

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 confessional or no-confessional RE, and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-multireligious-non-religious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor, or of the Publisher of every publication. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further bibliographic suggestions from our Readers and Users are welcome. ■ The periodicity will usually be bimonthly. ■ Personal or institutional subscription or un-subscription is free, at any time, by e-mailing with the Editor. ■ This issue – vol. 4, 2025, nr. 2 – was closed on end of April 2025; the next issue will be released by the end June 2025.

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

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

01 R – ALDRIDGE, Jill M. and Felicity McLURE, *Investigating the influence of the school climate of church-based schools on students’ moral identity development and hope for the future* [Australia] *Learning Environments Research* (01.12.2024) 27:971–993 <https://doi.org/10.1007/s10984-024-09515-y> - Hope for the future provides a protective factor against mental health disorders and contributes to students’ academic success and wellbeing. We investigated whether a school’s climate influenced students’ prosocial moral identity and hope for the future to understand better how church-based schools might improve these important outcomes. Data were collected from 1080 students in two church-based schools (672 enrolled in one school and 408 in the other) using two instruments: one to assess students’ perceptions of school climate features unique to church-based schools and another to assess students’ self-reports of their moral identity and hope for the future. The results generated using structural equation modelling suggest direct positive and significant relationships between school climate factors, moral identity and hope for the future. However, there were differences between school climate factors that influenced these outcomes for the two schools, suggesting

that the context of the school needs to be considered. The findings also suggest that moral identity is a positive predictor of and mediates the influence of the school climate on hope for the future. This study is significant as it adds to the understanding of how malleable features of school climates unique to church-based schools can be leveraged to promote the development of students' moral identity and hope for the future.

02 J – ALI, Muhamed, *Navigating faith and politics: the evolution of Islamic education and NGOs in the Balkans*, *Religions* 2024, 15(7), 855; <https://doi.org/10.3390/rel15070855> - This study employs a multi-dimensional approach to analyse the impact of Islamic education on the Balkans' religious, educational, and socio-political landscapes. Using descriptive, historical, and analytical methods, it examines the evolution and influence of Islamic educational institutions under Ottoman rule and their continued development through the 20th and early 21st centuries. The research evaluates the curricula, teaching methods, and societal roles of these institutions, exploring their contribution to Islamic knowledge dissemination and community building. Further, it investigates the complex interactions between these institutions, Middle Eastern NGOs, state power, and societal changes, aiming to provide a nuanced understanding of their legacy and relevance today. This study addresses the critical role of these institutions and NGOs in shaping IRE and their broader implications for the Muslim communities in the Balkans.

03 P - AMERICAN ACADEMY OF RELIGION, *What is Religious Literacy?* <https://rpl.hds.harvard.edu/what-we-do/our-approach/what-religious-literacy> – 2025 - The following definition of religious literacy articulated by Diane L. Moore has been adopted by the American Academy of Religion to help educators understand what is required for a basic understanding of religion and its roles in human experience: Religious literacy entails the ability to discern and analyse the fundamental intersections of religion and social/political/cultural life through multiple lenses. Specifically, a religiously literate person will possess: (1) a basic understanding of the history, central texts, beliefs, practices, and contemporary manifestations of several of the world's religious traditions as they arose out of and continue to be shaped by particular social, historical, or cultural contexts; (2) the ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place. Critical to this definition is the importance of understanding religions and their influences in context and as inextricably woven into all dimensions of human experience. Such an understanding highlights the inadequacy of understanding religions through common means such as learning about ritual practices or exploring “what scriptures say” about topics or questions.

04 J - AMZALAG, Meital & Zeev GROOS (2025), *Ultra-Orthodox parents' perspectives on applying learning technologies in elementary schools*, *British Journal of Religious Education*, 1–18. <https://doi.org/10.1080/01416200.2025.2471105> - The ultra-Orthodox Jewish community in Israel is characterised by its strong cohesion, unique educational system, and limited adoption of technology. In this study, we examined the viewpoints and motivations of ultra-Orthodox parents regarding the implementation of various learning technologies in elementary schools. The study employed a mixed-methods approach, incorporating quantitative research to explore the viewpoints of ultra-Orthodox parents with children in elementary schools on the effectiveness of digital learning during emergency conditions. Additionally, qualitative research was conducted to examine parental perceptions of technology in general and its implementation within educational settings, encompassing both everyday routines and periods of crisis. The findings demonstrate that ultra-Orthodox parents' expressed reservations about almost any form of technology adoption in their children's elementary schools. There were reservations regarding screen addiction, possible harm to cognitive functions and reservation skills, and exposure to explicit content, violence and ideas that conflict with religious beliefs.

05 J – ANUSIEWICZ-BAER, Sandra, *Jüdischer Religionsunterricht in Deutschland. Eine Bestandsaufnahme jüdischer Erziehung im Spannungsfeld von Religion, Säkularisierung und Verstaatlichung*, *Zeitschrift für Religion Gesellschaft und Politik* 8, 533–556 (2024). <https://doi.org/10.1007/s41682-024-00193-4> - Die Einführung eines jüdischen Religionsunterrichts (jRU) an staatlichen Schulen im zweiten Drittel des 19. Jahrhunderts war Ergebnis gesellschaftlicher und infolgedessen rechtlicher Verschiebungen für die jüdische Minderheit in den deutschen Staaten. Zu dieser Zeit waren zwei Entwicklungen wesentlich: eine von außen geforderte „Konfessionalisierung“ des Judentums und die schrittweise Auflösung religiöser Bindungen. Wie diese Entwicklungen ihren Niederschlag in den Unterrichtskonzeptionen und der Formulierung der Lernziele bis 1933 gefunden haben, soll die Diskussion um die heutige Gestaltung des jRU grundieren. Der Beitrag zeichnet die historische Entwicklung des jRU in Deutschland nach, wobei insbesondere die aktuellen Herausforderungen für einen solchen Unterricht in einer mehrheitlich säkularen Gesellschaft diskutiert

werden. Folgende Leitfragen dienen der Analyse: Welche Erziehungsaufgabe soll jRU heute erfüllen, angesichts dessen, daß die Mehrheit der jüdischen Schüler*innen sich nicht religiös verorten? Ist jRU-Ausdruck der Anerkennung jüdischer Partikularität oder wird Judentum staatlicherseits auf einen (wie auch immer definierten) Religionsbegriff reduziert? Was sagt die Existenz eines jRU über den Status von Juden in der heutigen Gesellschaft aus? Um jRU entschlußfähig an die gegenwärtigen Bedingungen jüdischen Lebens in Deutschland zu machen, braucht es mehr empirische Bildungsforschung und eine Entgrenzung des Unterrichts: von jRU zu Jewish Erziehung.

06 J – ARICI, Handan Yalvac, *The future of religious education: the role and contributions of youth theology*, *Religions* 2025, 16(4), 454; <https://doi.org/10.3390/rel16040454> - Studies on youth theology, although a relatively new research field, offer various theoretical frameworks and methodological approaches concerning young people's theological thought structures. These studies provide an opportunity to reassess the pedagogical and practical dimensions of RE. Analyses of the intersections of youth theology with family, educational, and religious contexts offer practitioners of this field new perspectives and horizons contributing to a more inclusive and effective structuring of RE. The main purpose of this study is to present the contributions of youth theology to the theoretical and practical dimensions of RE in an analytical framework. In this context, the focus is to examine how the perspectives offered by youth theology on the religious identity construction, spiritual development, and social roles of young individuals can shape the content, methods, and practices of RE. Examining the relationship between the pedagogical dynamics of youth theology and RE aims to provide a theoretical enrichment to the literature and innovative approaches to practical applications. The research data were analysed using the descriptive evaluation method. This approach enabled the research to be handled in an in-depth and systematic manner and to present the relevant data in a meaningful way. In the concluding section, various educational models for RE targeting young individuals are proposed, offering practical recommendations derived from a theoretical framework. These recommendations aim to highlight the potential contributions of youth theology to RE, serving as a guiding resource for future research and applications.

07 B – ARSHAD ALAM (ed.), *Religion and education in India*, Routledge 2024, pp. 162 - <https://www.routledge.com/Religion-and-Education-in-India/Alam/> - This book studies the relationship between religion and education in the Indian context. It analyses the creative interface between religion and education as empirical categories and overlapping modes of pedagogical transmission. The volume investigates the ways in which religious identities are shaped through education both at home and at school. It brings together academics and researchers working in different faith traditions like Islam, Hinduism, and Sikhism to understand the significance of transmitting religious education and the need to pay closer attention to sites through which religious instruction is being disseminated. Topical and lucid, this book will be an important reading for scholars and researchers of sociology, religious studies, secularism, sociology of education, political sociology, South Asia studies, and education in general.

08 D – ASAMBLEA LEGISLATIVA DE PUERTO RICO - Departamento de Educación, *Libertad religiosa en escuelas públicas*, <https://bvirtualogp.pr.gov/ogp/Bvirtual/leyesreferencia/PDF/95-2024.pdf> - Art. 3: (a) El Departamento de Educación de Puerto Rico no puede discriminar a un estudiante por motivos de éste brindar un punto de vista o expresión religiosa. El Departamento tratará la expresión voluntaria de un punto de vista religioso de un estudiante de la misma forma y manera que trataría la expresión voluntaria de un punto de vista secular de otro estudiante. (b) Un estudiante puede expresar sus creencias religiosas en trabajos escolares, obras de arte y literarias y en otras tareas escritas y orales sin ser discriminado. Las tareas y asignaciones de un estudiante en el salón de clases se evaluarán, independientemente de su contenido religioso, de acuerdo con los estándares y expectativas académicas del grado establecidas por el Departamento. Un estudiante no puede ser penalizado ni premiado, por el contenido religioso de su trabajo, si el mismo requiere que se exprese el punto de vista de dicho estudiante. (c) Un estudiante puede usar ropa, accesorios y prendas que muestren un mensaje o símbolo religioso, de la misma forma y manera que, se permite a otros estudiantes usar accesorios que muestren mensajes o símbolos seculares, conforme a lo dispuesto en las normas, cartas circulares y reglamentos escolares establecidos por el Departamento de Educación. (d) Un estudiante puede orar o participar, por iniciativa propia, en actividades o expresiones religiosas antes, durante y después del día escolar, de la misma forma y manera que, otro estudiante puede participar en actividades escolares o realizar expresiones seculares, siempre que no afecte cualquier actividad durante el tiempo lectivo. Ningún estudiante será obligado a participar de actividades o expresiones religiosas.

- 09 J** – BARFIELD, Robin (2025), *The music of childhood: a theological proposal regarding the child and time*, *International Journal of Christianity & Education*, 0(0). <https://doi.org/10.1177/20569971251328374> - Child theology is often divided between an approach which is mystical and Rahnerian and an approach which relies on a developmental frame. Each has different approaches to time and eternity with significant concerns and implications for ministerial practice. This paper will build on the work of Jeremy Begbie amongst others and will propose the motif of music as a way of making sense of childhood and time. It will be suggested that the child is a vessel of time itself, transcending the present moment and propelling us forward to consider the future and eternity by their very presence.
- 10 C** – BARUDŽIJA, Gordana, *The continuing professional development of religious education teachers in Croatia: the perspective of the education and teacher training agency*, in volume: *Teacher Training and Student Learning - Past Values, Present Uncertainties and Future Prospects*, by F. Gomez Paloma, P. Di Tore and G. R. Jose Mangione (Eds.), 21 February 2025 - <https://www.intechopen.com/online-first/1216571> - DOI: 10.5772/intechopen.1009385 - In the Republic of Croatia, the Education and Teacher Training Agency is the national-level institution responsible for professional and advisory support to teachers. The paper describes the situation regarding RE in schools in Croatia and refers to the European and national guidelines for continuing professional development. It also presents the data from the survey of RE teachers in the Archdiocese of Zagreb for the 2023/2024 school year. The data obtained in the survey is presented in the context of the European and national guidelines. The aim was to verify whether the teacher training organized by the Education and Teacher Training Agency is in line with the European and national guidelines, to what extent the training is in line with the participants' needs, and how they could be improved in the future. The results suggested that teacher training for religious teachers provides an opportunity to improve their basic knowledge, skills and attitudes, but there is a need for more training linked to RE teachers practice and concrete experiences in the classroom.
- 11 J** – BEIDER, Nadia (2025), *Faith, integration and prejudice: understanding school choice among European Jews*, *British Journal of Sociology of Education*, 1–19. <https://doi.org/10.1080/01425692.2025.2488789> - The persistent popularity of faith schools has been understood primarily through the prism of race and class, with less attention paid to the importance of religion and religious prejudice. Data from the 2018 EU Fundamental Rights Agency survey of Jews in 12 European countries indicate that parents are split over their preference for faith schools that provide a sense of belonging and socialisation opportunities within the community while others prioritise integration into society. However, concerns over antisemitism lead some parents to prefer Jewish school environments to shield their children from marginalisation. Such concerns are more prevalent among those who have experienced antisemitism. Although many Jewish parents are willing to sacrifice a feeling of religious inclusion in favour of more socially diverse educational environments, safety concerns are less easily allayed, ultimately serving to bolster the popularity of faith schools.
- 12 J** – BELMONTE, Angelo & Richard RYMARZ (2025), *Shaped by the story: narrative theology, storytelling and Christian religious education*, *British Journal of Religious Education*, 1–9. <https://doi.org/10.1080/01416200.2025.2461071> - The article is grounded on the basis that people are narrative beings, and our identities are founded on stories that present a window for which we can view the world. It explores the significance of narrative theology, where Christian communities move away from the intellectual plane of credal statements, and closer to the way Christian faith first began and spread. As illustrated through his own narrative style Jesus used, storytelling can be used by religious educators as an effective teaching tool to connect with the hearts and minds of people. This paper argues then that story must be viewed as an essential element of Christian Religious Education because the task of the RE teacher is to convey the divine story of God's communion with humankind and the world. The challenge for Christian Religious Educators is to reclaim their role as storytellers and to revitalise the impact of story.
- 13 B** – BICHI, Rita; Paola BIGNARDI (eds.), *Cerco, dunque credo? I giovani e una nuova spiritualità*, Ed. Vita e Pensiero 2024, pp. 256 - <https://www.vitaepensiero.it/scheda-libro/autori-vari/cerco-dunque-credo-9788834354216-396014.html> - «Perché vi siete allontanati dalla Chiesa?». Da questa domanda, posta a cento giovani italiani tra i 18 e i 29 anni, ha preso le mosse l'indagine, condotta dall'Osservatorio Giovani dell'Istituto Toniolo, di cui in questo volume vengono presentati i risultati. A questi giovani è stato chiesto di raccontare la personale storia religiosa e la propria idea di spiritualità, il pensiero sulla Chiesa, la posizione rispetto alla fede. Ad altri giovani che, invece, sono tuttora impegnati nel contesto ecclesiale, è stato chiesto: «Perché voi siete rimasti?». Le risposte degli uni e degli altri lasciano intravedere un mondo giovanile

sorprendente: l'abbandono della pratica religiosa e della comunità cristiana non significa necessariamente distacco dalla fede, così come l'essere rimasti non esprime adesione a tutto ciò che la Chiesa pensa e propone. Negli uni e negli altri vi è una ricerca quasi sempre inquieta e sofferta: di una fede personale che esprime anche l'aspirazione a una vita bella e buona; di una spiritualità che abbia radici nel profondo della coscienza.

14 J – BOHEME, Katia, *“Sharing worldviews: learning in encounter for common values in diversity” in school and teacher education. Contexts in Germany and Europe*, *Religions* 2024, 15(9), 1077; <https://doi.org/10.3390/rel15091077> - Challenges and tensions that arise in a pluralistic society with differing worldviews among its citizens must be addressed from the outset in school education. To enable social cohesion within a heterogeneous society, students must learn to harmonize their own worldviews with other interpretations in a spirit of “reciprocal inclusivity”. This article argues that this task particularly falls within the responsibility of subjects in schools that address the existential “problems of constitutive rationality”, specifically RE, ethics, and philosophy. In Germany and Austria, multiple subjects within denominational RE, as well as ethics and philosophy, are offered in schools. When these subjects collaborate on projects, students learn to engage in dialogue with the various religious and secular, individual, and collective interpretations and worldviews they encounter. Since 2002/03, and in teacher training since 2011, such a didactically guided *Sharing Worldviews* approach has been implemented in school projects in Southern Germany through a four-phase concept. This concept can be flexibly applied to the local conditions of the school, contributes to internationalisation and digitalisation, and does not require additional teaching hours. By incorporating secular worldviews, *Sharing Worldviews* goes beyond interreligious learning and has also been realised digitally in other European countries. The following article begins by considering the educational requirements in a heterogeneous society (1), describes the prerequisites needed to positively influence students’ attitudes (2), outlines common foundational concepts for interreligious and inter-worldview dialogue (3), and recommends “mutual hospitality” as the basis for such dialogue in schools (4). The article then explains how “mutual hospitality” can be practically implemented in a four-phase concept of *Sharing Worldviews* both in schools and in teacher training (5 and 6) by tracing the origins of this concept (7). The *Sharing Worldviews* concept has been both internationalised and digitalised in schools and teacher education (8), aligns with the educational principles of the OECD (9), and demonstrates significant benefits in empirical studies (10).

15 B – BOSCHKI, Reinhold et al. (Hrsg.), *Schlüsseltexte der Religionspädagogik ,quer‘ gelesen. Interreligiöse und interkonfessionelle Zugänge*, Waxmann 2024, 256 Seiten - <https://www.waxmann.com/buecher/Schluesseeltexte-der-Religionspaedagogik-%E2%80%99Aquer%E2%80%98-gelesen> - Dieser Band bahnt einen innovativen Zugang zu religionspädagogischen Theoriebeständen an, der quer zu konfessionellen und religiösen Versäulungstendenzen in Vergangenheit und Gegenwart liegt. Statt einmal mehr klassische Publikationen der eigenen Tradition zu erschließen, setzen sich Autor:innen aus der jüdischen, islamischen, orthodoxen, katholischen und evangelischen Religionspädagogik mit Schlüsseltexten anderer Traditionen auseinander. Dabei spannt sich der Bogen der ausgewählten Autor:innen und Texte über einen Zeitraum von mehr als 1000 Jahren und umfaßt viele bildungsgeschichtliche Epochen.

16 C – BRADY, Kathleen, *Law, Religion, and Education*, in book: Rafael Domingo et al. (Eds.) 2024, *Faith in Law, Law in Faith: Reflecting and Building on the Work of John Witte, Jr.* (forthcoming 2025), available at SSRN: <https://ssrn.com/abstract=4957278> or <http://dx.doi.org/10.2139/ssrn.4957278> - For a century American constitutional law has recognized robust parental rights to direct the upbringing and education of children, especially their RE, but this framework has come under deepening scholarly attack. Common critiques focus on the demands of civic education and the interests of children in developing and pursuing their own beliefs and values. The strongest critics have called for the dramatic curtailment, reconceptualization, and even abandonment of parental rights. This chapter engages some of these critiques considering John Witte Jr.’s important historical work on the family in Western thought. The interests of children have always had a central place in Western constructions of the family as have civic concerns. However, much is missing from modern critiques that Witte’s wide-ranging scholarship uncovers, including a deeper understanding of the roots of our constitutional tradition, greater attention to important elements of the Court’s decisions, and a fuller picture of the values and considerations at stake when religious parents clash - and cooperate- with the state over the education of children.

17 B – BUCHARDT, Mette (ed.), *Educational secularization within Europe and beyond. The political projects of modernizing religion through education reform*, De Gruyter Oldenbourg 2025, 296 pages -

<https://doi.org/10.1515/9783111337975> - Did religion disappear with modernization and the secularization reforms that changed the relation between religion and state throughout the European empires and nation states from late nineteenth century onwards? Or was religion rather transformed becoming a part of the new social and national imaginaries on the road from European empires to African, Middle Eastern, European Union- and Post-Soviet nation states? What are the historical roots behind the divisions of state, church and education that characterized the late nineteenth and during the twentieth century? What has been the role of education in this context, both about political reforms targeting the education systems and with regard to broader public enlightenment efforts and modernization of the state? Connecting scholars across the fields of history and historical sociology of education, church history and historical religion research and political history, and covering the time span from the early modern period and up until the present, this volume explores how education reform has functioned as an arena for the political project of secularization and in which way this contributed to transforming and revitalizing religion.

18 J – CAMERON, Cynthia L., *Genders, sexualities, and Catholic schools: towards a theological anthropology of adolescent flourishing*, *British Journal of Religious Education*, vol. 47 n. 1 pp. 74-84, 2025 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1456238> - Good RE needs to be rooted in a robust theological anthropology. The Roman Catholic Church's gender complementarity approach is inadequate for accompanying adolescents in Catholic schools as they engage in questions of gender and sexuality; instead, educators need a theological anthropology oriented towards adolescent flourishing. To construct a more capacious theological anthropological approach, one that is still authentically Catholic and rooted in the Church's official documents, this essay turns to Pope Francis' *Christus Vivit* and *Fratelli Tutti*. From Francis' concern for mercy and accompaniment, a theological approach to the goodness of adolescence is described, which can ground theological reflection on gender and sexuality in love and human dignity, rather than shame and exclusion.

