying a limitation within the worldviews framework and arguing for a more critical engagement with the intersections of religion, politics, and identity in plural educational contexts.

98 J – MARTÍNEZ-TORRÓN, Javier, **Introductory note on conceptual issues: public and private education**, *Law and Religion Forum*, February 25, 2026 - <https://lawandreligionforum.org/2026/02/25/martinez-torron-on-public-and-private-education/> - When the issue of education is addressed in academic circles, in the political discourse, or even in the context of colloquial conversations, it is usual to make an essential distinction between public schools and private schools. Often, the dichotomy public and private schools is presented as implying that there is some sort of opposition between those two types of schools, not only about their nature but also the goals and interests they pursue, as if they were different or even diverging. The terminology “public and private schools” may be confusing in a way that can affect the approach to the issue of public funding of schools, as well as some other aspects of the basic notions about education and the educational system. For that reason, I think it would be important to clarify some points about the nature of education and the State’s role in it: 1) public funding of private schools: a matter of quality and equality; 2) the limited competences of governments on education, especially when values are concerned; 3) the State’s neutrality and how to address morally sensitive issues.

99 R – MARUFA Islam & Md Sarowar Hossain (2026), **Role of Muslim women in interreligious education: an Islamic perspective**, *Interdisciplinary Journal of Religious and Multicultural Perspectives*, 2(1), 42-57 - <https://doi.org/10.18415/2xq67h08> - This research is designed to explore the role of Muslim women in interfaith education in Bangladesh. It aims to examine their background knowledge and understanding; perceived roles and Islamic rationale for participation; the perceived barriers of Muslim women’s involvement;

and socio-cultural implications. Quantitative research design was employed with the aid of a structured questionnaire on a five-point Likert scale. Muslim women were drawn from educational institutions, community and organizations. Relationships between awareness, religiosity/religious perspective, participation and perceived impact were evaluated using descriptive statistics and inferential analyses. The results have demonstrated significant consensus in which Islamic knowledge is conducive to tolerance and Muslim women contribute toward fostering respect for religious pluralism. But there were also cultural barriers, institutional constraints and training gaps that hindered active participation. The involvement of women in interreligious RE is positively associated with perceived social harmony, youth tolerance, and community cohesion. The research concludes that policy support, education and training for Muslim women could contribute to the enhancement of the understanding among religious communities in Bangladesh consistent with Islamic teachings.

100 R – MASDUKI, Moh, et al., Enhancing religious tolerance among students through an integrative approach in elementary school teachers: a mixed-methods study, *Journal of Integrated Elementary Education*, 6(1), March 2026, 289–307. <https://doi.org/10.21580/jieed.v6i1.26707> - Promoting religious tolerance is essential in multicultural societies, particularly in Indonesia, where diverse religious identities coexist. This study aimed to examine the impact of a religious identity-based seminar on prospective elementary school teachers' self-efficacy, beliefs about religious diversity, and stereotype awareness. Using a mixed methods design, 70 teacher candidates were divided into an intervention group and a control group. The intervention group participated in an eight-week seminar focused on religious identity, stereotype reflection, and inclusive pedagogy, while the control group attended conventional diversity training. Quantitative data were collected using validated scales for self-efficacy, curriculum beliefs, and stereotype awareness, and were analysed using repeated-measures ANCOVA. Results showed that the intervention group experienced significant improvements across all three domains, with large effect sizes noted particularly in stereotype awareness ($\eta^2 = 0.19$). Qualitative data from reflective responses supported these findings, revealing increased self-awareness, implementation of inclusive teaching strategies, and recognition of challenges such as a lack of resources and fear of miscommunication. The seminar effectively encouraged critical reflection and practical application, equipping participants to foster interfaith understanding in their future classrooms. This study underscores the value of culturally responsive, identity-focused training in teacher education and highlights the need for policy and institutional support to sustain inclusive teaching practices in diverse educational contexts.

101 J – MATEMBA, Yonah Hisbon (2026), Turning decolonial rhetoric into anti-colonial praxis in religion education Africa South of the Sahara, *Oxford Review of Education*, 1–20. <https://doi.org/10.1080/03054985.2026.2635401> - There exists no reliable empirical research on anti-colonial critiques of religion education (RE) in Africa South of the Sahara (ASoS); therefore, this article uses the African Anti-colonial Analytical Framework (AAcAF) as a novel theoretical lens in critiquing neo-colonial embeddedness in the RE of ASoS. It exposes how colonial epistemologies continue to malign non-normative and diverse ways of knowing and further explains why this problem has persisted in RE despite its provision existing in a post-colonial educational environment. The article calls for epistemic equality in dealing with the complexities of religious diversity in RE aligned with democratic principles governing the political state in post-independent Africa. To counteract the colonial status quo, the article presents anti-colonial strategies that can turn decolonial rhetoric into anti-colonial praxis in the RE of ASoS.

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

103 J – MERCER, Joyce Ann (2025), Burnout as soul-erosion: on stress and the work of religious education, *Religious Education*, 120(5), 405–409. <https://doi.org/10.1080/00344087.2025.2578926> - Burnout describes the state of exhaustion resulting from insurmountable workplace stressors. The term conjures images of being hollowed out by fire from inside out, such that one is left empty and depleted within. The state of

being burned out thus suggests impairment in the performance of one's work, as well as personal psychological distress. Religious educators as a specific group appear to be missing from most existing studies of burnout, except those working in schools who may have been folded into studies of teachers more generally. Surely this is not because religious education is stress-free with no one suffering from burnout! The lacuna in the research made me curious: might there be ways in which the teaching and scholarship of RE particularly invites burnout? Or, conversely, might RE as a subject area for teaching in schools, a scholarly discipline, and an important aspect of the work of faith communities constitute something of a protective factor in relation to burnout? While I cannot offer empirical research of my own on this matter in response to these questions, I want to briefly underscore here the significance of some of the existing work on burnout for RE. In what follows, I will use the term "workplace" to refer to the variety of settings where religious educators labour, as it is common in the research literature on burnout.

104 C – MOORE, Diane L., **Critical religious literacy: promoting the public understanding of religion in service of a just world at peace**, in: Simran Jeet Singh (ed.), *Religious Literacy*, in Simran Jeet Singh (ed.), *Modeling Religious Pluralism: Cultivating Religious Equity in Today's World*, New York, 2026; online edn, Oxford Academic, 21 May 2026 - <https://doi.org/10.1093/oso/9780197745809.003.0001>. Diane Moore is one of the leaders in the field of religious literacy (RL), and her chapter emphasizes the urgent need for it in a diverse society. She outlines how ignorance about religions fuels division, discrimination, and violence, while RL can promote justice, empathy, and peaceful coexistence. Diane makes the case that RL should go beyond textbook definitions about religion and account for lived experiences and the dynamic nature of religion as a historical phenomenon. Her chapter makes the case that RL is a crucial civic competency, and that, when approached holistically, can be a transformative tool for building a more peaceful and inclusive society.

105 R – MUDI ARAN, Alfonsus (2026), **Creative Catholic religious education learning: integrating creativity education and Growth Mindset to support SDG 4 in senior high schools**, *International Journal of Christian Education and Philosophical Inquiry*, 3(2), 01–11. <https://doi.org/10.61132/ijcep.v3i2.519> - This study explores the integration of Creativity Education and Growth Mindset in Catholic Religious Education (CRE) at Senior High Schools and examines its alignment with the Sustainable Development Goal (SDG) 4, focusing on quality and inclusive education. Using a Systematic Literature Review based on the PRISMA 2020 protocol, the study analysed 1,263 articles from scientific databases, narrowing down to 106 relevant studies. The findings highlight that Creativity Education fosters critical thinking, cognitive flexibility, problem-solving, and the integration of moral and spiritual values. Growth Mindset enhances students' intrinsic motivation, perseverance, and resilience, creating an adaptive, innovative, and inclusive learning environment. The synthesis led to the development of an integrative learning model, which includes the Creative Reflective Learning Cycle, Faith-Based Project Learning, Creative Growth Dialogue, and Digital Creativity Integration. This model aims to holistically develop students' cognitive, creative, moral, and spiritual capacities. The study demonstrates that the combination of Creativity Education and Growth Mindset enriches CRE pedagogical practices and supports the development of 21st-century skills, such as critical thinking, collaboration, digital literacy, and moral literacy. It concludes that project-based learning, digital technology integration, and curriculum adjustments are vital steps in improving learning quality and inclusiveness. The study recommends further empirical research to test the effectiveness of the proposed model.

106 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.

107 T - MUSTAKIM, M., Farida, F. N., Imron, A., & Rosyidin, F. A. (2026), **Guidance for adolescents from the perspective of Qur'anic education**, *Journal of Islamic Education and Ethics*, Vol. 4, No. 1, January 2026, 79-94 - <https://doi.org/10.18196/jiee.v4i1.143> - Adolescence is a transitional phase from childhood to adulthood marked by identity exploration, a strong need for social acceptance, and the development of abstract thinking. When this developmental period is not properly guided, adolescents may face challenges that affect themselves, their families, and society. This study examines adolescent education from the perspective of Qur'anic education using qualitative methods and a literature review approach. The findings indicate that adolescent education should aim to develop cognitive, social, and emotional competencies required for a successful transition to adulthood, enabling adolescents to meet life's demands and contribute positively to society. From a Qur'anic perspective, adolescent development requires a comprehensive and integrative educational approach involving families, schools, and the broader community to create a holistic educational ecosystem. This approach upholds local religious and cultural values while remaining responsive to global developments. The study emphasizes that responsibility for adolescent education is shared among multiple stakeholders rather than being centered solely on parents. The findings also highlight the importance of character formation through monotheistic values, purification of the soul, exemplary conduct, and the cultivation of social awareness and responsibility. Strengthening faith, devotion to parents, and noble character forms the foundational basis of adolescent education, alongside the development of independence and social responsibility. Overall, the study proposes a Qur'an-based framework for adolescent development that includes moral formation, intellectual and spiritual growth, enhanced social responsibility, and the development of independence and leadership capacities.

