

Global RE[©]

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

Global RE aims to register a selection of the most recent academic publications and official statements on RE and Religious Studies around the World. ■ It presents a wide range of analyses, norms, tools at the service of researchers and of academic lecturers in charge of training future teachers of confessional or no-confessional RE, and it is proposed to the attention of political decision-makers, and operators in the field of democratic, ethical, religious, multi-religious, 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. 3 – was closed on end of June 2025, the next issue will be released by the end August 2025.

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INDEX

■ **Countries, Geographic Areas:** Africa 107,115,131,152 • Alsace-Moselle 157 • Argentina 34 • Asia 65 • Australia 154 • Austria 159 • Belgium 58,111 • Brasil 50,51,77,91,123,135,158 • Canada 52,158 • Central Asia 132 • Central-East Europe 11 • Chile 04,14 • China 103 • Colombia 34 • Crete 79 • Croatia 13 • Denmark 94,137 • East Asia 53,92 • Ecuador 106 • England 56,86,89,104,133,158 • Europe 20,25,27,29,45,49,65,111,126,138 • European Union 42,43 • Finland 20,137 • France 12,20,44 • Germany 20,41,46,59,78,150 • Greece 111 • Hispanoamerica 34 • Hong Kong 48 • Hungary 142 • Indonesia 09,96,124,134,140,161 • Iran 74 • Ireland 22 • Israel 01,84 • Italy 15,32,60,66,86 • Japan 86 • Malta 29 • Mexico 34 • Montenegro 72 • Nigeria 08 • North Europe 137 • North Sumatra 110 • Norway 94,111,125,128,137 • Pakistan 06 • Philippines 21,30,119 • Poland 64,129 • San Salvador 95 • Scandinavian countries 94 • Scotland 154 • Sicily 73 • South Korea 22 • Spain 20 • Sub-Saharan Africa 85 • Sweden 94,137 • Turkey 10,145 • Uganda 19 • UK 28,101,128 • USA 102 • Uzbekistan 82,88 • Western Australia 70 • World 24,97,122 • Zambia 107 • Zimbabwe 85.

■ **Religions, Churches, Cultures, Movements:** Abrahamic Religions 75,81,143 • African Indigenous Cultures/traditional Religions 91,107,115, 131,152 • Anglican Church 56 • Asian Religions 65,92 • Buddhism 60 • Catholicism 14,64,66,129 • Christianity 92,107,115,138,151,152 • Hebraism/Judaism 01,148 • Islam 06,46,71,74,130,138,145,151 • Orthodox Churches 11 • Protestantism 62,94,106,137 • Shamanism 92 • Western Cultures 36,149.

■ **Institutions, Public Bodies:** Assise de lutte contre l'antisémitisme 12 • Biblia (associazione laica di cultura biblica) 15 • Commission on International Religious Freedom 24 • Conseil de l'Europe 27 • European Commission 42 • European Court of Human Rights 43, 45 • Human Rights Action (Montenegro) 72 • Ministry of Education (China) 103 • Pew Research Centre 122 • Research Council of Norway 125.

■ **Scientific Approaches:** Anthropology 10,21,33,67,105,116 • Comparative Analysis 11,20,22,34,45,65,57,74,75,81,86,93,94,97,111,124,126,138,148,151,154,158,159 • Demography 60 • Didactics 15,59,77 • Empirical research 05,46,60,62,64,71,79,112,122,123,130,141,160,161 • Epistemology 18,44,150 • Ethics 20,55,67,85,117,143,150,155 • Ethnography 01,148 • Hermeneutics 06,96,106,108 • History 34,37,44,48,52,53,54,57,58,93,130,143,145,149 • Interdisciplinarity 57,109,144 • Law 12,25,26,34,43,45,49,50,51,55,56,57,58,59,72,78,80,125,133,135,138,146,150,157,162 • Literature review 09,16,21,38,49,50,55,67,113,127,130,135,142 • Pedagogy 03,04,07,13,15,17,32,40,41,45,

50,68,74,76,99,104,110,117,132,134,142,153,155,162 • Phenomenology 96,112,114 • Philosophy 36,49,53,55,58,63,74,75,105,131 • Policy 24,42,49,56,59,86,88,90,91,100,111,150,153 • Psychology 16,38,39,67,71,73,118,126 • *Religionspädagogik* 150 • Sociology 01,12,23,39,42,46,52,64,65,80,88,100,101,138,152 • Theology 28,37,61,66,75,81,90,117.

■ **RE range:** Catholic RE 30,32,51,129 • Changing RE 31,32,41,50,51,89,99,104,135 • Christian RE 19,96 • Compulsory RE 145 • Contextual RE 101 • Cross-denominational RE 150 • Cultural RE 89 • Denominational RE 41 • Ecological RE 90,98 • Digital/instrumental RE 09,79,113,148 • Enriched RE by AI 117 • Inclusive RE 83 • Intercultural RE 30,83,124 • Interfaith Learning 140 • Interreligious RE 22,40,50 • Islamic RE 05,09,110,130,145,159 • Multifaith RE 07,08,40,76,157 • Non-denominational RE 23,36,76,128,137 • Non-formal RE 125 • Online RE 108 • Post-colonial/decolonial RE 48 • Post-human RE 110 • Protestant RE 94,137 • RE for all 83,150 • Religious & Spiritual education (RSE) 04 • Theological education 11,40,47 • Three models of RE 78 • Unbiased RE 163 • Value-based RE 67,70.

■ **Main subjects:** Abrahamic monotheisms 75,81 • Adolescents/Students/Youth 21,38,42,46,64,67,73,88,95,112,123,141,151 • AI 110,113,117,160,163 • Anti-Semitism 12 • Anxiety 38 • Assessment 14,104 • Beliefs 24,39,45,122,152 • Bible 15,81,106,143 • *Bildung* 89 • Catholic education/school/studies 22,31,70,97,109,154 • Children/Childhood 02,10,35,127,128 • Climate crisis 101 • Christian education 90,107 • Citizenship education 06,20,27,55,76,133,159,159 • Colonialism 93,156 • Comparative public theology • Comprehensive school 41 • Conflicts/violence 80,138 • Constant formation for RE Teacher 77 • Creationism 119 • Critical race Theory 47 • Cultural change 52 • Curriculum 84,104 • Deconversion 64 • Democracy 27,158 • Dialogical pedagogy 108 • Digital culture 09,100,163 • Early childhood education 74,161 • Earth 90,98 • Education 43,49,63 • Educational reforms/strategies/policy 08,31,82,103 • Emotional life 16 • Empirical Theology 126 • Ethical/moral education 03,95,105 • Ethnic minorities 103 • Faith Studies 40 • Family vs School 02,43,134,142,161 • Fanatism 39 • Global Flourishing Study 147 • Global resilience 100 • Hate speech 39,80 • Higher education 14,26,54,108 • Historical education 54 • Human rights 25,39,43,116 • Inclusive education 83 • Integral human development 121 • Interreligious dialogue 01,08,30,40,60,68,87,148,151 • Knowledge 18,28,72 • *Laïcité* 58 • Mental health 33,38,118,134 • Meta-confessional Theology 61 • Methodology 05,08,18,79,109 • Migration 29 • Multifaith education 40 • Museum 02 • Peacebuilding 138 • Pluralism 03,07,23,30,48 • Postcolonial education 131 • Postcolonial Theory 126 • Primary school 79,91 • Psychological health 118 • Public Theology 28,116 • Qur'an 81 • Racism 12,93 • Religion(s) 36,45,52,65,69,118 • Religion & Education intersection 53,57 • Religion & emotion 16 • Religiosity 71,118 • "Religious" (the) 144 • Religious diversity 07,23,29,36,124,137,146,153 • Religious freedom 24, 34,43,56,121 • Religious identity 62,84,91 • Religious literacy 02,30,100,136,144,160 • Religious minorities 46,81,125 • Religious practices 104 • Religious signs/symbols 25 • Religious sciences/studies 44,52,54 • School education 35,43,162 • Science & Religion 119 • Science & Theology 66,120 • Science & Worldviews 139 • Secondary school 19,142 • Secular age/secular culture 07,37,66,129,135,153 • Secular religion 149 • Social cohesion 17,86 • Social sciences of religion 44 • "Solastalgia" 156 • Spiritual development 70,71,85,88,128 • Spiritual intelligence 04,114 • "Spiritual not-religious" 36,149 • Spiritual wellbeing 10,21,38,70,73,147 • Spirituality 22,33,35,110,118,123,127,129,149 • State's ethical neutrality 72 • State/Church 59,111,157 • Sustainability 98,99,156 • Teacher attitudes 19,159,160 • RE Teacher education/training 13,14,32,77,96,108,148 • Textbooks 93 • Theology status 61 • Theological education 11,40,47,66,102 • Tolerance education 68,76,140 • University 11,21,62,66,71,95,97,109,112,141,150 • Values 03,18,20,51,55,65,67,75,95,112,124,132,155 • Worldviews 39,99,133,139.

■ **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 – ABOUD-ARMALY, Oriana, et al. (2025), *Different religions, similar experiences: intra-group religious tension among non-religious Jews and Arabs in Israel*, *Religions* 2025, 16(5), 653; <https://doi.org/10.3390/rel16050653> - 21 May 2025 - The rapid growth in interfaith peacebuilding has elevated the prominence of religion in theoretical and practical discourse, highlighting its importance in conflict dynamics. In dialogue-based encounters between distinct identity groups, religion often emerges as a key factor, regardless of participants' specific affiliation or religiosity level. However, studies on religion-related tension typically adopt a polarized perspective, framing conflict in intergroup contexts while overlooking intra-group dynamics. This paper addresses this gap through a qualitative cross-case analysis of two studies, conducted in Israel during 2016–2019. Participants included 28 secular Jews and 28 secular Arabs (Christian and Muslim). Our findings reveal that non-religious individuals from both societies experienced similar challenges in

navigating intra-group, religion-based encounters. Participants identified religion as defining boundaries of understanding, acceptance, legitimacy, and belonging within their societies. The study also highlights gaps in mutual recognition, whereby the participants expressed willingness to accept religion as integral to their religious counterparts' identity yet reported that this openness was not reciprocated. This gap created barriers to dialogue, weakening potential intra-group cohesion. This paper contributes to the literature on conflicts and peacebuilding, underscoring notable intra-group similarities between Jewish and Arab participants, and offers a novel framework for understanding religious dynamics across distinct social contexts.

02 C – ABO-ZENA, Mona M. & Vaughan Bradley-Willemann (2025), *Religious literacy in the public sphere children's museums as playful spaces to engage young children and adults*, pp. 16, in: *Religious Literacies in Educational Contexts*, Routledge 2025, ISBN9781003536574- <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003536574-15/religious-literacy-public-sphere-mona-abo-zena-vaughan-bradley-willemann> - Children's museums provide playful spaces for children and adults to engage together through familiar and novel content and platforms. This chapter explores processes to develop religious literacy (RL) within the informal educational context of the Boston Children's Museum. To guide critical theory–practice connections, authors reflect on how, as collaborators in the RL Initiative, we provided children and adults opportunities to: (1) unpack how beliefs and values develop as a facet of identity; (2) increase comfort learning about differing belief systems and uncover commonalities; and (3) celebrate religious, cultural, and familial traditions. The goal of the RL Initiative is to support children, families, and caregivers, regardless of belief systems and practices and including those with no religious affiliation, to engage with issues related to religion and spirituality. We highlight how various community partnerships helped refine approaches to family learning, provided examples of RL being implemented in the museum, and facilitated feedback to other public institutions around RL programming. Acknowledging the challenges and opportunities of engaging in RL efforts with young children and families, we consider the implications of RL efforts in informal educational contexts and how multimodal strategies can promote religious literacy in other public spheres.

03 J – ADAMS, Lily & Suman Shekar, *Faith and pluralism: the ethical dilemmas of teaching religion in public schools*, *Research Gate* April 2025 - https://www.researchgate.net/publication/391278703_Faith_and_Pluralism_The_Ethical_Dilemmas_of_Teaching_Religion_in_Public_Schools - The teaching of religion in public schools raises complex ethical dilemmas in the context of religious pluralism. As societies become increasingly diverse, educators are confronted with the challenge of teaching about religion in ways that respect the diversity of belief systems while also remaining neutral to avoid promoting any religion. This article explores the ethical dilemmas faced by educators in teaching religion within the framework of public education, emphasizing the balance between academic impartiality and the need to foster understanding of religious diversity. The paper examines the concept of religious pluralism and its implications for RE in public schools, discussing the roles of state secularism, inclusivity, and respect for individual faiths. Through an analysis of the legal and ethical responsibilities of educators, the article evaluates strategies for teaching about religion in an inclusive manner that encourages dialogue, respect, and critical reflection. Furthermore, the paper delves into the challenges and opportunities presented by diverse student populations, advocating for a curriculum that fosters tolerance and global citizenship while avoiding indoctrination or favouritism. Through a detailed examination of these ethical dilemmas, the paper seeks to provide practical recommendations for educators navigating the complex terrain of faith and pluralism in the public-school setting.