19 J – CELADOR ANGÓN, Óscar, *¿Neutralidad en las escuelas? El dilema de la enseñanza religiosa confesional en la escuela pública*, *Cuestiones de Pluralismo*, Vol.5, nº1 (1er semestre de 2025). <https://doi.org/10.58428/HCLU5929> - En pleno siglo XXI, cuando la educación debería ser un reflejo del pluralismo, la diversidad, la igualdad y la inclusión, sorprende que la enseñanza de la religión confesional siga impartándose en las aulas de las escuelas públicas. ¿Es compatible con un Estado laico? ¿Qué ocurre con la enseñanza de la religión de las confesiones sin acuerdos de cooperación? ¿Por qué la enseñanza religiosa confesional es de oferta obligatoria mientras que la enseñanza de principios democráticos de convivencia apenas ocupa espacio en el currículo? ¿Es hora de repensarlo todo? La neutralidad de los poderes públicos no excluye la posibilidad de organizar en los centros públicos enseñanzas de participación voluntaria, con el fin de garantizar el derecho de los padres a elegir para sus hijos una formación religiosa y moral acorde con sus propias convicciones. Ahora bien, y este matiz es muy importante, en el caso de que el Estado no hubiera acordado con las confesiones religiosas la impartición de la enseñanza confesional y, por lo tanto, esta no se impartiera en la escuela pública, no se lesionaría ningún mandato constitucional.

20 T – CELAM (Consejo Episcopal Latinoamericano y Caribeño), *El Pacto es salida: los siete compromisos en el aula*, por M. Suarez Ortiz y M. Lucero Velasco coords, Grupo SM ed., 2025 - <https://aica.org/noticia-el-celam-lleva-el-pacto-educativo-global-a-las-escuelas-del-continente> - Esta publicación busca ayudar a los docentes a implementar los siete compromisos del *Pacto Educativo Global*, propuesto por el Papa Francisco. Esos compromisos son: 1. poner a las personas en el centro; 2. escuchar la voz de los niños y jóvenes; 3. fomentar la plena participación de las niñas en la educación; 4. ver en la familia el primer e indispensable educador; 5. educar y educarnos para acoger; 6. estudiar para encontrar otras formas de entender la economía, la política y el progreso; 7. salvaguardar y cuidar nuestra Casa Común. El libro está estructurado en 7 unidades, cada una centrada en cada uno de los compromisos del PEG. Ofrece reflexiones y actividades prácticas para que los estudiantes no sólo comprendan esos valores, sino que también los apliquen en su vida diaria.

21 B – CHEBANI, Amandine, *L'enseignement du fait religieux depuis le rapport Debray*, Mémoire de master 2e année, Université Lyon III, Année académique 2024-25, 91 pages – document disponible sur : <https://www.sudoc.fr/282606777> - <https://dumas.ccsd.cnrs.fr/dumas-04888073v1/document> - « Ce rapport a permis la création d'une formation enseignante ayant pour objectif de préparer les professeurs et les accompagner dans leur travail pédagogique et didactique. Cette formation peut être dispensée grâce à la création de l'IESR, lui-même préconisé par Régis Debray. Ce rapport a permis également l'intégration d'une place plus importante

dévolue à l'enseignement du fait religieux dans les programmes, ce qui constituait l'objectif principal. En effet, dès les nouveaux programmes de 2008 on observe une place plus importante réservée au fait religieux en particulier avec l'introduction de l'étude objective de certains textes saints. Comme R. Debray le demandait, l'étude du fait religieux s'effectue sur un terrain pluridisciplinaire et aucune matière spécifique n'a été créée. C'est pourquoi tous ces éléments nous permettent d'attester du succès du rapport et nous permettent de le qualifier comme un tournant dans la manière d'enseigner le fait religieux en France » (p. 76-77).

22 B – CORTÉS SORIANO, Javier, *La sostenibilidad de la escuela católica. Construir sobre roca*, PPC Editorial Madrid 2025, pp. 216 - <https://www.ppc-editorial.com/libro/la-sostenibilidad-de-la-escuela-catolica> - Partiendo del concepto de sostenibilidad como el instrumento conceptual más adecuado para afrontar los retos de la situación de la escuela católica, la intención de este libro consiste en ofrecer caminos para afrontar el presente y el futuro desde el convencimiento experiencial de que el carisma de la escuela católica posee recursos inmejorables para responder con originalidad y con audacia a los retos que tiene planteados hoy la educación. Es más, pocos impulsos educativos disponen de tantos recursos para ello. Este no es un libro teórico, pero tampoco es un recetario. Las propuestas que aquí se describen parten de una determinada comprensión de lo que es la educación, y la educación católica, porque, tal como hemos aprendido los educadores, no hay mejor práctica que una buena teoría.

23 J – COZMA, Joan and Maria Chiara GIORDA, *Romanian Orthodox heritage in Italy: blurring lines between different identities*, *Religions* 2025, 16(3), 375; <https://doi.org/10.3390/rel16030375> - 15 Mar 2025 - This research paper explores Romanian Orthodox religious places as vital centres for producing and promoting national identity as well as cultural and religious heritage in Italy. Through the application of a spatial perspective, it addresses the complexities of heritage recognition, questioning what constitutes “heritage” for the religious minorities in Italy and highlighting the inadequacies of the current legal frameworks in this context. The paper focuses on the interplay between history and memory, scrutinizing the dialectical relationships that shape polyphonic, collective, and public memories of the Romanian parishes’ national and religious heritage. Moreover, it analyses how memories, traditions, and national identity influence the perception of religious communities by focusing on constructing a group memory that highlights ethnic identity rather than religious affiliation.

24 T – DAVIS, Amanda (ed.), *Dorset locally agreed syllabus for religious education 2025-2030*, pp. 98 - <https://www.dorsetcouncil.gov.uk/w/dorset-locally-agreed-syllabus-for-religious-education-2025-2030> - This new syllabus will build upon the positive work taking place in all our schools and continues to emphasise the importance of RE for all young people growing up and being educated in our wonderful county. RE has an important place in the curriculum of all schools across Dorset. It provides the opportunity for young people to develop their understanding of people, cultures, faiths and relationships, and links so strongly with Dorset Council’s wider Belonging Strategy. The aim of this being that all young people feel they belong and can thrive within our school/academy settings and their wider community. This agreed syllabus sets out detailed and extensive programmes that enable Dorset young people to gain strong understanding of religious and non-religious worldviews, preparing them for life in modern day Britain and a global and ever-changing world. The syllabus provides teachers with clear guidance on how to approach and deliver engaging RE across all key stages. The syllabus has been developed after extensive consultation with teachers across the full age range and I would like to thank and acknowledge Dorset SACRE for their ongoing work to ensure high quality RE guidance and support are available for all our schools and academies (by *Foreword*).

25 J – DE BATTISTA, André P., *The idea of Europe in the work of Popes John Paul II, Benedict XVI, and Francis*, *Religions* 2025, 16(3), 300; <https://doi.org/10.3390/rel16030300> - 27 Feb 2025 - The papacies of John Paul II, Benedict XVI and Francis coincided with a period of conflict and change in Europe. In the post-war period, Europe was still divided along ideological lines, with much of it having experienced invasion, occupation, and totalitarianism. Both John Paul II (1920–2005) and Benedict XVI (1927–2022) experienced the excesses of totalitarianism, profoundly affecting their outlook. Their papacies also coincided with a formative period in the post-war era: the end of the Cold War, the emergence of a new European order, and the disenchantment with that same order. Though not hailing from Europe, Pope Francis (1936–) has been an equally vital contributor to the conversation of the “idea of Europe”. This paper proposes to identify how the idea of Europe features in the work of these three popes and whether there are elements of continuity and dissonance.

26 C – DE SENA, Marcus Vinicius L., *A importância do ensino religioso nas escolas públicas*, in: *Ciências da Religião, Filosofia, Sociologia, Ética e Direitos humanos: fundamentos, práticas e análises sociais*, vol.1, Editora Científica, 01-08-2024, pp. 55-62 - <https://www.editoracientifica.com.br/books/chapter/a-importancia-do-ensino-religioso-nas-escolas-publicas> - Este capítulo explora a importância do ensino religioso (ER) nas escolas públicas, analisando seus benefícios para a formação ética, moral e cultural dos alunos, bem como os desafios e perspectivas associados a essa prática. Ao fornecer um arcabouço de valores, princípios éticos e significados que orientam as escolhas e ações dos alunos, o ER contribui para uma formação integral, promovendo uma reflexão crítica sobre questões éticas, morais e espirituais. Além disso, ao conhecer e compreender as diferentes tradições religiosas presentes na sociedade, os alunos são incentivados a valorizar e respeitar as diferenças culturais e religiosas, contribuindo para a construção de uma convivência harmoniosa e democrática. Entretanto, a inclusão do ER nas escolas públicas suscita preocupações sobre a laicidade do Estado e a necessidade de neutralidade religiosa. É essencial garantir que o ER seja oferecido de maneira pluralista e não confessional, respeitando a diversidade de crenças e convicções dos alunos e suas famílias. Este artigo se propõe a promover um debate esclarecido e reflexivo sobre a importância do ER nas escolas públicas, abordando aspectos teóricos, legislativos e práticos relacionados a essa temática.

27 R – DEUTSCHE-POLNISCHE WISSENSCHAFT STIFTUNG, *German-Polish Science Foundation supports planned conference on "Religion as a Social Force"*, 16.04.2025 - <https://www.ku.de/en/thf/didactics-of-religion-catechetics-and-religious-education/news/02-nachrichten-1/02> - The conference "Religion as a social force: the contribution of Christianity to general education and the promotion of democratic cohesion in Germany and Poland", organised by Mariusz Chrostowski and Paweł Mąkosa (Catholic University of Lublin), aims to provide an international platform for interdisciplinary dialogue and is supported by the German-Polish science foundation. The purpose of the conference is to provide an in-depth analysis of the socially relevant factor of religion - with a focus on Christianity - and its impact on general education, on the one hand, and on the creation and maintenance of social capital, on the other, with specific reference to the two neighbouring countries.

28 J – EAUDE, Tony, *The role of ritualized activities in nurturing children's spiritual growth*, *Journal of Religious Education* (2025) - <https://doi.org/10.1007/s40839-025-00255-6> - In exploring how ritualized activities can help to nurture children's spiritual growth, this article encourages a re-thinking of what ritual involves. The link between ritual and routine is explored. Distinctions are drawn between personal and collective and between 'everyday' and 'special occasion' rituals, with neither the sole preserve of religion. Examples of everyday collective rituals include welcomes, goodbyes and meals. Special occasions include rites of passage and/or public events. Both can strengthen a sense of collective identity and belonging. The idea of activities being ritualized helps to see these as significant, but relatively, normal elements of everyday life. The ritualized element results from how activities are carried out, encouraging individuals and groups to explore significant moments and so helping them to cope with strong emotions often associated with change and transitions. While children's spirituality is hard to define, this is seen as involving a search for identity, meaning and purpose and a greater sense of connectedness. Spiritual growth requires time and space, but some structure, within hospitable, inclusive environments. These can act as 'containers' in which children's search is enabled, and nurturing relationships are created and sustained. Examples of how environments can incorporate ritualized activities in home, faith community and formal educational settings are given. The need for routines and rituals to be adapted to make them meaningful to children and groups, taking account of children's ages and backgrounds, and for adults to model how to participate, is highlighted.

29 R – EIDRUP, Martin, *The study of Muslim family norms in contemporary Europe. A systematic scoping review*, *Oxford Journal of Law and Religion*, 2025; rwaf005, <https://doi.org/10.1093/ojlr/rwaf005> - Norms and law governing the family constitute a cornerstone of research on Muslim communities in Europe. This systematic scoping review maps this area of research using a wide search process ($n = 4,603$ individual records scanned for relevance) and the standardized systematic method supplied by the PRISMA guidelines. The review comprises 254 records located in the databases Scopus, Web of Science, and Index Islamicus, ranging from social sciences and the humanities to law, psychology and geography, and spanning a period from 2003 to 2023. As a scoping review, this article aims to provide a comprehensive picture of two decades of research and identifying thematic and methodological trends. Its results suggest that research on Muslim family law and family norms in Europe has tended to revisit two broadly defined topics: marriage and divorce. Methodologically, research is split into two general strands: one using legal materials and one using qualitative

methods. Among the countries studied, the UK dominates. Research on women's narratives when seeking dispute resolution or divorce has become an important cornerstone of this field of research.

30 R – ELIHAMI, Elihami et al. (2025), *Innovation in education with impact on development: Bibliometric analysis and mapping in 2024-2025 of Islamic education* [Indonesia], *Journal of Innovation in Educational and Cultural Research*, Vol 6, No 1 (2025) - <https://jiecrr.org/index.php/jiecrr/article/view/2131> - The revitalization of Islamic education has gained increasing scholarly attention due to global socio-political shifts and rapid technological advancements. This study employs bibliometric analysis and mapping to examine the evolving research landscape from 2024 to 2025. The study identifies key publications, influential authors, and emerging themes using systematic data collection, citation analysis, and visualization techniques. Findings reveal significant research trends, global collaboration patterns, and the field's intellectual structure. The study highlights the growing academic recognition of the need to preserve cultural heritage and enhance religious literacy. This research contributes to a deeper understanding of Islamic education's development by providing a comprehensive overview of scholarly discourse. The insights generated offer valuable implications for researchers, policymakers, and educators, guiding future studies, shaping policy directions, and improving educational practices in this critical area.

31 D – EVANGELISCH-LUTHERISCHE KIRCHE IN BAYERN, *Perspektiven für den Religionsunterricht. Schlussbericht des Projekts Religionsunterricht 2026 (RU 2026)*, 28 Seiten - https://landessynode.bayern-evangelisch.de/downloads/schlussbericht_ru2026_0.pdf – „[...] Angesichts dieses Befundes sowie als Konsequenz aus dem Berufsbildprozess „PfarrerIn, Pfarrer“ hat der Landeskirchenrat die Fachabteilung im Dezember 2016 beauftragt, eine Standortbestimmung des RU vorzunehmen und Handlungsempfehlungen vorzuschlagen. Um diesen Auftrag umzusetzen, wurde das Projekt RU 2026 initiiert. Die erste Phase des Projekts galt dieser Standortbestimmung, die 2018 abgeschlossen und Landeskirchenrat wie Landes-synodalausschuss in einem Strategiepapier vorgelegt wurde. In dem Papier wird die Mehrdimensionalität der Thematik in sieben Modulen behandelt und insgesamt etwa 50 Handlungsempfehlungen gegeben. Den Mittelpunkt der zweiten Phase von RU 2026 bildete ab 2018 die Umsetzung dieser Empfehlungen sowie das Aufzeigen weiterer Perspektiven zur Zukunftssicherung des RU. Der vorliegende Bericht faßt die Ergebnisse dieser zweiten Phase zusammen und zeigt auf, an welchen Stellen sich der RU kontinuierlich weiterentwickeln muß. Wie in der ersten haben auch in der zweiten Phase viele Expertinnen und Experten aus Wissenschaft und Praxis an diesem Projekt mitgewirkt.“ (Stefan Blumtritt, Oberkirchenrat).

32 J – FADHILAH, Rifqi Zaidan, *Islamic religious education literacy in the era of industrial revolution 5.0, Islam Universalia: International Journal of Islamic Studies and Social Sciences* 2025, 6 (3). <https://www.ejournal.cyberdakwah.com/index.php/Islam-Universalia/article/view/256> - Islamic Religious Education Literacy (PAI) is an important foundation in shaping the character and spirituality of Muslim individuals. This research aims to explore the impact of technology integration in PAI literacy in the era of the Industrial Revolution 5.0, as well as identify emerging challenges and opportunities. The research method used is literature review, which examines various sources of literature related to PAI literacy, the use of technology in education, and the Industrial Revolution 5.0. The results of the study show that the use of technology such as mobile applications, e-learning platforms, and social media can increase student engagement and understanding in PAI learning. However, significant challenges such as infrastructure readiness and teacher competence in utilizing technology still need to be overcome. The conclusion of this study emphasizes the importance of investing in technology infrastructure and teacher training to improve holistic and adaptive PAI literacy. With the right approach, PAI literacy can play a key role in shaping a generation that is ready to face the challenges of globalization and modernization, while maintaining their identity and integrity as Muslims.

33 R – FASYFASYIRANSYAH, Idi WARSAH, Muhammad ISTAN (2025), *Islamic religious education learning approach based on religious moderation, Al-Hayat: Journal of Islamic Education*, 9(1), 181-199 - <https://doi.org/10.35723/ajie.v9i1.45> - This study aimed to investigate the implementation of an IRE learning approach with religious moderation insights at State Senior High School (Indonesia), focusing on three aspects: the implementation process, students' attitudes of tolerance, and their responses to the learning approach. The research employed a qualitative case study design involving three IRE teachers and 21 purposively selected students. Data were collected through interviews and observations and then analyzed using an interactive method encompassing data reduction, data presentation, and conclusion drawing. Triangulation ensured data validity through cross-verification between sources and methods. The learning approach integrated values of

moderation (*tawasuth*), tolerance (*tasamuh*), balance (*tawazun*), and fairness (*ta'adl*) into teaching. Group discussions on religious diversity, collaborative projects addressing social issues, and constructivist methods enhanced critical thinking. Teachers facilitated discussions, guided projects, and employed contextual, inclusive materials. Extracurricular activities like interfaith dialogues and community service reinforced classroom lessons. Students displayed tolerance through respectful interactions, diversity acceptance, and fairness in school activities, supported by personal experiences and a harmonious environment. They responded positively, showing enthusiasm, active participation, and a deeper understanding of tolerance and social harmony. This study highlights the importance of integrating religious moderation insights into IRE through inclusive policies, structured activities, and interactive methods to foster tolerance, inclusivity, and social harmony. The research's novelty lies in its comprehensive exploration of the implementation process, students' attitudes, and responses. It offers practical insights into embedding ethical and moderation values in IRE to promote harmony and prevent radicalism.

34 J – FERMO, Marcelo, *Ensino religioso e cultura no Brasil*, *Revista Foco* 17(1) 2024:e4304 - DOI:10.54751/revistafoco.v17n1-184 - O presente artigo discorre a respeito das motivações religiosas e cultura brasileira, sobre as propostas do ensino religioso (ER) ao longo da história da educação brasileira. Apresenta também o processo de desenvolvimento de valores nos/as alunos/as a partir dessa área do conhecimento, objetivando analisar as contribuições do ER na formação de crianças na educação infantil através da relação família-escola diante dos aspectos culturais brasileiros. Teve como recurso metodológico a pesquisa bibliográfica. Concluiu-se que a cultura religiosa está inserida na sociedade brasileira e que seu estudo desde a educação infantil contribuirá para a formação da cidadania.

35 R – FOLEY, Toni, *Exploring perceptions of interreligious learning and teaching and the interplay with religious identity: a synthesis of a five-part evolving study*, *Journal of Religious Education* (2025). <https://doi.org/10.1007/s40839-025-00254-7> - This paper synthesises findings from five small studies seeking to explore the perceptions of individuals engaged in interreligious learning and teaching to uncover what might be possible for students in contemporary Catholic schools. The reality of Australian Catholic schools is that they are pluralising contexts reflective of the general Australian population profile. This brings to the fore that the clientele of many Catholic schools is religiously/culturally diverse. Engaging with diversity in a respectful and meaningful way has the potential to yield benefits for all (religious and non-religious) and to contribute to addressing the Australian educational goals for all. The paper, drawing on findings from five studies utilising a variety of methodologies, including autoethnography, hermeneutic (pedagogical) phenomenology and case study employing basic qualitative inquiry. It reveals the key contribution of educational leadership and approaches to RE. The research contributes a fresh perspective to the ever developing RE agenda with some possibilities that might resonate with, and be viable in, other contexts looking to address evolving opportunities to invest in the future of young learners.

36 B – FRAIOLI, Bernadette, *Religioni, dialogo e cittadinanza in Europa. Storia, principi, dichiarazioni e pratiche (1989-2022)*, Firenze University Press 2025, pp. 337 - <https://books.fupress.com/catalogue/religioni-dialogo-e-cittadinanza-in-europa/15127> - Over the course of history, religious actors have experienced moments of presence and absence in the public space, and have assumed roles as persecutors and persecuted. Today, they play a crucial role in promoting dialogue between different faiths and in the development of the interreligious competences needed to live in a plural society. This research reconstructs the historical phases of interreligious dialogue and examines the European guidelines that encourage the integration of religious diversities in citizenship education. Furthermore, the volume analyses the statements of the Catholic Church and Islamic institutions on interreligious dialogue, as well as the educational practices for pluralism promoted by religious actors in Italy, Spain and Bosnia and Herzegovina.