108 R – NAGERI, Kamaldeen Ibraheem, **Managing religious diversity in Nigerian secondary schools: implications for educational policy, interfaith dialogue, and social cohesion**, *International Journal of Social Science and Religion*, vol. 7, issue 1, 2026 - <https://ijssr.net/index.php/ijssr/article/view/393> - Religious diversity (RD) is a defining characteristic of Nigeria's social structure and has significant implications for the education system. Schools often serve as primary spaces where students from different religious backgrounds interact, making the management of RD critical for promoting tolerance and social harmony. This study examines how Nigerian schools manage RD and the implications for educational policy and social cohesion. Using a qualitative research design, data were collected through semi-structured interviews with teachers, school administrators, and education policy stakeholders, complemented by document analysis of national education policies and curriculum frameworks. The findings indicate that inclusive curricula, interfaith dialogue initiatives, and teacher training in religious ethics contribute significantly to fostering tolerance and peaceful coexistence among students. However, challenges such as community resistance, inadequate policy enforcement, and limited professional training continue to hinder effective management of RD in schools. The study highlights the importance of strengthening policy frameworks, improving teacher preparedness, and integrating pluralistic perspectives into educational curricula. Ultimately, effective management of RD within schools can enhance social cohesion, promote national integration, and contribute to long-term socio-economic development in Nigeria.

109 R - NE'EMAN-HAVIV, Vered (2026), **Negotiating morality: Religion, education, and moral foundations in a dual-cultural context**, *Journal of Moral Education*, 1–13. <https://doi.org/10.1080/03057240.2026.2616245> - This study examined the relationship between religiosity and moral foundations and the moderating role of education, among Arab citizens of Israel, a minority population situated at the intersection of traditional and liberal cultural influences. Based on Moral Foundations Theory (MFT), we hypothesized that religious individuals would endorse moral foundations more strongly than their non-religious or traditional peers, and that education would moderate this association. A cross-sectional survey conducted among a convenience sample of 310 Arab adults in Israel showed that four of the five moral foundations (excluding Harm) were significantly higher among religious participants. Additionally, years of education were positively associated with all five moral foundations. Most importantly, education moderated the relationship between religiosity and moral foundations: this association was significant primarily among participants with lower levels of education and attenuated or non-significant among those with higher education. Purity was an exception, remaining significantly related to religiosity at both education levels, though more strongly among less-educated participants. These findings highlight the complex interaction between religion, education, and morality in culturally hybrid societies, and suggest that education may moderate the moral influence of religiosity, except in domains deeply rooted in religious tradition.

110 J - NEUMANN, Eszter (2025), **How churches make education policy: the churchification of Hungarian education and the social question under religious populism**, *Religion, State and Society*, 53(2), 97–116. <https://doi.org/10.1080/09637494.2024.2399452> - Since 2010, Hungary's authoritarian populist government has radically redefined church-state relations, promoting the governance narrative of building an 'old-style Christian democracy'. Public education has been reconceptualised within a religious framework and outsourced to religious actors. This article explores how key religious organisations engage with the government's religious populism and govern their expanding school networks. Given the immanent tension between nativist Christian-conservative identity politics and Christian teachings about the church's social mission, I focus on how Christian church elites have engaged with the education of underprivileged communities. Four characteristic types of strategic involvement are identified based on church education policies and the legitimacy discourses of church elites concerning their (lack of) engagement with the social question. Despite using different approaches to navigate political pressures, both the nativist illiberal and inclusive liberal visions of religion and their corresponding policies have reinforced the structures of segregated education and legitimised the government's education policy.

111 R – NKEMDILIM, Eboh Rhoda; Osajie Justina Nwazuni, **The synergistic role of interreligious and inclusive citizenship education in promoting social cohesion: a mixed-methods study**, *International Journal of Current Education Studies* vol. 5, 2026 - <https://doi.org/10.46328/ijces.259> - Social cohesion in religiously and culturally diverse classrooms remains a critical challenge in contemporary education. While inclusive citizenship education has been widely recognized as essential for democratic participation, its integration with interreligious education - and their combined impact on social cohesion - remains empirically underexplored, particularly in pluralistic developing contexts. This study examines the extent to which interreligious education and inclusive citizenship education predict social cohesion in diverse secondary school classrooms. Employing a sequential explanatory mixed-methods design, we analysed survey data from 390 participants (teachers and students) across six public secondary schools in Delta State, Nigeria, complemented by 30 semi-structured interviews. Hierarchical regression and thematic analysis were used. Inclusive citizenship education alone explained 48% of variance in social cohesion ($R^2 = 0.48$, $p < .001$). Adding interreligious education increased explanatory power to 61% ($\Delta R^2 = 0.13$, $p < .001$). Thematic findings revealed four key mechanisms: tolerance and mutual respect, dialogical learning, empathy development, and inclusive school culture. The synergistic integration of both educational approaches offers a robust pathway for fostering social cohesion in pluralistic classrooms. Findings underscore the need for curriculum reform and teacher professional development prioritizing dialogic pedagogy and religious pluralism.

112 R - NURYAMIN N., Ahmad Loi, Mosiba R., Amri M and Bin Tahir S.Z (2026), **The role of Islamic religious education in advancing equality in student participation in physical education: a scoping review**, *Front. Education* 11:1779417. doi: 10.3389/feduc.2026.1779417 - This review explores Islamic religious education (IRE) as a value-based framework to foster more equitable participation in physical education (PE) by cultivating moral awareness, emotional balance, and mutual respect. This study aims to examine how IRE contributes to equality in PE participation by strengthening moral and spiritual readiness, nurturing inclusive learning environments, and sustaining engagement through ethical behavior. A scoping review was conducted using the Population, Concept, and Context (PCC) framework to synthesize 40 studies published between 2015 and 2025 in peer-reviewed journals, institutional reports, and Indonesian sources. Evidence was coded in NVivo and analysed through four thematic lenses: (a) moral–psychological readiness, (b) social inclusion and participation inequality, (c) collaboration between IRE and PE teachers, and (d) equitable participation outcomes. The synthesis indicates that the integration of Islamic values such as selfcontrol (*mujahadah*) and fairness ('*adl*) has the potential to help mitigate performance anxiety and enhance students' confidence, discipline, and motivation. Collaborative teaching involving co-planning and inclusive assessment was perceived to support steadier attendance, stronger engagement, and broader access for girls, students with higher body weight, mild disabilities, and low-income backgrounds.

113 R – ODEY, Elizabeth A., et al., **Religious syncretism in Africa: effects on cultural heritage and values**, *Verbum et Ecclesia* vol. 46, nr 1, 2026 - <https://verbumeteclesia.org.za/index.php/ve/article/view/3251/9001> - The synthesis between Christianity and African traditional religion yields both favourable and unfavourable outcomes. To enhance and reinforce the African cultural heritage and values, it is important to discard the dehumanising and explicit elements while firmly embracing the positive components. The researchers employed a qualitative research methodology during this study. This entails the widespread utilisation of the primary and secondary approaches, which rely on oral tradition, written material and periodicals.

Intradisciplinary and/or interdisciplinary implications: the article concludes that the process of indigenisation or Africanisation of Christianity is of great importance for the rejuvenation of African cultural heritage and values and recommends inter-religious studies and dialogue as an indispensable strategy in gaining more knowledge about the two religious traditions. The study further emphasises that the cultural emancipation and the enculturation approach are invaluable tools for understanding religion. Religious tolerance between the two religions is recommended for inter-religious peace and cooperation.

114 J – OLIOSI, Francesca, **Il ruolo della Chiesa per un'educazione interculturale in Italia: con o nonostante l'ora di insegnamento della religione cattolica?** *Federalismi.it* (Università di Trento) Nr. 4, 01-01-2026, 203-220 - <https://iris.unitn.it/handle/11572/474590?mode=complete> - Il contributo esamina il ruolo dell'insegnamento della religione cattolica (IRC) nelle scuole pubbliche italiane nel contesto di una società sempre più multiculturale e pluralista. Il saggio considera sia la prospettiva statale che quella canonica per illustrare come l'ora di religione possa rappresentare un valido aiuto alla realizzazione di un'educazione pubblica interculturale.