04 J – ALARCÓN-ALVEAR, Angela; Francisco Novoa-Rojas, *Hacia una pedagogía del sentido. El desarrollo de la Inteligencia espiritual en la clase de religión*, *Revista de Educación Religiosa*, Vol. 3 Núm. 3 (2025), pp.80-97 - <https://revistas.uft.cl/index.php/rer/article/view/548> - El artículo explora la relevancia de la inteligencia espiritual en la Educación Religiosa Escolar (ERE) para promover el desarrollo integral del estudiantado. A partir de diversas investigaciones, se constata que la dimensión espiritual, entendida como búsqueda de sentido y apertura a la trascendencia, contribuye al bienestar y la formación integral. La ERE en Chile, ofrece un espacio propicio para el desarrollo de la inteligencia espiritual, ya que más allá de prácticas rituales, la espiritualidad abarca la autonomía, el discernimiento y la construcción de proyectos vitales. La clase de Religión asume así un rol pedagógico para fomentar el encuentro consigo mismo, con los demás y con lo trascendente, favoreciendo la contención emocional y el diálogo existencial. Estudios indican que la inteligencia espiritual potencia la resiliencia, la autorregulación emocional y el compromiso solidario, fortaleciendo el clima escolar. Una pedagogía del sentido, articulada en la ERE, promueve el bienestar estudiantil, responde al pluralismo y refuerza una formación humanizadora que trasciende lo puramente cognitivo. Así, se construye una educación más plena. Asimismo, la inteligencia espiritual se vincula con el

pensamiento crítico y la conciencia ecológica, constituyéndose en una herramienta para afrontar los retos éticos y medioambientales contemporáneos.

05 R – AL AYYUBI, Ibnu I., et al. (2025), *Comparative analysis of Islamic religious education teaching methods and their impact on mathematical thinking skills*, *IJEMR-International Journal of Education Management and Religion*, 2(2), 72–88. <https://journal.as-salafiyah.id/index.php/ijemr/article/view/170> - This study aims to analyse the differences in Islamic RE (PAI) learning methods and their impact on students' mathematical thinking skills at SMK Roudlotul 'Ulum, which operates under the Roudlotul 'Ulum Islamic Boarding School Foundation in West Bandung. The population of this study includes all students at SMK Roudlotul 'Ulum, with a sample consisting of two classes: class X1 with 33 students and class X2 with 28 students. The study employs a mixed-method approach with an embedded design in a comparative study. The sampling technique used is non-probability sampling with purposive sampling. Data analysis includes both quantitative and qualitative approaches. Statistical analysis indicates a significant difference between the two classes, with a significance value of 0.008 ($p < 0.05$). Interviews with students support these findings, showing that the problem-based learning approach used in class X2 was more effective in integrating religious values with mathematical thinking skills compared to the lecture-based method used in class X1. This study highlights the importance of innovation in Islamic RE teaching methods to holistically develop students' logical and critical thinking skills. The practical implications of this research can serve as a guide for educators in designing more contextual and relevant learning methods, as well as for policymakers to encourage the implementation of problem-based learning approaches in schools, particularly in IRE subjects.

06 J – AMAN-HUNZAI, Nazim, Kennedy, K. J., & Zhao, Z. (2025), *Muslim teachers' voices on citizenship education: negotiating faith and democracy*, *Journal of Beliefs & Values*, 1–19. <https://doi.org/10.1080/13617672.2025.2504828> - Pakistan is a Muslim majority country where Islamic values dominate the political landscape and inform socio-political ideals and practices. Islam therefore plays a vital role in shaping education and its narratives. The official discourse on citizenship education is a case in point. This appears fixated with the construction of nationhood, defined in Islamic terms, rather than promoting a rights-based discourse on citizenship. Against this background, the study reported here explores the perspectives of a group of Pakistani citizenship education teachers on how they make sense of citizenship as a curriculum experience for students. We thematically analysed teachers' interviews within an interpretive framework. The results suggest that citizenship discourse is significantly influenced by the interrelationship between Islam and modernity in Muslim societies. Our findings revealed two main approaches: some teachers attempted to Islamise the concept of citizenship for students by identifying its basis within a broad interpretation of Islam, and others had a comparatively liberal approach to citizenship. Both groups generally promoted equal citizenship, although they justified it from two distinct epistemic positions. We also identified distinctive features of citizenship that are illustrative of the Muslim context.

07 J – ANDREW, James, *Religious education in a secular world: bridging faith and pluralism in schools*, *Research Gate* April 2025 - https://www.researchgate.net/publication/391220414_Religious_Education_in_a_Secular_World_Bridging_Faith_and_Pluralism_in_Schools - In the context of a rapidly globalizing and increasingly secular world, RE faces the challenge of balancing faith-based teachings with the values of pluralism and secularism. Schools, as pivotal institutions in society, are uniquely positioned to engage with religious diversity while promoting tolerance, critical thinking, and respect for different belief systems. This article explores the role of RE in bridging faith and pluralism in schools, particularly in secular contexts where the separation of religion and education is often a guiding principle. It examines how RE can be structured to offer students a comprehensive understanding of various worldviews, encourage reflection on personal faith, and cultivate mutual respect among individuals with different beliefs. The article considers various pedagogical approaches that can foster an inclusive, pluralistic atmosphere while navigating the complexities of secularism. Furthermore, it explores the challenges educators face in maintaining a balance between promoting religious understanding and respecting secular values. Through a detailed analysis of the intersection of faith, secularism, and pluralism in RE, the article underscores the importance of equipping students with the skills and knowledge necessary to thrive in an increasingly diverse and interconnected world.

08 J – ANOUOLUWAPO, F. O., & Haruna, A. A. (2025), *Integrating educational strategies and technological trends for effective interfaith dialogue*, *Irish Journal of Educational Practice*, 8(3), 75–91. <https://aspjournals.org/Journals/index.php/ijep/article/view/1149> - This paper explores the integration of educational strategies and technological innovations as a comprehensive approach to promoting effective

interfaith dialogue in Northern Nigeria, a region historically plagued by religious tensions and mistrust. Employing a mixed-methods research design, the study draws on historical analyses, case studies, and contemporary interventions to assess how inclusive education and digital technologies can serve as catalysts for religious understanding and peaceful coexistence. Findings reveal that inclusive curricula, when combined with modern tools such as social media, mobile applications, and online learning platforms, significantly enhance opportunities for dialogue across faith communities. These platforms foster critical thinking, empathy, and intercultural competence, making them particularly effective in dismantling stereotypes and bridging ideological divides. Furthermore, teacher training focused on inclusivity and culturally responsive pedagogy plays a crucial role in reinforcing interfaith harmony in schools. The study underscores the importance of community engagement initiatives and the contributions of religious organizations as vital partners in dialogue-driven educational models. Technological tools also emerge as valuable assets in conflict resolution and crisis management, helping to prevent escalation and build mutual trust. Despite challenges such as economic disparity, resistance to educational reform, and limited technological infrastructure, the research highlights significant opportunities for collaboration among educational institutions, religious bodies, and technology developers. Ultimately, the paper advocates for a sustained, multi-sectoral strategy that integrates inclusive pedagogy with digital literacy to cultivate mutual respect, promote peace, and foster long-term social cohesion in a diverse and dynamic Northern Nigerian society.

09 J – ARIF, Muhamad, et al., *A recent study on Islamic religious education teachers' competencies in the digital age: a systematic literature review* [Indonesia], *Journal of Education and Learning*, vol. 19, no. 2, May 2025, pp. 587–596 - DOI: 10.11591/edulearn.v19i2.21311 - Diverse research findings pertaining to the proficiency of Islamic RE teachers may serve as a starting point, if not a benchmark, for the development of such instructors' proficiency, with regard to the proficiencies that are imperative for educators in the digital age. This study aims to investigate the competencies of IRE teachers that have been mentioned most frequently in research over the past decade, as well as strategies for developing those competencies and digital competencies. To achieve this aim, this study employed a systematic literature review method by utilizing publication data spanning a decade 2013–23 to investigate this theme. The preferred reporting items for systematic reviews and meta-analyses was utilized to evaluate the findings. This research shows findings regarding teachers' obligations to develop digital competencies, in addition to the four teacher competencies: pedagogical, professional, personal, and social. The conditions are predicated on the necessity for collaborative, creative, and creative learning, which makes it highly sought after by students. In contrast, forthcoming investigations should strive to gather empirical data regarding approaches to cultivating digital proficiency among IRE instructors, given the prevailing inclination towards learner-centred learning in the XXI century as opposed to teacher-centred learning.

10 R – ARSLAN, Gökmen, *Childhood maltreatment, spiritual wellbeing, and stress-related growth in emerging adults. A conditional approach to responsibility*, *Current Psychology* 44, 1372–1381 (2025). <https://doi.org/10.1007/s12144-025-07280-6> - The current cross-sectional study aims to examine whether spiritual wellbeing mediates between childhood psychological maltreatment and stress-related growth in emerging adults. We also aim to investigate the moderating role of responsibility on the mediating effect of spiritual wellbeing between childhood maltreatment and stress-related growth. The sample of the study consisted of 501 undergraduate emerging adults from different public universities in Türkiye, with 66.5% of whom were female and aged between 18 and 25 years. Results showed that childhood psychological maltreatment had significant associations with responsibility, spiritual wellbeing, and growth. Additionally, spiritual wellbeing acted as a mediator between childhood maltreatment and stress-related growth in emerging adults. Further, the results indicated that responsibility moderated the mediating effect of spiritual wellbeing on the link between psychological maltreatment and stress-related growth. The study results underscore the mediating role of the spiritual wellbeing in the association between childhood maltreatment and stress-related growth and the protective role of a sense of responsibility in this mediating model. Overall, the findings highlight the importance of spiritual wellbeing and responsibility in promoting positive outcomes in emerging adults, particularly in the face of adverse childhood experiences.

11 B – ASPROULIS, Nikolaos & Natallia Vasilevich Eds. (2025), *The state of theological education in Central and East European universities. Challenges and prospects in view of secularization and globalization*, Series “Studies in Theology and Religion”, vol. 33, Brill 2025, pp. 315 – E-book and hardback available - https://brill.com/display/title/70569?srsIid=AfmBOop1zguxDwVtpiP5E8s9LHAc4zU_17JaGV_aegcpcFpZZI-MUH0UO&contents=editorial-content - Through a geographic spread that surveys theological

education in Central and East Europe, this volume provides a local glimpse into the state of theological education but also global reflection on the state and scope of theological education as a type of Christian mission and witness in light of secularization and globalization under the conditions of late modernity.

12 B – ASSISE DE LUTTE CONTRE L’ANTISÉMITISME, *Rapport*, Lundi 28 avril 2025, pages 180 - https://www.dilcrah.gouv.fr/files/2025-04/RAPPORT%20ASSISES_1.pdf - Ce rapport est le fruit d’un travail collectif réalisé à la demande de la ministre déléguée auprès du Premier ministre en charge de l’égalité femmes-hommes et de la lutte contre les discriminations, Aurore Bergé, dans le cadre des Assises de lutte contre l’antisémitisme qui se sont déroulées du 27 février au 28 avril 2025. Au cours de ces deux mois, deux groupes de travail se sont réunis pour mener une réflexion commune et auditionner un certain nombre de personnalités : chercheurs, enseignants chercheurs, représentants d’institutions ou d’associations engagées dans la lutte contre le racisme et l’antisémitisme, magistrats représentants des forces de l’ordre, hauts-fonctionnaires... Ces auditions ont été complétées parfois par des contributions écrites. Un groupe était en charge plus particulièrement de la **dimension éducative et préventive de la lutte contre l’antisémitisme** (cf Partie 2 : *L’Education*, pp. 34-61+124-132 documentation). Le second avait en charge une réflexion sur l’amélioration des sanctions en matière de répression des actes et propos antisémites. Plusieurs documents ont également été ajoutés en annexe. Les études et enquêtes disponibles, citées en note ou en bibliographie, ont largement contribué à nourrir notre propos.