37 B – FRASER-PEARCE, Jo & James W. FRASER (eds.), *The Bloomsbury Handbook of Schools and Religion*, Bloomsbury Publishing 2025, 432 pp. - <https://www.bloomsbury.com/uk/bloomsbury-handbook-of-schools-and-religion-9781350297302/> - *The Bloomsbury Handbook of Schools and Religion* provides the first truly global scan of contemporary issues and debates around the world regarding the relationship(s) between the state, schools and religion. Organized around specific contested issues - from whether mindfulness should be practised in schools, to appropriate and inappropriate religious attire in schools, to long-term battles about evolution, sexuality, and race, to public funding - Fraser-Pearce and Fraser carefully curate chapters by leading

experts exploring these matters and others in a diverse range of national settings. This *Handbook* offers a refreshingly new international perspective.

38 B – GÄDE, Gerhard, *Molte religioni, quale verità? Un nuovo sguardo sulle religioni non cristiane*, Queriniana 2025, pp. 240 - <https://www.queriniana.it/libro/molte-religioni-quale-verita--4560> - La molteplicità delle religioni solleva questioni difficili e pressanti: quale di esse è credibile, quale invece non è vera, di quale promessa salvifica possiamo fidarci? Le risposte che la teologia cristiana fornisce di solito sono insoddisfacenti: o relativizzano le pretese di verità delle altre religioni o rinunciano alla presunzione di verità della fede cristiana. Altre volte, poi, ignorano la questione della verità, così che tutto diventa vago e ugualmente (in)valido. Sperimentando un nuovo approccio, Gäde mostra invece come il messaggio cristiano permetta di accordare alle altre religioni una verità insuperabile e un carattere salvifico, senza con ciò relativizzare la pretesa veritativa propria della fede cristiana. In forma accessibile, l'autore conduce passo dopo passo verso un'affascinante prospettiva, da lui denominata "interiorismo", e ne illustra i tratti applicandola al caso specifico dell'islam, preso come esempio. È il messaggio cristiano stesso a offrire la chiave per valutare le altre religioni e ad aprirci lo sguardo sulla loro verità. Una ricerca sorprendente, utile anche per superare i dilemmi che si pongono nella prassi pastorale e nei cicli secondari della didattica scolastica.

39 R – GALEA, Paul and Carl-Mario SULTANA, *The religiosity of adolescents and young adults in Malta: tracing trajectories*, *Religions* 2025, 16(4), 426; <https://doi.org/10.3390/rel16040426> - In a country where almost the totality of the native population is baptized and raised in the Catholic Church, recent surveys have shown several inconsistencies, especially among the young who claim that they do not believe. This study is a follow-up of another one that showed marked differences between the younger generation and older ones regarding the importance of religion in their life. Other surveys gave a similar picture. This study seeks to acquire a deeper understanding of the religiosity of these adolescents and young adults, this time with the use of two validated instruments. The first, the Meaning and Purpose Scales (MAPS), was meant to capture the essence of religion as a meaning-making mode. For the second, since many of the participants came from an organized religion, it was worth investigating the reasons why these adolescents were abandoning their religion and where they were going. This was attempted through the administration of the Adolescent Deconversion Scale (ADS). In addition, to detect deconversion-related changes, the participants were asked to undertake the Retrospective Analysis of Religiosity, a graphical method representing their religious development over the years by the plotting of a "religiosity line". Following several contrasts between the test variables and others from the demographic information, a more defined and detailed picture of the religiosity of this segment of the population emerged. Most of the participants continue to profess their religion, and faith continues to be a major source of meaning in their life. This study exposed a particular critical point in their religious journey, marking the beginning of a decline in their religion. This also coincides with the major developmental changes that take place during puberty. As for those who left religion, the main reasons differed, including existential quests, peer influence, or simply indifference.

40 B – GIAQUINTO, Pasquale, *L'insegnamento della religione nella scuola statale (1967-2003). Storia di un oggetto complesso*, Tesi di dottorato in storia della pedagogia e dell'educazione, Università Europea di Roma - Dipartimento Scienze umane, Anno accademico 2024/25, pp. 456 - Oggetto della ricerca è l'insegnamento della religione nella scuola italiana (1967-2003), tema variegato per la disparità dei saperi e dei metodi coinvolti, e per i numerosi attori coinvolti che hanno qualificato il dibattito su diversi livelli, producendo una vastissima bibliografia. La ricerca di un tema così ampio ha comportato lo studio degli oggetti complessi in ambito storico-sociale-educativo. Alcuni temi elaborati dalle teorie della complessità, oltre a far emergere l'oggetto della ricerca come oggetto complesso, bene si prestano a porre sotto una luce nuova il materiale acquisito. Questo filtro ha evidenziato la necessità di una più solida base documentale di prima mano, che, ad oggi, si presentava decisamente scarna (eccezion fatta per le fonti giuridiche) e per reperire la quale si è avviata la fruttuosa esplorazione di svariati archivi. Per questa ragione le prime due parti del lavoro seguiranno un andamento cronologico che evidenzia le fonti reperite. Lo stesso filtro interpretativo ha rilevato nuovi aspetti e considerazioni delle questioni trattate nella terza parte dedicata ad alcuni temi specifici (il pluralismo religioso, questioni epistemologiche, l'abilitazione degli insegnanti di religione). L'obiettivo prefisso è offrire uno studio articolato che contribuisca alla storicizzazione del tema, svelando il 'comportamento' dell'insegnamento religioso come oggetto complesso. Al contempo, il focus su alcune questioni affrontate da differenti punti di vista mira a restituirne la complessità e a fornire qualche indirizzo di soluzione delle principali questioni in esame.

- 41 J** – GIL-GIMENO, Javier and Gorka URRUTIA ASUA, *The structure of beliefs and religious practices in Spain: a three-part society?* *Religions* 2025, 16(3), 389; <https://doi.org/10.3390/rel16030389> -20 Mar 2025 - The aim of this paper is to critically analyse the structure of religious beliefs and practices in Spain today. To approach this task, we have developed a research design that revolves around two analytical cores. The first is of a more descriptive–argumentative nature, where we present the Spanish religious reality by studying available data from relevant statistical sources, specifically, the *Centro de Investigaciones Sociológicas* and the *Observatorio del Pluralismo Religioso*. The second is of a more critical–reflexive nature, where we establish whether the available data offer an effectively exhaustive view of the Spanish religious reality in a post-secular context - that is, whether it reflects the existing scenario of religious pluralism, diversity and heterogeneity or whether, on the contrary, it merely reinforces dynamics linked to the General Theory of Secularization, emphasizing narratives that focus on the crisis of the religious and on the incompatibility between the religious and the secular.
- 42 C** – GRELLE, Bruce (2025), *Rethinking sustainability: contributions of religious literacy education*. In: Windsor, S., Franck, O. (eds), *Intersections of Religion, Education, and a Sustainable World*, Springer, Cham. https://doi.org/10.1007/978-3-031-81809-7_12 - This chapter argues that we should abandon the idea that “sustainability” is about finding a way to preserve our present “system” – our prevailing economic worldview, our consumer lifestyle, and the accompanying practices and institutions. Rather, we should rethink the concept of sustainability as a tool for criticizing and rejecting as *unsustainable* the growth-based economic status quo and as a spur to the development of more ecologically oriented alternatives. One of the main barriers to recognizing the unsustainability of our present global political economy is the widespread influence of mainstream economic theory. A growing number of scholars have argued that the worldview presented by mainstream economics amounts to a new secular religion of sorts, a system of faith that has become dominant in today’s world. Helping students and the public to learn more about this view of life and its far-reaching influence, and helping them to recognize and envision possible alternatives, is a main contribution that education about religions and beliefs can make to contemporary discussions of environmental, economic, and social sustainability.
- 43 J** – GRIZĀNE, Maija (2025), *Old Believer religious education in Latvia in the 1920s and 2020s*, *Religious Education*, 120(1), 44–57. <https://doi.org/10.1080/00344087.2025.2460323> - Focusing on Old Believers in Latvia, this article examines the problem of integrating the educational traditions of a religious minority into the national education system. State support for religious activities during the 1920s and 1930s made it possible to implement a training program at schools and to use non-formal education by public organizations. Nowadays RE among Latvian Old Believers has become completely dependent on the initiatives of the community and is not an integral part of school education. Public and private (family) education has been crucial in the survival of the Old Believer community and development of its identity.
- 44 R** – GÜLEÇ, Yasemin (2025), *Factors affecting religious tolerance and prejudice in school context: a mixed method research synthesis*, *British Journal of Religious Education*, 1–22. <https://doi.org/10.1080/01416200.2025.2471100> - A mixed-methods review is well suited for dealing with questions about complex phenomena in different contexts and perspectives. This article presents an integrative, systematic review of quantitative and qualitative field research on factors affecting religious tolerance and prejudice in the school context of children and young people aged 5–19 in the school context between 2001 and 2021 in England, Germany, the Netherlands, and Belgium. In this study, a data-based convergent design was preferred. In this design, all included studies were examined simultaneously using the same synthesis process. Based on the review question, semantic themes were analysed deductively. Thematic analysis revealed contextual and developmental elements. Then, in the light of emerging contextual and developmental elements, some suggestions were presented regarding coping with religious diversity in schools and intercultural RE.
- 45 R** – GÜZEL, Selcen, *Religiöse Vielfalt und Judentum im islamischen Religionsunterricht: Empirische Befunde und Potenziale zur Antisemitismusprävention*, *Zeitschrift für Religion, Gesellschaft und Politik* 8, 627–642, 2024. <https://doi.org/10.1007/s41682-024-00197-0> - The article deals with religious diversity and Judaism in Islamic religious education (IRE)/Islam classes and its potential for preventing antisemitism from an IRE perspective. Based on the attitudes of Muslim pupils towards religious diversity, the extent to which IRE - against the background of fundamentally growing diversity conflicts and anti-Semitic incidents in schools - can promote the ability to deal with plurality as an orientation competence is discussed. Afterwards,

perspectives on RE and didactic possibilities for action are outlined as to how misanthropic attitudes can be constructively and critically addressed in IRE. The article is based on an empirical study in which the attitudes of pupils from the Bavarian school experiment on Islam lessons were examined. To this end, 30 qualitative interviews were conducted with Muslim pupils from Islamic and ethics lessons at school and evaluated using content analysis.

46 B – HALADEWICZ-GRZELAK, Malgorzata et al.(eds.), *Hermeneutical narratives in Christian religious experience*. *International Perspectives*, Bloomsbury Academic 2025, pp. 256 - <https://www.bloomsbury.com/ca/hermeneutical-narratives-in-christian-religious-experience-9781350518469/> - This book explores the intersection of culture, language, and religious experience, and approaches hermeneutics as a meta-perspective to address Christian religious communication. It draws on the work of scholars from diverse geographical areas and academic fields, with a particular emphasis on Orthodox and Catholic Christianity and Slavic scholarship. The volume explores Christian experiential identities through hermeneutics and phenomenology, in the context of diversity across denominations through theolinguistic and sociopragmatic perspectives. It offers the reader an exploration of specific cultural textscapes, considering the space of devotional and religious narrations in a variety of discourses. The chapters consider how the Gospel is conditioned and developed by specific strands of Christianity, the values that emerge through cultural contact and contact of specific denominations, how religion interacts with wider societal issues, and processes of sacralization and desacralization of culture, space and expression. Offering critical insights into hermeneutics in the tradition of Schleiermacher, Gadamer and Ricoeur, it presents a variety of case studies and topics, including Andalusian saeta, Biblical studies, Icelandic hagiographies, Nigerian songs, Orthodox sermons, the Shrine of Fatima in Portugal, and sign language. Through its exploration of religious narratives and interactions, the book not only broadens our understanding of Christian experience but also fosters dialogue across disciplines and cultures.

47 P – HALL, Mark David, *Ten Commandments in the public square and public schools*, March 05, 2025, paper pp. 58 - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=5182625 - The Ten Commandments are of paramount importance to the Jewish and Christian faiths, and they are viewed by many as a source of Western law. In America, they have been (and are) taught in churches and synagogues, and throughout much of this nation's history they have been taught by parents and tutors and by teachers in private and public schools. They are regularly displayed in court houses and state house grounds, and some states have desired to display them in public schools. Predictably, those who would scrub religion from the public square have argued that Ten Commandment displays on public property violate the First Amendment's Establishment and Free Exercise Clauses. Many such separationists even object to passive displays of the Ten Commandments in public schools. In this essay we argue that passive displays of the Ten Commandments in public schools are constitutional. In Part I, we show that United States Supreme Court has long held that the Establishment Clause must be interpreted considering its "generating history." Although the Court abandoned this approach in favour of the ahistorical Lemon Test in the 1970s and 1980s, that test proved to be unworkable and has since been abrogated. In recent years, the Court has instead insisted that the Establishment Clause must be interpreted considering what it was originally understood to prohibit. Today, the Court also considers what is "deeply embedded in the history and tradition of this country." In Part II, we demonstrate that the original understanding of the Establishment Clause permits religious language and images in public spaces. In Part III, we show that there is a long history and tradition of including religious images and language in public spaces. Particularly relevant for our argument here, we show that there is a long history and tradition of displaying the Ten Commandments in public spaces and teaching about them in private and public schools.

48 J – HANAFAI, Rania et al. (2025), *Islamic religious education and state school policies in France and Senegal*, *British Journal of Religious Education*, 1–13. <https://doi.org/10.1080/01416200.2025.2474518> - This article examines the proponents of Islamic education in the *daaras* of Senegal and private Muslim schools (PMSs) in France, with a particular focus on government education reforms in the early 2000s. Empirical data was gathered through interviews with association leaders, headmasters, and teachers of IRE in both the *daaras* and PMSs. This was complemented by an analysis of educational policies through a socio-historical lens, exploring the intersection of the State-led modernisation project of the *daaras* in Senegal with the emergence of PMSs in France. This approach highlights the challenges faced in two education systems shaped by the conflicting legacies of French colonial school policies. Additionally, the study focuses on the various forms of mobilisation by Islamic stakeholders. It examines how these actors operate in contexts of tension with

the State. The analysis places particular emphasis on their engagement in favour of IRE within national education systems.

49 B – HARE, Richard M., *El lenguaje de la moral*, Olejnik, 2025, pp. 186 - <https://www.dykinson.com/libros/el-lenguaje-de-la-moral/9789564076157/> - Al escribir este libro me propuse ofrecer una introducción a la ética que fuese clara, breve y accesible, y que presentara al principiante los problemas fundamentales de la materia del modo más directo posible. Al reducir el material que preparé a casi la mitad de su extensión original he dejado a un lado, en consecuencia, aclaraciones, respuestas a objeciones menores y otras defensas que algunos filósofos están dispuestos a levantar en torno suyo para obtener más seguridad. Aunque creo que el enfoque de la ética que he es que matizado en estas páginas es, en general, fructífero, me preocupará menos que mis lectores estén en desacuerdo conmigo, que la posibilidad de que no me entiendan. La ética es el estudio lógico del lenguaje de la moral. Si se tiene algún conocimiento de lógica elemental resulta, en general, más fácil entender la compleja lógica de los términos morales.

50 J – HARJATANAYA, Tracey Y. (2025), *Contextualising religious education in multi-religious Indonesia to achieve unity-in-religious diversity*, *Journal of Beliefs & Values*, 1–19. <https://doi.org/10.1080/13617672.2025.2450958> - This paper examines how RE is delivered in the multi-religious Indonesian education system, which aims to promote piety and religiosity and strengthen the inclusive national identity. Employing multiple-case-study research, it examines how six state and private schools in Jakarta (Muslim-majority) and Bali (Hindu-majority) with different mixes of student ethnicity and religiosity accommodate and negotiate the vision of religious diversity. The findings show that contextualisation of RE was present across schools between provinces and within the same provinces, even with similar student demography. This contextualisation which involves negotiation processes between schools, both as an institution and actors (such as teachers, students, and head teachers) and local cultures can be seen as an effort to accommodate religious diversity to achieve the vision of Indonesian Unity-in-Diversity. Schools' responses to RE, such as through the provision of RE and morning service arrangements, greetings and worship facilities, uniform policy, and the school ethos and policies, do not always accommodate all students' religious needs, specifically the minority and supra-minority religious groups. This case study of Indonesia with the contextualised school responses provides insight into how RE remains a space of complex interpretation, rather than a direct translation of the national policy.

51 J – HENDEK, Abdurrahman and Mahamut ZENGİN, *Teacher training for religious education in Türkiye. Policy, debate, and diversity*, *Religions* 2024, 15(12), 1486; <https://doi.org/10.3390/rel15121486> - Teacher education is debated all over the world, and a part of this debate concerns the quality of teacher education. For RE teacher education, however, the debate is not only about quality but also about growing diversity. In this article, we explore how RE teachers have been educated and how this has changed in Türkiye. How religious diversity has been integrated into the RE teacher education system is also explored. By teacher training, we mean initial teacher education, and by RE, we mean different types of RE provided in schools in Türkiye: compulsory, optional, and vocational RE. The findings reveal that there have been frequent changes, back-and-forth reforms, and a lack of RE teacher education philosophy. Therefore, establishing a consistent RE teacher education policy remains a serious challenge. Moreover, it seems that religious diversity has not been well integrated into RE teacher education. Currently, theology faculties only offer two courses which are overtly related to religious diversity, and both approach religious diversity from a historical perspective. It seems that there is a need to rethink the program structures of theology faculties to reform RE teacher education. Theology faculties may offer several programs in line with employment areas. In this way, religious diversity might also become better integrated into compulsory RE teacher education programs. However, this process should be carried out with a scientific understanding by conducting stakeholder and needs analyses.

52 J – HOEL, Nina, *Decolonizing knowledges, undisciplining religion*, *Religions* 2025, 16(3), 374; <https://doi.org/10.3390/rel16030374> - 15 Mar 2025 - The article engages in the undisciplining of the study of religion and proposes two central concepts/approaches for how to do so: the pluriverse and materiality. But what is undisciplining? And is it needed? To frame the undisciplining of the study of religion and render visible how I conceive of it as a needed practice, the article discusses the relationship between knowledge, materiality, power, and transformation. This relationship is concretized by prioritizing critical decolonial perspectives from the South African context. Here, I center materiality and the material effects of colonial discourse and epistemology as critical entry points. I also highlight the importance of embodied approaches to knowledge,

illustrated through decolonial feminist engagements with post-qualitative methodologies. Informed by these critical insights, I unpack the concept of the pluriverse and highlight its epistemic and methodological relevance for the undisciplining of the study of religion. (Re-)turning to materiality, I foreground materiality as a creative and critical knowledge framework and argue for the varying ways it may function for rethinking and undisciplining the study of religion.

53 J – HOLMES, Sarah S. E., OLORENSHAW, E., & CASSON, A. (2024), *Is there a place for young children in the modern-day UK church? Investigating approaches to faith nurture in the early years*, *British Journal of Religious Education*, 47(2), 156–170. <https://doi.org/10.1080/01416200.2024.2373756> - This phenomenological study examines lived experiences and perceptions of Christian parents of young children to investigate their approaches to faith activity and nurture and the extent to which this includes authenticity of welcome for young children in the modern-day church. Online survey data was analysed thematically through the lens of established theories regarding the nature of faith in the early years. Findings revealed that families with young children *do* wish to engage with their local church and wider Christian community but often find existing approaches unsupportive and unhelpful. Significant adjustments are therefore required to church-led ethos and approaches to faith nurture to better serve the needs of young children. Recommendations are made for more flexibility and inclusivity within the church environment, enhanced partnership with parents, and greater church focus on co-constructing faith nurturing pathways within the home and church context to align more with relationships within the child's microsystem.

54 J – HOROWSKI, Jarosław, *La educación religiosa y el desarrollo de la subjetividad individual desde la perspectiva de la filosofía neotomista de la educación*, *Revista Internacional de Teoría e Investigación Educativa*, febrero 2025 - <https://doi.org/10.5209/ritie.100192> - El desarrollo de la subjetividad en los individuos en proceso de maduración es uno de los objetivos primordiales de la educación moderna, y la educación religiosa representa una dimensión significativa de este proceso. El presente análisis pretende problematizar la relación entre la educación religiosa y el desarrollo de la subjetividad individual. Este análisis se realiza a través de la lente de la filosofía neo-tomista de la educación, que facilita la formulación del concepto de subjetividad humana y su desarrollo. Para ello, se identifican tres conceptos distintos de educación religiosa, derivados de tres paradigmas educativos generales. El análisis lleva a la conclusión de que la educación confesional, que se centra en el fomento de las relaciones entre los individuos en proceso de maduración y Dios, proporciona un punto de referencia para las decisiones que pueden oponerse a las estructuras sociales que socavan la dignidad de sus participantes.