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

116 J – PADILLA TOVAR, Jesús Gerardo, **Educación católica en México. El papel de la pastoral educativa en el contexto normativo de la laicidad**, *Revista de Educacion Religiosa*, vol 3, n. 5, 2026, 102-118 - <https://revistas.uft.cl/index.php/rer/article/view/988> - El presente trabajo examina la educación católica en México a partir de sus antecedentes históricos y raíces formativas, considerando su evolución desde la época colonial, la independencia y las reformas liberales, hasta la consolidación del Estado laico y las normativas del siglo XX en materia de libertad religiosa y educación. En este contexto, se analizan las tensiones y posibilidades que emergen en la relación entre Iglesia y Estado, particularmente en el escenario contemporáneo marcado por la reforma educativa de 2016 y el principio de laicidad. Desde un enfoque teológico-pastoral, el estudio profundiza en el fundamento de la pastoral educativa como eje articulador de la identidad de la educación católica, a la luz del Magisterio y en diálogo con el sistema educativo nacional. Dado que en México no existe una enseñanza escolar de la religión formalmente incorporada al currículo público, se propone la pastoral educativa como una mediación formativa viable para la educación en la fe, capaz de integrarse respetuosamente en contextos plurales. Finalmente, se identifican continuidades y transformaciones de la educación católica en el siglo XXI, destacando su capacidad de adaptación, su compromiso con la formación integral y su potencial para generar espacios de diálogo, sentido y trascendencia en el contexto educativo contemporáneo.

117 J – PANOTTO, Nicolás, **Decolonizing intercultural encounters in theological education**, *Theology Today* vol. 82, nr 2 - <https://journals.sagepub.com/doi/10.1177/00405736251334644> - This article aims to address some reflections on theological education in an intercultural key, from three complementary perspectives: a critical review of the concept of culture in its political dimension, an introduction of the concept of interculturalization and some decolonial approaches to the epistemological question. From here, some specific lines of work will be proposed for the creation of a decolonial process of theological education, especially from a Latin American and postcolonial point of view.

118 R – PIRIYATACHAGULL, Grit & Nipitpon Nanthawong, **New Religious Studies: innovations in Higher Education learning management for the 21st century, learning from foreign religious studies methods**, *Higher Education Studies*, vol. 15(2025) 4, published by Canadian Center of Science and Education - <https://files.eric.ed.gov/fulltext/EJ1485858.pdf> - This study aims to (1) analyze learning-management innovations in religious studies (RS) in international contexts and (2) propose approaches to developing religious-studies learning management for the Thai higher-education context. This study employed a qualitative documentary approach analysing 85 peer-reviewed sources from 12 countries (2017-2025). Data were extracted with a structured document-analysis form and coded using content analysis and cross-case synthesis to surface trends, models, and best practices in higher-education RS. The findings reveal two main results: 1. Innovations in RS in international contexts exhibit five significant trends: (1) a shift toward analytical approaches to religion, (2) integration of digital technologies, (3) experiential and practice-based learning, (4) promotion of 21st century skills, and (5) interdisciplinary integration. These innovations are often accompanied by diverse assessment methods that reflect deep and multidimensional learning processes. 2. The proposed new approaches for developing RS in Thailand are organized at two levels: (1) Practical Level - learning design should be responsive to the Thai social context by connecting religion with real-life experiences, contemporary social phenomena, future scenarios, economic dynamics, technology, and active participation of local communities. Moral and ethical foundations and civic responsibility must also be maintained, and (2) Structural and Policy Level - the goal is to create a sustainable learning ecosystem through curriculum designs that allow for critical inquiry into religion based on frameworks such as Critical RS and RL. Faculty development should be supported through ongoing practical training and the establishment of Professional Learning Communities and Communities of Practice. The promotion of the Scholarship of Teaching and Learning and the integration of RS with contemporary social and global goals are essential.

119 R - POISSON, Muriel ; Elira Jorgoni (2026), **Plateforme du Conseil de l'Europe sur l'éthique, la transparence et l'intégrité dans l'éducation**, Vol. 9 : *Les données ouvertes sur l'école dans les systèmes éducatifs européens*, Ed. Conseil de l'Europe, Strasbourg 2026, pp. 106 - <https://book.coe.int/fr/politiques-educatives/> - Le rapport examine la mise en œuvre des données ouvertes sur l'école dans les États parties à la Convention culturelle européenne, représentés au sein du Comité directeur de l'éducation du Conseil de l'Europe. Élaboré par l'Institut international de planification de l'éducation de l'Unesco (IIPÉ-Unesco) en collaboration avec le Conseil de l'Europe, il s'appuie sur une analyse documentaire exhaustive, une enquête en ligne envoyée à tous les États parties et des entretiens approfondis avec certains pays sur leurs pratiques en matière de données ouvertes sur l'école. Les principales conclusions révèlent plusieurs défis : hétérogénéité des normes de données, infrastructures technologiques obsolètes, capacités et sensibilisations limitées, et réticences dues à des préoccupations liées au contrôle accru, à l'équité et à la confidentialité. Pourtant, certains pays ont développé des approches innovantes. Les politiques « ouvertes par défaut », l'utilisation de l'intelligence artificielle, les interfaces de programmation d'applications et les outils de visualisation des données, ainsi que les campagnes de sensibilisation aux données, montrent le potentiel des données ouvertes sur l'école pour renforcer la transparence et la prise de décision fondée sur les données dans le domaine de l'éducation.

120 R – PROSEN, Mirko, Baša, M., Križaj, I. B. *et al.*, **Religion, spirituality, and health values among young adults in Slovenia: a qualitative study**, *Journal of Religion and Health*, 2026. <https://doi.org/10.1007/s10943-026-02664-9> - This study explores how young adults in Slovenia perceive religion and spirituality and how they relate these dimensions to health, values, and health-related habits. In modern secular societies, religion and spirituality are increasingly seen as influencing health indirectly, through personal values, identity, and coping strategies. However, little is known about how young adults themselves experience this relationship. A qualitative descriptive approach was used, with data collected through semi-structured interviews with 21 participants aged 18–34. Interviews were conducted in late 2025, recorded, transcribed verbatim, and analysed using thematic analysis supported by *Atlas.ti* software. The trustworthiness of the study was ensured through established qualitative research criteria. Five key themes emerged: personal perspectives on religion and spirituality, the influence of family and socio-cultural environment, religion as a source of moral values, perceptions of the relationship between religion and health, and the role of religion in coping with stress and supporting mental well-being. Participants viewed religion as a personal and selective aspect of life with limited influence on physical health behaviours. Instead, its importance was related to mental well-being and stress management. The findings indicate that religion and spirituality functioned primarily as psychosocial resources rather than direct determinants of health behaviours among young adults in Slovenia.

121 R – PUSZTAI, Gabriella, et al., **Mission possible? Institutional Family-School-Community partnership practices and parental involvement in Hungarian majority and minority schools in three Central and Eastern European countries**, *Social Sciences* 2025, 14(2), 107; <https://doi.org/10.3390/socsci14020107> - Decades of research suggest that higher levels of parental education are related to more active and effective parental involvement (PI) practices. At the same time, schools' policies and practices facilitate family-school-community partnerships (FSCPs) to support students in attaining successful outcomes. However, it is unclear which school policies are effective in equitably involving parents with lower educational attainment. This study aims to examine the relationships between diverse types of FSCP practices of Hungarian majority and minority schools in Central and Eastern Europe (CEE) and create more equitable experiences for parents with lower educational attainment. We formulated the following hypotheses: H1. Higher levels of parental education relate to more active home-based and school-based parental involvement. H2. Parent educational attainment relates to parents' perceptions of FSCP practices. H3. Parents' perceptions of FSCP have a stronger relationship to PI than individual student and parent characteristics. The study included parents of Hungarian primary and middle school students in three CEE countries (N = 1002). Our findings suggest that parents with lower educational attainment perceive community development policies and special support as more significant compared to parents with higher educational attainment. Moreover, parents' perceptions of FSCP practices have a stronger relationship to PI than individual factors. To create a more equitable experience for families, it is proposed that demand-driven practices be developed in schools.

122 R – RAHMAN, Shajedur, et al. (2026), **Is religious expression supported at school? Examining youth perspectives in an age of antagonisms**, *European Educational Research Journal*, March 2026 - DOI:[10.1177/14749041261428727](https://doi.org/10.1177/14749041261428727) - 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' 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.

123 R – R'BOUL, Hamza & Yazidi, Rachid El (2026), **Interculturality for interfaith dialogue in education: Student engagement and radicalisation prevention**, *International Journal of Educational Development, Elsevier*, vol. 121(C). <https://ideas.repec.org/a/eee/injoed/v121y2026ics0738059326000349.html> - In education, interfaith dialogue is considered crucial for conflict prevention and social peacebuilding in multicultural and multi-religious societies. However, in Morocco, the relationship between interculturality and interfaith dialogue is complex and contested. Drawing on in-depth interviews with 23 university students, this article examines representations of interfaith dialogue and radicalisation prevention in Moroccan higher education. It focuses on the 'Intercultural Awareness' module within English Studies BA programs, where interculturality is positioned as fundamental to developing students' criticality, democratic values, citizenship, and resilience against extremism. It analyses how the syllabus, materials, and teaching methods contribute to a nuanced and critical understanding of interculturality-interfaith relations in a country experiencing increasing linguistic, cultural, and religious diversities due to migration. The study also considers the novel challenges these demographic shifts pose for managing and accounting for religious diversity within Moroccan education. Findings revealed that (a) the course enhanced students' critical awareness of radicalisation, hate, and extremism although perceptions of its directness and depth varied accordingly; (b) the comparative approach was useful in stimulating criticality towards bigotry by showcasing that claims of superiority are politically constructed; and (c) student engagement through case studies, guest speakers, and debates was reported to centre criticality which helped redress susceptibility to radicalisation but there were also limitations such as online formats, passive delivery, and lack of skill-building. The theoretical contribution of this study is its

demonstration that applying a critical intercultural lens transforms interfaith education by interrogating the politics of difference itself, which offers a robust framework for countering extremism.