13 J – BARUDŽIJA, Giordana, *The continuing professional development of religious education teachers in Croatia. The perspective of the education and teacher training Agency* - DOI: 10.5772/intechopen.1009385 – Publ. 21 February 2025 - RE as a school subject is an important part of education systems in Europe. Although instruction models for RE differ, the key persons in charge of it are RE teachers. To respond to the needs of school students, RE teachers need to engage in continuing professional development. 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 2023/24 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.

14 J – BASCUÑAN MUÑOZ, Jaime, et al., *Modelo de evaluación de ciclo en la formación de profesores de religión*, *Revista de Educación Religiosa*, vol. 3 núm. 3 (2025), pp. 45-66 - <https://revistas.uft.cl/index.php/rer/article/view/540> - El artículo presenta el análisis de un modelo de evaluación de ciclo inicial, diseñado por la Comunidad de Aprendizaje Educación Religiosa Escolar Católica (EREC) de la Universidad Católica de Temuco, Chile. El modelo se constituye en un instrumento objetivo para fortalecer la formación de profesores de religión por su carácter holístico, práctico-reflexivo-práctico, contextual y relevante, coherente y consistente con las nuevas propuestas formativas docentes; además, es un aporte por la integración que se hace de lo teológico y lo pedagógico. Su relevancia a nivel general, posiciona a este diseño como un instrumento de seguimiento y monitoreo curricular en la Educación Superior y a nivel específico, se sitúa como un instrumento innovador en el contexto de la formación de profesores de religión.

15 P – BIBLIA (Associazione laica di cultura biblica), *Bibbia a scuola: tanto rumore per nulla*, *Il Regno attualità*, 15 aprile 2025, 203-204 – Circa le *Nuove indicazioni ministeriali per la scuola dell’infanzia e il primo ciclo d’istruzione. Materiali per il dibattito pubblico* (emanati dal MPI il 29 marzo 2025, pp. 154), l’Associazione Biblia ha espresso una serie di rapidi appunti critici e interrogativi, tra cui: • “[...] Occorre osservare che la sbandierata enfasi sullo studio della Bibbia si riduce a ben poca cosa. L’unico riferimento esplicito alla Bibbia si trova nel capitolo relativo alla Storia, aperto da una affermazione programmatica assai discutibile: «Solo l’Occidente conosce la Storia». Sotto la voce *Conoscenze* relative alla classe prima (!) si specifica: «Le radici della cultura occidentale attraverso alcune grandi narrazioni: per esempio Bibbia, Iliade, Odissea, Eneide (in forma molto semplificata)». Posto che la Bibbia è uno dei codici fondamentali della cultura occidentale, ci chiediamo se, appellandosi a una ‘forma molto semplificata’, si sia consapevoli del carattere plurale della Bibbia a livello testuale e a livello ermeneutico. Senza dimenticare il perdurante influsso

di precomprensioni apprese in giovanissima età (si pensi alla inesistente mela di Adamo ed Eva...).
• Si sottolinea il carattere narrativo del testo biblico, con l'insegnante che leggerà e commenterà con i bambini alcuni passi: come li leggerà? quale versione adotterà? Resta aperta la questione della formazione degli insegnanti: chi li formerà? secondo quali criteri? a partire da quali presupposti? Come far dialogare i racconti biblici con quelli contenuti in altri testi religiosi, a cominciare dal Corano? Tenuto conto della significativa presenza di alunni musulmani nella scuola primaria, la domanda è tutt'altro che astratta.
• La Bibbia è un testo da maneggiare con cura, sempre a rischio di uso distorto e ideologico. Leggendo le *Indicazioni* si ha l'impressione di una certa dose di superficialità; si scorge il pericolo di utilizzare il testo biblico all'insegna di un'identità fin troppo assertiva e autoreferenziale tipica di un Occidente che si avverte minacciato e invaso. *Biblia*, in virtù di un'esperienza ormai pluridecennale, continuerà a operare nella scuola proponendo un approccio culturale maturo, pluralistico e dialogico. Rifuggendo da facili e ingannevoli scorciatoie e mirando a favorire scambi consapevoli e a prendere le distanze da tardivi arroccamenti”.

16 R – BRANDÃO, Tânia, *Religion and emotion regulation: a systematic review of quantitative studies*, *Journal of Religion and Health* (2025), <https://doi.org/10.1007/s10943-024-02216-z> - The purpose of this systematic review was to synthesize the quantitative empirical studies toward understanding the relationship between religion/spirituality and emotion regulation. Database searches were conducted in different databases from inception to March 2022 using relevant search terms. Quantitative studies exploring the role of religion/spirituality on emotion regulation were included in this review. Of 887 abstracts identified only 15 studies were deemed eligible for inclusion. Studies were organized in terms of associations between religion/spirituality and emotion regulation according to religious affiliation, associations between religion/spirituality and emotion regulation regardless of religious affiliation, and emotion regulation as a mediator between religion/spirituality and several psychological-related outcomes. Overall, the findings revealed small to moderate associations between religion and emotion regulation, with correlation coefficients ranging from 0.13 to 0.50 for cognitive reappraisal, 0.08 to -0.72 for expressive suppression, and -0.09 to 0.56 for other emotion regulation dimensions. Furthermore, most studies highlighted emotion regulation as a key mechanism linking religion/spirituality to psychological outcomes across diverse contexts. Differences in emotion regulation strategies have been examined in a few religious affiliations and most of the studies explored the link between religion/spirituality and emotion regulation regardless of religious affiliation.

17 J – BROOKS, Emily & Eric Cossato, *Religious education as a tool for social cohesion in a multicultural society*, *ResearchGate* April 2025: https://www.researchgate.net/publication/391241181_Religious_Education_as_a_Tool_for_Social_Cohesion_in_a_Multicultural_Society - In an era marked by increasing cultural diversity and interfaith interactions, RE emerges as a pivotal instrument for fostering social cohesion within multicultural societies. This paper explores the multifaceted role of RE in promoting mutual understanding, respect, and peaceful coexistence among individuals from diverse religious backgrounds. By examining theoretical frameworks, empirical studies, and practical implementations, the research underscores the significance of RE in bridging divides and cultivating a harmonious societal fabric. The analysis delves into the content and pedagogical approaches of RE, highlighting how inclusive curricula and interfaith dialogues can dismantle stereotypes, reduce prejudices, and encourage collaborative community building. Furthermore, the study addresses the challenges and controversies surrounding RE, including issues of secularism, curriculum biases, and the balance between religious instruction and academic neutrality. Through a comprehensive review of global case studies and policy analyses, the paper advocates for the integration of RE as a core component of educational systems, emphasizing its potential to serve as a foundation for social harmony and collective identity in pluralistic societies. The findings suggest that when implemented thoughtfully and inclusively, RE not only imparts knowledge about diverse faiths but also instils values of empathy, tolerance, and shared humanity, thereby contributing significantly to the social cohesion of multicultural communities.

18 J – BURBANO PALACIOS, Enyth Fadira (2025), *Los saberes significativos: la secante de la enseñanza y del aprendizaje en la educación*, *RIDE-Revista Iberoamericana para la Investigación y el Desarrollo Educativo*, 15(30). <https://doi.org/10.23913/ride.v15i30.2240> - La educación actual enfrenta numerosos desafíos, lo que exige una reflexión crítica para transformarla y adaptarla a las formas de aprendizaje de las nuevas generaciones. Las estrategias de enseñanza tradicionales están lejos de alcanzar este objetivo. La brecha entre los saberes recibidos en años anteriores con los que se tienen hoy en día a disposición en varios formatos y espacios, es muy evidente. Los docentes aprendimos bajo una realidad y contexto que difiere a la manera en la que las actuales generaciones absorben conocimiento. El objetivo del presente ensayo es generar una crítica

constructiva de la misión de la educación en pleno siglo XXI, haciendo una analogía entre el círculo y la circunferencia, que, en un contexto metafórico, ilustra el contraste entre los modelos educativos tradicionales y la construcción dinámica del conocimiento, siendo el círculo el limitante de la transferencia de conocimientos y la circunferencia la catalizadora de la apropiación, transformación y construcción de saberes. Esta mutación da lugar a la ruptura del arco que encierra al círculo, que lo contiene y por tanto a los constructos que cada individuo va generando en su propio proceso de aprendizaje. Esta ruptura favorece a la transmisión de lo aprendido por medio de la secante que atraviesa dicho círculo, haciendo que la enseñanza valiosa y relevante perdure y trascienda en aprendizajes significativos.

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

20 R – CALATAYUD REQUENA, Laura (2025), *El compromiso curricular de las escuelas europeas con la educación para la ciudadanía*, *European Public & Social Innovation Review*, 10, 1–18. <https://doi.org/10.31637/epsir-2025-2069> - En una sociedad donde las acciones son tomadas desde las posiciones de poder de los países desarrollados y donde existen crisis políticas, económicas, ecológicas y sociales que ponen de manifiesto la creciente crisis de valores ciudadanos, la educación es utilizada como comodín para resolver los problemas. Investigación cualitativa que analiza los enfoques pedagógicos adoptados por España, Francia, Alemania y Finlandia en Educación Primaria y ESO, y la membresía de las instituciones escolares en la red PEA para categorizar evidencias, comparar resultados, constatar similitudes y diferencias. Resultados: España y Francia apuestan por una política educativa que forme a ciudadanos curricularmente frente a Alemania y Finlandia. Por otro lado, todos los países del estudio obtienen una puntuación de menos del 1% en cuanto a membresía de los países del estudio a la redPEA. La LOMLOE ha sido una de las causas principales del salto cualitativo hacia un cambio de ciudadanía con miras a una ciudadanía universal frente a otros países de la Unión Europea. Existe una necesidad de fomento de políticas educativas europeas que insten a tener un compromiso real y formar a la ciudadanía en ámbitos morales, reflexivos, éticos, sostenibles y participativos.

21 J – CEJUELA, Maria Gina G., *Exploring the impact of spiritual formation on students' well-being: a literature review*, De La Salle University (Philippines), <https://rsisinternational.org/journals/ijrsi/articles/exploring-the-impact-of-spiritual-formation-on-students-well-being-a-literature-review/> - Publ. 04 May 2025 - DOI: <https://doi.org/10.51244/IJRSI.2025.12040036> - The integration of spiritual formation within academic disciplines is increasingly acknowledged as crucial for the holistic development of students. This perspective is supported by various theorists who advocates for contemporary concepts such as meaning making and the pursuit of life's purpose. Incorporating spiritual formation into academic frameworks is essential for fostering well-rounded individuals who are academically proficient, spiritually grounded, and possess a healthy sense of well-being. As educational institutions face pressure to assess the comprehensiveness of their academic programs, it is equally important to evaluate the spiritual formation experienced by students to understand the effectiveness and outcomes of these programs. This literature review employs a qualitative method to highlight key findings from evaluation studies assessing spiritual formation programs in educational institutions. Additionally, it seeks to determine whether targeted interventions are necessary to ultimately develop formation programs that results to a healthier approach to life.

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

23 J – CLARK, Jessica & Suman Shekhar, *The challenges of teaching religion in schools. Navigating between faith and pluralism*, *Research Gate*, April 2025 - https://www.researchgate.net/publication/391245132_The_Challenges_of_Teaching_Religion_in_Schools_Navigating_Between_Faith_and_Pluralism - Teaching religion in schools presents both an opportunity and a challenge in the context of modern, pluralistic societies. The intersection of RE, state neutrality, and the diversity of student beliefs creates a complex landscape for educators. This paper explores the key challenges associated with teaching religion in schools, focusing on balancing the needs for faith-based education with the demands of religious pluralism. It examines how RE can foster understanding, respect, and social cohesion while adhering to principles of neutrality and inclusivity. In addressing these challenges, the paper delves into the roles of cultural diversity, the protection of religious freedom, and the potential risks of indoctrination or alienation. Through a review of various pedagogical strategies, ethical considerations, and international examples, this paper offers insights into best practices for navigating the fine line between faith and pluralism in school settings. The research ultimately aims to highlight how educators can effectively teach religion in a manner that respects the diversity of student beliefs while promoting empathy, critical thinking, and tolerance.