55 D – HOUSE OF COMMONS LIBRARY [UK Parliament], *The UK and Global Freedom of Religion or Belief*, Published 25 March, 2025, <https://commonslibrary.parliament.uk/research-briefings/cbp-9849/> - The [1948 UN Universal Declaration of Human Rights](#) states everyone has the right to freedom of thought, conscience and religion, and the freedom to choose, change and practise their own belief or faith, or not to profess one. However, across the world faith, non-faith, and unaffiliated groups experience discrimination on the grounds of their religious adherence and observance. In 2023, [the UN Special Rapporteur on freedom of religion or belief, reported that there were “alarming” challenges](#), undermining efforts on conflict prevention, other human rights including freedom of speech, and the ability of minority groups to participate in public life. This research briefing sets out international commitments on freedom of religion or belief (FoRB) data on religious adherence, reports of discrimination, UK international work on the issue, and further resources:

■ **International commitments on FoRB** - The UN's [1948 Declaration](#) is complemented by the [1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief](#). While the two declarations are non-binding, they set out expectations that those with religious faith, and those without (such as atheists), have the right to choose and practise their beliefs. The protection for freedom of religion or belief in the [1966 International Covenant on Civil and Political Rights](#) is binding on states that have signed it. To date, there are 174 parties to the covenant, including the UK.

■ **Religion and belief in the global population** - The [US-based Pew Research Center](#), a nonpartisan organisation that conducts polls, research and analysis, estimates that across the world there are around 2.3 billion Christians of all denominations (31% of the global population), 1.8 billion Muslims (24%), 1.2 billion in unaffiliated groups, such as atheists and agnostics (16%), 1.1 billion Hindus (15%), and 500 million Buddhists (7%). Those of other faiths such as Sikhs, Baha'is and Jews constitute smaller numbers. These estimates are based on those who self-identify with a faith or belief/non-belief group and include non-observant groups. It does not include those who may record their ethnicity as corresponding to a religion. Most Muslims, Christians and Hindus live in countries in which they are a majority. However, substantial minorities do not: [208 million self-identified Christians live as minorities](#), and [400 million self-identified Muslims live as minorities](#), with the largest concentrations in India and Ethiopia. [Israel is the only state with a Jewish majority](#). [There are five states with an unaffiliated majority](#), including North Korea and Estonia.

■ **Global trends in freedom of religion of belief** - Several government and civil society organisations have published assessments of government and societal restriction of FoRB. In its [most recent annual survey of global freedom of religion or belief](#), published in 2020, the UN Special Rapporteur found that legal restrictions had increased from 2007 to 2017. These included restrictions on freedom to worship publicly, the operation of humanitarian agencies and associations, the appointment of faith leaders, and access to education. For 2021, [the Pew Research Center found that government or societal harassment was reported](#) in 160 countries against Christians, in 141 against Muslims and in 91 against Jews (out of the 198 countries surveyed). Globally, [in at least 10 countries, apostasy \(renouncing a faith or belief\) is potentially punishable by death](#), as is the [case in seven countries for blasphemy](#).

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

57 J – HYDE, Brendan and Meg UPTON, *Constructed spaces: affordances and a theology of the built environment in Christian early childhood education*, *Religions* 2025, 16(3), 294; <https://doi.org/10.3390/rel16030294> - 26 Feb 2025 - Drawn from a wider study, the research reported here utilised a phenomenology of practice to investigate Australian early childhood teachers' perceptions of constructed spaces that enhance the Christian education of children. The study was conceptually framed by the notions of constructed space, affordance theory and a theology of the built environment. Four participants were interviewed using Zoom, and their transcripts analysed using a phenomenological framework. The analysis indicated that the constructed space yielded five types of affordances-emotional space, embodied space, physical space, relational space and theological space. The findings suggest that it is the constructed environment of the early childhood centre itself that affords types of spaces, such as emotional space, embodies space and so on. The findings also indicate that it is the educator who makes the difference in seeing the possibility for and creating such spaces, and their intentionality in acting to create such spaces. While there are limitations to this study, including the small sample size, the findings nonetheless indicate the importance of the constructed space in enhancing the Christian education of young children in early childhood educational contexts.

58 D – INFOBAE Newsroom, *Buenos Aires prohíbe a sus docentes expresar opiniones sobre religión, género y política*. <https://www.infobae.com/america/agencias/2025/02/13/buenos-aires-prohibe-a-sus-docentes-expresar-opiniones-sobre-religion-genero-y-politica/> - Buenos Aires, 13 feb 2025 (EFE).- El Gobierno de la Ciudad de Buenos Aires prohibió a los docentes del distrito expresar en las aulas opiniones sobre "religión, sexualidad, género, etnia y política partidaria" durante el ciclo escolar que comienza este mes, lo que motivó la denuncia de docentes y legisladores. El reglamento escolar 2025 establece que los docentes tienen prohibido "expresar, durante el desarrollo de las clases, opiniones o adoptar conductas de manera intencionada que pudieran influir, confundir y/o afectar a los menores en temas relacionados con religión, sexualidad, género, etnia, política partidaria u otros de similar relevancia". Además, el reglamento indica que si estos temas surgen por iniciativa de los estudiantes, los docentes deben informar al equipo de conducción escolar para que intervengan los "equipos especializados".

59 B – IORI, Vanna; Elena MARTA; Adriano M. ELLENA; Sara MARTINEZ-DAMIA (eds.), *Adolescenti e vita emotiva. Tra Generazione Z e Generazione Alpha*, Vita e Pensiero 2025, pp. 132 - <https://www.vitaepensiero.it/scheda-libro/autori-vari/adolescenti-e-vita-emotiva-9788834354247-399653.html> - I gesti di disagio e di violenza giovanile riportati quotidianamente dalla cronaca mostrano una crescente emergenza emotiva che si manifesta in diversi ambiti e con differenti modalità. L'indagine su un campione di 800 adolescenti italiani, di cui il volume riporta i risultati, focalizza l'attenzione sulla rabbia, l'empatia, il timore

di fallire provati nelle relazioni con le altre persone, l'empowerment e il *mattering* (la sensazione di 'contare') che questa generazione sperimenta nella vita quotidiana. Si propongono, infine, un approfondimento sulle ricadute operative della ricerca e alcune riflessioni sulle caratteristiche specifiche degli e delle adolescenti, sempre in equilibrio precario tra potenzialità e fragilità. Giunti all'VIII anno di rilevazione dell'Osservatorio Giovani dell'Istituto Toniolo su questa fascia d'età, si è approdati a un punto di snodo: *la Generazione Z è in uscita dall'adolescenza, mentre vi compie i primi passi la Generazione Alpha, con tutte le sue peculiarità.*

60 B – IVALDI, Maria Cristina, *Secularism and freedom of religion in Italy. Religious symbols in the public space*, Routledge 2025, pp. 178 - <https://www.routledge.com/Secularism-and-Freedom-of-Religion-in-Italy-Religious-Symbols-in-the-Public-Space/Ivaldi/p/book/9780367197377> - The display of religious symbols in the public space has been the subject of much debate. This book provides an overview of the presence of religious symbols in Italian public institutions from a legal standpoint. The situation is analysed from the perspective of the principles of *laicità*/secularism, as defined by the Constitutional Court, and freedom of religion. It is argued that while the display of religious symbols in public institutions has been widely investigated doctrinally, the wearing of religious symbols in Italy has generally been neglected. Key cases are examined considering national jurisprudence as well as intervention by the European Court of Human Rights and relevant judgments from foreign courts regarding this issue. Finally, the work considers the presence of religious symbols that transcend national borders, as in the case of arts, sport and advertising. A comparison is made with the French system which takes a very different approach. The book outlines possible ways forward considering the growing interculturality of European societies. It will be a valuable resource for academics, researchers and policymakers working in the areas of law and religion, and comparative law.

61 J – JAMATIA, Rahul, *Examining NCPCR's alleged bias against religious education system*, *Record of Law* - February 5, 2025 - <https://recordoflaw.in/examining-ncpcrs-alleged-bias-against-religious-education-system/> - India's education system is structured to reflect its diverse social and religious environment. Nonetheless, recent directives from the National Commission for Protection of Child Rights (NCPCR) concerning madrasas and their students have sparked considerable legal and constitutional debate regarding minority rights. The situation escalated when the Supreme Court, in a pivotal ruling, put a hold on these directives, which aimed to transfer madrasa students to formal government schools. This legal dispute has reignited conversations about secularism, the independence of religious educational institutions, and the role of the State in facilitating access to modern education for all children. This article explores the legal aspects of the conflict between the NCPCR's directives and minority rights, focusing on constitutional secularism, the Right to Education Act, and relevant judicial precedents that impact RE in India. It also discusses the implications of the Supreme Court's stay order and its potential consequences for the future of madrasa education in the country.

62 C – JONSSON, Lynda (2025). *The multicultural almanac as a pedagogical tool in religious education*. In: Windsor, S., Franck, O. (eds), *Intersections of Religion, Education, and a Sustainable World*. Springer, Cham. https://doi.org/10.1007/978-3-031-81809-7_6 - The Swedish syllabus for primary school, from preschool class to year 3 (F-3), states that 'Teaching in religion should aim at helping the pupils to develop knowledge of religions and other outlooks on life in their own society and in other parts of the world' (Skolverket, *Läroplan för grundskolan, förskoleklassen och fritidshemmet, Lgr22* [Curriculum for the compulsory school, preschool class and the leisure-time centre], 2022, p. 188). The headings in the syllabus – living together, living in the neighbourhood, living in the world and exploring reality – indicate that the learning should start with the close and familiar, but it is also about what we experience as foreign and unknown. In many Swedish classrooms in the lower grades, the calendar/almanac is a natural starting point for the school day. Using the almanac the teacher draws the pupils' attention to the day of the week and date. The following chapter, taking an intercultural pedagogical and lifeworld-oriented approach, will reason about whether a multicultural almanac as a pedagogical tool can contribute to the pupils seeing themselves as a part of a larger whole. The chapter concludes with some pedagogical implications for an enriching RE based on the multicultural almanac as a pedagogical tool. The almanac serves as a contribution to creating a sustainable classroom community in diversity and for Education for Sustainable Development (ESD).

63 T – JUNQUEIRA, Sérgio Rogério Azevedo (Org.), *Caderno de Fontes – Ensino Religioso*. Volume 1: *Compreensão do conhecimento religioso*, 1ª ed. Brasília, DF: Edebê, 2025, 304 pp. - Esta obra é parte de um projeto de publicações que contribui para a formação de professores e professoras que atuam com o Ensino

Religioso em instituições públicas e privadas. A coleção é composta de cinco livros que explicam os trinta e um objetos de conhecimento a serem desenvolvidos ao longo dos 9 anos do Ensino Fundamental (estudantes de 6 a 14 anos). A partir destes objetos como: ritos, símbolos, espaços sagrados e outros, as publicações irão exemplificar como cada um destes temas são desenvolvidos pelas religiões que formam a população brasileira que esta organizada em quatro matrizes religiosas: povos originários (indígenas); ocidentais (cristãos, judeus, islâmicos e espíritas); afro-brasileiros (candomblé, umbanda) e orientais (budistas, hinduístas, xintoístas e outros). Sendo que no primeiro livro que foi publicado neste ano de 2025 a obra de forma breve narra a origem e estrutura das religiões vinculadas as quatro matrizes. Pois, o modelo do ER no Brasil tem como referência a Ciência da Religião, ou seja, o estudo do fenômeno religioso e sua intervenção na sociedade deste país.

64 J – KAPOOR, Vikram (2025), *(Re)viewing post secularity through the pragmatic pursuits of new religious movements in India*, *Religions* 16:157. <https://doi.org/10.3390/rel16020157> - In the contemporary postsecular context, where the influence of religion has become increasingly significant, this study explores the substantial influence of New Religious Movements (NRMs) in India. Focusing on Brahma Kumaris (BKs), a prominent NRM, this study examines their role as proponents of social change across various public spheres in modern society. The BKs' deviation from traditional religious doctrines, their emphasis on self-transformation, and their capacity to adapt to contemporary challenges render them particularly relevant in the postsecular context. This study analyzes the pragmatic approach that BKs employ to engage with and assert their influence in contemporary public life. Specifically, it delineates five critical processes that underpin the organization's pragmatic pursuits: detraditionalization, synergism, gender sensitization, agro-spiritualism, and digitalization. By subverting varied normativities and contesting the religious/secular dyad through their pragmatic pursuits, the BKs illuminate the shapeshifting edges and fluid integration of religion and secularity within the contemporary postsecular milieu.

65 B – KAUPP, Angela (ed.), *Educating religious education teachers. Perspectives of international knowledge transfer*, *Journal of Religious Education* (2025). <https://doi.org/10.1007/s40839-025-00252-9> - This volume mainly contains articles by scientists in German-speaking countries (Germany, Austria and Switzerland). It should therefore be noted that in these countries, RE teacher training takes place in state universities and colleges and is based on state guidelines, as RE is a regular subject in Germany and Austria. In Switzerland, the situation varies from canton to canton. The publication is divided into four parts: (I) The meaning of international knowledge; (II) Processes of knowledge transfer in RE teacher education; (III) International knowledge transfer and comparative perspectives: teacher education in different countries and denominations; (IV) Post-colonialism and discrimination: challenges for teacher education. Unfortunately, the increased publication in English and the reference to Anglophone publications means that German-speaking research results are partly ignored (e.g. on performative didactic) and the exchange with researchers from Southern and Eastern Europe tends to be marginal, not only in this publication.

66 R – KAUSAR, Maria; Sobia YOUNAS; Ambreen SIDDIQUE (2025), *Synergistic interplay between religious education and peacebuilding. Navigating societal harmony through faith-driven learning*, *Research Journal for Social Affairs*, 3(2), 375-384. <https://doi.org/10.71317/RJSA.003.02.0160> - This study examines the madrasah system in Pakistan and discusses how its impact on youth regarding social harmony, tolerance, and peace-related perspectives. The study explores perceptions by evaluating teachers and students, assesses curricula of madrasahs in fostering peace-oriented attitudes, and examines religious scholars' (*ulamas*) perspectives in shaping ideologies regarding coexistence and conflict resolution. By presenting the global scrutiny adjacent to madrasahs, the study aims to provide empirical understandings to discuss their roles and analyse, whether they have participated in strengthening or opposing extremism. Using a convergent parallel mix method design, the study combines qualitative semi-structured interviews and quantitative self-developed surveys to triangulate findings. Proportionate stratified sampling was used to collect data from 186 males and 396 females. Results indicate that moral growth, justice, reconciliation, and peace-related attitudes are prioritized by many madrasahs following Islamic ideologies, but yes some are condemned for their ideological rigidity.

67 J – KIROUDI, Marina, *Travelling religion: dynamic processes of Orthodox religious education in Germany*, *Journal of Beliefs & Values*, 1–16. <https://doi.org/10.1080/13617672.2024.2409550> - The Orthodox Church in Germany is characterised by its diaspora situation. Most of the Orthodox Christians are related with at least one other country from Eastern, South-Eastern Europe or the Middle East. This constellation has an

impact on Orthodox RE (ORE) historically as well as in terms of structure and religious pedagogics. Beyond national backgrounds the curricula consider cultural diversity and a formation of an Eastern identity of a Western Orthodoxy in a fruitful dialogue with the concrete local surrounding. At the same time, it corresponds to the RE models prescribed by the German federal states, which includes denominational RE and expectantly forms of denominational cooperation. ORE in Germany is characterised by a dynamic process that aims to the Orthodox identity, the contextual surroundings and current challenges.

68 J – KRIMI, Imen, *Religious experience in interreligious dialogue: a phenomenology of perceptions and practices of religious pluralism in multicultural communities*, *Irfana: Journal of Religious Studies* vol. 1 no. 1 (2025) <https://journals.ai-mrc.com/irfana/article/view/70> - Interfaith dialogue plays a crucial role in fostering understanding and tolerance in multicultural societies, where religious diversity often presents both opportunities and challenges for social cohesion. While extensive research exists on interfaith dialogue and religious pluralism, little is known about the subjective experiences and emotional dimensions of individuals engaged in such interactions. This study addresses this gap by exploring the personal and collective experiences of individuals participating in interfaith dialogue within a multicultural community. Employing a phenomenological approach, the study examines participants' perceptions and practices of religious pluralism through in-depth interviews and thematic analysis, we identify key themes related to empathy, emotional vulnerability, and the negotiation of religious differences. Findings suggest that interfaith dialogue can lead to personal growth, increased empathy, and a greater appreciation of religious diversity, but challenges such as fear of exclusion and judgment persist. These results contribute to a deeper understanding of the complex, emotional dimensions of interfaith interactions, highlighting the need for safe and supportive spaces for dialogue. The implications of this study point to the importance of integrating emotional and existential dimensions into interfaith dialogue programs, offering valuable directions for future research on the long-term effects of such engagements.

69 J – KUMAR, Dinesh & UCHOI, Enjoula (2025), *Using artificial intelligence for spiritual well-being: conceptualizing predictive models*, *Journal of Spirituality in Mental Health*, 1–29. <https://doi.org/10.1080/19349637.2025.2454427> -The aim of this article is to explore how to integrate artificial intelligence (AI) with spiritual well-being. The framework is based on the use of AI to predict and improve spiritual outcomes. The proposed model deals with shortcomings common to most existing evaluations of spiritual well-being. This framework provides dynamic spiritual health insights informed by data. The AI methods include natural language processing, predictive modeling, and real-time analytics. Findings reveal the potential for AI to close key gaps in spiritual well-being assessment and treatment. This pioneering study sets a rich foundation for the future of AI and spirituality.

70 J – KUPONU, Selome & EXRADALLENUM Olusegun Akinsanya, *Global challenge and challenges of curriculum of religious education in Nigeria*, *International Journal of Integrative Research* vol. 3, n. 2, 2025 - <https://doi.org/10.59890/ijir.v3i2.336> - Curriculum can be referred to as the learning experiences which the school has organized for the individuals it has the responsibility. In a religiously pluralistic society like Nigeria, RE has been recognized as an important tool for promoting religious tolerance, understanding, and respect. The curriculum for religious education is intended to cater for the following needs in the life of learners who are educated in a secular society: attention to the religious aspect of the culture, the religious-moral-emotional development, the structural-imprinted-evolutionary dialect, and religious life. The methods of the research were based on the critical potential of philosophy, existential, axiological, logical cultural, historical, comparative, normative and constructive in religion, culture, and education. RE is a program to orient humans towards their own plane of upliftment, noble character, inner strength, and physical well-being.

71 R – KWUELUM, Charles, *Navigating the complexities of inter-religious peacebuilding: implications for theory and practice*, *Religions* 2024, 15(10), 1201; <https://doi.org/10.3390/rel15101201> - As conflict dynamics become complex and escalate globally, especially identity-based conflicts, we are witnessing an unprecedented shift in the Conflict Analysis and Resolution (CAR) and Peacebuilding field toward contextually innovative and effective community-led approaches. The inadequacies of liberal and neoliberal paradigms and the increase in identity-based conflicts, religious pluralism, and differences in communities have motivated evidence-based inter-religious community-level engagements over the past two decades. These interventions rely on the theoretical frameworks of emancipatory peacebuilding and compassionate reasoning, and reflect an in-depth sense of spirituality, longing, and the essence of human relationship building and

practice. This study gathers data from primary sources (which include findings from hybrid interviews) through a semi-participatory and empirical qualitative explorative research process to critique the underlying philosophies of traditional paradigms and explore emerging alternatives. It also posits that inter-religious community-led interventions are founded on the emancipatory elicitive religious peacebuilding framework. They are adaptive to non-linear approaches and are less focused on international standards. The framework fundamentally embraces phenomenological, metaphysical, and ethical realities in peacebuilding, operationalizes the concept of just peace, and acknowledges a global approach to peace that offers the opportunity to resolve the difficulties encountered by the various CAR and peacebuilding theoretical schools.

72 J – LARKINS, Geraldine & Sian OWEN, *Why there is a place for dialogue in religious education today*, *Religions* 2025, 16(4), 487; <https://doi.org/10.3390/re16040487> - Recognising the plural nature of classrooms in Australia, this article explores the importance of using dialogue within RE classes. We explore the characteristics and learning styles of young people and provide students' ideas about RE gathered from small focus groups of students aged 10–18. We also provide students' ideas about God, gathered from survey responses, that could be deepened through a dialogical approach. Finally, we explore ways for teachers to incorporate a dialogical teaching and learning approach within a catechetical, didactic curriculum.