124 R – REZA, A., Mahdavi, L., & Karimi, R. (2025), **Critical thinking in religious education: developing a framework for inquiry-based learning in secondary schools**, *Journal Neosantara Hybrid Learning*, 2(3), 515–526. <https://doi.org/10.70177/jnhl.v2i3.2188> - The increasing complexity of contemporary social and religious issues demands a reformation in how RE is delivered in secondary schools. Traditional approaches often emphasize rote memorization and doctrinal instruction, limiting students' capacity for independent thought and engagement with pluralistic perspectives. This study aims to develop a pedagogical framework that integrates critical thinking into RE through an inquiry-based learning (IBL) approach. Employing a qualitative design, the research was conducted in three secondary schools using classroom observations, semi-structured interviews with teachers and students, and document analysis. The findings reveal that incorporating IBL strategies fosters greater student autonomy, promotes respectful dialogue on diverse beliefs, and enhances cognitive engagement. Teachers reported increased student participation and a deeper understanding of ethical and spiritual concepts when lessons were structured around open-ended questions and real-life dilemmas. The study concludes that a well-structured IBL framework can effectively nurture critical thinking within RE, making it more relevant and transformative for today's learners. It recommends integrating training modules for educators and adapting curricula to include inquiry-driven content.

125 J - RINALDI, Stephanie, Moody, Z. & Darbellay, F., **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, though, 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 analysed. 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.

126 J – RONCONI, Marco, **Un meraviglioso ircocervo. Insegnamento della religione cattolica e missione della Chiesa**, *Rassegna di Teologia*, 67 (2025) 5-22 - <https://www.rassegnaditeologia.it/focus126.pdf> - Definendo l'Insegnamento della religione cattolica (Irc) un "ircocervo", il testo ne esplora le contraddizioni dovute alla sua storia. Ricostruendo poi le tensioni ecclesiologiche sottese ad alcune recenti analisi critiche, si propende per la necessità di superare l'attuale natura ibrida e ambigua della disciplina per meglio rispondere alle urgenze educative del nostro tempo e alla missione stessa della Chiesa.

127 J – ROTNITZKY, David Katz, **Beyond accommodation fatigue? The European Court of Human Rights' inclusion of religious diversity in education**, *Religions* 2026, 17(3), 337; <https://doi.org/10.3390/rel17030337> - The management of religious diversity has become a central concern for European countries, particularly within the sphere of education. It has been questioned before the European Court of Human Rights (ECtHR) approach towards religious diversity through indirect discrimination and the proportionality test. While this approach has yielded positive outcomes in workplace contexts, its application in educational settings reveals distinctive challenges, especially given the pluralistic and often contested nature of public education in Europe. This article undertakes a comparative analysis of how the ECtHR's development of concepts such as indirect discrimination and differential treatment in educational cases shapes the broader understanding of religious diversity. It examines the Court's evolving and at times inconsistent jurisprudence, which oscillates between affirming individual rights and upholding collective interests such as social cohesion and secularism. The analysis highlights that the management of religious diversity in education cannot rely solely on legal accommodation; it requires a nuanced interplay between legal standards, institutional practices, and societal engagement.

128 J – ROWLAND, Tracey **Catholic education, the virtue of Hope and the primacy of a Trinitarian theological anthropology**, *Religions* 2026, 17(1), 97 - <https://doi.org/10.3390/rel17010097> - This paper argues that Catholic education needs to be based on the foundation of Trinitarian theological anthropology. It explains where this fits within the architectonic framework of Catholic systematic theology. Trinitarian

theological anthropology is the work of the theological virtues (faith, hope and love), operating upon faculties of the soul (intellect, memory and will) in pursuit of the transcendental properties of being (truth, beauty, and goodness). Through the operation of these virtues a person is brought into a relationship with the Holy Trinity. A consideration of these fundamental elements of Catholic systematic theology and their place in Catholic education is offered as a contribution to the celebrations of the Jubilee Year of 2025, with its title *Pilgrims of Hope*.

129 B – RUSSO, Charles J. (ed.), **State funding for teaching about Religion. International perspectives on State aid for schools with a religious character**, Routledge 2026, pp. 234 - 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.

130 B – SAJIR, Zakaria and Rafael Ruiz Andrés (eds.), **Religious diversity in post-secular societies. Conceptual foundations, public governance and upcoming prospects**, Springer 2025, pp. XVII-354 - <https://link.springer.com/book/10.1007/978-3-031-83815-6> - This book offers a multidisciplinary exploration of one of the defining characteristics of post-secular societies: religious diversity. Drawing from the sociology of religion, the sociology of migration, and related fields, it critically examines the interaction between religion, diversity, and secular governance, challenging conventional approaches to managing pluralism in contemporary contexts. Organized into three sections, the book explores: 1. Theoretical and conceptual foundations: establishing core frameworks for understanding post-secularization, pluralistic societies, and the intricate dynamics between religion and diversity. 2. Regulating religion in post-secular and diverse societies: analysing policy innovation, comparative case studies, and practical challenges in managing religious diversity within secular governance structures. 3. Navigating the future: prospects and challenges of diversity governance in post-secular contexts: addressing emerging trends such as digital transformations, the politicization of religious identities, and the evolving role of religious traditions in fostering inclusivity and resilience.

131 J – SALGUERO MONTAÑO, Óscar, y Carmen Castilla Vásquez, **Religious minorities in the Spanish public sphere: ethnographic contributions for improving the public management of religious diversity**, *Religions* 2025, 16(7), 932; <https://doi.org/10.3390/rel16070932> - When designing, implementing and assessing public policies, and, in particular, those affecting the public management of religious diversity, it is increasingly common to include ethnographic approaches from the field of social anthropology and the broader social sciences. Ethnographic practice can provide more representative and accurate perspectives on the actors, settings, and social phenomena subject to regulation. This article presents the findings of an ethnographic study on two minority religious communities, conducted by a team of anthropologists within the framework of a broader research project on religious freedom in Spain, led by jurists. Based on two case studies - the teaching of Evangelical religion in state schools and Islamic burial practices - our study analyses the implications of the varying degrees of public recognition, as well as how this recognition manifests in the everyday practice of religious groups within a context of religious diversity. The study also examines the barriers to the full participation of these communities in public institutions and civil society, as well as the discourses, strategies, and practices they develop to overcome these challenges.

132 J – SANI MUKHTAR, Muhammad, & Kyom, S. (2026), **Religious education as a catalyst for peace and societal development in Nigeria**, *Journal of Institute of Africa Higher Education Research and Innovation (IAHERI)*, 2(1), 139–151. <https://doi.org/10.59479/jiaheri.v2i1.140> - Religious education has become an increasingly important aspect within the field of sociology and education in recent years. This study examines the role that RE plays as a panacea for peace and the development of students' beliefs and attitudes towards maintaining harmony in society. The paper is timely and relevant in the context of RE among various major religious groups and how these groups influence their adherents, either aiding or hindering the

development of Nigerian society. It was discovered that certain aspects of religious teachings have a great positive impact on societal cohesion, which leads to development. Recommendations include RE should consider the virtue of justice, it should adhere to the demands of rationality, it is expected to be universal, flexible and not myopic, it should be dynamic and be morally sound and honest so that it will lead to a right conscience rather than a sick conscience.

133 R - SAN MARTÍN-CANTERO, Daniel, Navarro-Navarrete, J., & Sáez-Montero, E. (2025), **Pedagogical guidelines for School Religious Education in the context of rural education** [Chile], *Religious Education*, 120(1), 90–109. <https://doi.org/10.1080/00344087.2024.2398353> - This work presents pedagogical guidelines for School Religious Education (SRE) in rural contexts. The need to evolve from more traditional teaching practices and to move toward a more pluralistic approach that considers the socio-cultural particularities of students is explored. The aim of this article is to reveal experiences that are considered successful for teaching based on interfaith and intercultural dialogue. The method of the study is qualitative, and the design is Grounded Theory. The participants are teachers from rural schools in the La Araucanía Region in Chile. For data collection, semi-structured interviews were applied to religion teachers. The results fall into four dimensions/categories: an intercultural interfaith approach, active-reflective methodologies, experiential pedagogical relationships, and significant contents. The findings reveal that it is necessary to establish links between SRE and the educational community through active methodologies to promote interfaith dialogue and mutual understanding. This article proposes that SRE teacher training institutions should design study programs based on the religious and cultural diversity present today.

134 T – SHAHNAZ Noor, **Pedagogical strategies for religious education**, *International Journal of Novel Research and Development (IJNRD)*, Vol. 11, Issue 3, March 2026 - <https://ijnrd.org/papers/IJNRD2603092.pdf> - Religious education is a dire need of the hour for the development of morals, culture, and spirit within a learner and society. 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, 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, relatability, 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.

135 J – SHINGANGE, Themba (2026), **The sacred and the secular in race, gender and religion since the 19th-century Southern African missionary and colonial epochs: a decolonial perspective**, *Genealogy* 2026, 10(2), 69; <https://doi.org/10.3390/genealogy10020069> - The conceptualisations of the “sacred” and the “secular” are shaped by diverse entities in different epochs and spaces of society. Again, these conceptualisations often exhibit power dynamics, epistemic privileges, and the classification of people using the notions of human and non-human zones. In Africa, the historic intersectionality of the empire, mission, and conversion shaped, and continues to shape, the nuances of the sacred and secular in race, gender, and religion. Thus, this article used a desktop approach to analyse both the primary and secondary literature to explore the nuances of this phenomenon in this historic intersectionality and how its legacies continue to dominate the contemporary context. The preliminary findings showed that the historic missionary/colonial conceptualisations of the sacred and secular on race, gender, and religion remain the fulcrum of the contemporary narratives and their consequences. Thus, the article argues that decoloniality can serve as a lens in exploring this phenomenon and as an option to transform the current status quo.