24 R - COMMISSION ON INTERNATIONAL RELIGIOUS FREEDOM, *2025 Annual Report*, pp. 96 - <https://www.uscirf.gov/sites/default/files/2025-03/2025%20USCIRF%20Annual%20Report.pdf> - USCIRF's 2025 Annual Report assesses religious freedom violations and progress in 28 countries during calendar year 2024 and makes independent recommendations for US policy. The key findings, recommendations, and analysis in this report are based on a year's research by USCIRF, including hearings, meetings, briefings, and travel. The annual report is approved by a majority vote of Commissioners. IRFA expressly provides each Commissioner the right to include in the annual report a statement with his or her own individual or dissenting views. Various Commissioners have done so many times over the years, either to elaborate on or to disagree with some aspect of the report. In this report, USCIRF uses the terms "religious freedom," "freedom of religion," and "freedom of religion or belief" (FoRB) interchangeably to refer to the broad right to freedom of thought, conscience, and religion or belief - including the right to non-belief - protected under international human rights law.

25 J – COMODINI CACHIA, Therese, *Religious symbols. An individual's manifestation of religious belief versus society's legitimate interests*, *International Journal of Public Theology*, online publication: 15 Apr 2025 - https://brill.com/view/journals/ijpt/19/1/article-p55_5.xml - This article explores the interpretation of the right to freedom of religion as guaranteed in article 9 of the European Convention of Human Rights, and its application within different contexts by the European Court of Human Rights. It searches for the criteria used by the court in reconciling the exercise of an individual's right to freedom of religion within a civil dimension and in the exercise of one's civil life. In doing so this article highlights the tension that exists between the exercise of this freedom in an individual capacity and its manifestation in public and provides insight into the extent of the discretion that states may exercise in limiting religious manifestation in public.

26 P – CONKLIN, Michael, *Religious law schools, rankings, and bias: measuring the rankings penalty at religious*, Paper accepted for publication in the *Florida Journal of Law and Public Policy* (2025), 24 pp.

Posted 22 Apr 2025. Law school rankings play a pivotal role in shaping legal education. However, these rankings have faced substantial criticism for their methodology, susceptibility to manipulation, and bias related to political ideology and race. This article measures bias by applying a novel, quantitative analysis to disparities between the objective overall rankings and the subjective peer rankings among religiously affiliated law schools. The findings reveal that religiously affiliated law schools experience a 17.65 peer rankings penalty. Further analysis strengthens the evidence of bias by showing a heightened penalty among more devoutly religious law schools. And a longitudinal analysis finds that this trend is rapidly increasing along with correspondingly increasing political partisanship. This result elicits discussion regarding numerous aspects of rankings, legal academia, RE, and bias. This is of particular importance given the numerous benefits religious legal education offers through its holistic approach. This study provides a novel framework for further research on bias in legal academia and contributes to the ongoing debate about law school rankings. Finally, it raises broader concerns about the treatment of religion in legal academia and the importance of fostering diverse perspectives. The article concludes by providing a pragmatic solution to eliminate these biased distortions in the rankings, resulting in a more transparent, equitable, and merit-based outcome.

27 T – CONSEIL DE L'EUROPE (ed.), *Cadre de référence des compétences pour une culture de la démocratie*, Conseil de l'Europe éditeur, Strasbourg 20 mai 2025, pp. 66, en version française et anglaise, en papier et en format PDF - <https://book.coe.int> - Le Cadre de référence des compétences pour une culture de la démocratie, élaboré par le Conseil de l'Europe, présente 20 compétences que les apprenants doivent acquérir pour pouvoir participer activement à la vie d'une société démocratique. Ces compétences sont classées en quatre catégories : les valeurs, les attitudes, les aptitudes, et les connaissances et la compréhension critique. L'enseignement et la formation professionnels (EFP) sont essentiels à l'essor économique et à la croissance des nations modernes, car ils permettent de former la main-d'œuvre qualifiée nécessaire pour maintenir l'efficacité et la compétitivité des entreprises publiques et privées. Cependant, l'EFP ne vise pas uniquement à préparer les apprenants au marché du travail. Son but est aussi de les préparer à vivre en citoyens actifs dans une société démocratique. La présente publication explique comment le CRCCD peut être utilisé dans la formation secondaire et propose des moyens de mettre en œuvre le cadre de référence selon une approche intégrée.

28 J – COOLING, Trevor (2025), *Knowledge, education and public theology. Reflections from the UK, The Big Picture*. 12, pp. 2-4. <https://repository.canterbury.ac.uk/item/9q8yw/knowledge-education-and-public-theology-reflections-from-the-uk> - Knowledge is the commodity education deals in. In the UK, just prior to the general election that he lost, Rishi Sunak, the then Conservative Prime Minister, told his Party conference that he would see that “proper knowledge” was taught in schools rather than “Labour ideology”. As I write, the new Labour government is launching its own Curriculum Review. This happens against a background where school inspectors look for a knowledge-rich curriculum. This article explores what public theologians might have to say about “proper knowledge” in education.

29 R – COREnet Workshop (News), *Intersection of education, migration, and religion*, <https://corenetcost.eu/news/crossroads-of-learning-sharing-insights-on-how-migration-and-religion-shape-education-in-europe/> - As migration patterns continue to shift, individuals are moving across borders, bringing diverse cultural and religious backgrounds into new educational settings. This blending of identities poses opportunities and challenges for educators and policymakers in fostering inclusive, equitable learning environments. Therefore, COST Action “Connecting Theory and Practical Issues of Migration and Religious Diversity” (COREnet) organised a workshop, “Crossroads of Learning: Exploring the Intersection of Education, Migration, and Religion”, that took place at the University of Malta on the 3rd and 4th of March 2025. The event, which gathered 28 researchers from 18 European countries, included discussions that confirmed the need to discuss superdiversity and its management and the urgency of creating and maintaining an inclusive education that can respond to the needs of learners with diverse cultural and religious backgrounds (*read more*).

30 J – COROTAN, Conception V., *Integrating intercultural perspective in catholic religious education in the Philippines*, *International Journal of current research*, March 2025 - DOI: <https://doi.org/10.24941/ijcr.48651.03.2025> - Religious education in the Philippines is generally Catholic by orientation. This is attributed to the three hundred years of how the early Spanish missionaries came to the Philippines and evangelized its people. In recent years, however, the educational demographic landscape in the Philippines has been changing resulting to what we call the phenomenon of multiculturalism where students of varied nationalities, cultures, religions, and belief systems share the same classroom and facilities. It is in this context that this study argues for the possibility of integrating an intercultural approach to Catholic RE in the

Philippines. To fulfil this objective, the study investigated the general situation and challenges of Catholic RE in the Philippines. It also discussed what is intercultural education from a Catholic perspective and proposed the inclusion of interreligious dialogue in the Catholic RE curriculum with three integral components: 1. Religious literacy 2. Christian witnessing 3. Promotion of a Culture of Dialogue.

31 P – CORTÉS, Javier, *Una educación huérfana de sentido: ¿para qué educar?* *Religion y Escuela*, Abril 9, 2025 - <https://www.religionyescuela.com/actualidad/entrevistas/una-educacion-huerfana-de-sentido-para-que-educar/> - “[...]¿Considera que hay crisis de profesores de religión? Si me preguntas por la situación del área de religión y de su profesorado en la escuela católica, mi opinión es bastante negativa. No hay más que analizar la presencia de este tema, enseñanza religiosa escolar y su profesorado, en los seminarios, encuentros y congresos de la escuela católica, o en sus mismos documentos. Brilla por su ausencia desgraciadamente. Creo que ni la enseñanza religiosa escolar ni su profesorado han sido una prioridad para la escuela católica, ni en el ámbito de las instituciones y congregaciones ni el ámbito de sus organizaciones. La escuela católica se ha volcado el ámbito pastoral y ha olvidado la profundización y animación de la ERE y de su profesorado, cuyas dinámicas han sido engullidas en muchas ocasiones por campañas y acciones del plan pastoral. La clase de religión como cajón de sastre: día de los fundadores, campañas de tipo social, valores, encuentro con Jesús, oraciones varias y un largo etcétera. Aquí tenemos una asignatura pendiente de la educación católica”.

32 B – CORTESI, Alessandro e Giovanni Ibba (edd.), *Ripensare l'insegnamento religioso*, Nerbini, Firenze 2025, pp. 134 - <https://www.nerbini.it/> - Questo volume presenta un mosaico di osservazioni e idee riguardanti l'insegnamento della religione nella scuola italiana e il ruolo degli Istituti superiori di scienze religiose. In questo momento storico esso può costituire una mappa per orientarsi nell'intraprendere scelte di ripensamento, di cui si avverte l'urgenza nell'attuale contesto sociale e culturale. Il mondo della scuola e il mondo della formazione superiore universitaria dovrebbero costituire una priorità di cura e progettazione con lo sguardo rivolto alla formazione delle future generazioni. Sono questi i luoghi privilegiati in cui promuovere una tensione condivisa a ricercare la crescita di una convivenza democratica nella solidarietà, il rispetto della libertà di coscienza di credenti e non credenti, l'accoglienza del contributo di sapienza e di umanità delle diverse tradizioni religiose e l'orientamento alla pace. Il volume rappresenta uno strumento utile per intraprendere un dibattito costruttivo al fine di "ripensare" in altro modo l'insegnamento religioso nelle scuole. Con contributi di: P. Di Giorgi, M. P. Giovannoni, P. G. Grassi, B. Jacopini, A. Jacopozzi, G. Migliorini, D. e E. Noffke, F. Pajer, L. Prenna, B. Salvarani.

33 J – CUCCHI, Angie & M. Walid Qoronfleh, *Cultural perspective on religion, spirituality and mental health*, *Frontiers in Psychology*, 02 April 2025 - <https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2025.1568861/full> - Over the past decade, spirituality and religiosity have gained increasing recognition in the field of mental health, with more individualized approaches emerging. Many mental health professionals have begun integrating aspects of religion and spirituality into their practice and modern psychological therapies have also incorporated principles from ancient Eastern traditions and various worldwide religions. However, these integrations have remained at surface level, assimilating concepts and practices that have been stripped of their ontological framework. The intersection between culture, spirituality and mental wellbeing remains largely underexplored. This can contribute to misunderstandings regarding the conceptualization of mental illness across different cultures and may result in the tokenistic application of ‘culturally sensitive’ interventions, which can perpetuate the disillusionment that some individuals may experience towards mental health services. This cultural perspective paper examines the intersection between culture, religious/spiritual beliefs and mental health. It engages with some of the concepts described above and embodies an anti-colonialist stance, demonstrating the authors’ commitments toward the decolonization of the field of mental health.

34 J – CUEVAS URREA, Sergio, *El camino hacia la libertad religiosa en Hispanoamérica. Análisis histórico de México, Colombia y Argentina*, *Revista del Centro internacional de Estudios sobre Ley y Derecho*, vol. 19, no. 55, Enero-junio 2025 - Actualmente, la libertad religiosa es considerada un derecho humano fundamental, abordado por diversas religiones, gobiernos y organizaciones como algo que debe ser comprendido y garantizado. Sin embargo, lograr este reconocimiento ha sido un proceso largo y complejo en países como México, Colombia y Argentina. Estas naciones, marcadas por la fuerte influencia de la tradición católica heredada de la colonización española, han enfrentado importantes desafíos para establecer marcos legales que permitan la convivencia de distintas expresiones religiosas. Este artículo examina la evolución histórica de la libertad religiosa en dichos países, con el fin de analizar las transformaciones jurídicas y sociales

que permitieron el reconocimiento y la protección de la diversidad religiosa en sus contextos específicos (en escuelas y universidades entre otros lugares), donde los procesos de secularización, las reformas constitucionales y los movimientos sociales han sido clave hacia un pluralismo religioso más amplio.

35 J – DACKA, Monika, *The role of the school environment in shaping children's spirituality*, *Studia z Teorii Wychowania*, Tom XVI, nr 1 (50), 2025 - <https://sztw.chat.edu.pl/article/550568/en> - Spirituality is an important part of parenting, coping with stress and developmental tasks. According to Duff, it can help the creative development of young children by guiding awareness, mentoring, stimulating imagination and developing possibilities. The aim of this study is to show the specifics of children's spiritual development and to signal the role of the school environment in shaping the spirituality of the youngest through appropriate educational influences. The method used was a review of foreign literature on the subject and research results. On this basis, the ways of understanding spirituality, children's spiritual development and its connections with other spheres of development were presented. The role of the non-family environment in shaping the spirituality of the youngest was also presented. The analysis carried out showed, the influence of internal and external factors on the spiritual development of children. The school environment plays an important role in the development of the spirituality of the youngest. The analysis of theories of spiritual development, research on spirituality has shown the important role of developing children's spirituality through observation, communication and modelling. School education can also be a factor supporting the spiritual potential of the youngest, if it takes a holistic view of their development. It considers the individual capacities, experiences, aesthetic and sensory sensitivity of children and their needs: belonging, meaning, curiosity, exploration. It also seems legitimate to reflect on the profile of the spiritual education programmes of contemporary schools, operating in a dynamic and unpredictable reality.