73 J – LAUNAY, Robert, *Editorial*, *Journal of Religion in Africa*, 27 Febr. 2025 - https://brill.com/view/journals/jra/55/1/article-p1_1.xml - The essays in this volume revolve around two principal themes, often in conjunction. The first is the theme of religion and power – most obviously, political power, but some of the essays revolve around other forms of power that are not, at least narrowly, political. The second is the relationship between different religions, denominations, or for that matter religious ideologies within any single religion. Such relationships can be competitive, indeed conflictual, but they can also be collaborative and complementary. Political power can and often does intervene in such interreligious relationships, sometimes by stoking conflict by egregiously favouring one religion over another, sometimes by explicitly attempting to foster religious harmony.

74 R – LEE, Matthew H., DJITA Ryan R., *Spiritual formation in the home: an analysis of family devotions and quality of parent–child relationships*, *Journal of Religious Education*, 2025. <https://doi.org/10.1007/s40839-025-00257-4> - Parents play an important role in shaping the faith of their children. Prior research demonstrates that the quality of parent–child relationships and the incorporation of spiritual disciplines into the home matter to faith formation. However, the association between spiritual disciplines and the quality of parent–child relationships has not previously been explored. We consider a particular spiritual discipline - family devotions - which we define as the regular and intentional spiritual discipline practiced in the home that incorporates Bible reading, prayer, and other devotional materials. We survey a sample of 2397 parents of children enrolled in private Christian schools on family devotions practices and parent–child relationships. We find that parents who report consistently engaging in family devotions are more likely to report willingness to talk with their child about faith, spending quality time as a family, and openness to other conversations with their child.

75 J – LEGRAND, Geoffrey, *Managing identity conflicts and interfaith dialogue in religious education*, *Lumen Vitae* 2024/4, 439-445 - <https://shs.cairn.info/journal-lumen-vitae-2024-4-page-439?lang=en> - In Brussel's Catholic schools, the attitudes of some pupils show that they are increasingly turning in on themselves and asserting their identity. Through their “symbol workshops”, teachers are trying to remedy this by deconstructing religious stereotypes and encouraging the reconstruction of more reflective conceptions of religion. To do this, they are using objects linked to religious cults to help pupils enter the symbolic world of others with their five senses. Moreover, thanks to the relationships established between the symbols, the pupils are better able to distinguish the similarities and differences between convictions. This article will present the scheme (objectives, procedure, general principles) and seeks to understand how these workshops help young people to construct more dialogical identities, using a few concepts from RE.

76 D – LEVI, Pierre-Antoine, FIALAIRE Bernard, *Antisémitisme dans l'enseignement supérieur : dénoncer le climat, prévenir les dérives et sanctionner les actes*, Rapport d'information n° 705, Sénat de la République Française, 26 juin 2024, pp. 138 - <https://www.senat.fr/rap/r23-705/r23-7051.pdf> -« [...] L'apport du judaïsme à la culture, l'histoire du judaïsme, des populations juives et du sionisme, l'actualité de l'antisémitisme et du racisme, la contextualisation du développement des idéologies, la compréhension du mode de circulation des hostilités identitaires, la confrontation aux préjugés et aux mécanismes de désinformation en vue de leur

déconstruction, ou encore la mise en évidence des mécanismes communs à la racine du racisme et de l'antisémitisme sont autant de questions qui ont toutes leur place dans le cadre d'un enseignement universitaire pluridisciplinaire. Un tel enseignement serait par ailleurs bienvenu dans certaines filières, notamment scientifiques, où la formation aux enjeux de société est très restreinte et où le débat n'est pas dans la culture des disciplines enseignées, ce qui aboutit à un déficit de sensibilisation des étudiants ».

77 R – LOPEZ, Cristina & PAYNE, Pamela B., *Parent–child religious transmission: emerging adult perceptions of differences between mandated and voluntary religious participation*, *Journal of Religious Education* (2025). <https://doi.org/10.1007/s40839-025-00256-5> - Religion's influence within families can foster unity or discord. This study examines how emerging adults' childhood religious involvement, whether mandated or voluntary, influences their current beliefs. In total, 796 participants between 18 and 26 years (M = 24.42, SD = 17.05) responded to two open-ended questions, “Was religious participation in your family of origin voluntary or mandated?” and “How did that influence your personal relationship with religion?”. Reflexive thematic analysis revealed six primary themes: *Mandated*, *Voluntary*, *Both Mandated and Voluntary*, *Changed*, *Religious Activities*, and *No Religious Affiliation*. Participants with mandated participation tended to view religion negatively and disengage as they developed, while voluntary participants showed neutral attitudes. The findings highlight how parental decisions regarding religious engagement affect emerging adults' beliefs and suggest the need for flexible transmission of religious values. This study examines the potential conflicts within families due to differing religious values across developmental stages.

78 J – MAEGLI, Lea Sara (2025), *Teachers’ conceptualisations of religion as a concept and as a subject for teaching: a problematisation*, *British Journal of Religious Education*, 1–17. <https://doi.org/10.1080/01416200.2025.2466159> - This article shows how secondary-school teachers conceptualise Buddhism and religion as a concept and as a subject for teaching. The interview data used is derived from my doctoral thesis, which analysed the discourse about Buddhism and religion within the mandatory secondary-school subject *Religion, Culture, Ethics* in the canton of Zurich, Switzerland. This article argues that from a Study of Religion point of view, worrying tendencies are present in teachers’ conceptualisations, such as stereotyping, exoticising, homogenisation, othering, or normativity. In some cases, even discriminatory or racist statements are made. Ultimately, these conceptualisations lead to a misrepresentation of Buddhism and religion in this educational discourse.

79 B – MAGAZZINI, Tina, Marina ELEFThERIADOU & Anna TRIANDAFYLLIDOU, *The non-radicalisation of Muslims in Southern Europe. Migration and integration in Italy, Greece, and Spain*, Palgrave Macmillan Cham 2025, pp. XV+124 - <https://link.springer.com/book/10.1007/978-3-031-71996-7#bibliographic-information> - This open access book explains why southern European countries with significant Muslim communities have experienced few religiously inspired violent attacks – or have avoided the kind of securitised response to such attacks seen in many other Western states. The authors provide a unique contribution to the literature on violent extremism – which has traditionally focused on countries such as France, the US and the UK – by studying the causes of relatively low rates of radicalisation in Greece, Italy and Spain. The book explores many of the dynamics between (non) radicalisation and issues such as socio-economic inequality, experiences of conflict, and systemic racism and other forms of discrimination. It establishes a new analytical framework for the development of, and resilience against, violent radicalisation in the region and beyond.

80 P – MANCINI, Susanna, *Freedom of religion in Italy and Europe* (December 10, 2024). Paper available at SSRN: <https://ssrn.com/abstract=5075495> or <http://dx.doi.org/10.2139/ssrn.5075495> - Against the backdrop of the global resurgence of religion, this chapter tackles the origins and the developments of religious freedom and the contemporary controversies concerning its meanings and applications through the lenses of the Italian and European experiences. In the Section 1, the chapter traces the emergence of religious freedom in Europe, as a product of the Enlightenment ideals, and its tortuous development in Italian constitutionalism. Next, the chapter provides an overview of Italian constitutional law in the field of church/state relations and religious freedom. Section 3 zooms out from the specifics of the Italian case, and places it in the broader European context, highlighting how the European Court of Human Rights and the Court of Justice of the EU have shaped the protection of religious freedom under their respective instruments. Finally, Section 4 briefly touches upon transnational activism in the field of religious freedom.

81 J – MANNING, Patrick R. (2025), *Returning to the edge: religious education, affiliation, and accompaniment*, *Religious Education*, 120(1), 4–17. <https://doi.org/10.1080/00344087.2025.2449770> - The aim of this article is to envision approaches better suited to facilitating an encounter with God's love for those who find themselves at the edges of church affiliation. The first part of the article involves an exercise in pastoral listening, endeavouring to understand the present concerns and realities of such people as they experience them. The second part offers principles and examples of the kind of accompaniment that current research and practice suggest is better suited to our present situation and the needs of people who do not feel at home in the Church.

82 J – MANULLANG, Finawati Elisabet & Muhammad RAFI'I, *Value-based RE in technology for Gen Z: shaping an excellent generation ready to contribute to the global world future*, *International Seminar of Islamic Studies*, 7, February 2025 - <https://jurnal.umsu.ac.id/index.php/insis/article/view/23588> - The rapid advancement of technology has transformed education, communication, and social interaction, especially for Generation Z (Gen Z). As digital natives, Gen Z faces both opportunities and challenges in navigating explores the integration of value based RE with technology as a strategic approach to shaping Gen Z into a morally grounded, technologically proficient, globally competitive generation. This seminar's focus will be how education that combines technology and religious principles can produce a better generation that is equipped to handle difficulties throughout the word. In this talk we'll look at creative approaches to incorporating technology into RE and how it can permeating full contributions to a world that is becoming more interconnected by the day. In addition to providing a moral and ethical basis, RE gives Gen Z the chance to use technology to expand their horizons. enhance social skills and engage in a variety of international domains, including global leadership, technical innovation, and the digital economy. Education that blends technology and religious principles can, with the correct approach, produce people who are not just professionally capable but also honourable and highly conscious of their societal responsibilities. We will talk about the value of religion, education, and technology working together to create a generation of young future.

83 R – MASHURI, Saepudin et al. (2024), *The building sustainable peace through multicultural religious education in the contemporary era of Poso, Indonesia*, *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2389719> - This research aims to investigate multicultural RE in post-conflict areas, focusing on the learning strategy used in Poso to enhance sustainable peace among religious communities from January to May 2019. A qualitative method and multisite design examined two public schools sharing essential characteristics and geographical proximity. The informants consisted of 24 informants: 2 school principals, 4 vice principals, 8 teachers, as well as 10 Christian and Muslim students in sites A and B. Meanwhile, data collection methods include interviews, observation, and document analysis to obtain parallels, differences, and relationships between the two locations in the peacebuilding context. The results showed that the schools actualized multicultural content in the classroom and social activities based on humanity. Muslim and Christian teachers or students collaborated harmoniously, transcending differences in beliefs, rituals, ethnicity, and majority-minority status beyond classroom activities. The contextualization of multicultural RE in classroom programs and social activities was according to the setting of Poso's contemporary society, which built harmony as a relevant past-conflict resolution. This learning strategy model has supported sustainable peace in schools, Poso society, and today's Indonesian nation.

84 P – McDANIEL, Josh, *Religious minorities and secular rights*, Liberty & Law Center Research Paper, March 15, 2025, 50 pages - available at SSRN: <https://ssrn.com/abstract=5185065> or <http://dx.doi.org/10.2139/ssrn.5185065> - This article presents a historical account of how RM inspired much of the Bill of Rights' secular freedoms and how Jehovah's Witnesses in particular secured many of those rights in court. The article also illustrates how RM can lay the groundwork for secular social movements by considering how Witness cases in the 1930s and 40s provided crucial legal protections for the Black civil rights movement of the 1950s and 60s. Better understanding the role RM have played in shaping our basic secular freedoms has important implications for how religious-claimant cases-both old and new-should be thought of today. In contexts as diverse as a high school coach praying after games to companies like Facebook and YouTube challenging state regulation of their content-feed decisions, litigants and courts must decide both when to resolve religious claimants' cases on secular grounds and, conversely, whether to resolve secular claimants' cases by analogizing to protections afforded to religiously motivated actors.

85 B – MENOZZI, Daniele, *Lezioni di Storia della Chiesa*, Morcelliana 2024, pp. 224 - <https://www.morcelliana.net/collane-morcelliana/storia/lezioni-di-storia-della-chiesa-9788837239893.html> - La Storia della Chiesa, inizialmente percepita come disciplina confessionale, ha maturato nel tempo uno statuto scientifico. Il libro ricostruisce tale processo storico applicando lo stesso metodo sia ai peculiari strumenti di lavoro – enciclopedie, dizionari, repertori, manuali, riviste – con cui si è via via attrezzata, sia alle fonti che sono state valorizzate in relazione ai nuovi interessi di ricerca. Negli ultimi anni gli studi storici hanno visto un rapido mutamento: la rivoluzione digitale ha cambiato le modalità di lavoro, i nuovi mezzi di comunicazione di massa hanno lasciato depositi – materiali sonori e audiovisivi in particolare – che non possono essere ignorati; la globalizzazione ha comportato la revisione dei parametri di un sapere che si era professionalizzato nel quadro degli Stati nazionali. Raccordare a questa nuova realtà la precedente tradizione di studi costituisce una sfida cruciale. Un’opera di riferimento per la formazione accademica dei titolari di materie religiose e umanistiche nella scuola.

86 D – MINISTERIO DE EDUCACIÓN [Argentina], “*No imponer opiniones personales en tema de religión, sexualidad, género...*” - www.buenosaires.gob.ar – y - www.laicismo.org – El Reglamento escolar de Buenos Aires, 17 Marzo de 2025, prohíbe a docentes expresar, durante el desarrollo de las clases, opiniones o adoptar conductas de manera intencionada, que pudieran influir, confundir y/o afectar a los menores en temas relacionados con religión, sexualidad, género, etnia, política partidaria u otros de similar relevancia. Posteriormente, el artículo 75 fue modificado, señalando actualmente que se prohíbe a los docentes: “*Imponer opiniones personales en temas de religión, sexualidad, género, etnia, política partidaria u otros de similar índole. La enseñanza debe desarrollarse con apego a los lineamientos curriculares y la normativa vigente, garantizando un ámbito de aprendizaje basado en el respeto a la libertad de conciencia de los estudiantes, la promoción del debate plural y la formación en valores democráticos.*”

87 T – MINISTERIO DE EDUCACIÓN [Bolivia], *Valores, Espiritualidades y Religiones. Texto de aprendizaje 2025 para Educación secundaria comunitaria*, pp. 54 - <https://red.minedu.gob.bo/documento/recurso/85859> – “El Ministerio de Educación, asegurando la calidad educativa, al iniciar la gestión 2025, pretende brindar un recurso educativo que apoye el desarrollo curricular, a través de la entrega gratuita de los *Textos de aprendizaje 2025*, para el nivel de Educación secundaria-comunitaria-productiva. Durante varios meses, maestras y maestros de todas las regiones de Bolivia, desde sus experiencias y vivencias educativas, han aportado con la construcción de estos textos, plasmando en sus letras la diversidad de Bolivia y la investigación científica en las diferentes áreas de saberes y conocimientos. Los *Textos de aprendizaje 2025* tienen la misión de fortalecer los conocimientos de nuestros estudiantes, presentando contenidos actualizados y con bases científicas, planteando actividades que desarrollen su pensamiento crítico reflexivo, reforzando sus aprendizajes. Teniendo como objetivo trabajar conjuntamente con los actores educativos hacia una educación humanística, técnica, tecnológica productiva, dentro de un desarrollo integral de nuestros estudiantes, el Ministerio de Educación proporciona este accesible instrumento educativo, esperando que despierte en las niñas, niños y jóvenes la sed de conocimientos y los motive a conocer el mundo a través de la ciencia y la investigación” (Presentación por Omar Veliz Ramos, Ministro de Educación, p. 5).

88 D – MINISTERIO DE EDUCACIÓN PÚBLICA [Costa Rica], *Un nuevo programa de educación religiosa a partir de 2025*, Enero de 2025 - <https://www.mep.go.cr/noticias/primera-vez-mep-reune-principales-representantes-creencias-espirituales-crear-programa> - El Ministerio de Educación Pública (MEP) anunció que implementará un plan de cultura religiosa, que no busca adoctrinar a los estudiantes, sino más bien “el respeto a las distintas identidades religiosas y la sana convivencia entre culturas”. De esta manera, se pretende que los estudiantes desarrollen competencias y habilidades en respeto a la dignidad humana, la vida familiar, el sentido trascendente del trabajo, la relación entre las distintas expresiones de fe con las culturas, el diálogo entre religiones y convicciones. La reforma cuenta con el respaldo de representantes de diversos credos religiosos, cosmovisiones y tradiciones espirituales, quienes acompañaron a los representantes del Gobierno en el anuncio, tales como la Conferencia episcopal de la Iglesia Católica, Federación de Alianza Evangélica, la comunidad Islámica y Judía, asociación Budista, Fe Baháí, la Sociedad Bíblica de Costa Rica, universidades que imparten carreras afines. Con este programa el MEP atiende la resolución de la Sala Constitucional que se estableció desde el 2010 y el acuerdo del CSE 02-24-2017 que solicitó rediseñar los programas de estudio de educación religiosa, considerando la Ley fundamental de educación.

89 T – MINISTRY OF EDUCATION & SPORTS [Uganda], *Christian Religious Education Syllabus 2025*, pp. 70 - <https://ncdc.go.ug/wp-content/uploads/2025/03/CRE-SYLLABUS.pdf> - This Christian Religious Education syllabus develops spiritual growth, compassion, and respect for one another. It instils values like justice and integrity, fosters empathy and tolerance, and promotes understanding of various beliefs. This holistic approach prepares individuals to navigate life with wisdom, compassion, and ethical responsibility, rooted in biblical teachings. It also promotes acquisition of Higher-order Thinking Skills (HOTS) such as inquiry, creativity and innovation, decision-making and problem-solving. It calls for use of learner-centred pedagogies with hands-on experience by the learners in real life situations, while acknowledging different learner abilities and learning styles.

90 T – MISIRHIRALALL, Sabrina D & Kate E. SOULES (eds.), *Religious literacies in educational contexts. Interdisciplinary perspectives*, Routledge 2025, pp. 264 - <https://www.routledge.com/Religious-Literacies-in-Educational-Contexts-Interdisciplinary-Perspectives/> - This book provides an overview of current scholarship on religious literacy and its practical applications in public life. As an emerging, interdisciplinary field, religious literacy is vital in understanding how diverse religious beliefs shape social and political landscapes. This volume aims to deepen the conversation among scholars and practitioners by offering actionable recommendations for promoting religious literacy in educational contexts. Key questions addressed include: What does religious literacy mean in different contexts? Why is religious literacy important today? How can educators and scholars foster religious literacy in public settings? This book provides an exploration of these questions as the authors offer an overview of the current scholarship on religious literacy along with its applications in the classroom for both scholars and practitioners. This book is designed for scholars, educators, and practitioners interested in the intersecting fields of religion, education, and public life highlighting the significance of religious literacy in various disciplines and contemporary issues by providing readers with insights and strategies to enhance their understanding and teaching of religious diversity.

91 J – NELSON, James; Karlo MEYER and Janet ORCHARD, *The case for ‘shared religious education’*, *Religions* 2025, 16(3), 335; <https://doi.org/10.3390/rel16030335> - This paper conceptualises ‘shared religious education’ as a way for religious educators to reflect on how their subject might respond to a global need for cooperation and mutual understanding. In the context of migration, climate crisis and violent conflict, European societies are increasingly plural, yet subject to processes of individualization and competition which undermine people’s ability to cooperate and share across their respective cultural and ideological differences. We argue that there is an imperative for sharing and collaboration in response to the dangers we see in our increasingly fractured social worlds; and that education can play a key role in responding to this urgent need. RE, however, is subject to the sociological reality that it can separate as well as unite people. Through a critical discussion of the ‘shared education’ model, we make a case for shared RE, identifying four core aims for those working in the fields of RWE. Drawing on literature from RE, we offer ideas and insights for how those working in the field of RWE may pursue these aims and so respond to the imperative for sharing.

92 J – NICOSON, Christie et al. (2024), *Re-imagining peace education: using critical pedagogy as a transformative tool*, *International Studies Perspectives*, vol. 25, n. 4, Nov. 2024, pp. 448–468 - <https://doi.org/10.1093/isp/ekad023> - Les études existantes montrent que bien que les études relatives à la paix et aux conflits (EPC) soient nées d'une connexion profonde entre l'activisme politique et la recherche, la discipline tend de plus en plus à promouvoir les idéaux libéraux de paix qui entretiennent le statu quo. Face à cette tendance, de nombreux chercheurs ont poussé les programmes de recherche et d'éducation à s'aventurer au-delà de la paix libérale hégémonique, par exemple en diversifiant les listes de lecture et en s'appuyant sur les cadres de décolonisation. Cet article vient renforcer ces efforts : par le biais de l'étude de cas d'une salle de classe d'EPC de l'enseignement supérieur, nous utilisons les récits de deux organisateurs de cours et d'un étudiant pour examiner les défis et opportunités liés à la concrétisation d'une approche pédagogique critique de l'éducation à la paix. Cette approche recentre la salle de classe pas nécessairement en termes de ce que les étudiants devraient penser, mais de comment ils le devraient : la théorie critique offre une base pour encourager à la curiosité, en utilisant la question comme outil d'apprentissage et en concentrant la structure de cours sur les besoins des étudiants. Nos conclusions indiquent que l'utilisation de la pédagogie critique en EPC répond aux demandes d'enrichissement de la compréhension de la paix au-delà de l'absence de violence, encourage une conception active de la paix et œuvre en faveur de la décolonisation et de la démystification de l'action pacifique. En définitive, nous appelons les salles de classe d'EPC à encourager la pensée critique et l'imagination radicale en vue d'une pédagogie de la pratique de la paix.