136 J – SHOLEH, Muh Ibnu (2026), **Integrating digital technologies into Islamic religious education: opportunities and challenges in the 21st century**, *International Journal of Islamic Religious Education*, Vol.

1 no 1 (2026): February 2026 - <https://journal.eduglobal.ac.id/index.php/ijire/index> - The integration of digital technologies into Islamic religious education (IRE) has significantly transformed traditional pedagogical practices, fostering a more dynamic, flexible, and student-centered learning environment. This study explores the opportunities and challenges associated with adopting digital technologies in IRE within the context of 21st-century education. Employing a qualitative descriptive approach, data were collected through an extensive literature review and case studies from various educational institutions implementing digitally enhanced IRE. The findings reveal that digital technologies expand accessibility to authentic Islamic knowledge, enhance students' engagement through interactive learning tools, and facilitate global interconnectivity that promotes cross-cultural dialogue and mutual understanding. Nevertheless, several challenges persist, including disparities in technological literacy, unequal access to infrastructure, risks of misinformation, and the necessity of preserving the authenticity and integrity of Islamic teachings in a digital landscape. The study emphasizes that successful integration requires comprehensive strategic policies, continuous capacity building for educators, and the development of frameworks that balance technological innovation with the spiritual and moral values underpinning Islamic education. It calls for greater collaboration among policymakers, educators, and technologists to ensure that digital advancements are effectively harnessed to enrich IRE while safeguarding its core principles.

137 J – SHAW, Martha & Barry, T. L. (2025), **The interface of religious education and citizenship in schools. Reflection on the contribution of a combined 'worldviews approach'**, *Education, Citizenship and Social Justice*, 0(0). <https://doi.org/10.1177/17461979251322> - Despite growing awareness of the importance of religion to civic identity, participation and belonging, in the English education system, the two related school subjects, Citizenship and Religious Education often remain siloed in terms of teacher education and curriculum development. This is despite a convergence in aims and the fact that in practice, many teachers span the subject divide. This article documents an example of curriculum innovation in a secondary (ages 11–18) school, in which a combined approach highlights the potentially generative interface between the subjects. We focus on identity, and how the interplay between personal and civic, religious, and secular can be critically explored. Using the framework of 'worldview literacy' we explore the challenges and potential for a 'worldviews approach' in supporting young people as global citizens in plural democracies.

138 R – SIDIK, M.D. Hamam, & Rika Dilawati, **The role of religion in peacebuilding in Southeast Asia: a systematic literature review**, *Focus*, Vol. 6, No. 1 (2025), pp. 15~36 DOI: <https://doi.org/10.26593/focus.v6i1.9350> - This study aims to systematically examine the role of religion in peacebuilding in Southeast Asia, a region marked by significant religious and cultural diversity as well as recurring ethno-religious conflicts. While religion is often associated with violence, this research highlights its constructive potential by mapping how religious actors, institutions, and values contribute to reconciliation and social cohesion. Employing a qualitative Systematic Literature Review (SLR) approach, this study analysed 35 peer-reviewed journal articles published between 2014 and 2024, selected from databases such as *Scopus* and *Google Scholar*. The articles were screened using inclusion and exclusion criteria focusing on empirical research dealing explicitly with religion and peace within Southeast Asia. The analysis identified five thematic areas: the role of religious actors, strategies of interfaith dialogue and mediation, integration of local wisdom, institutional and political challenges, and the contribution of RE. The findings reveal that religious figures - across Islam, Buddhism, and Christianity - have been central in peacebuilding initiatives, particularly when supported by grassroots legitimacy and cultural contextualization. Dialogical approaches, cultural sensitivity, and educational programs emerged as effective mechanisms for fostering tolerance and reconciliation. However, structural challenges, such as state bureaucracy, ideological resistance, and illiberal policies, continue to hinder the full participation of religious actors in formal peace processes. The study underscores the importance of multi-level collaboration and the recognition of religious institutions not merely as symbolic agents, but as strategic partners in sustainable peacebuilding. Its originality lies in its comprehensive synthesis of literature that bridges fragmented local case studies into a regional framework, offering new insights for both academic discourse and policy development on religion and peace in Southeast Asia.

139 J – SIQUEIRA, Giseli do Prado, Sara Barbosa Fernandes (2026), **El cambio paradigmático de la educación religiosa en Brasil**, *Revista de Educación Religiosa*, vol. 3, n. 5, pp. 9-23 - <https://revistas.uft.cl/index.php/rer/article/view/974> - La enseñanza religiosa (*ensino religioso*: ER) en Brasil se ha caracterizado históricamente por tensiones entre el carácter laico del Estado y la confesionalidad religiosa, lo que la convierte en un campo de disputas normativas, epistemológicas y pedagógicas. Este artículo analiza el giro paradigmático propuesto por Wolfgang Gruen en Minas Gerais, en la década de 1970, y examina cómo sus

fundamentos epistemológicos se incorporaron al Currículo de Referencia de Minas Gerais (CRMG), contribuyendo a superar el modelo confesional de la ER. La investigación adopta un enfoque bibliográfico y documental, basado en la producción intelectual de Gruen, en los marcos normativos nacionales que regulan la ER y en el CRMG. La selección de las obras tuvo en cuenta dos criterios: la centralidad temática en el debate sobre los fundamentos de la ER y la relevancia histórica en el proceso de transformación del componente curricular en Brasil, a partir de la década de 1970. El análisis indica que una de las contribuciones de Gruen fue distinguir la ER de la catequesis. Inspirado en Paul Tillich, Gruen entendió la religiosidad como una categoría antropológica, asociada a la búsqueda humana de sentido para la existencia, proponiéndola como objeto de estudio de la ER. Esta perspectiva amplió el alcance de la ER a todos los estudiantes, incluidos aquellos sin afiliación religiosa, y sentó las bases para la formulación del llamado «lenguaje de fuera», considerado adecuado para el espacio escolar plural.

140 J- SOLER DEL TORO, Néstor, **Periferias que enseñan. La educación religiosa escolar como lugar de encuentro con las comunidades gitanas y la pregunta por la dignidad**, *Revista de Educación Religiosa*, vol. 3, n. 5, 2026 - <https://revistas.uft.cl/index.php/rer/article/view/983> - La educación religiosa escolar (ERE) en España se desarrolla en un contexto de pluralidad cultural y de persistente exclusión educativa del pueblo gitano. Aunque han aumentado los estudios sobre interculturalidad e inclusión, continúa siendo limitada la investigación específica sobre el papel de la ERE en este ámbito. Este ensayo examina si la ERE puede constituirse como un espacio pedagógico de acogida, reconocimiento e inclusión de las comunidades gitanas, o si, por el contrario, tiende a reproducir lógicas de exclusión propias de la cultura mayoritaria. Desde un enfoque hermenéutico-crítico, se realiza un análisis documental de fuentes magisteriales, pedagógicas y jurídicas con el propósito de proponer un modelo de ERE intercultural aplicable al contexto gitano en España. El estudio articula la noción de periferia existencial como punto de partida pedagógico y la inculcación como método.

141 J – STENMARK, Mikael (2026), **Teaching about secular worldviews**, *British Journal of Religious Education*, DOI:10.1080/01416200.2026.2671181 - In several European countries (such as Finland, the Netherlands, Norway, the UK), teaching nonreligious or secular worldviews in RE in public schools is either mandatory or recommended. I maintain that there are several challenges that such education must address for educators to teach about secular worldviews as adequately as they teach about religions. To overcome these, I argue we need to develop a symmetrical conceptual framework that identifies what secular worldviews affirm (not just deny), in contrast to religious ones, while acknowledging the significant grey area between them. I develop such an integrative framework and explore how distinctions between collective and personal, elite and folk, reflective and nonreflective, and comprehensive and fragmented worldviews can be applied to both religions and their secular counterparts. One outcome of these conceptualisations is the need to distinguish between religious ones and secular ones. Additionally, I contend that one important secular worldview missing from the RE literature is scientism, or scientific naturalism. We must recognise the critical difference between scientism and secular humanism in worldview studies and education.

142 J – STRHAN, Anna H. et al., **Affective engagements with religion and citizenship in English primary schools** (2025), *British Journal of Sociology of Education*, <https://eprints.whiterose.ac.uk/id/eprint/223271/> - This article draws on qualitative data from the ‘Becoming Citizens of “Post-secular” Britain’ study to examine different ways in which religion becomes interwoven in affective citizenship in school worlds. Focusing on the ‘affective atmospheres’ associated with RE and collective worship in two contrasting primary schools in England, our analysis highlights how Christianity remains privileged to different degrees in both. We investigate the children’s emotional and embodied engagements with the aspects of religion they encounter through RE and collective worship – ranging from interest via boredom to feelings of injustice – and reveal how these problematize current policies for English schools as failing to mirror shifting landscapes of non/religious diversification. We argue that the children’s responses can be interpreted as an expression of their lived citizenship in relation to the new non/religious pluralism they are growing up within and shaping.