36 J – DAVARI-TORSHIZI, Mehdi (2025), *Is the spiritual not religious? Some caveats concerning religious diversity*, *Social Compass*, 72(1), 3-18. <https://doi.org/10.1177/00377686241296795> - Religious diversity occupies a special place in our understanding of religion. Fundamentally, the related literature shows that today many individuals especially young people are both spiritual and religious, may or may not believe in God, and mostly self-identify as 'not-religious'. This empirical reality thus de-emphasises the use of binaries (e.g. the religious and spiritual, this-worldly and otherworldly) for understanding the contemporary religious scene. However, this area of research is not without shortcomings. In fact, the empirical reality about religious diversity is partly based on a definition of religion and spirituality which is not specified in the related research. This article mainly focuses on this issue and shows how it can reinforce the unhelpful notion of the opposition between or the binary of religion and the secular and therefore downgrade an important theme in the literature which examines the religiosity of the secular.

37 J – DE KESEL, Jozeph, *Guardare con speranza all'era postcristiana*, *Vita e Pensiero* 2025, no. 2, pp. 77-83. Siamo vivendo la transizione da una cultura religiosa a una cultura secolare, dopo che per più di un millennio il cristianesimo è stato la religione culturale dell'Europa. Ma una società secolare è per la chiesa non una minaccia, semmai una sfida e una grazia. La minaccia del secolarismo è tutt'altro che immaginaria. Questa tendenza esiste certamente in una società laica; tuttavia, sarebbe altrettanto sbagliato ridurre la secolarizzazione a questo secolarismo. Una società secolare non nega necessariamente il significato delle religioni. Ma riconosce a buon diritto che nessuna religione dovrebbe proporsi come religione culturale dell'intera società. L'A., cardinale dal 2016, è arcivescovo emerito di Malines-Bruxelles.

38 J – DEROLUS, Christy, *Effective faith-based coping strategies for anxiety and depression recovery in adolescents and young adults. A systematic literature review* (2025), *RCAC 2025 Posters*, 45. https://scholarworks.merrimack.edu/rcac_2025_posters/45 - Anxiety and depression are prevalent mental health concerns among adolescents and young adults. Faith-based coping strategies - including prayer, meditation, religious community support, and scripture-based cognitive reframing - have been increasingly recognized as valuable approaches for promoting resilience and mental health well-being. This systematic literature review evaluates recent empirical studies to determine the effectiveness of these strategies in supporting the recovery of adolescents and young adults experiencing anxiety and depression. The findings suggest that symptom reduction is aided by religious community support rooted in faith traditions and intrinsically oriented religious engagement. However, variations in effectiveness are influenced by religious affiliation, individual belief strength, and integration with clinical interventions. This review also highlights gaps in current research, particularly the need for longitudinal studies, culturally inclusive analyses, and larger sample sizes. These

insights provide a foundation for mental health practitioners, social workers, religious leaders, and policymakers seeking to integrate faith-based approaches into comprehensive youth mental health care.

39 J – DI MARZIO, Raffaella, *I fanatismi: radici psicosociologiche e conseguenze sociali. Prevenire e contrastare odio e violenza salvaguardando i diritti umani*, Pontificio Istituto Biblico, Roma – 15 gennaio 2025 - <https://leap.luiss.it/wp-content/uploads/2025/03/EMUNA-Brief-1.2025-I-fanatismi.pdf> - Il tema è sviluppato da una prospettiva psicologica a partire dalle teorie maggiormente condivise in ambito accademico, che hanno permesso una maggiore comprensione dei complessi meccanismi psicologici che spingono le persone a scegliere di aderire a una religione, a forme di spiritualità comunitarie oppure a ideologie di varia matrice. Sono, inoltre, esaminate le possibili conseguenze psicologiche di queste scelte sull'individuo e la società, che possono manifestarsi su un continuum che va dalla promozione dello sviluppo personale e dell'adattamento alla società alla perdita di fiducia e stima di sé, con conseguenze potenzialmente distruttive sul contesto di appartenenza. In questo ambito sono forniti alcuni spunti di riflessione sulla psicologia del convertito nelle dinamiche di radicalizzazione. Nella seconda parte sono illustrati i documenti emanati da importanti istituzioni internazionali che affrontano questi temi: la prevenzione e il contrasto delle derive settarie criminali, salvaguardando il diritto all'esercizio della libertà di religione credo e coscienza, il terrorismo internazionale e il difficile compito che gli Stati hanno di integrare e salvaguardare sia il diritto dei cittadini alla sicurezza che quello a esercitare la libertà di religione e di credo.

40 J – DUKE, Benjamin, *Pedagogical aspects of theological education in the 2020s. The practicalities of interreligious dialogue, education and faith studies*, *Journal of Social Sciences* 6 (1) 2025 - <file:///C:/Users/fpaje/Downloads/61-07-Benjamin+Duke-107-122.pdf> - This paper is part of a two-paper series. This second paper discusses the role of interreligious dialogue, interreligious education and interreligious studies in theological education. The paper discusses interreligious education and how its collaborative approach enables theology students to learn the dynamics of different religions by being taught by teachers from differing religious faiths. RE with school children also benefits as key differences between similar religions being taught in local communities can be understood. The paper explains how, at the societal level, religious tolerance of someone else's religion becomes embedded as a universal right. The second section of this second paper discusses interreligious multi-faith development work. There is a strong emphasis on how theological education should be of value to the local community where the learning takes place, alongside using a partnership approach to deliver public goods. Multi-faith education concentrates on a collegiate approach to development, which in practical terms is local regenerative work. Another societal benefit of interreligious multi-faith development work is more nuanced. In an interreligious approach, harmony and trust are built up by differing religions, not trying to compete. The focus is on collegiate interreligious theology education and partnership development work to deliver social goods.

41 J – EMMELMANN, Moritz & Florian Dinger, *Comprehensive schools as the frontier of religious education: current developments and emerging principles in Germany*, *International Journal of Practical Theology*, publ. May 15, 2025. https://www.degruyterbrill.com/document/doi/10.1515/ijpt-2025-0021/html?srsltid=AfmBOop_cuytK_522j5gIPzPJW56OqMQTpQ-6XFyFGmzm5W2sY4CSjB- - The denominational model of religious education (RE) in German public schools faces pressure from demographic change, declining attendance, and concerns over dividing students by religion. Comprehensive schools, known for their diverse student bodies, have become key testing grounds for new RE models. This article highlights recent shifts in the German school landscape and the challenges RE teachers face in these settings. It suggests that the pedagogical approaches used in comprehensive schools may offer valuable insights for international exchange, as they align more closely with RE practices outside of Germany than previous models.

42 D – EUROPEAN COMMISSION, *The situation of young people in the European Union*, 28 April 2025 https://ec-europa-eu.libguides.com/common_european_values/books/selected - "The situation of young people in the European Union" is a study complementing the newly published *EU Youth Report 2024* that offers an in-depth perspective on the realities confronting young people across the European Union. It provides a concise yet comprehensive overview of the main trends, challenges, and opportunities shaping the lives of young Europeans. Based on data from *Eurostat*, *Eurobarometer surveys*, and the *Youth Wiki*, this Report primarily focuses on young people aged 15 to 29, with slight variations depending on data availability. It serves as a valuable resource for policymakers, researchers, and youth organizations, supporting evidence-based decisions to improve the lives of young people across Europe. This report covers a wide range of topics,

including employment, social inclusion, political engagement, mobility, digitalization, and environmental activism.

43 D – EUROPEAN COURT OF HUMAN RIGHTS, *Guide on Article 2 of Protocol No. 1 to the European Convention on Human Rights. Right to education* - Updated on 28 February 2025, pp. 24 - https://ks.echr.coe.int/documents/d/echr-ks/guide_art_2_protocol_1_eng - This guide is part of the series of Case-Law Guides published by the European Court of Human Rights (hereafter “the Court”) to inform legal practitioners about the fundamental judgments and decisions delivered by the Strasbourg Court. This guide analyses and sums up the case-law on Article 2 of Protocol No. 1 to the European Convention on Human Rights (hereafter “the European Convention”). Readers will find herein the key principles in this area and the relevant precedents. The case-law cited has been selected among the leading, major, and/or recent judgments and decisions. The first sentence of Article 2 of Protocol No. 1 guarantees an individual right to education. The second guarantees the right of parents to have their children educated in conformity with their religious and philosophical convictions. 2. Article 2 of Protocol No. 1 constitutes a whole that is dominated by its first sentence, the right set out in the second sentence being an adjunct of the fundamental right to education.

44 B – FABRE, Pierre-Antoine ; Vincente Fortier ; Vincent Goosaert, Philippe Martin, *Livre Blanc des sciences religieuses aux sciences sociales du religieux. Recherche, production scientifique, formation, inscription internationale. Bilan et perspectives*, Rapport janvier 2025, pp. 69 - https://www.inshs.cnrs.fr/sites/institut_inshs/files/download-file/Livre%20Blanc%20DES%20SCIENCES%20RELIGIEUSES%20AUX%20SCIENCES%20SOCIALES%20DU%20RELIGIEUX%208%202%202025%5B4%5D.pdf - « Où en sont les sciences et les sciences sociales du religieux en France aujourd’hui ? Ce Livre Blanc a pour ambition de préciser un état des lieux et de suggérer des perspectives. Une première remarque doit être faite : le paysage français est composé de sciences du religieux et de sciences sociales du religieux, dont les origines sont fort différentes, les premières venues d’une émancipation des anciens cadres de la théologie, mais attachées à la poursuite d’anciens savoirs (philologiques en particulier) et les autres venus de l’éclatement de ces cadres au tournant du XXe siècle, avec la naissance de l’anthropologie, de la sociologie et de la psychologie, l’histoire et le droit, elles-mêmes riches, chacune à sa manière, d’une relation ancienne au fait religieux, ayant évidemment accompagné ces grandes évolutions. La situation actuelle est cependant marquée par une convergence nouvelle de ces différentes trajectoires » (p. 4 ; lire la suite).

45 B – FANCOURT, Nigel, *Religions, beliefs and education in the European Court of Human Rights. Investigating judicial pedagogies*, Routledge 2025, pp. 204 - <https://www.routledge.com/Religions-Beliefs-and-Education-in-the-European-Court-of-Human-Rights-Investigating-Judicial-Pedagogies/Fancourt/p/book/9781032493312> - This book represents an exposition of ‘judicial pedagogies’ as a new concept, and discusses juridical-educational issues in detail, through an analysis of the educational claims and assumptions of judges’ decisions in the European Court of Human Rights (ECtHR). It sheds light on how, within courtrooms around the world, judges are increasingly being asked to decide upon issues of religion and belief in schooling, whether about admissions policies, curriculum planning, or pupils’ and teachers’ dress and jewellery. With key human rights principles at stake, these proceedings are often fraught, clashing with strong opinions about education and schooling. Focusing on decisions made in the ECtHR, the author considers how the supranational court looks at these issues and considers the ECtHR’s role within the European education space. Drawing upon research and scholarship surrounding these questions, the book surveys a series of educational issues, including curriculum and assessment, and takes a comparative approach in the discussion of case studies to demonstrate the variety and depth of judges’ thinking. Thus, rather than considering the national or supranational legal principles and questions as jurisprudential issues, typically about religion or human rights, it reviews them from an educational perspective – as ‘folk’ theories of teaching and learning. Finally, it considers the implications of a theory of judicial pedagogy for the courts’ educational competence in deciding on these matters, for education and educational policy research, the European education space, legal scholarship, and for legal and judicial education. Developing a novel and innovative approach to the pedagogies at play in a courtroom and providing fresh insights into the courts as agents of social change, it will appeal to scholars and researchers working across the disciplines of education, law, and religious studies.