- 93 J** – NIEMELÄ, Mikko A. et al. (2025), *Powers of knowledge in secondary religious education curricula of Sweden, England and Finland*, *Journal of Curriculum Studies*, 1–19. <https://doi.org/10.1080/00220272.2025.2476941> - What might the powers of knowledge in religious education (RE) be; what knowledge and abilities do RE provide to pupils in lower secondary education? These questions are asked through this study of curriculum contexts in England, Sweden and Finland. The three iterations of the subject are similar enough to compare-yet different enough for the character of each to emerge when they are juxtaposed and ‘mirrored’ in each other. This comparative approach allows us to explore what kinds of powers RE, represented in written curricula, aims to foster in each context. This is simultaneously an exploration of the nature and raison d’être of RE as a school subject. The purpose of RE is examined via analysing lower secondary curriculum documents with the theoretical lens of powerful knowledge. Overall, the curricula focus mostly on providing information about religions and worldviews. However, this knowledge is used for developing powers that were identified as having different emphasis in each context. The Finnish curriculum emphasizes students’ personal and ethical development, the English curriculum has the strongest weight on academic knowledge and the Swedish curriculum concentrates on developing students’ intercultural competence and understanding of societies.
- 94 J** – ODEY, Elisabeth A. et al. (2024), *Religion and peace-building education for all undergraduate students: Instrument for national stability/security*, *African Journal of Religion Philosophy and Culture*, vol. 5, no. 2 - <https://journals.co.za/doi/abs/10.31920/2634-7644/2024/v5n2a13> - This study argued for the integration of religious and peace building education within the curriculum of undergraduate students in tertiary institutions. The objective was to cultivate among them a thorough comprehension of religion and peace building education. The study utilized a survey methodology as its research strategy. The research findings indicated that the presence of terrorism and conflict crises in societies may be primarily ascribed to a lack of comprehensive understanding of the theological principles advocated by the religions in every society. To attain national stability/security, the implementation of measures centred on peace, peace building and conflict resolution is of utmost importance. The study additionally revealed 15 efficacious strategies for augmenting peace, peace building and fostering discussion, while concurrently identifying 15 fundamental factors contributing to violence. The study proposed that the most successful approach to promoting religious tolerance and peace/peace building is through the provision of fundamental religious ideas and peace building mechanism to students at the university level, irrespective of their chosen academic pursuits.
- 95 R** – OLDHAM, Peter & McLOUGHLIN, Shane (2025), *Character education empirical research. A thematic review and comparative content analysis*, *Journal of Moral Education*, 1–29. <https://doi.org/10.1080/03057240.2025.2480185> - Character Education Empirical Research (CEER) is a rapidly emerging field, but no thematic overview is available. This study aimed to fill this gap in the research, generating a thematic map of the CEER, then comparing it to empirical research from the fields of Moral Education (ME) and Positive Education (PE). PRISMA guidelines were followed to conduct a systematic search of the Web of Science and Scopus databases. 222 CEER articles were identified and thematically analysed. Six themes were identified: Conceptualisations, Measure Validations, Associations, Impact, Implementation and Development. Another systematic search was undertaken for PE and ME articles, and the results randomly sampled to attain 100 empirical articles from each field. These samples, along with the CEER, were subjected to a content analysis using the six CEER themes. Results revealed most MEER, PEER and CEER fit into the CEER thematic map, but that there are some key differences in research distribution.
- 96 J** – OPACIN, Nerkez; Sabina ČEHAJIĆ-CLANCY, *The potential of peacebuilding education interventions in societies facing the risk of extreme ideological shifts*, *International Journal of Educational Development*, vol. 113, March 2025 - <https://www.sciencedirect.com/science/article/pii/S0738059325000069> - While education is a key tool in peacebuilding, traditional education systems may push those who feel marginalized into extreme ideological shifts in response. Community-based peacebuilding education initiatives (PEIs) are an alternative to conventional educational institutions to promote peace and combat radicalization. This paper's conceptual framework utilizes experiential and transformative learning theories with educational displacement and replacement model to support the idea that PEIs could serve as a platform for transformation. Results were derived from data collected over a thirteen-month period from six PEIs located in Southeast Europe (in Bosnia and Herzegovina), using multi-sited ethnography, interviews, and a thrice-reiterated survey to identify changes in participants. This indicates that adopting targeted approaches in PEIs, alongside the opportunity for the participants to learn about each other and about the violent history, may trigger alterations in intergroup contact quality, and a general decline in unfavorable out group perception.

97 J – ORCHARD, Janet & Michael REISS J. (2024), *‘Owning’ climate change for moral education*, *Journal of Moral Education*, 54(1), 1–12. <https://doi.org/10.1080/03057240.2024.2418142> - It is widely acknowledged that anthropogenic climate change is already having severe adverse effects on our planet and poses an existential threat to many species, including our own. National curricula and schools and other formal educational settings have been slow to address the issue of climate change, despite the deep traction that it has with many young people. This paper introduces the papers in a Special Issue that arose from a four-day residential symposium on how schools for 5–19-year-olds and other sites for learning *should* address climate change in both their taught and wider curricula. As an invited symposium of the Journal of Moral Education Trust, contributors were asked to pay particular attention to the moral/ethical/civic dimensions of climate change education. In this paper, we also emphasise that a key purpose of this Special Issue is to ‘own’ climate change education as an important issue for moral education.

98 J – OSBECK C., LILJA, A. & FANCOURT, N. (2025) *RE teachers’ ways of balancing children’s existential concerns and the curriculum: mirrored through established RE approaches*, *Journal of Religious Education* 73, 2025, 37–56. <https://doi.org/10.1007/s40839-024-00249-w> - In this study the purpose is to investigate how Swedish middle-school RE teachers balance children’s existential concerns and the curriculum content in their teaching, as well as how they describe current curricular goals and pupils’ questions, and to explore how these ways of balancing positions can be understood considering how well-known RE approaches balance the child and the curriculum. In the analysis of the interview transcripts of the eleven middle-school teachers focussing on what the teachers express as important goals for RE, the findings were placed on a continuum between a focus on the child’s experiences and on the curriculum. The result also shows that the teachers recurrently describe pupils’ concerns and questions as relatively absent. The responses vary between “questions are lacking” and “questions are present”, with a middle position of “some interactionally created questions are present”. The child and the curriculum can never in practice be separated since they are integrated in the learning individual: in education, a particular individual is learning something specific. However, revisiting these approaches in combination with concrete examples of teachers’ experiences has brought our understanding further, and has also drawn attention to the need for awareness concerning the varying character of this relationship, as a tension, one between whose poles the teaching constantly moves or as one that falls apart in two different poles that do not necessarily need to be seen in the light of each other.

99 R – ØSTERENG, Dag Ø. (2024), *Struggling for relevance: exploring editors’ perceived importance and value of religious education in school*, *British Journal of Religious Education*, 47(2), 182–198. <https://doi.org/10.1080/01416200.2024.2385107> - This article, situated in the field of didactics of religion, explores the comprehension of religious education (RE) by the editors of Elevkanalen, a subsidiary of TV2, Norway’s most significant commercial public broadcaster. They are a unique media enterprise that provides educational resources for primary and lower secondary schools and is designated by themselves as a school publisher. The study applies interpretative phenomenological analysis (IPA) to analyse the data collected through semi-structured interviews with the editors. The findings reveal that the editors’ approach to RE is based primarily on topical content or current issues rather than traditional subject-specific matter. The underlying justification lies in the query of how a given topic or issue can be rendered relevant within the context of RE. The editors are struggling for relevance and advocating interdisciplinarity, and the article discusses these findings by utilising relevance theory, Goodlad and Su’s curriculum theory, and Klafki’s didactical formation theory.

100 J – PANDYA, Sampta P. (2025), *New cultures of online and social-media-based religious and spiritual education for young adults: resilience, coping and wellness*, *British Journal of Religious Education*, 1–16. <https://doi.org/10.1080/01416200.2025.2485307> - Religious and spiritual education (RSE) has taken new forms with emerging cultures of online learning and social media. As part of lifelong education, RSE for young adults is non-formal in nature. This article reports a study on the impact of year-long weekly online RSE lessons for Hindu young adults affiliated with transnational religious institutions in enhancing resilience, religious coping, wellbeing and purpose and meaning in life as compared to social media posts. The online RSE was effective and young females, professionally qualified, salaried, ever-single, having prior experience of virtual learning, good self-reported level of comfort with technology and completed 31–50 online RSE lessons and corresponding homework lessons, reported maximum post-test gains on all outcomes. With sufficient emphasis on intervention compliance, online RSE lessons can be an effective non-formal lifelong learning trope for diaspora Hindu young adults with the possibility of expanding the pedagogical approach to diverse faith groups.

101 J – PAO-SHEN Ho, *Is it rational to reject God?* *Religions* 2025, 16(3), 270; <https://doi.org/10.3390/rel16030270> - 22 Feb 2025 - According to the free will theodicy of hell, the damned agent freely chooses to suffer in hell, or equivalently, to reject God. Against this view, Thomas Talbott argues that it is impossible for the agent to freely reject God because doing so is not rational. The aim of this essay is to critically respond to Talbott's argument that it is not rational to reject God, rather than offering a full defence of the free will theodicy of hell itself. Drawing on recent work on rationality, I argue that not only does Talbott's argument commit the fallacy of equivocation, but its two premises are also indefensible. I also explain what the reasons are for rejecting God: when the agent's happiness consists of an incoherent combination of attitudes, it is both structurally and substantively rational for her to reject God.

102 R – PEW RESEARCH CENTER, *Around the World, many people are leaving their childhood religions. Report 2025*, published 26 March 2025, pp. 62, by Kirsten Lesage, Kelsey Jo Starr and William Miner - <https://www.pewresearch.org/religion/2025/03/26/around-the-world-many-people-are-leaving-their-childhood-religions/> - In many countries around the world, a fifth or more of all adults have left the religious group in which they were raised. Christianity and Buddhism have experienced especially large losses from this "religious switching," while rising numbers of adults have no religious affiliation, according to Pew Research Center surveys of nearly 80,000 people in 36 countries. In each country surveyed, people were asked about their current and childhood religious identification. We only analysed religious groups with large enough sample sizes. But respondents of other religious backgrounds were not excluded from the surveys, even if their religious group was not able to be analysed separately.

103 R – PIRNER, Manfred L. et al. (2025), *Zusammenhänge zwischen Religiosität und Mediennutzung sowie medienethischer Sensibilität bei christlich orientierten Jugendlichen: Eine explorative quantitative Studie*, *MedienPädagogik: Zeitschrift für Theorie und Praxis der Medienbildung* 2025,75-96. <https://doi.org/10.21240/mpaed/00/2025.02.19.X>. - Die Forschungsfrage, inwiefern die Religiosität von Jugendlichen mit ihrem medienbezogenen Handeln und Urteilen zusammenhängt, wird in der Regel weder in empirischen Jugend -studien noch in Medien- oder Religiositätsstudien verfolgt. Angesichts dieses Forschungsdefizits wurden in der vorliegenden quantitativen Untersuchung 210 christlich orientierte Jugendliche im Hinblick auf solche möglichen Zusammenhänge befragt. Dazu wurde einerseits mit einem mehrdimensionalen Meßinstrument ihre Religiosität erhoben, andererseits nach Aspekten ihrer Mediennutzung und nach ihrer Beurteilung von moralisch problematischem Medienhandeln gefragt. Es ergaben sich empirische Hinweise darauf, daß sich ihre religiöse Orientierung v. a. auf ihr Verhalten in sozialen Netzwerken auswirkt und in einer erhöhten medienethischen Sensibilität (in bestimmten Bereichen, v. a., wenn es um Pflicht- oder Regelverletzungen geht) niederschlägt. Zudem wurde deutlich, daß (stärker) religiöse Jugendliche die digitalen Medien zu einem nicht unerheblichen Teil für spezifisch religiöse Interessen und Bedürfnisse nutzen (Information, Kommunikation, Anregungen für die eigene Glaubenspraxis). Demgegenüber scheint die Religiosität der Befragten kaum mit ihrer allgemeinen Mediennutzung (zeitlicher Umfang, Diversität, Nutzungsarten) zusammenzuhängen. Die Befunde unterstreichen die Sinnhaftigkeit und die Potenziale einer stärkeren Beachtung der Bezüge zwischen der religiös-weltanschaulichen Orientierung und dem medienbezogenen Handeln und Urteilen von Jugendlichen in Forschungs- und Bildungskontexten.

104 B – PLÖTZ, Evi, *Evangelische Schulen im globalen Kontext. Eine empirische Annäherung an das Profil evangelischer Schulen in Subsahara-Afrika*, Waxmann 2024, 156 Seiten (*Schule in evangelischer Trägerschaft*, Band 25) - In dieser Studie wird untersucht, wie evangelische Schulen in Subsahara-Afrika ihr Schulprofil gestalten. Am Beispiel evangelischer Schulen in Kamerun, der DR Kongo, Ruanda und Tansania wird herausgearbeitet, wie diese sich zu dem doppelten Anspruch eines universalen (staatlichen) Bildungsauftrags und der Einlösung eines bestimmten, religiösen Bildungsverständnisses positionieren und wie sie Bildungsangebote gestalten. Die Auswertung der durch eine Fragebogenerhebung gewonnenen Daten zeigt deutlich, daß sich die Vielfalt des Evangelischen auch auf der Ebene evangelischer Schulen abbildet. Im Vordergrund der Diskussion steht die Betrachtung evangelischer Schulen als Orte qualitativvoller Bildung, als Orte religiöser Bildung, als öffentliche Schulen sowie als Schulen in nichtstaatlicher Trägerschaft.

105 R – PLUMMER, Kenneth et al. (2025), *Enhancing doctrinal discernment: exploring the use of decision models in faith education*, *Religious Education*, 1–18. <https://doi.org/10.1080/00344087.2025.2463263> - RE is crucial for equipping learners to distinguish official doctrine from non-official statements within their faith traditions. This qualitative study examines the effectiveness of Decision-Based Learning (DBL) as a tool to

enhance student ability to discern between doctrine that falls within and without a faith's official doctrinal canon. Through interpretative phenomenological analysis of interviews with five participants, the research explored how DBL affects students' experiences and perceptions in doctrinal analysis. The findings show that DBL deepens understanding and helps discern official church doctrine amidst varied online interpretations. Limitations include the study's qualitative nature and specific context, which may limit generalizability. Despite this, the study offers valuable insights for future research to validate and expand these findings.

106 R – POLLEFEYT, Didier (promotor), *Confessional religious education? Research into teachers as 'Committed Witnesses' in Flemish Catholic religious education*, Kath. Universiteit Leuven, October 1, 2021 - September 30, 2025 - <https://research.kuleuven.be/portal/en/project/3H210276> - The renewed Flemish curriculum for Catholic secondary RE (2019) aims to give pupils the opportunity to clarify and articulate their own worldview in dialogue with the plural world and the Christian faith. The teacher has a crucial role to play in this. He/she is expected to be a 'witness' who teaches from a lived Christian attitude, a specialist with expert knowledge on religions, and a moderator who can promote dialogue. With the growing pluralisation and detraditionalisation of society, however, this profile raises questions. The expectation of the teacher as 'committed witness' is particularly a hotly contested issue, not only in academia but also in the media. This project aims to gain a deeper insight into the identity of the Catholic secondary RE teacher as witness, specialist and moderator. It involves an analysis of stakeholders' perceptions of Catholic RE teachers; qualitative research on the experiences and self-concepts of teachers as committed witnesses; and an empirical study on the 'process of witnessing' in actual classroom practice.

107 R – PORCARELLI, Andrea, *Educational functions of biblical narratives: insights from an empirical research*, *Religions* 2025, 16(4), 445; <https://doi.org/10.3390/rel16040445> - The process of building personal identity can be interpreted in a narrative sense: each person is the author and protagonist of their own story. Educators use multiple narratives, some of which have a suggestive power and will become "structuring" for the narrative construction of the self. Here, we present some results from a research study that explored the knowledge and meaning a sample of young people attributed to biblical stories and some "fantasy" stories, focusing on biblical texts. The analysis of the data reveals a limited knowledge of the Bible, which is often vague and superficial, stemming from readings that took place during childhood. Three possible types of relationships between the process of constructing personal identity and biblical texts emerge. There are people who link reading the Bible to their personal faith life and consider these texts a source of inspiration for their life choices. There are people who had a superficial encounter with the Bible in childhood, and their relationship with the biblical texts is not particularly significant or structuring. Finally, there are people who have had significant engagement with biblical texts but, at some point in life, distanced themselves from faith, still considering those texts as a point of reference.

108 R – QUINTANA RUBIO, Mirian Yovani (2025), *Valores intrafamiliares en la educación religiosa según Amoris Laetitia. Revisión sistemática* [Perù], *Revista Tribunal*, 5(10), 556-572. <https://doi.org/10.59659/revistatribunal.v5i10.130> - El matrimonio es considerado como una fuente principal de valores intrafamiliares debido a su papel central en la formación de la unidad familiar y en la transmisión de principios éticos y morales a las generaciones futuras. La investigación propuesta tiene como objetivo examinar la evidencia científica sobre los valores intrafamiliares y la influencia de la educación religiosa según *Amoris Laetitia*, mediante una revisión sistemática de publicados entre 2019 y 2024 en "Scielo", "Scopus" y "WOS". Haciendo uso un enfoque sistemático, donde los estudios evaluado brindar datos valiosos sobre las variables de interés. Utilizando el método PRISMA, es así como se establecen como resultados el hallazgo de 14 artículos que cumplieron los criterios de selección, en conclusión, los estudios muestran que la familia es el núcleo donde se aprenden y practican estos valores, y resaltan la necesidad de investigar la relación entre variables familiares y su impacto en la sociedad.

109 R – QUIRÓS DOMÍNGUEZ, Carolina et al., *Educating for diversity: intercultural and inter-religious sensitivity in early childhood and primary school teachers in training at the University of Barcelona*, *Scilit Publications*, 14 Febr. 2025 - <https://www.scilit.com/publications/6e7afa50653c03ee960746001e24bab7> - This study analyses the development of intercultural and interreligious sensitivity in pre-service teachers on the Early Childhood and Primary Education degrees at the University of Barcelona. Using a mixed approach, the research combines the collection and analysis of quantitative data on a validated self-perception scale and the qualitative perspective of a reflective activity inspired by Deardorff's storytelling circles. In its quantitative

phase, the study involved 290 students, and the results showed medium to elevated levels of self-perceived sensitivity, influenced by factors such as gender and previous intercultural experiences. The qualitative phase involved 84 pre-service teachers and consisted of the shared analysis of a short film on discrimination, highlighting the participants' capacity for critical reflection and their ability to engage in meaningful dialogue about diversity and inclusion. These results emphasize the importance of integrating intercultural and interreligious training into teaching programmes to prepare future educators for the challenges of increasingly diverse classrooms. The study highlights the transformative role of educators as agents of change in promoting inclusive school environments and highlights the need for innovative pedagogical approaches to develop these competencies.

110 J – REIMERS, Eva, *Sex education and religion. Resistance and possibilities*, *British Journal of Religious Education*, vol. 47, 2025, n. 1, 52-62 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1456252> - Starting with the question of why there is so much religiously motivated resistance against compulsory sex education, this article explores and discusses entanglements of norms about sexuality, gender, and religion in education. Based on predominantly Swedish data, the aim of the paper is to offer perspectives on connections between religiosity and discourses about sexuality. The first part centres around religious resistance against compulsory sex education. The second part draws on phenomenology of religions to explore roots for this religiously motivated resistance. In the third part, the perspective is reversed, discussing how and why secular education dismisses religious perspectives and values. The conclusion is that awareness of how arguments are based on differing presumptions about religion offers opportunities for dialogue, and that considering human existence as vulnerable, interdependent, and responsible might be a valuable religious contribution to sex education.