143 R – SUPANDI, Ahmad, et al., **Religious education, secular pluralism, and multicultural citizenship. A comparative study of public high schools in Indonesia and the United States**, *Journal of Islamic Education Research* 7(1), Febr. 2026, 159-180 - DOI:[10.35719/jier.v7i1.552](https://doi.org/10.35719/jier.v7i1.552) - This study examines how RE and secular pluralism shape the formation of multicultural citizenship in public high schools in Indonesia and the USA through a comparative lens. It aims to compare how two contrasting constitutional frameworks, religiously integrated public education and constitutionally secular public education, influence civic formation

within plural school environments. The study employed a qualitative multiple-case comparative design involving four public high schools, two in Indonesia and two in the USA. Data were collected through semi-structured interviews with teachers, administrators, and students, as well as classroom observations conducted both onsite and online, and document analysis. The findings suggest that multicultural citizenship is not solely determined by the presence or absence of religious instruction, rather it is shaped by the interaction between constitutional frameworks and pedagogical practices within schooling context. In Indonesia, RE operates within a constitutional framework that recognises religion as a foundation element of national identity, whereas in the United States, religious instruction is formally excluded from public schooling. In both contexts, dialogical pedagogy emerges as the key mediating mechanism that translates institutional structures into inclusive civic dispositions. The originality of this study lies in its structured cross-national comparison and in the introduction of the concept of civic architectures to explain how constitutional regimes interact with pedagogical practice. The study contributes to global debates by challenging binary assumptions about religion and secularism in democratic education and by advancing a process-oriented account of multicultural citizenship formation.

144 J – SUPARTI, Hana & GP Harianto (2026), Religious education: reconfiguring higher biblical education for resilience in the digital era, *Pharos Journal of Theology* 107(3) - DOI: [10.46222/pharosjot.107.309](https://doi.org/10.46222/pharosjot.107.309) - This study examines how RE within higher biblical education can be reconfigured to cultivate resilience that is pedagogically adaptive, theologically grounded, and institutionally sustainable. Employing an integrative literature review that combines systematic search procedures with thematic and theological analysis, the study synthesizes interdisciplinary scholarship from theology, educational theory, resilience studies, and digital pedagogy. The review identifies five persistent challenges confronting higher biblical education in the digital era: institutional resistance to change, digital inequality, erosion of traditional values, insufficient educator preparedness, and cultural misalignment. Drawing from the Christian redemptive narrative—Creation, Fall, Redemption, and New Creation—the study proposes a resilience-oriented framework that integrates theological formation with innovative pedagogical strategies, including blended learning, project-based learning, universal design for learning, and ethically informed digital integration. The synthesis suggests that resilience in higher biblical education extends beyond technological adaptation to encompass spiritual formation, critical theological reflection, pedagogical flexibility, and cultural responsiveness. By reconfiguring curricula and institutional practices around these principles, theological institutions can equip future leaders to navigate digital disruption while sustaining ecclesial identity and missional integrity. This study contributes an integrative theological–pedagogical model that bridges redemptive theology and contemporary educational theory to support resilient formation in the digital age.

145 R – SYAFARUDDIN, Baso, et al., Islamic scholars in Higher Education: A study of special education programs, *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(1), 234–251. <https://doi.org/10.31538/tijie.v7i1.2391> - It is essential for governments and educational institutions, particularly Islamic religious universities, to have a responsibility to guide the community toward understanding Islam as a moderate religion. Thus, this study aims to describe how special education programs are implemented and the competencies of graduates in religious studies at universities that contribute to the development of Islamic scholars. This research is of a descriptive qualitative nature. The subjects of this study consisted of the local government, the rector, the dean, the vice dean, and the head of the study program at *As'adiyah* Sengkang Islamic University. The data collection techniques employed in this research included observation, interviews, and documentation. The research findings indicate that the implementation of special education programs in the field of religion is equipped with a curriculum, educators who have scientific qualifications, and adequate facilities, infrastructure, and other Islamic insights. Meanwhile, the competencies required for graduates to realize the Islamic scholars include the ability to use Arabic, read classic books, and understand *aqidah*, *sharia*, morals, Sufism, *da'wah*, interpretation of the Qur'an, *hadith*, and *al-urf*. The implication of this research is that the program serves as a platform for the government to address and provide solutions to the religious problems faced by society in general.

146 J – TEEUWEN, Matthias, Pedagogies of judgement: a dialogue between theology and anthropology of the good, *Religions* 2026, 17(5), 543; <https://doi.org/10.3390/rel17050543> - In anthropologist Joel Robbins' pioneering work on divergences within cultural anthropology about the goals of anthropology and crucial differences between anthropology and theology on this matter, he diagnoses anthropology with a lack of criteria and training in rendering critical judgments on the 'dark' situations that anthropologists encounter. I suggest that the trouble anthropologists have with critically addressing the darkness of poverty, oppression

and suffering is due to an inability to articulate standpoints on what counts as good. Following Robbins' argument that anthropology can learn practices of rendering judgment from theology, I offer an ethnographic description and analysis of the way theology trains students in delineating their theological position and developing practices of judging to explore avenues toward anthropological ways of doing so. Building on the hermeneutical insight that judgment is an integral part of Verstehen, I argue that practicing judgment may not only further the critical capacity of anthropology but also enhance our ability to understand other ways of imagining the good.

147 J - TEIXEIRA PINTO Cristina, Coelho Â, Guedes L, Nunes R, Pinto S., **Spiritual intelligence: a scoping review with concept analysis on the key to spiritual care**, *Journal of Intelligence* 2026 Feb 3;14(2):24. doi: 10.3390/jintelligence14020024 - This study explores the concept of spiritual intelligence from an evolutionary perspective, providing a comprehensive and updated definition. A concept analysis was conducted following Rodgers' Evolutionary Method, supported by a scoping review in accordance with the Joanna Briggs Institute methodology. Studies explicitly addressing spiritual intelligence, regardless of population, setting, or discipline, were included across quantitative, qualitative, mixed-methods, and review designs. Four databases - PsycINFO, PubMed Central, Scopus, and Web of Science - were searched for publications up to 15 December 2025, using the term "spiritual intelligence." One-hundred-twelve articles met inclusion criteria and were analysed through narrative synthesis and inductive analytical processing. Spiritual intelligence emerged as a construct encompassing adaptive cognition, higher consciousness, problem management, and personal growth, often referred to as Spiritual Quotient or Existential Intelligence. Antecedents included self and transcendental awareness, existential questioning, and search for meaning and purpose, while consequents comprised enhanced health, performance, self-awareness, and humanitarian orientation. Defining attributes were equanimity, life-wisdom, transcendental awareness, spiritual consciousness, meaning and purpose creation, and existential questioning. This evolutionary analysis traced the concept from theory to application, revealing its positive influence in daily life. Equanimity and life-wisdom were identified as core attributes, highlighting implications for training and integration of spiritual care in professional practice.

148 R - TERVO-NIEMELA, Kati & Pietari Hannikainen, **Why are young men increasingly drawn to Christianity? A study of Finnish young men**, *Journal for the Scientific Study of Religion*, April 2026 - <https://doi.org/10.1111/jssr.70043> - Recent surveys in the Global North suggest a reversal in established gender patterns of religiosity, with young men increasingly engaging with Christianity. This study examines this development in Finland, a highly secular country, drawing on qualitative individual and small-group interviews with thirty men attracted to Christianity. Our analysis identifies multiple, overlapping reasons for this engagement. Some reflect long-standing religious functions, such as the search for community and meaning, particularly in times of personal crisis. At the same time, the findings highlight time-specific factors shaping contemporary interest in Christianity, including experiences of societal fragmentation and insecurity, perceived moral and cultural uncertainty, and ongoing debates about masculinity and gender roles. Christianity was often framed as countercultural, offering structure, responsibility, and stable role models in contrast to relativism and individualism that were seen to characterize the society in general. In addition, digital media and online religious content played a significant role in initiating and sustaining interest in Christianity. The study contributes to debates on secularization, gender, and youth religiosity by showing how young men draw on faith to construct alternative identities in a late-modern, Global North context.

149 J - TUNA, Mehmet (2026), **Positionelle Kontroversität im islamischen Religionsunterricht** *Religionspädagogische Beiträge*, 49(1), S. 1–16. doi: 10.20377/rpb-1947. - Der islamische Religionsunterricht an öffentlichen Schulen in Österreich und Deutschland ist in einzigartiger Weise durch Kontroversität und Pluralität geprägt, sowohl in Bezug auf seine Inhalte als auch unter seinen Teilnehmern, einschließlich der Lehrenden. Diese ergeben sich aus den unterschiedlichen kulturellen und religiösen Traditionen, Lehren und Perspektiven (Kontroversen), die die Beteiligten in den Unterricht einbringen. Diese stellen sowohl Herausforderungen als auch Chancen für den Islamischen Religionsunterricht dar, insbesondere wenn es darum geht, die Fähigkeit zu fördern, mit Kontroversen und Pluralismus umzugehen. In diesem Beitrag wird die 'Positionelle Kontroversität' als pädagogisches Prinzip und Ansatz vorgestellt, der unterschiedliche islamische Traditionen, Lehren und Positionen in den islamischen Religionsunterricht als Ressource für ein tieferes Verständnis und Engagement einbezieht. Der Beitrag bietet einen konzeptionellen Rahmen für das Verständnis von Kontroversen, diskutiert ihre historischen und theologischen Grundlagen in islamischen Diskursen und untersucht ihre Auswirkungen auf den gegenwärtigen Islamischen Religionsunterricht in Österreich und Deutschland. Durch die Einbeziehung von Kontroversität als pädagogisches und erzieherisches

Prinzip und Konzept kann der Islamische Religionsunterricht den Schülerinnen und Schülern helfen, ihre eigenen fundierten Urteile, Perspektiven und Positionen zu entwickeln und sie in die Lage versetzen, mit Kontroversen und Pluralität innerhalb ihrer eigenen religiösen Traditionen und darüber hinaus umzugehen.