46 R – FAROOQUI, Jannat Fatima, *Exploring experiences of Muslim students in Germany: empirical insights on school-based religious discrimination*, *Journal of School Violence* <https://doi.org/10.1080/15388220.2025.2480659> - Mass influx of Muslim refugees in Germany has reported a parallel rise in ‘Islamophobia’ in the country, which includes systematic ‘othering’ of Muslims. Muslim school-going

students, who constitute for a significant proportion of the migrant population in Germany, cannot be isolated while addressing issues of discrimination and exclusion. As societal anti-Muslim rhetoric spill over into classrooms, playgrounds and schools; minority students become particularly vulnerable to religious bullying. This research study aims to empirically understand the lived experiences, realities and challenges of a Muslim student (10–18 years) attending a German public school. Using a purposive snowball sampling, 16 students and 5 parent participants from Munich were interviewed. Qualitative findings, derived from theoretical coding of data, contributed to the conceptualization of a unique model of school-based religious discrimination. The model, based on the narratives of the study participants, details upon the possible locations, sources, types and effects of religious bullying on Muslim migrant students.

47 J – FEARS, Barbara A., *Critical race theory in theological education*, *Teaching Theology & Religion*, 17 February 2025, <https://doi.org/10.1111/teth.12686> - Both the history of and the changing demographics within theological education demand a reckoning with the past, a close examination of the present, and a course correction for the future. Critical race theory (CRT), a framework currently under fierce political debate and intense public scrutiny, provides a lens for such a task. CRT is a misrepresented and misunderstood analytical tool that began in the field of law but has since spread to other disciplines including education and theology to study disparities across racial, religious, and gender lines. Although there is no canonical set of beliefs to which all CR theorists subscribe, in general, liberalism, claims of neutrality, objectivity, meritocracy, and colour-blindness are rejected. Herein, I argue for the rejection of liberalism in theological education and offer recommendations to counter liberal tendencies in teaching, research, and service in the field.

48 J – FEDOROV, Alexander, *Religious education in postcolonial Hong Kong: religious plurality and secularity*, dissertation at the University of Hong Kong, 2025, <https://www.isa-sociology.org/en/junior-sociologists/dissertation-abstracts/list-of-abstracts/1397> - Hong Kong is internationally recognized in both popular and academic discourse for its unique sociocultural blend—a distinctiveness reflected in its RE system, established in the mid-19th century. Its colonial past and post-handover transformations have been extensively studied. Yet, recent debates reveal tensions among religious plurality, government policies, and faith-based schools' historical influence. These discussions align with post-handover educational reforms, which seek to reconfigure Hong Kong's RE landscape through secular narratives and policies. Since the 2010s, themes at the intersection of religion and education - especially secularity and religious plurality - have gained prominence. These discourses unfold against the backdrop of Hong Kong's post-handover educational system, shaped by enduring colonial-era structures, significant curriculum developments, and vigorous global debates on the future of religious education amid post-secular challenges. Policy actors have been persistent in their efforts to redefine RE, moving away from the traditional confessional model, in which schools, typically affiliated with Protestant or Catholic denominations, primarily focus on imparting their respective beliefs. This shift is exemplified by the "New Senior Secondary" curriculum's emphasis on cultural diversity, marking a significant departure in postcolonial perspectives on RE.

49 J – FIGUEIREDO, Carla, *Conceptualizing 'quality of education': an analysis of European political documents on education*, *Frontiers education*, 21 febr. 2025. <https://www.frontiersin.org/journals/education/articles/10.3389/feduc.2025.1463412/full> - This paper conceptualizes 'quality of education' in the European political discourse. The expression 'education quality' and its variations are frequently found in literature and policies at supranational, international, national, and local levels but are not explicitly defined. However, it is assumed to be a goal that countries pursue and has gained prominence in the European context. Acknowledging the European agencies' legislation's influence on Member-States' domestic policies, understanding what "education quality" means is of the utmost importance. Based on the content analysis of political documents issued by several European agencies, this paper categorizes, systematizes, and interprets the European political discourse on education to infer aspects that can compose 'quality of education' and develop an understanding of the concept. The analysis resulted in the systematization of three aspects that help to conceptualize the 'quality' of education: (i) 'what is expected of education'; (ii) 'components of education quality'; (iii) 'priorities for education'.

50 R – FONSECA, M. Luis Dias (2025), *Ensino religioso: desafios e perspectivas da prática docente*, *Revista Foco*, 18(4), e8168. <https://doi.org/10.54751/revistafoco.v18n4-107> - A história do Ensino Religioso (ER), no sistema educacional, teve início no período do Brasil Colônia. Desde então, com diferentes enfoques pautados no proselitismo, confessionalidade e interconfessionalidade, essa disciplina somente passou por mudanças significativas após a publicação da Lei de Diretrizes e Bases da Educação Nacional, que garantiu o respeito às

diversas manifestações culturais religiosas. Atualmente, o ER integra a estrutura do Ensino Fundamental como componente curricular e como área do conhecimento e se apresenta como importante cenário para a construção de um espaço democrático e de respeito às religiões e àqueles que se denominam sem religião. Entretanto, a atuação docente tem sido marcada por significativos obstáculos que se estendem desde a demanda por formação inicial e continuada à falta de materiais didáticos e enfrentamento da intolerância e preconceitos que comprometem a implementação de uma abordagem pedagógica que reconheça o pluralismo religioso e respeite as alteridades. O artigo visa a analisar os desafios do ER vivenciados pelos professores e a refletir sobre as perspectivas para superação dessas dificuldades. A metodologia, de natureza qualitativa, está fundamentada em uma revisão bibliográfica e em uma análise documental com base em artigos científicos, livros, trabalhos acadêmicos e legislações que normatizam esse componente curricular. Os resultados comprovam que, para tornar possível uma prática pedagógica que desenvolva o ER não confessional e inclusivo, são necessários investimentos na qualificação docente, definição de políticas públicas para aquisição de recursos pedagógicos, além da adoção de estratégias que promovam uma educação democrática e a cultura de paz.

51 J – FORTE, Maria Luiza, et al. (2025), *História do ensino religioso nas escolas brasileiras*, *Caderno Pedagógico*, 22(1), e13125. <https://doi.org/10.54033/cadpedv22n1-028> - Este artigo oferece uma análise histórica e temporal da evolução do ensino religioso no Brasil, concentrando-se em aspectos relacionados à laicidade e à diversidade religiosa presentes em nossa nação. A pesquisa adota uma abordagem qualitativa, fundamentada em estudos documentais e bibliográficos sobre o assunto. A discussão abrange desde a influência da Igreja Católica, que começou com a chegada dos jesuítas e a catequização dos povos indígenas, até o presente, analisando assim, qual a relação entre a religiosidade e as políticas educacionais públicas. Os resultados obtidos permitiram uma compreensão de que a prática do ensino religioso no Brasil está intimamente ligada à formação de caráter e valores, baseada no respeito, na liberdade de expressão e na diversidade religiosa que se mantém dentro da perspectiva de um país laico.

52 R – FRIESEN, Isaac (2025), *A progressive transformation: rising cultural progressivism across the religious spectrum in Canada*, *Journal of Contemporary Religion*, 1–19. <https://doi.org/10.1080/13537903.2025.2470536> - This article examines the transformation of religion across generations in contemporary Canadian society. Moving away from scholarly approaches which emphasize the internal consistency of religious transmission in families, this article instead analyses religious and non-religious Canadians in tandem to decipher overarching patterns of religious and cultural change. Primarily employing qualitative data from in-depth interviews with 16 intergenerational Canadian families, the first section of this article traces the rise of pluralism in an increasingly diverse Canadian context. The second section explores the spread of progressivism (the belief in social and cultural reform over cultural conservatism) among religious and non-religious family members in the sample. The third section reflects on interviewees' (religious and non-religious) frequent criticism of conservative Christians. I conclude that, because this progressive transformation is occurring among both religious and non-religious interviewees, it suggests a correlation with a broader cultural transformation in Canada.

53 C – FUJIWARA, Satoko, *Religion and Education in East Asia*, in book: *The Oxford Handbook of Religion and Education* (pp. 525-540), May 2025 - DOI:[10.1093/oxfordhb/9780198869511.013.32](https://doi.org/10.1093/oxfordhb/9780198869511.013.32) - This *Handbook* offers a multi-disciplinary work of scholarship and research highlighting the global significance of a critical interface of cultural and social, political, and theological importance. Drawing on historical perspective and contemporary reflection, the collection provides a uniquely transformative analysis of why the interface of religion and education is of such critical significance. With contributions from some of the leading thinkers, the *Handbook* presents a cumulatively powerful argument to reassess the complexities of the intersection of religion and education. With ambitious and yet accessible intellectual engagements, the *Handbook* here furthers a central thesis: that the interface of religion and education is not merely a matter of arcane disputation about a domain of ancient origin or a rudimentary matter of formal educational process but a vibrant domain of critical contestation fundamental to knowing, understanding, and living in the modern world.

54 J – FURKALO, Viktoria (2025), *The importance of religious science competence for historical education*, *Philosophy and Governance*, 4(8). <https://doi.org/10.70651/3041-248X/2025.4.04> - The article analyses the role of religious competence in ensuring a deep understanding of historical events and processes in the context of historical education. The study of the main material emphasizes the need to integrate fundamental knowledge about world religious systems into curricula, which is essential regardless of personal beliefs or religious affiliation. It is established that religious competence is critically important for the

adaptation of the individual in modern society and the development of productive social and professional interactions. The influence of religious beliefs on the formation of cultural traditions and the structure of society at different stages of its development is considered. It is found that historical periods, such as the Reformation or the Arab Israeli conflict, were influenced by deeply rooted religious motives that stimulated important social changes and conflicts. It is confirmed that religious studies competence contributes not only to a deeper understanding of historical processes, but also to the formation of objective historical narratives. The importance of this competence within school and higher education is highlighted, where it becomes the basis for academic research and the preparation of students for work in areas that require a deep understanding of cultural and religious differences. It is argued that the integration of religious studies courses into the educational process contributes to the development of religious literacy, critical thinking and intercultural communication skills necessary to solve specific tasks in international and public contexts. Conclusions are drawn about the key role of religious studies competence in historical education and professional development in the context of globalization. It is emphasized that this competence cultivates the ability to analyse and critically evaluate historical sources, considering the religious context, which contributes to more effective intercultural communication and cooperation.

55 R – GAMARRA CHIRINOS, Olga Patricia, et al., *Valores morales y éticos en la formación ciudadana responsable: una revisión sistemática*, *Revista CLAD Reforma y Democracia*, 2025-01-30 - <https://revista.clad.org/ryd/article/view/371?articlesBySimilarityPage=11> - DOI: <https://doi.org/10.69733/clad.ryd.n89.a371> - La UNESCO promueve la educación para la ciudadanía global, destacando la interconexión entre la formación ciudadana y el desarrollo de individuos. Actualmente surge la necesidad de transformar la sociedad desde la democracia, participación activa y multiculturalidad desde la educación. El objetivo de esta investigación es profundizar en la necesidad de una formación ciudadana responsable desde el rescate de los valores morales y éticos en la sociedad. Esta investigación se sustenta en paradigma positivista, de tipo descriptivo y documental, en la cual se aplica el método PRISMA 2020. Se cribaron un total de 39 artículos tomando en cuenta como buscadores académicos *Google Académico*, *Dialnet* y *Redalyc* en tres categorías: a) valores morales; b) valores éticos; y c) formación ciudadana responsable, desarrollados en países de habla hispana. Como resultados se obtuvo que la formación ciudadana responsable se relaciona con el rescate de valores tanto morales como éticos que a su vez promueven los derechos humanos y las normas de convivencia para la construcción de ciudadanos responsables e integrales. Se considera esencial, que en la educación superior se implementen cambios curriculares que fortalezcan la participación crítica y la convivencia adaptados a las diversas realidades sociales y para las futuras generaciones.

56 J - GARCÍA OLIVA, Javier, *Religión en las escuelas inglesas*, *Cuestiones de Pluralismo*, vol. 5, nº1 (primer semestre de 2025, publ. 30 de Abril de 2025). <https://doi.org/10.58428/TSEFK8066> - Aunque existe una larga tradición de respeto a otras confesiones y sistemas de creencias, y la garantía de la libertad de conciencia está consagrada legalmente en the *Human Rights Act 1998*, la Iglesia de Inglaterra sigue teniendo tanto privilegios como deberes, resultado de su estatus especial. Una consecuencia de ello es que el cristianismo en general es reconocido en la sociedad británica, y que tal reconocimiento se refleja en las disposiciones sobre la religión en las escuelas.