111 J – RODRIGO LARA, Belén, *Discrepancia de los padres sobre la educación religiosa de los hijos: marco jurídico y jurisprudencia constitucional* (STC 26/2024, de 14 de febrero de 2024), *Anuario Iberoamericano de Justicia Constitucional* 2(28):545-573 (Enero 2025) - DOI:[10.18042/cepc/ajc.28.19](https://doi.org/10.18042/cepc/ajc.28.19) - Este trabajo tiene como objeto examinar, al hilo de la Sentencia del Tribunal Constitucional 26/2024, los desacuerdos de los padres sobre la educación religiosa de los hijos, en concreto en la elección del centro educativo, y su resolución por parte de los tribunales de justicia. Se analizará críticamente cuál es la línea interpretativa que marca el Tribunal Constitucional en la ponderación de derechos y en la aplicación del interés del menor. Interés del menor que el Tribunal focaliza en la protección del «derecho de autodeterminación religiosa» del menor, que aún no tiene capacidad para ejercer su derecho por sí mismo y que solo puede garantizarse en un centro educativo público, por ser un entorno docente neutral en materia religiosa.

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

113 B – RODRÍGUEZ MOYA, Almudena, *El estatuto jurídico del profesor de religión. Un estudio multinivel*, Dykinson, 2024, pp. 117 - <https://www.marcialpons.es/libros/el-estatuto-juridico-del-profesor-de-religion/9788411702881/> - La evolución normativa de España desde la aprobación de la constitución en 1978 ha tenido que ser diligente en su adaptación a los dictámenes judiciales, particularmente en lo que respecta al estatuto jurídico de los profesores de religión, uno de los asuntos más disputados en el ámbito del Derecho eclesiástico de nuestra democracia reciente. La configuración laboral de estos docentes ha sido moldeada a través de un sinfín de pronunciamientos judiciales. Si bien la Unión Europea ha mantenido una postura de no intervención en cuanto a la relación entre los Estados miembros y las confesiones religiosas, las tendencias más recientes en la jurisprudencia comunitaria han empezado a esbozar directrices significativas, particularmente en relación con la situación laboral de aquéllos. Estas corrientes emergentes justifican la

necesidad de reevaluar el estatuto jurídico de estos profesionales de la enseñanza en el momento actual. Una revisión que no solo responde a un imperativo legal, sino también a un compromiso con la equidad y la coherencia en el tratamiento de los derechos laborales en el seno de la UE. Ya, que, aunque la UE no ha entrado a cuestionar el modelo de relación entre los Estados y las confesiones, las sentencias del TJUE, en lo que al régimen laboral de los profesores de religión se refiere, ha comenzado a marcar unas líneas de fuerza. Ésta es la principal razón por la que se hace fundamental revisar, hoy, el estatuto jurídico de los docentes de religión.

114 P – RUIZ ORDÓÑEZ, Yolanda, *El desafío educativo de la integración de jóvenes en contextos de exclusión. El proyecto de Scholas Occurrentes*, *Ecce Educación*, vol.1,1,2025 - <https://dialnet.unirioja.es/revista/29323/A/2025> - El texto aborda el desafío de la integración educativa de jóvenes en contextos de exclusión, con un enfoque en el proyecto *Scholas Occurrentes*. Subraya la urgencia de atender las necesidades de los jóvenes más vulnerables, en un mundo cada vez más complejo. Se critica la cultura del descarte y la obsesión por lo inmediato, señalando su impacto negativo en la identidad juvenil y su contribución a las desigualdades. Asimismo, se identifican fracturas que deshumanizan y afectan a dimensiones clave como la trascendencia, la pertenencia y la cohesión social. Se presenta el modelo educativo de Scholas, que prioriza a la persona, rescatando lo vivencial y fomentando el desarrollo de competencias integrales. Entre las propuestas destacan la transformación de los métodos de enseñanza, la capacitación de los docentes y el fortalecimiento de los vínculos interpersonales. También se resalta el papel fundamental de la evaluación y el uso estratégico de la tecnología en el proceso educativo. Finalmente, se aboga por un pacto educativo global que coloque a la persona en el centro, promoviendo un sistema educativo más humano, inclusivo y sostenible.

115 R – SWEAT, Anthony et al. (2025), *Comparing course modalities for religious education outcomes*, *Religious Education*, 1–17. <https://doi.org/10.1080/00344087.2025.2477905> - This study statistically analyzes data from 241 university students in the same religion course during the same semester, with the same instructor, enrolled in four different course modalities: face-to-face, blended, synchronous online, and asynchronous online. Across modalities, students received identical course content and assessments. When statistically controlling for gender, incoming GPA, modality motivation, teacher rapport, and peer connectedness, data indicate no significant differences across modalities on overall course score, final exam, student course ratings, or religious outcomes. Implications of this research are analyzed and discussed, including limitations of specific circumstance, population homogeneity, and sample size.

116 J – SABETTA, Gaetano, *Comparative public theology and interreligious education in the age of religious pluralism*, *Religions* 2025, 16(3), 313; <https://doi.org/10.3390/rel16030313> - The post-modern era is characterized by a structural religious pluralism, whereby the public dimension of religion has re-emerged as a prominent feature after the relative obscurity of the modern period. In the context of Christianity, the contribution of religion to the common good has been reflected upon in the extensive and profound field of public theology. Since its inception in the 1980s, this vast area of studies has encompassed a wide range of topics, including politics, civil society, economics, social issues, and justice. However, the interreligious dimension of public theology appears to be less developed. This is linked, firstly, to the discovery of the public dimension of neighbouring religions and, secondly, to the clarification of the relationship between this and Christian public theology. It is evident that the focus of this discussion is the development of a ‘Comparative Public Theology as Interreligious Public Theology’. This is a theology that considers the comparative study of religions in a pluralistic context, with the public aspect as its background. On this basis, the contribution has two main aims: to identify the field of interreligious public theology, and to concretise it by exploring the field of education from an interreligious and public perspective, i.e., as a contribution to the common good.

117 J – SAMA ILA SHABAYANG, Barnabas, *The importance of educating people in Theology in the 21st century to form religious leaders of conscience in Nigeria*, *Igwebuike: An African Journal of Arts and Humanities* vol. 11. no. 1, (2025) 1-13 - ISSN: 2488- 9210 (Print) 2504-9038 - https://www.igwebuikeresearchinstitute.org/journal/igwebuike_1738933824.pdf - In Nigeria today, most religious leaders are either Christians or Muslims. Due to massive differences in understanding what the ‘Holy Books’ said (Bible and Quran); there is urgent need be fully grounded knowledge on aspects of Theological Education (ThE) to sharpen their vision for effective leadership. The importance of ThE in the formation of conscience is cardinal in forming human character to uphold sound societal ethos. The drive to seek wisdom to exercise morality to exhibit basic ethical behaviour in human society can be tie to the quest for sound spirituality of leaders of Churches or Mosques. The reception of qualitative ThE by religious leaders in Africa has multiple benefits - it promotes orthodoxy,

guides the leader's intellectual power to deliver divine truth, carving a roadmap and setting rich agenda of priorities on issues of justice, peace and the development of pastoral and cultural sensibilities. It increases the quality of the messages delivered at public gatherings, it renews and refreshes the recipient access to the truth, and it enhances capacity for dialogue with multiple and diverse religions. In this research, we undertake to expound the teaching that is grounded with God-centred truth in Scriptures and Tradition, received through the discipline of acquiring ThE; as it helps religious leaders yearn for a greater spirit to promote peace and harmony amongst adherents of different faith-based communities. A sound ThE promotes orthodoxy and sustains the deposit of faith; as it brings refreshing transformation, creativity and generating fruitfulness. The task lies in inculturating values to nurture and sustain a mature African civilization for brighter prospects of a happy and progressive people of today and tomorrow.

118 P – SCHLAG, Thomas, *(Post-)digital religious education in the context of international knowledge transfer*, Stockholm University <https://www.su.se/departement-of-teaching-and-learning/calendar/post-digital-religious-education-in-the-context-of-international-knowledge-transfer-1.806604> - Digital transformation within the school context, and consequently of RE, accelerated by the COVID-19 pandemic, has reshaped teaching methods, learning objectives, and pedagogical approaches. This paper explores the theoretical debate on the digital mediatization as well as the potential integration of digital tools in RE within both formal and non-formal contexts and its impact on International Knowledge transfer (IKT). It highlights challenges, ethical concerns, and opportunities. While German-speaking research has already fostered extensive debates on digital RE, international studies in Digital Religion research have largely overlooked its educational dimensions. This article calls for further empirical and hermeneutical research, interdisciplinary collaboration, and the development of digital religious literacy, alongside critical digital media education to navigate ideological and technological shifts. By addressing AI, the evolution of transhumanism and posthumanism, and digital ethics, it underscores the need for a critical, globally connected approach within the field of (post-)digital RE.

119 T – SCHWEITZER, Friedrich, Evelyn SCHNAUFER, Martin LOSERT (Hrsg.), *Qualität von Religionsunterricht und Lernen. Entwicklung eines Untersuchungsinstruments und Befunde zum evangelischen RU in Grundschule und Gymnasium in fünf Bundesländern*, Waxmann 2024, 454 Seiten - Welche Qualität im Religionsunterricht realisiert wird, entscheidet sich letztlich daran, wie er von den Schüler:innen rezipiert wird. Um dies zu prüfen, bedarf es zunächst eines Untersuchungsinstruments, mit dem die Wahrnehmungen von Schüler:innen verlässlich erfasst werden können. Eine zweite Aufgabe liegt dann in der weiteren Erprobung dieses Instruments in den Schulen. Dabei geht es nicht nur wie bei vielen früheren Untersuchungen um die Akzeptanz von Religionsunterricht, sondern auch um das Lernen sowie um die religiöse Allgemeinbildung von Schüler:innen (Grundschule sowie Sekundarstufe I).

120 C – SCHIALEJEV, Olga; Laima GEIKINA, Rimgailė DIKŠAITĖ, *Intersections of religion and gender, in public schools of Baltic countries*, in: *Religion and Gender Equality around the Baltic Sea*, 1st Edition, First published 2024, Routledge, pp. 24 - eBook ISBN 9781032705385 - Several countries, including the Baltics, have policy aims related to gender equality. Since education is one of the most influential tools for promoting social change, one may expect that general education promotes values related to gender equality. However, this can be challenging when teaching religion(s), as religions have historically been male dominated. This chapter examines how gender in different religious traditions is portrayed in general education programs and textbooks, as well as how teachers respond to these representations. These three countries have diverse approaches to organizing studies of religion. In **Lithuania**, we examine six denominational programs from confessional RE or Ethics; in **Estonia**, we analyse the teaching of religion predominantly in the subject of Social Studies and the elective subject of non-confessional RE; in **Latvia**, we look at the transition period from ecumenical RE to a competency-based curriculum. Teaching the intersections of religion and gender is a contested issue that navigates the delicate balance between promoting the core values of gender equality and the potential risks of reinforcing gender stereotypes inherent in the subject matter. Understanding how this tension is handled in these three different contexts enables us to look critically at the current teaching of this topic in general education.

121 R – SEMO, Galia & ELIYAHU-LEVI, Doly, *An educational beit midrash as a bridge between religious and secular identity*, *Humanities & Social Sciences Communication* 12, 152 (2025). <https://doi.org/10.1057/s41599-025-04468-w> - This qualitative-phenomenological study presents the contribution of the educational *beit midrash*, a setting that is centered on a multidimensional engagement with Jewish and modern Hebrew

texts. This unique preoccupation with Jewish canon texts also expresses educational-pedagogical innovation because it is neither bound by the religious-orthodox study limitations nor subject to predetermined educational goals. The research tool was an in-depth interview, conducted with 17 Bible teachers. Content analysis revealed three innovative realms of the educational *beit midrash* – pedagogical space, instruction, and learners. The pedagogical realm is pluralistic and egalitarian, based on collaborative interdisciplinary learning and listening. Instruction is characterized by professional freedom, and the learners’ realm reveals a varied learners community that enjoys introspection, individual and subjective thinking, and forming a Jewish-Israeli identity and belonging to the immediate and broader community. These research findings are significant for both teacher training and professional development, and the *beit midrash* method may enable a deep, inquisitive, and formative experience of intellectual dialogue.

122 J – SETTLER, Federico, *Religious complexity in postcolonial South Africa: contending with the Indigenous*, *Religions* 2025, 16(1), 60; <https://doi.org/10.3390/rel16010060> - The history of religions during the nineteenth and early twentieth centuries has been closely tied to the classification of Indigenous religions. However, recent scholarship in the field of religion has increasingly drawn on the work of subaltern and postcolonial historiography as a way of disrupting the European canon and dislodging Indigenous and non-western ways of knowing and being from the tyranny of the classical taxonomies of religion. Recent approaches to religious diversity have been challenged for reproducing imperial hierarchies of religion - assuming an accommodationist approach to Indigenous religions while also rendering invisible the internal diversity, fluidity, and adaptive orientations within Indigenous religions. In this paper, I contend that in the postcolonial context, Indigenous religions uncouple themselves from traditional taxonomies of religion, and I propose religious complexity as a suitable framework and approach for accounting, contending with, and reporting on religious change in postcolonial South Africa. I explore questions about how to account for, ‘classify’, or ‘measure’ change related to everyday African Indigenous religious efforts and practices in the aftermath of and in response to colonialism, where conventional ideas about religious authority and affinity are displaced by Indigenous practices that can variously be described as simultaneously vital, viral, or feral.

123 J – SHAW, Martha; Terri BARRY, *The interface of religious education and citizenship in schools: reflection on the contribution of a ‘worldviews approach’*, London South Bank University Researches, *Education, Citizenship and Social Justice*, Januar 2025 - <https://researchportal.lsbu.ac.uk/en/publications/the-interface-of-religious-education-and-citizenship-in-schools-r> - 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 (RE) often remain siloed in terms of teacher education and curriculum development. This is despite a convergence in aims and the fact that in practice, many teachers span the subject divide. This article documents an example of curriculum innovation in a secondary (ages 11-18) school, in which a combined approach highlights the potentially generative interface between the subjects. We focus on identity, and how the interplay between personal and civic, religious and secular can be critically explored. Using the framework of ‘worldview literacy’ we explore the challenges and potential for a ‘worldviews approach’ in supporting young people as global citizens in plural democracies.

124 J – SIMUT, Christian and Jon ALBULESCU, *Education in a secular democracy. Balancing secular citizenship and sacred belief* [Romania], Doi: 10.20944/preprints202502.0418.v1 (posted : 6 February 2025) - The essay examines the challenges and opportunities that Christian education faces in balancing religious teachings with the demands of secular democratic values. It explores how Christian schools nurture students in Christian virtues, while equipping them to participate actively and responsibly in a pluralistic, but democratic, society. It also points to the role of the curriculum design, dialogical teaching, and civic engagement in integrating Christian virtues with civic responsibilities. By analysing these pedagogical strategies, the essay argues that Christian education can train and prepare individuals, who are committed to their faith, but also are well-prepared for life in a secular democracy.

125 R – SOLER-CAMPOS, Sandra; LÓPEZ-GARCÍA-TORRES, R., & SANELEUTERIO, E. (2025), *Values of the religion curriculum in Spanish compulsory secondary education*, *British Journal of Religious Education*, 1–13. <https://doi.org/10.1080/01416200.2025.2479741> - Focusing on the periodically polemic case in many countries of subjects related to religion, the present research analyzes the values in which the new curriculum of Catholic Religion teaching in Spain intends to educate. An axiological, analytical, and critical study of the legal text of the Resolution of 21 June 2022, of the Secretary of State for Education, by which the

curricula for the teaching of Catholic Religion corresponding to Infant Education, Primary Education, Secondary Education and Baccalaureate is presented, specifically Annexe III, ‘Catholic Religion in Compulsory Secondary Education’. The main objective of the work focuses on identifying the values, expressed and implicit, established by this resolution for the 12 to 16 years old stage, in accordance with an axiological model of comprehensive education, which has been validated. This is documentary research, using the technique of content analysis, which is fundamentally qualitative. The results make evident the predominance of Social and Religious Values, followed by Intellectual and Moral ones, and the poor presence of Physical Values. Likewise, the results show that the representation of other values, such as temporal and aesthetic ones, can be improved.

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

127 R – STACEY, Meghan & MASHAYEKH, Sara (2025), *Teachers with religious commitments in religiously affiliated schools: caution and connection*, *Teachers and Teaching*, 1–18. <https://doi.org/10.1080/13540602.2025.2476550> - Teaching has long been associated with moral purpose and ‘mission’, yet how religious commitments may inform teachers’ understanding and experience of their work within modern schooling systems remains unclear. In this article, we present interview data generated with teachers ($n = 11$) who identified as having a form of Christian religious commitment and as working in a school affiliated with a Christian tradition. Interviewees were drawn from the national context of Australia, which features a high proportion of religiously affiliated schools and thereby serves as a critical case of the relationship between teaching and religion in diversified schooling systems. Drawing on the conceptual tools of habitus and field, we argue that for these participants, their Christian religious commitments were central to how they approached the field of school education, and what they understood teaching to be. However, while teachers’ lives and work were in many ways enabled by these institutional settings, they were constrained in others, reflecting a need to cautiously negotiate the ongoing confrontation between habitus and field. Based on this analysis, we raise questions regarding the diversification of school settings within modern schooling systems, and the implications of such structures for modern pluralistic societies.

128 C – STOCKINGER, Helena, ZIEGLER, Bernd (2025), *Religious education for sustainable development in schools: an overview of the topic and its didactical impulses in German-speaking countries*. In: Windsor, S., Franck, O. (eds) *Intersections of Religion, Education, and a Sustainable World* Springer, Cham. https://doi.org/10.1007/978-3-031-81809-7_10 - This chapter points out central didactical challenges and ways of dealing with sustainability issues in RE in schools. In doing so, it refers primarily to the recent research discourse on pedagogical issues in German-speaking countries. The concept of “RE for Sustainable Development” shows ways to enable students to deal responsibly with the environment and fellow human beings. First, the chapter presents characteristics of the approach of RE for Sustainable Development in German speaking countries. Second, some general didactic guidelines and concrete methods for school practice are concluded from this. Third, the chapter highlights some research desiderata.

129 J – STOLZENBERG TORRES, Vladimir, *Ensino religioso ou cultura religiosa: oferecimento em escolas públicas estaduais do Rio Grande do Sul [Brasil]*, *Caminhos. Revista de Ciências da Religião*, vol. 22, n. 2, 2024 - <https://orcid.org/0000-0002-5027-7775> - DOI: <https://doi.org/10.18224/cam.v22i2.14219> - O texto discute a importância do ensino do conhecimento religioso nas escolas, destacando sua relevância para uma formação integral dos alunos. Ao longo da história, houve debates sobre a natureza e o propósito desse ensino, influenciados pelas interações entre Estado, Igreja, política e religião. Atualmente, embora o ensino religioso

(ER) seja facultativo, sua presença é reconhecida legalmente, inclusive com possibilidade de abordagem confessional, segundo decisão do Supremo Tribunal Federal. O debate entre ER e cultura religiosa é apresentado, destacando-se a importância da imparcialidade e pluralidade na abordagem do tema. O currículo do ER deve incluir aspectos interculturais e éticos, promovendo o respeito à diversidade religiosa e cultural. A laicidade é discutida como princípio fundamental, exigindo neutralidade do Estado em assuntos religiosos. A separação entre Estado e religião é essencial para garantir a liberdade de crença e a igualdade entre os cidadãos. Em conclusão, o texto ressalta a necessidade de um ensino do conhecimento religioso que promova o respeito mútuo, a justiça e a solidariedade, contribuindo para a eliminação de preconceitos e para uma convivência mais harmoniosa entre diferentes culturas e religiões. A expressão "cultura religiosa" é sugerida como mais adequada para refletir a abordagem contemporânea desse tema nas escolas.

130 P – STRHAN, Anna (2025), *Growing up godless: non-religious childhoods in contemporary England*, Princeton University Press, Edited by Rachael Shillitoe - <https://philpapers.org/export.html?expformat=htm&eIds=STRGUG&formatName=formatted%20text> - In Britain, as in many other countries across Europe, non-religion has now replaced Christianity as the cultural default, especially among younger age groups. There is for the first time a no-religion majority, and only around half the overall population now express belief in some kind of God. And while religion continues to feature prominently in children's education in countries like the UK, schools are, increasingly, making space in the classroom for nonreligious stances toward life. Religion has long been seen as an important aspect of an upbringing that stresses character development and good moral conduct. What does such an upbringing look like when children grow up non-religious? This book explores how, when, where, and with whom children learn to be non-religious, paying particular attention to the everyday practices through which non-religion is transmitted from parents-and, in some cases, schoolteachers-to children. In this book, Strhan and Shillitoe draw on their extensive ethnographic fieldwork in family homes and in children's schools, and on in-depth interviews with children, parents, and schoolteachers in three contrasting sites in England. The views of the children themselves (mostly aged 7-11 years old, a period when children become aware of their identities and worldviews) are taken seriously alongside those of their caregivers and instructors. The authors argue that nonreligious children and their parents are motivated by an ethics focused on equality, compassion, and social justice-values seen as unconnected to churches and other religious institutions.