150 B – UBANI, Martin, Stéphanie Tremblay, Alexander Unser, Susanne Garvis (eds), **The Palgrave Handbook of Religion in public education**, Palgrave Macmillan Cham, 2026, 35 chapters, pp. XXVIII+605 - <https://doi.org/10.1007/978-3-032-02890-7> - This handbook brings together the latest international research surrounding religion in education. Chapters examine the central question of (non-)religion within state-governed education, as well as teaching about religion in schools and other institutions at all education levels. They address global and societal developments such as the reappearance of religion in the public sphere, secularisation, migration, radicalisation, social harmony, and the role of religion in cultural heritage. This interdisciplinary volume presents research-based perspectives which employ empirical, theoretical and philosophical approaches, from scholars at different career stages, and with diverse religions, worldviews, and backgrounds. The handbook will appeal to scholars, students and policymakers in religion and education, as well as practising teachers and those with a background in religious studies, theology and philosophy.

151 C – UNSER, Alexander (2026), **The rise of non-religious pupils and its implications for religion in public education**, in: Ubani, M., Tremblay, S., Unser, A., Garvis, S. (eds), *The Palgrave Handbook of Religion in Public Education*, Palgrave Macmillan Cham. https://doi.org/10.1007/978-3-032-02890-7_6 - The increasing number of non-religious pupils raises significant challenges for RE in public education. The purpose of this chapter is to give an overview of recent developments and the current state of research to identify urgent issues that need to be addressed. Therefore, the chapter examines the experiences of non-religious pupils and evaluates integrative RE models in Norway and England. Empirical research indicates that non-religious pupils often find RE irrelevant or exclusive due to its predominant focus on religious traditions. The case studies highlight both the potential and limitations of integrative approaches. The findings suggest the need for conceptual clarity, improved teacher training, and a shift from additive models to frameworks that critically engage with religion and non-religion. Future research should further explore the diverse experiences of non-religious pupils and refine educational strategies accordingly.

152 R – URBEN, Sébastien; Chloé Von Niederhausen; Setareh Ranjbas; Kerstin J. Plessen; Jennifer Glaus (2026), **The interplay of spirituality and self-regulation in youths: a real-time examination of mental health dynamics** (SPIRIT) p.30 - <https://www.medrxiv.org/content/10.64898/2026.03.27.26349490v1.full.pdf> - Adolescence and young adulthood represent critical developmental stages during which mental disorders often emerge, with the potential to impede perceived quality of life. Spirituality (i.e., the search for the sacred) and self-regulation (i.e., intrinsic processes regulating emotions, thoughts, and behaviours) are recognized as protective factors for mental health. However, their dynamic interplay remains unexplored, particularly in real-life and in real-time among youths. This study, developed with the help of young partners, addresses this gap by investigating the longitudinal associations between spirituality, self-regulation, and mental health using an ecological momentary assessment (EMA) approach. We plan to recruit 120 adolescents and young adults (aged 16–20, expected attrition rate of 20%) from the community to complete a qualitative semi-structured interview assessing their beliefs, spiritual or religious activities, role models, and “meaning in life”. In addition, participants will take part in a multi-wave intensive longitudinal study. Trait-level assessments will be conducted at two time points, three months apart, to capture between-person differences. Additionally, to assess within-person dynamics, participants will complete EMA surveys four times daily over 10 consecutive days in two waves, also three months apart. Measures will include facets of spirituality (e.g., beliefs, meaning, collective consciousness), self-regulation (e.g., self-control, emotional regulation, impulsivity), as well as mental health indicators (emotional and behavioural symptoms) and quality of life. Qualitative data will be analysed through a thematic analysis method, whereas quantitative associations will be assessed using Linear Mixed Models (LMM) and network analyses. Ethical approval has been obtained, and data collection begun in May 2025. Findings will be disseminated through open access peer-reviewed journals, conferences on adolescent mental health, and shared with practitioners, educators, and youth organizations. Results will be made accessible to the public. This study aims to inform personalized preventive and therapeutic interventions by elucidating real-time mechanisms linking spirituality, self-regulation, and mental health in youths.

153 J – VALENTE, Gabriela, **Articulation entre éducation et citoyenneté au Brésil : entre discours prescriptif et discours scientifique**, *Ethique, Education, Formation*, n. 18, 2025, 46-76 - <https://www.erudit.org/fr/revues/ethiqueedufor/2025-n18-ethiqueedufor010413/> - How are education and citizenship

interconnected in Brazil of socio-cultural diversity as a central pillar of education and citizenship in Brazil.? This question is explored through a content analysis of official, legal, and curricular documents from Brazil, as well as a lexicometric analysis (using *Iramuteq*) of scientific articles published in Brazil. The objective of this article is to highlight areas of convergence and divergence between the prescriptive (law and curricula) and scientific spheres concerning the relationship between education and citizenship. The findings show that these two domains remain autonomous. On the one hand, legal and curricular documents promote an ideal vision, where education and citizenship are inseparable, like two sides of the same coin. On the other hand, scientific articles address education for citizenship in relation to other themes and institutions, thus extending beyond the school setting. Finally, the entire body of documents emphasizes the recognition of socio-cultural diversity as a central pillar of education and citizenship in Brazil.

154 J – VARGAS HERRERA, Francisco; Moya-Marchant, L., & Luna-Muñoz, D. (2026), **Spirituality as an articulating axis of religious education and the teaching of philosophy in Chilean public schools**, *British Journal of Religious Education*, 48(3), 424–437. <https://doi.org/10.1080/01416200.2026.2637513> - The General Education Law in Chile states in its second article the encouragement of spiritual development in schooled population. However, it does not state what encompasses this kind of development, nor its content or strategies. It is known that the concept of spirituality has been tackled in philosophy and theology traditions, several of which nurture various aspects of the national curriculum. This study examines critically how this mandate of the Law is tackled by the subjects of Catholic Religion and Philosophy during the last 2 years of secondary education. For this purpose, a documentary review of the Curricular Bases is carried out, the ones responsible for the programs of those subjects. In addition, the narratives of teachers, collected through interviews, are examined. The analysis of data offers different and similar outlooks on what spiritual development is and entails for the schooled population and expresses how the concept of spirituality constitutes a reality that favours and, potentially, supports the teaching of religion and philosophy in Chilean public schools, suggesting a greater interrelation between these two educational disciplines.

155 J – VENTURA, Marco, **La libertà religiosa: un cammino interrotto o impervio?** Unione delle Comunità Ebraiche Italiane, impaginato 2025, pp. 14 - <https://www.ucei.it/wp-content/uploads/2025/01/Ventura-impaginato.pdf> - Il testo che segue intende contribuire a una riflessione sulla libertà religiosa nell'approssimarsi degli ottant'anni dalla adozione della Dichiarazione universale da parte dell'Assemblea generale delle Nazioni Unite il 10 dicembre 1948. A tal fine si cercherà di cogliere lo sviluppo della libertà religiosa in un doppio orizzonte temporale: quello di lungo periodo dei quasi ottant'anni dalla Dichiarazione universale e quello di breve periodo dell'ultimo quarto di secolo, il primo del Terzo Millennio. Resta la domanda da cui si è partiti. La sfida alla libertà religiosa quale elaborata negli organismi europei ed internazionali nella seconda metà del Novecento è oggi tale da far ritenere che si sia interrotto un cammino o addirittura che si stia procedendo a ritroso? Oppure quel cammino, pur fattosi impervio come tante altre volte in passato, resta praticabile, al punto da avvalorare l'ipotesi che la crisi contemporanea possa magari rivelarsi una crisi di crescita? Qui si propende per la seconda risposta in considerazione della vitalità di quanti, comunità e istituzioni, si stanno attivando per la libertà religiosa, nonché di quanti, pur sotto regimi repressivi come nel caso della Cina, si battono per la loro libertà anzitutto religiosa.

156 J - VEUGELERS, Wiel, & Wu, M. (2026), **Local cultures and global developments in moral and citizenship education in East Asia**, *Journal of Moral Education*, 55(1), 1–12. <https://doi.org/10.1080/03057240.2026.2630567> - The special issue analyses how East Asian countries deal with moral and civic topics and how education contributes to the identity development of its young citizens. It asks how people in an active way combine local cultures and international developments. The articles show that East Asian countries have in common a strong policy on moral and citizenship education, a link with the national heritage, a strong influence of religion, and a focus on their own country. The moral aspects of global citizenship are expressed in a concern for humanity. Most countries have some attention to *democratic* development. The concept of democracy is strongly connected with the 'Asian values' of harmony, adaptation and concern for the community. The *West* can learn from the *East* to positively value the social aspects of a way of life and the benefit of communities. The *East* can learn from the *West* that autonomy gives voice and agency to human beings.