57 B – GEAROM, Liam Francis and Arniika Kuusisto (eds.), *The Oxford Handbook of Religion and Education*, Oxford University Press 2025, pp. 832 - <https://global.oup.com/academic/product/the-oxford-handbook-of-religion-and-education-> - *The Oxford Handbook of Religion and Education* offers a multi-disciplinary work of scholarship and research highlighting the global significance of a critical interface of cultural and social, political, and theological importance. Drawing on historical perspective and contemporary reflection, the collection provides a uniquely transformative analysis of why the interface of religion and education is of such critical significance. With contributions from some of the leading thinkers in the field, this Handbook presents a cumulatively powerful argument to reassess the complexities of the intersection of religion and education. With ambitious and yet accessible intellectual engagements, the Handbook here furthers a central thesis: that the interface of religion and education is not merely a matter of arcane disputation about a domain of ancient origin or a rudimentary matter of formal educational process, but a vibrant domain of critical contestation fundamental to knowing, understanding, and living in the modern world.

58 B – GENIN, Vincent, *La laïcité*, Labor et Fides 2025, coll. « Qu'est-ce que cela change ? », pp. 112 - <https://www.laboretfides.com/product/la-laicite/> - « C'est en observateur extérieur que Vincent Genin retrace l'histoire d'un mot utilisé aujourd'hui aussi bien comme un pare-feu que comme un lance-flammes, mot-valise

et mot-valeur censé se porter garant de la République. Or la laïcité n'est pas une valeur, mais un principe. Et cela change tout ! Escamotant, de son point de vue belge, une des grandes mystifications de l'histoire française, l'auteur redonne du lest à une laïcité mise en danger par toutes les superstitions qui la déforment. On va de surprise en surprise en troquant des idées reçues contre une nouvelle idée à se faire. Une très belle méditation sur les éclairages précieux de l'histoire et sur les angles morts de nos inconscients collectifs. Une mise au point indispensable pour ne pas abandonner la pensée au profit d'un récit national souvent assorti d'un esprit de supériorité et de fantasmes d'uniformité » (Ed.).

59 T – GEYER, Robby (Ed.), „*Religion und Öffentlichkeit*“. *Neue Ausgabe von „Politik & Unterricht – Zeitschrift für die Praxis der politischen Bildung“*, Landeszentrale für politische Bildung Baden-Württemberg, 21.03.2025 - https://www.kirche-und-religionsunterricht.de/news?action=view_one_article&article_id=413 - Wir möchten Sie aufmerksam machen auf ein aktuelles Heft der Reihe "Politik und Unterricht" zum Thema "Religion und Öffentlichkeit". Die Autoren liefern hier zum einen eine Fülle an Schaubildern und aktuellen Zahlen zu Religions- und Konfessionszugehörigkeiten, aber auch strukturierte Materialien zu Themen wie "ist das Tanzverbot an Karfreitag noch zeitgemäß?", "Religion im Grundgesetz" oder die Frage, ob Kirchen für eine Gesellschaft unverzichtbar sind. Die Materialien eignen sich vor allem für den Unterricht in der Sekundarstufe. Sie finden das Heft zum Download auf der(...).

60 R – GIORDAN, Giuseppe; Palmisano, S., Zoccatelli, P., Breskaya, O., & Sbalchiero, S. (2025), *Multiple Buddhism in a Catholic country: measuring religious belonging and practice across traditions in Italy*, *Social Compass*, 72(1), 19-42. <https://doi.org/10.1177/00377686251319914> - The argument for adopting more comprehensive measures of religiosity, put forward by Yang and McPhail, underscores the centrality of the concept of 'multiple' as an entry point for analysing contemporary religious belonging and practice. This article offers the findings from a 2023 study conducted among adherents of the Italian Buddhist Union (UBI, n = 515), testing the multiple religiosity hypothesis within the context of a predominantly Catholic society. After outlining the sociodemographic and cultural backgrounds of the participants, we explore the patterns of multiple religious belonging (MRB) and multiple religious practice (MRP) among Italian Buddhists, considering their prior and newly declared affiliations. Consistent with the research hypothesis—originally tested on a sample of young East Asians respondents by Yang and McPhail—UBI members in our study exhibit distinct patterns of MRB and MRP, with the latter being more prominent. In the Italian Catholic cultural context, characterized by societal conditions that foster pluralism, we found that both MRB and MRP demonstrate elevated levels, while newly acquired religious belonging plays a crucial role in the religious practices of UBI members.

61 J – GISEL, Pierre, *Lo statuto della teologia oggi: oltre i confini confessionali, Il Regno attualità* (Studio del mese), n. 8, 2025, 243-252 (versione dall'originale "Épistémologie de la théologie. Statut, tâche, fonction et modalités" in *Perspectiva teológica* 56 (2024) 3 - «La teologia non ha un *oggetto proprio*, e nemmeno un *campo riservato*. Sono in gioco niente di meno che l'umano e il mondo, visti da un'angolazione specifica. La teologia non è una *disciplina*, ma un *tipo di interrogazione* che si dispiega in diversi campi e fa appello a diverse discipline. Il lavoro teologico deve passare attraverso una *genealogia* da costruire, che si fonda sul 'perché' del tenore e delle configurazioni del presente, fino alle *problematiche* che vi si possono dispiegare e a una *valutazione* degli effetti di una dinamica storica guidata dalla pulsione dell'uomo. Nel complesso, questa disposizione richiede un compito e una forma di teologia nella quale ci troviamo al di fuori di qualsiasi tematica di *fondamento* [...]» (p. 252).

62 R – GLANZER, Perry, et al. (2025), *Are Christian universities' general education requirements theologically distinct? An analysis of Protestant Gen Ed course descriptions*, *International Journal of Christianity & Education*, 0(0). <https://doi.org/10.1177/20569971251339177> - This study examines the incorporation of theological language into general education course descriptions across 231 Protestant universities. Although all institutions required a Bible or theology course, only 16% integrated theological language into more than two non-theological or non-Bible general education course descriptions. We found theological integration particularly lacking in general education requirements such as fine arts, health, psychology, political science, public speaking, and sociology with a few notable exceptions. We then suggest that learning to integrate Christian theological perspectives into general education course descriptions could be a helpful exercise for the faculty who create and use them and the students who may read them.

63 B – GRONDIN, Jean, *Lo spirito dell'educazione*, Queriniana, Brescia 2025, pp. 160 - Un saggio, basato su oltre quarant'anni di esperienza nell'insegnamento, che esplora lo spirito profondo dell'educazione: non la

sola trasmissione di saperi, ma l'arte di offrire senso, fiducia, orientamento. Jean Grondin riflette sul mestiere di educare come vocazione filosofica e spirituale. Perché insegnare non è solo spiegare: è aiutare a vivere. Un invito a puntare in alto, con consapevolezza e senza ingenuità. Una riflessione sull'orientamento che deve avere la formazione.

64 R – GRUPA, Michal & Zarzycka, B. (2025), *Breaking up with religion. The experience of deconversion from Catholicism to “no religion” among Polish adolescents*, *The International Journal for the Psychology of Religion*, 1–19. <https://doi.org/10.1080/10508619.2025.2497132> - Based on qualitative research with 22 former Polish Catholic adolescents aged 14 to 19, this study takes a constructivist approach to understanding the process of leaving religion by examining deconversion narratives. Semi-structured interviews were conducted, and the data were analysed using thematic analysis. The following six themes emerged: (1) avoiding peer exclusion as a pathway to deconversion (100%), (2) not seeing the value or practicality of religion (68%), (3) disillusionment with the religious leaders (77%), (4) freeing oneself from obligations (91%), (5) regaining space in life (82%), and (6) nothing terrible will happen if you go (77%). The results show deconversion as a process of social integration into the peer community, combined with a rejection of the constraints of religion, which appear incomprehensible to young people. Additionally, religious offerings are viewed as simplistic, and the functioning of religious institutions is seen as leaving much to be desired.

65 P – GUGGENMOS, Esther-Maria; Yulin Lü; Erica M. Larson (Orgs.), *Religion and value education between Asia and Europe*. Conference: Lund University, Sweden, May 15-16, 2025. <https://www.ctr.lu.se/media/kalender/2025-05/Public%20Religion%20and%20Value%20Education%20between%20Asia%20and%20Europe.pdf> - This conference brings together scholars from Europe and Asia to discuss religion and value education in diverse societies. Flows of migration and global exchange transformed and continue to transform religion and value education across Europe and Asia. In Europe, confessional Christian education in religiously open societies is increasingly experienced as a challenge and calls for differentiation and new approaches. European societies have taken different paths and found new ways of offering religious knowledge across traditions. In East, Southeast and South Asia, religious diversity has been a lived reality for centuries while we can trace the emergence of the semantic category of 'religion' in the Sinitic languages towards the end of the 19th century only. How does religious and value education currently look like across Asia? What are new approaches to adapt to the needs of global citizens, and how do these approaches relate civic and religious values? How can the rise of Life Education be understood? This conference intends to create a stimulating Asian-European exchange related to educational concepts of religion and value education.

66 P – GUGLIELMI, Giuseppe, *Una proposta di dialogo con le università e con la cultura 'laica', Il Regno-attualità* 2025, n. 10, 272-274 – Premesso che “la teologia italiana non conosce una dimensione pubblica, si fabbrica *intra moenia* e si rivolge principalmente a futuri preti e a quei laici che intendono conseguire il baccalaureato per insegnare religione cattolica nella scuola”, e che pertanto le università di stato e le facoltà di teologia si muovono, in Italia, su piani paralleli ma senza contatti sistemici, una proposta possibile sarebbe quella di “inserire singoli corsi di teologia all'interno dei dipartimenti di studi umanistici e/o di consentire agli studenti universitari di seguire corsi di teologia nelle facoltà teologiche. Questo mutuo scambio consentirebbe di studiare l'eredità cristiana (arte, letterature, dottrine, culti, costumi) non unicamente come fenomeno confessionale, bensì come patrimonio culturale comune. In tal senso potrebbe far fronte a quel deficit di alfabetizzazione religiosa che oggi si riscontra negli studenti universitari, consentendo altresì agli studenti delle facoltà teologiche di entrare in dialogo con altre forme di interrogazione della tradizione cristiana”.

67 R – HANAPI BAHRI, Muh, *The influence of religious education on adolescent behaviour*, *Indonesian Journal of Education and Science*, 2025, 1(2), 72-79. <http://www.journal.formadenglishfoundation.org/index.php/IJES/article/view/86> - RE plays a crucial role in shaping adolescent behaviour by instilling moral values, fostering self-discipline, and preventing negative conduct. This study aims to analyse the influence of RE on adolescent behaviour, identify challenges in its implementation, and evaluate its effectiveness in preventing juvenile delinquency. Using a qualitative literature review approach, data were collected through document analysis of scholarly works, including journal articles, books, and research reports. The findings indicate that RE significantly enhances adolescents' moral awareness, ethical decision-making, and prosocial behaviour. However, challenges such as student disengagement, curriculum limitations, and external social influences hinder its effective implementation. Despite these challenges, RE serves as a preventive mechanism against juvenile delinquency by fostering self-regulation, promoting ethical responsibility, and reinforcing positive character traits. This study underscores the need for a more integrated approach that combines RE with mental

health support to maximize its impact on adolescent behaviour. The findings contribute to the fields of education and adolescent psychology by providing insights into strategies for strengthening the role of RE in character development.

68 J – HARRIS, Daniel & Mike Olumide, *The impact of religious education on interfaith dialogue in schools*, *Research Gate*, April 2025 - https://www.researchgate.net/publication/391241455_The_Impact_of_Religious_Education_on_Interfaith_Dialogue_in_Schools - RE plays a pivotal role in shaping students' understanding of diverse belief systems and fostering interfaith dialogue in educational settings. In multicultural societies, where students from various religious backgrounds coexist, RE serves as a tool to promote mutual respect, tolerance, and peaceful coexistence. This paper examines the influence of RE on interfaith dialogue within schools, focusing on how curricula, pedagogical approaches, and school policies can either facilitate or hinder meaningful interactions among students of different faiths. Through a review of global practices and case studies, the paper highlights the importance of inclusive and comprehensive RE programs that not only impart knowledge about different religions but also encourage critical thinking, empathy, and collaborative engagement. The findings suggest that well-structured RE programs contribute significantly to reducing religious prejudices, enhancing social cohesion, and preparing students to navigate a pluralistic world with understanding and respect. The paper concludes with recommendations for educators and policymakers to design and implement RE curricula that actively promote interfaith dialogue, ensuring that schools become environments where diversity is celebrated, and interreligious understanding is cultivated.