131 J – SZUTTA, Artur (2025), *Artificial intelligence as a moral mentor*, *Journal of Moral Education*, 1–19. <https://doi.org/10.1080/03057240.2025.2475539> - This paper explores the potential for artificial intelligence (AI) to serve as a moral mentor. Drawing on existing AI models for moral enhancement - the substitution, advisor, and interlocutor models - the paper critiques their limitations, such as diminished human autonomy, insufficient mechanisms for deep moral revision, and neglect of emotional and transformative experiences. In response, it proposes an enhanced AI mentor model, the 'E-Daimonion,' designed to foster moral growth through early childhood education and transformative experiences, particularly via storytelling. By immersing users in emotionally engaging narratives, the model aims to inspire profound moral insights, empathy, and enduring motivation for ethical behaviour. The paper discusses potential challenges, including risks of dependence, manipulation, and indoctrination, while advocating safeguards to mitigate these risks.

132 T – TATALA, Malgorzata (2025), *Reception of religious symbols in youth*. *Developmental Research of People Aged 12–24*, Berlin, Peter Lang Verlag, 2025, 190 Seiten - <https://www.peterlang.com/document/1548422> - This work is an innovative study in the field of developmental psychology of religion, exploring the reception of religious symbols, specifically the Cross and the Bible, in young people at the ages of 12 to 24. It examines the two symbols not only in the context of religious understanding but also in other areas of religious life, such as emotions, decision-making, connections to the community of believers, and a sense of mystery. The research results reveal the specific dynamics of the reception of religious symbols, which vary depending on age. The reception develops over time from simpler to more complex forms. The findings presented in this work may have practical applications in didactic and educational activities for parents, religious educators, and teachers, as well as in self-education. The symbol also shapes regulatory processes of interpersonal interactions at an increasingly higher level.

133 J – TOPKARA, Ufuk, *On responsibility: Islamic ethical thought engages with Jewish ethical thought*, *Religions* 2025, 16(3), 274; <https://doi.org/10.3390/rel16030274> - 24 Feb 2025 - How can we bring Islamic ethical thought into systematic engagement with modern philosophy? Specifically, how can Islamic ethical

thought learn from contemporary philosophy, as it learned from Greek philosophy in the Middle Ages? And how might it be possible to develop Islamic ethical thought that can withstand both religious and rational scrutiny? In this programmatic overview, I respond to these questions by engaging with responsibility ethics within and beyond the Islamic tradition. In this paper, I bring into conversation the thought of Taha Abdurrahman on responsibility, which is nested within his larger paradigm of contemporary Islamic ethics, and Jewish thinker Hans Jonas' concept of an ethics of responsibility. I argue that orchestrating this scholarly dialog between a 20th-century German Jewish thinker (Jonas) and a contemporary Muslim thinker (Abdurrahman) can lead to both a productive and constructive elaboration of Islamic ethical thought. Furthermore, I suggest that Habermas' philosophy can serve as a bridge in this discussion, facilitating a comparative exploration of the ethical frameworks presented by both thinkers. By engaging with Habermas, we can highlight how Islamic thought can approach modernity, including philosophical debates, in a manner like that of 20th-century Jewish scholars like Jonas. This engagement not only enhances our understanding of responsibility within these traditions but also underscores the potential for interdisciplinary dialog in navigating contemporary ethical challenges.

134 D – TRIBUNAL SUPREMO FEDERAL [Brasil], “*No obligatorio mantener ejemplares de la Biblia en escuelas públicas...*”. *Boletín Jurídico Observatorio de libertad religiosa de América Latina y El Caribe*, Febrero-Marzo 2025 - www.stf.jus.br – [...] El Tribunal se pronunció sobre la inconstitucionalidad de Ley que exige mantener obligatoriamente ejemplares de la Biblia Sagrada en las unidades escolares de la red educativa estatal, y en las colecciones de las bibliotecas públicas de unidad federativa, a expensas del financiamiento estatal, ya que violaría los principios de igualdad, libertad religiosa y laicidad estatal. La Corte, por unanimidad, encontró admisible la solicitud, para declarar la inconstitucionalidad de las disposiciones de la Ley impugnada (Estado de Mato Grosso do Sul).

135 R – TRIPOSA, Reni & Dirk Roy KOLIBU, *Reconceptualization of education in plural society: embracing cultural diversity in Christian teaching in Indonesia*, *Journal of Education and Learning Technology* Vol. 5, No 7 September 2024, pp. 221-228 - DOI : <https://doi.org/10.38159/jelt.2024574> - This article aims to explore how Christian education can navigate the challenges and opportunities of a pluralistic society. The article investigates how Christian educators can foster national unity whilst respecting cultural and religious diversity. The method used is a literature review. Christian education in a plural society poses both challenges and opportunities. Challenges arise as Christian educators must embrace the cultural and religious diversity in society. However, there is an opportunity for Christian education to serve to foster national unity. Based on the results of the analysis, it was found that Christian educators need to recognize the significance of social and cultural contexts in the educational process. Everyone comes from a distinct cultural background, influencing their worldview and understanding of truth. Christian educators must respect and appreciate these cultural differences, employing a contextual educational approach. Emphasizing values of inclusivity and tolerance is crucial for building a peaceful and united society. This article recommends the incorporation of cultural sensitivity in education; it promotes inclusive teaching practices, provides professional development for educators, fosters intercultural dialogue, supports community engagement, and promotes cross-cultural understanding.

136 J – TSE, Thomas K. C. (2025), *Crafting a living tradition for a modern metropolis: a study of a Taoist education scheme in Hong Kong*, *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2025.2488001> - Taoism is an ancient, indigenous Chinese religion, which has been rooted in Hong Kong for more than a century. The Taoist tradition undergoes constant revision to ensure its persistence and development. Inspired by Raymond Williams, this article examines how Taoism is represented and applied in a school curriculum in three ways: selection and organisation of materials by connecting Taoism with a broader scope of teenagers' daily lives, such as the environment, mass media, sexuality, a healthy lifestyle and emotion management; selection of pedagogies by blending of Taoist doctrines with Western learning theories to echo the local official curriculum reform; and focusing on cultural nationalism and life education rather than religious preaching, and emphasising Taoism's vital personal and social contributions, together with modern interpretations and elaborations. The article also discusses the factors that have contributed to the crafting of a living religious tradition for pedagogical uses. This example in Hong Kong highlights the possibility of Taoist RE and demonstrates how agents of the tradition have re-positioned the learning of religion in a secular world in response to various social changes. It also points to life education and values education as viable options for developing RE.

137 J – UBANDOMA, Charity et al. (2025), *Leveraging digital storytelling to foster interfaith understanding in Christian religious education*, *Zaria Journal of Educational Studies (ZAJES)*, 25(1), 50–59 - <https://zarjes.com/ZAJES/article/view/1536> - In an increasingly interconnected world, fostering interfaith understanding within Christian education is vital for promoting mutual respect and global harmony. Digital storytelling emerges as a transformative tool to bridge cultural and religious divides by engaging learners in authentic, empathetic, and reflective narratives. This paper explores how digital storytelling can be strategically leveraged in Christian education to nurture interfaith awareness, dialogue, and collaboration. By integrating multimedia elements such as videos, images, and interactive content, digital storytelling facilitates the sharing of diverse faith experiences, values, and traditions in a compelling and accessible manner. The study highlights practical approaches, including creating digital narratives about shared human values, developing interactive interfaith projects, and fostering collaborative storytelling between students of different religious backgrounds. Additionally, it examines the pedagogical benefits of digital storytelling, such as enhancing critical thinking, empathy, and cultural sensitivity. The paper concludes by offering recommendations for Christian educators, emphasizing the potential of digital storytelling to cultivate a deeper understanding of other faiths while reinforcing Christian values of love, respect, and inclusivity. This approach not only enriches Christian education but also equips students to become compassionate global citizens in a pluralistic society.

138 D – UNITED ARAB EMIRATES, *Recognizing youth as protagonists of social change*, March 26, 2025 - <https://news.bahai.org/story/1787/> - The 2nd International Dialogue of Civilizations and Tolerance Conference held recently in Abu Dhabi explored the vital part that youth can play in building a more cohesive and peaceful society. “Increasingly it is youth who, less encumbered by outmoded ways of thinking, recognize that the human race is one and its populations are interdependent,” stated David Rutstein, Secretary-General of the Bahá’í International Community, in his address to a plenary session. The conference, sponsored by Sheikh Nahayan Mubarak Al Nahyan, Minister of Tolerance and Coexistence and by Scholar Center for Research and Studies, brought together over 3,000 academics, faith communities, policymakers, and representatives of civil society from 112 countries. D. Rutstein noted that “about 40% of the world’s population is under 24 years of age” and that “recognizing and releasing this potential can lead to new patterns of interaction between generations,” but “this requires profound rethinking of attitudes and assumptions about youth.”

139 B – VISSER, Hannah Julia, *The impact of interfaith learning*. Academisch proefschrift ter verkrijging van de graad Doctor aan de Vrije Universiteit Amsterdam, op gezag van de rector magnificus prof. dr. J.J.G. Geurts, in het openbaar te verdedigen ten overstaan van de promotiecommissie van de Faculteit Religie en Theologie op woensdag 22 January 2025, in een bijeenkomst van de Universiteit, thesis pp. 264 - <https://research.vu.nl/ws/portalfiles/portal/383498422/the%20impact%20of%20interfaith%20learning-%20hannah%20visserembargo%20chapters%206%20and%208%20-%200675c06229425d.pdf> - This research investigates the impact of interfaith learning. As the following 9 chapters will demonstrate, interfaith learning encompasses a wide range of approaches, activities, and participants, and can be organized in various educational, national, and international setting.

140 J – VLIEGENTHART, Dave (2025), *Reconsidering “secular religion”: on modern, postmodern, and metamodern spirituality*, *Numen* 02 Apr 2025 - https://brill.com/view/journals/nu/72/2-3/article-p307_7.xml - The meaning of spirituality has changed since the Second World War. Even if we limit its use to people who (would) identify as “spiritual but not religious,” much ambiguity and diversity remains around the concept of spirituality. Elsewhere, I suggested abandoning “spirituality” and replacing it with a precisely defined “secular religion,” as a more useful analytical tool. Here, I reconsider this suggestion since secular religion is unable to discern between modern, postmodern, and metamodern entanglements of secular and religious beliefs and practices in Western cultures. I offer a contextual approach based on ideal types, which allows for distinctions within contemporary spirituality, without having to abandon or define the word.

141 B – WEILER, Joseph H.H., *¿Una Europa todavía cristiana?* Madrid, Encuentro ed., 2025, pp. 310 - <https://www.dykinson.com/libros/una-europa-todavia-cristiana/9788413392219/> - Europa sigue mirándose en el espejo sin reconocer su propio rostro. En *¿Una Europa todavía cristiana?* reunimos el influyente ensayo *Una Europa cristiana* junto con nuevas reflexiones de J.H.H. Weiler sobre la relación entre Iglesia y Estado en el contexto europeo actual. Traducido a múltiples idiomas, *Una Europa cristiana* fue una obra clave en el debate suscitado por la propuesta de una Constitución Europea, y su relevancia no ha hecho sino aumentar con

el paso del tiempo. En este nuevo libro, Weiler, profesor en NYU y Harvard y galardonado con el Premio Ratzinger en 2022, profundiza en cuestiones como la pretendida neutralidad de la laicidad, el papel del cristianismo en la identidad europea y las consecuencias de su desconocimiento. Weiler va más allá de la simplista idea de una Europa ‘cristofóbica’, su análisis es fino e inquietante: ya no se trata tanto de un rechazo consciente a la fe, de una indiferencia nacida de la ignorancia, sino de olvido. Para muchos europeos, la Iglesia ya no es más que un decorado para bodas elegantes, y la religión, una pieza de museo. Pero, ¿qué implica esta amnesia para el futuro de Europa? *¿Una Europa todavía cristiana?* invita al lector a replantearse el significado de la tradición cristiana en la configuración del presente y el futuro de Europa.

142 J - WERNER, Dietrich, *Religious education and ecumenical formation in post-confessional settings – essentials for the theological education of pastors and teachers of religion*, *International Journal of Practical Theology*, vol. 28, no. 1, 2024, pp. 135-157. <https://doi.org/10.1515/ijpt-2024-0035> - The article discusses the significance of international discourse on ecumenical formation for debates about the future of RE in diverse environments, both from a German and global perspective. It emphasizes the historical importance of education in the ecumenical movement, tracing back to the early pioneers with a background in the World Student Christian Fellowship. The author draws from his longstanding involvement in international ecumenical work on education to advocate for ecumenical formation for students of theology, including those training to be RE teachers. The article surveys key policy documents from German and international church bodies and concludes with six essential learnings for theological education in post-confessional environments.

143 J – WIDYAWATI, Fransiska, Yohanes S. LON, Yuliana Jetia MOON (2025), *Religious celebrations, tradition and children’s rights*, *Religion & Human Rights*, online publ. 10 Apr. 2025 - https://brill.com/view/journals/rhrs/20/1/article-pl_1.xml - This study examines the intersection of religious practices and children’s rights in Flores, Indonesia, with a focus on the Catholic Church’s administration of the sacrament of First Communion. The research investigates how the Church’s escalating financial demands for receiving the sacrament, combined with the community’s extravagant and costly celebratory customs, disproportionately affect impoverished families. These practices not only contravene the principle of grace within Catholic doctrine - where sacraments are intended as free gifts - but also divert essential resources from children’s education and well-being. Rather than offering solutions to support poor families and protect children’s rights, the Church appears to prioritize its own interests by expecting financial contributions from those least able to afford them. This study calls for a critical re-evaluation of religious and cultural practices in Flores to ensure that the rights and well-being of children are prioritized within the context of religious observance.

144 B – WINDSOR, Sally; Frank OLOF (Eds), *Intersections of religion, education, and a sustainable world*, Springer 2025, VIII+190 pages - <https://link.springer.com/book/10.1007/978-3-031-81809-7> - This open access volume contains up-to-date, informed perspectives on how sustainable development issues can be integrated into RE. With a focus on issues that frequently appear in policy documents related to Education for Sustainable Development, this volume offers valuable guidance and research on how teacher education, didactics and pedagogy can be developed to better integrate these issues in RE. The chapters include contributions from all over the world, thereby highlighting the importance of integrating the issue of environmental sustainability and sustainable development in all forms of RE. This text appeals to educators, researchers and policy makers interested in the intersection of sustainability and RE.

145 J – YALVAÇ ARICI, Handan, *The future of religious education: the role and contributions of youth theology*, *Religions* 2025, 16(4), 454; <https://doi.org/10.3390/rel16040454> - Studies on youth theology, although a relatively new research field, offer various theoretical frameworks and methodological approaches concerning young people’s theological thought structures. These studies not only illuminate the process of religious identity formation among youth but also provide an opportunity to reassess the pedagogical and practical dimensions of RE. Analyses of the intersections of youth theology with family, educational, and religious contexts offer practitioners of this field new perspectives and horizons not only at the theoretical but also at the practical level, contributing to a more inclusive and effective structuring of RE. The main purpose of this study is to present the contributions of youth theology to the theoretical and practical dimensions of RE in an analytical framework. In this context, the focus of this study is to examine how the perspectives offered by youth theology on the religious identity construction, spiritual development, and social roles of young individuals can shape the content, methods, and practices of RE. In this regard, examining the relationship between the pedagogical dynamics of youth theology and RE aims to provide a theoretical enrichment to the

literature and innovative approaches to practical applications. The research data were analyzed using the descriptive evaluation method. This approach enabled the research to be handled in an in-depth and systematic manner and to present the relevant data in a meaningful way. This study aims to examine the interactions between these phenomena in depth. In the concluding section, various educational models for RE targeting young individuals are proposed, offering practical recommendations derived from a theoretical framework. These recommendations aim to highlight the potential contributions of youth theology to RE, serving as a guiding resource for future research and applications.

146 R – YU, Hanlu; Lanyu TIAN, *Theological and philosophical perspectives on emotional design in AI and virtual reality learning: exploring spiritual formation and religious education* [Korea], *European Journal for Philosophy of Religion* 17 (2):33-56. <https://doi.org/10.24204/ejpr.2025.4676> - The increasing integration of artificial intelligence and virtual reality in online learning platforms has raised profound philosophical and theological questions regarding human cognition, emotional engagement, and spiritual formation. However, current virtual learning environments often overlook the significant role of emotional and affective factors in shaping user experience, particularly in the context of RE and moral development. This study explores an emotionally designed virtual interactive learning platform, incorporating a philosophical inquiry into how technology-mediated learning affects human emotions, ethical reasoning, and spiritual growth. Utilizing a MacBERT-BiSRU-AT emotion classification model, this research examines user emotional responses to virtual learning interactions, achieving an F1 score of 91.34% with efficient processing time. Findings reveal that emotionally responsive design enhances learners' engagement, mitigates negative emotional experiences, and improves satisfaction, with over 85% of users expressing positive responses. The implications of this study extend beyond technological advancements, addressing deeper philosophical concerns about the nature of learning, digital embodiment, and the intersection of AI with religious pedagogy. By considering users' emotional and spiritual needs, the study suggests that emotionally intelligent design can enrich online RE, fostering a more profound engagement with theological discourse, moral reflection, and community-based learning. Future research should further explore how AI-driven emotional design influences religious cognition, ethical development, and the metaphysical dimensions of virtual learning environments.

147 R – YUAN, Jinshan (2025), *Research on family moral education in Chinese pedagogy textbooks*, *Journal of Beliefs & Values*, 1–15. <https://doi.org/10.1080/13617672.2025.2466600> - Pedagogical textbooks play a pivotal role in the cultivation of educational professionals and serve as a key medium for both normal universities and comprehensive institutions to investigate educational phenomena, address pedagogical issues, and elucidate educational principles. The inclusion of family moral education theory within these textbooks is instrumental in clarifying the importance and value of family education in the broader context of pedagogy. This paper provides a comprehensive review of the current state of research on family moral education in China, followed by a systematic collection of Chinese pedagogy textbooks, from which 26 mainstream textbooks were selected for in-depth analysis. The study examines the theoretical frameworks presented, focusing on the content characteristics of family moral education, the moral education environment, and the interplay between family and school-based moral education. Finally, the paper explores the distinctive value and heuristic influence of family moral education theory as presented in Chinese pedagogy textbooks.

148 J – YUN, Liang; TAO Yang; SHAOBO Liang, *Media literacy and moral education: a philosophical inquiry into ideological teaching through religious and ethical perspectives*, *European Journal for Philosophie of Religion*, 2025, 1 - DOI: <https://doi.org/10.24204/ejpr.2025.4558> - This study explores the necessity of enhancing the pedagogical competencies of ideological and political educators in the context of new media, examining both the opportunities and challenges posed by digital communication to the moral and spiritual dimensions of ideological instruction. By integrating perspectives from constructivist learning theory and deep learning theory, this research critically analyses the ethical and philosophical implications of media literacy in ideological education. It identifies key deficiencies in contemporary teaching approaches, including a lack of engagement with digital pedagogies, an overemphasis on utilitarian assessment methods, insufficient reflection on moral and spiritual dimensions, and a failure to incorporate innovative teaching strategies that address deeper ethical reasoning. The study argues that ideological and political teaching must not only adapt to the digital age but also integrate philosophical and religious perspectives to ensure a more holistic approach to moral education. This research contributes to the broader discourse on religious philosophy, ethics, and education, proposing that ideological teaching should transcend mere political instruction to cultivate critical thinking, ethical reasoning, and spiritual awareness in students. By engaging with media literacy through a

religious and philosophical lens, educators can foster a deeper understanding of truth, virtue, and moral responsibility in an increasingly complex information landscape. Future studies should further explore the role of faith traditions, ethical reasoning, and philosophical inquiry in media literacy education, reinforcing the connection between digital pedagogy, ideological discourse, and moral development.

149 J – ZHU, Hongjing, *Spiritual dimensions of creativity: a philosophical inquiry into multimodal affective computing and emotional guidance in art education*, *European Journal for Philosophie of Religion* 2025, 1 -<https://www.philosophy-of-religion.eu/article-view.php?id=4517>, or <https://doi.org/10.24204/ejpr.2025.4517>
The cultivation of creativity in art education is not merely a cognitive or technical process but also a deeply philosophical and spiritual endeavours. Emotions, as integral components of human consciousness, play a crucial role in shaping artistic inspiration, imaginative expression, and the transcendent experience of creativity. This study explores the role of *multimodal affective computing* in emotional guidance within art education, integrating philosophical and theological perspectives on creativity, inspiration, and the human experience of artistic expression. By analysing the interaction between emotions, cognition, and creativity, this research examines how computational technologies can facilitate a more profound engagement with artistic and spiritual dimensions in education. The study employs a personalized art teaching model based on multimodal affective computing, measuring students' emotional intensity in real-time through multimodal data collection in fine arts classrooms.



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