157 J – WIELEWSKI NARLOCH, Nelise; José Mario Méndez Méndes, **Religión y derechos humanos: desafíos para la educación religiosa escolar en Costa Rica**, *Revista Ensayos Pedagógicos* Marzo 2026 - DOI: [10.15359/rep.21-1.10](https://doi.org/10.15359/rep.21-1.10) - Este ensayo analiza la relación tanto compleja como ambigua entre religión y

derechos humanos, con especial atención a los desafíos que enfrenta el ámbito educativo religioso escolar. Se parte de la pregunta de si las religiones apoyan o dificultan la promoción de los derechos humanos, al considerar que algunas tradiciones han inspirado principios como la dignidad y la igualdad, mientras que otras han justificado prácticas discriminatorias. El tema es examinado en el marco del Programa de Educación Religiosa en Costa Rica, que incorpora los derechos humanos como fundamento normativo y filosófico, pero evidencia limitaciones en su implementación pedagógica. Asimismo, se explora la influencia histórica del cristianismo en la formulación de derechos humanos y las dificultades señaladas por autores como Juan José Tamayo y Helio Gallardo, para que las religiones asuman plenamente esos principios. Finalmente, se proponen orientaciones para una pedagogía intercultural que promueva la convivencia en la diversidad, la reinterpretación crítica de narrativas religiosas y el diálogo interreligioso, como vías para fortalecer la vivencia de derechos humanos en la educación religiosa.

158 P – WHITESIDE, Jermaine E. (2026), **Faithful intelligence: a theological governance framework for artificial intelligence in interreligious religious education**, Liberty University, paper date written May 30, 2026, 37 pages, posted 17 Jun 2026 - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=6854281 - As artificial intelligence increasingly shapes educational environments worldwide, RE must develop theological frameworks capable of guiding ethical engagement within these emerging global learning landscapes. This paper proposes Faithful Intelligence, a theological framework for evaluating artificial intelligence within RE. Drawing on Christian moral theology and religious pedagogy, the study examines how algorithmic systems shape moral reasoning, authority structures, and knowledge formation in educational contexts. Unlike existing technology ethics frameworks grounded in secular philosophical traditions, this framework integrates theological commitments-human dignity, stewardship, discernment, and accountability-as evaluative criteria for AI engagement. The paper argues that RE must treat AI as both an ethical and pedagogical concern and proposes principles to guide responsible technological practice within faith communities.

159 J - WINCHESTER, Daniel (2025), **Becoming religious as an education of attention**, *Journal for the Scientific Study of Religion* 64, no. 3: 64, 279–290. <https://doi.org/10.1111/jssr.12956> - A vast literature in the social scientific study of religion demonstrates that religious people are made not born. More specifically, researchers have shown that becoming religious is something that people must learn how to do. Adding to this well-established focus on the socialization of religious subjects, I argue that becoming religious also involves learning and being taught how to pay attention. Drawing from ethnographic findings on religious conversion to Eastern Orthodoxy as well as other cases, I demonstrate how and to what ends religious embodied practices, material artifacts, and narratives cultivate actors' attentional habits and capacities. Via this education of attention, aspects of actors lived experience become open to the possibility of new religious signification and interpretation. At the same time, what would otherwise be abstract religious meanings are able to take on concrete, perceptible forms, making them more phenomenally realistic and compelling. By paying sociological attention to the education of attention, we gain new insight into how, exactly, religious meanings become implicated in peoples' lived experiences and self-understandings.

160 J - XING, Shuyu (2026), **Towards an East Asian educational dialogue: Kyoto School and New Confucianism as philosophical resources**, *Educational Philosophy and Theory*, 1–15. <https://doi.org/10.1080/00131857.2026.2628244> - In recent decades, non-Western philosophical resources have gained increasing attention in the field of philosophy of education. However, two aspects of this growing body of works focusing on East Asian intellectual traditions stand out. First, when East Asian intellectual traditions are drawn upon, most often the works selected are from 'ancient' times, rather than from the modern period. Second, the comparative studies are often restricted to dialogues between East Asian and Western philosophers, while the conversation between different East Asian philosophers and traditions is less developed. As such, in the present paper, I seek to highlight the existing conversation between two modern intellectual traditions in China and Japan, namely the Kyoto School and New Confucianism and in doing so, discuss their contribution to the contemporary discourse of philosophy of education. I will first examine Japanese scholar Asakura Tomomi's attempt to synthesize Kyoto School and New Confucianism into 'East Asian philosophy' based on their connection with *Tiantai* Buddhism. Then, I will critically discuss and advance Asakura's approach based on the shared 'transculturality' of the two schools. By focusing on the common concern for modernity shared by the two schools, I suggest that the discourse around modernity and postmodernity can become a field wherein New Confucianism, Kyoto School and contemporary Western philosophies can have in-depth conversations and develop practical implications for educational studies.

161 R – YANTI KANA, Kristiani & Hotmaulina Sihotang, **The role of Christian education in shaping emotions and intellect**, *Formosa Journal of Multidisciplinary Research*, 27 Oct 2025 -DOI: [10.55927/fjmr.v4i10.567](https://doi.org/10.55927/fjmr.v4i10.567) - Modern education today faces the challenge of a dichotomy between intellectual and emotional development, including in Christian education. Christian education is an educational process designed to shape a holistic individual. Christian education is not only spiritually focused but also encompasses emotional and intellectual development. This study examines the role of Christian education in shaping the emotional and intellectual dimensions. This approach fosters not only academic excellence but also emotional intelligence and spiritual maturity. The literature review approach consists of fifteen books and five international journals. The purpose of this study is to analyse how Christian educational philosophy, based on the concept of *Imago Dei* (Image of God), provides a comprehensive framework for human development. The results of this study demonstrate that through the integration of the Bible, a growing learning community, and character-based education, Christian education effectively bridges the gap between the intellectual and emotional realms. The novelty of this research lies in its comprehensive analysis of the theological foundations as the basis for emotional and intellectual integration, offering a unique paradigm in contemporary educational discourse. It also aims to develop a theoretical model for how biblical Christian education can effectively address modern-day challenges to emotional health and the crisis of intellectual meaning.

162 R - YOGESWARAN, K., Gale, J & Verkuyten, M. (2026), **Conceptions of national identity and interreligious contact avoidance in differing domains: A multigroup analysis of majority and minority religious groups in India**, *British Journal of Social Psychology*, vol. 65, no. 3, e70100. <https://doi.org/10.1111/bjso.70100> - The current research examined how inclusive versus exclusive conceptions of national identity were associated with interreligious contact avoidance across relatively public (neighbours) versus private (marriage) domains among majority and minority religious groups. Using data from a large national sample (N~30,000) of Hindus, Muslims, Christians, Sikhs and Buddhists in the rarely studied context of India, we found that an inclusive and tolerant conception of Indian national identity was strongly endorsed among all groups, while an exclusive Hindu national identity was more strongly endorsed by the Hindu majority than religious minorities. Interreligious contact avoidance was consistently higher among all groups in the context of marriage than neighbours. Multigroup path analysis revealed that an inclusive national identity was associated with less interreligious avoidance as neighbours among majority and minority groups (except Buddhists), but it was unrelated to interreligious avoidance in the domain of marriage among all (except Sikhs). By contrast, an exclusive national identity was associated with more contact avoidance both as neighbours and through marriage among majority and minority religious groups (except Muslims). Collectively, these findings reveal that inclusive versus exclusive conceptions of national identity can be differentially associated with distinct forms of contact avoidance among majority and minority groups.

163 J – ZIEGLER, Bernd (2026), **Grenzen von Kontroversität in der religiösen Bildung**. *Theoretische und empirische Perspektiven*, in: *Religionspädagogische Beiträge*, 49(2), S. 1–14. doi: 10.20377/rpb-1988.- Kontroverse Bildungsprozesse sind ein vieldiskutiertes Thema in der jüngeren religionsdidaktischen Forschung. Offen bleibt bisher jedoch, wo die Grenzen von Kontroversität liegen und wie diese im Unterricht etabliert werden können. Der vorliegende Beitrag versucht, mit Hilfe von Erkenntnissen aus dem thematisch verwandten Diskurs zur Bearbeitung politischer Sachverhalte einige Antwortperspektiven auf diese Frage zu entwickeln. Aus theoretischer Perspektive lassen sich drei Varianten der normativen Rahmung und Begrenzung von Kontroversität identifizieren: die freie Urteilsbildung innerhalb eines demokratischen Rahmens, das autonome Hinterfragen aller gesamtgesellschaftlichen Normative und das Etablieren kontroverser transformativer Positionen. Aus empirischer Perspektive zeichnet sich eine praktische Anschluß Fähigkeit dieser Varianten ab. Darüber hinaus werden einige unterrichtspraktische Herausforderungen sichtbar, die in der Theorie kaum reflektiert sind. So fällt es vielen Religionslehrpersonen unter den gegenwärtigen politischen Rahmenbedingungen schwer, demokratische Kontroversitätsgrenzen zu etablieren. Vor allem fremdenfeindliche Schüler*innen reagieren auf eine Problematisierung ihrer Position häufig damit, daß sie dem Religionsunterricht eine einseitige Kritik an öffentlich tolerierten Positionen vorwerfen.

164 J - ZIRBO, Ioan (2026), **Ecumenism in the context of European secularization**, *Inclusivity*, 4, 109-124. [https:// www.doi.org/10.58603/GRFH6273](https://www.doi.org/10.58603/GRFH6273) - This paper analyses ecumenism in the context of contemporary European secularization, identifying the relationship between religious culture and the influence of secular European thought on Christian mission. The study examines secularization as a major challenge for Christianity and evaluates ecumenism as a possible theological and ecclesial response. An analysis of recent theological perspectives is conducted, with contributions from Orthodox and Romanian theology. The paper