69 B – HELLER, Birgit and Edith Franke, *Religion und Geschlecht*, De Gruyter-Brill 2024, Seiten 585 - (Book Open Access) - <https://www.degruyterbrill.com/document/doi/10.1515/9783110697407/html-Religious-traditions,-symbols,-and-practices-are-shaped-by-gender;-gender-roles,-stereotypes,-and-ideals-have-religious-underpinnings.-Studying-gender-in-religious-studies-means-taking-the-category-of-gender-into-account-when-collecting,-describing,-and-analysing-data-pertaining-to-religion.-It-also-means-uncovering-the-normativity-of-entanglements-between-religion-and-gender-as-well-as-making-opposing-trends-visible:-broad-overview-of-the-topic-in-the-history-of-religion;-central-topics;-comparative-and-systematic;-gender-sensitive-religious-studies.> - Religious traditions, symbols, and practices are shaped by gender; gender roles, stereotypes, and ideals have religious underpinnings. Studying gender in religious studies means taking the category of gender into account when collecting, describing, and analysing data pertaining to religion. It also means uncovering the normativity of entanglements between religion and gender as well as making opposing trends visible: broad overview of the topic in the history of religion; central topics; comparative and systematic; gender sensitive religious studies.

70 J - HICKS, Tania (2025), *Student spiritual growth: perceptions of post-school women about the influence of their Mercy education in fostering spiritual growth and building self-efficacy*, *International Studies in Catholic Education*, 1–17. <https://doi.org/10.1080/19422539.2025.2486112> - Student spiritual growth is a fundamental in Catholic schools. Fostering spiritual growth upholds the Catholic Church's mission, while also enhancing wellbeing, and building self-efficacy and resilience. The Church desires that young people experience fullness of life, so it is significant that these beneficial by-products of spiritual growth help them in facing life challenges. This paper reveals insight about the relationship between student spiritual growth and self-efficacy. It is derived from a study which explored the perceptions of post-school women educated at Mercy Education secondary schools in Western Australia about the influence of their Mercy schooling on their spiritual growth. While it is known that spiritual growth builds self-efficacy, the study highlights a converse relationship also exists. The paper advocates that fostering spiritual growth and self-efficacy is crucial in Catholic education, especially in aiding the human flourishing of young people.

71 R – HISYAM SYAFII, Muhammad & Husain Azhari, *Interaction between spiritual development and psychological growth: implications for Islamic educational psychology in Islamic students*, *Journal of Islamic Education and Ethics*, vol. 3, nr 1, 2025 - DOI: <https://doi.org/10.18196/jiee.v3i1.69> - This study investigates the interaction between spiritual development and psychological growth among 72 Muslim university students, with implications for Islamic educational psychology. Spiritual development, centred on concepts such as *taqwa* (awareness of Allah) and *tafaquh fi al-din* (deep religious understanding), is analysed alongside psychological growth, encompassing cognitive, emotional, and behavioural aspects. Utilizing a mixed-methods approach, the study conducted quantitative analysis through Structural Equation Modelling (SEM) and qualitative analysis of reflective journals. The findings reveal that spiritual development is significantly correlated with psychological well-being ($r = 0.64$, $p < 0.01$), religiosity ($r = 0.71$, $p < 0.01$), and academic performance ($r = 0.42$, $p < 0.01$). Psychological well-being mediates the relationship between spiritual development and academic performance. The SEM model shows strong fit indices, with CFI and TLI values above 0.90 and RMSEA below 0.06. The novelty of this research lies in integrating Islamic spiritual concepts such as *tazkiyah al-nafs* (soul purification) with modern psychological theories, providing a comprehensive framework for the spiritual-psychological development of Muslim students. Recommendations include incorporating these findings into Islamic education by developing holistic curricula, improving Islamic

guidance and counselling, and enhancing educator competencies. Future studies should explore larger samples and longitudinal designs to investigate these relationships further.

72 P – HUMAN RIGHTS ACTION [Montenegro], *Education must remain secular: schools are places of knowledge, not division*, 15 April 2025 - <https://www.hraction.org/2025/04/15/education-must-remain-secular-schools-are-places-of-knowledge-not-division/?lang=en> – “Civil society organizations strongly oppose the initiative to introduce RE into the education system of Montenegro, considering such a proposal to be contrary to the principles of secularism (religious neutrality of public institutions), fundamental constitutional values, and the best interests of children and youth. We believe that the education system must remain a space for unity, learning, and development - not for division and segregation based on religion. Religious instruction is explicitly prohibited in public educational institutions in Montenegro (Article 5 of the General Law on Education), and this initiative now seeks to abolish that ban and introduce RE in primary and secondary schools. According to the Constitution of Montenegro and the applicable laws on education, Montenegro is a secular state, in which religious communities are separated from the state. Accordingly, the national education system must also remain secular. [...]” (*read more*).

73 R – INDIANA, Marialuisa and Elisabetta Sagone, *Self-efficacy in life skills and psychological correlates in Sicilian adolescents. A brief report*, *Adolescents* 2025, 5(1), 2; <https://doi.org/10.3390/adolescents5010002> - The aim of this paper is to discuss the findings derived from the associations between self-efficacy in life skills and its major psychological correlates (psychological well-being, resilience, and coping strategies) in various convenience samples of Sicilian adolescents. We include a summary of the main results and statistical outcomes obtained from previous studies performed in the Sicilian context, focusing on several psychological topics associated with self-efficacy in life skills. Comparing the outcomes from different studies revealed positive correlations between self-efficacy in life skills and higher levels of psychological well-being, resilience, and functional coping strategies to manage critical situations. Future research will focus on the development of life skills programs to improve the quality of life of adolescents and promote their functional and optimal development.

74 J – IRAVANI, Shahin & Ali Vahdat Daneshmand, *Early childhood education programs from the perspective of Islamic philosophy of education: a comparative study*, *Iranian Journal of Comparative Education*, vol. 8, issue 1, Febr. 2025, pp. 3312-3332 - [10.22034/ijce.2024.453396.1573](https://doi.org/10.22034/ijce.2024.453396.1573) - Over the past three decades, the discourse surrounding transformative initiatives within Iran's educational framework has engendered significant scholarly interest, leading to the endorsement of numerous governmental decrees. Concurrently, the perceived inadequacies inherent in conventional educational systems have prompted an uptick in familial adoption of “Alternative Education” programs, mainly of Western origin. Despite their associated fiscal burdens, these alternatives' global proliferation and underlying ethos have appealed to certain Iranian families. However, exploring the philosophical elements, specific educational methods, societal contexts, and cultural nuances underpinning each approach and their implications for children residing in the distinct milieu of Islamic Iran remains paramount. This study delves into the philosophical foundations of three prominent Early Childhood Education Programs - Waldorf, Montessori, and Reggio Emilia - juxtaposed against the Iran education reform documents and their underpinning Islamic philosophy. Of particular concern is the discordance between these alternative educational paradigms and the imperative for modern children to integrate into formal institutions, highlighting potential educational challenges. Through qualitative inquiry and comparative analysis, the paper endeavours to elucidate the extent of alignment between these diverse educational approaches and Iran's indigenously claimed Islamic philosophy, offering insights vital for informed educational policymaking and practice, with implications for the holistic development of children navigating the intersection of varied educational ideologies within the Islamic Republic's educational landscape.

75 J – JAMEELAH, Mariyan & Rahmat Aiman, *Universal values as a meeting point in Abrahamic religions: insights from Schuon and Smith*, *Peradaban Journal of Religion and Society* 2025, 4(1) 29-46 - DOI:[10.59001/pjrs.v4i1.284](https://doi.org/10.59001/pjrs.v4i1.284) - This study examines the concept of universal human values within the Jewish, Christian, and Islamic traditions, exploring their potential to foster global peace and solidarity. Drawing on the profound insights of Frithjof Schuon and Huston Smith, this research highlights the shared core values present across these three distinct religions, despite their differences in form, doctrine, and ritual. These shared values include justice, compassion, respect for human dignity, and responsibility toward others and the environment. Through the lens of the Perennial Philosophy, both thinkers posit that these values are manifestations of a single, underlying Truth common to all religions. Schuon focuses on the transcendental principles

underpinning each tradition, emphasizing the metaphysical and esoteric dimensions of these values as reflections of divine truths. For instance, he points to teachings on social justice, respect for human dignity, and responsibility toward nature in Judaism; the emphasis on compassion and solidarity, including the call to love one's neighbour and even enemies, in Christianity; and the concept of Tawhid, stressing the unity of God and humanity, which underpins teachings on social justice and fair treatment in Islam. Smith, while acknowledging the metaphysical aspects, emphasizes the practical, ethical, and social implications of these values, particularly their role in building a just and harmonious society.

76 J – JONATHAN, John & William Taylor, *The importance of religious education in building global citizenship and tolerance*, *Research Gate*, April 2025 - <https://www.researchgate.net/publication/391279434> [The Importance of Religious Education in Building Global Citizenship and Tolerance](#) - In an increasingly interconnected world, where cultural and religious diversity is becoming more prominent, RE plays a critical role in fostering global citizenship and promoting tolerance. This article explores the significance of RE in cultivating understanding, respect, and cooperation across different belief systems. By examining the role of RE in addressing the challenges posed by religious diversity, the paper underscores how RE can contribute to the development of empathetic individuals who can participate in global, multicultural societies. It argues that through informed engagement with various religious traditions, students can develop the skills needed to navigate interreligious tensions, foster peace, and contribute to social cohesion. The article also examines the role of teachers, curricula, and pedagogical strategies in shaping students' religious literacy and their ability to engage with others respectfully and thoughtfully. Drawing on educational theory and global case studies, the paper concludes that RE is an essential tool in shaping the attitudes and behaviours of future generations, ultimately contributing to the promotion of tolerance, peace, and understanding in an increasingly globalized world.

77 J – JUNQUEIRA, Sérgio Rogério Azevedo; Magno de Carvalho, Xavier; Costa e Silva, Ana Paula, *Formação continuada: um espaço para compreender o Ensino Religioso* [Continuing education: a space to understand Religious Education], *Religare*, vol. 22, 2025, n. 01, 118-141. <https://periodicos.ufpb.br/index.php/religare/article/view/72758/41435> - Diante do atual cenário da educação brasileira, faz-se necessário refletir sobre a formação e o papel do(a) professor(a). Os contrastes e complexidades presentes na sociedade encontram eco na sala de aula e, por isso, cabe aos agentes envolvidos no ambiente escolar ajudar os estudantes a desenvolverem suas capacidades e competências. No entanto, nesse processo também os(as) professores(as) precisam constantemente rever sua prática educativa. Nesse sentido, a formação continuada desponta como um espaço de elaboração, reelaboração e avaliação do ser e fazer docente. Portanto, nosso artigo apresentará a importância da formação continuada de docentes de ensino religioso, a partir da experiência realizada na rede salesiana Brasil de escolas, que alcançou professores(as) do Ensino Fundamental e Médio. A partir dessa pesquisa, espera-se estimular novas iniciativas de formação continuada na área.

78 J – KAJAN, Simon, *Drei Modelle für einen Religionsunterricht 4.0*, *Katholisch.de*, 18.03.2025 - <https://www.katholisch.de/artikel/60218-drei-modelle-fuer-einen-religionsunterricht-40> - Drei Zukunftsmodelle: Angesichts der fortschreitenden religiösen Pluralisierung Deutschlands sehen die Autoren jede Schule vor der Herausforderung, jeweils für ihre Situation ein umfangreiches Angebot von Religionsunterricht bereit zu halten. Als Alternativen schlagen von Scheliha und Wißmann drei Modelle vor: **1.** Rotation zwischen Religionsunterricht im Sinn des Art. 7 Abs. 3 GG und staatlich verantwortetem religionskundlichem Unterricht. Damit verbunden wäre ein jeweiliger Wechsel der Lerngruppen zwischen der Klasse und religiös bestimmten Teilgruppen. **2.** Religionskunde und RU in projektbezogener Kooperation. Ein staatlicher Religionskunde- oder Ethik-Unterricht als Ersatzfach tritt neben den konfessionellen RU, ebenfalls mit vollem Umfang. Zwischen den Unterrichten sind Kooperationsprojekte möglich, die die jeweiligen Lerngruppen zusammenführen. **3.** "RU für alle" verzichtet auf einen Neben- oder Nacheinander von konfessionellen RU. Grundlage für einen solchen RU ist aber die Annahme eines radikalen religiösen Pluralismus als vertretener Bekenntnisgrundlage, denn der Anspruch von RU im Sinne von Art. 7 GG sollte aufrechterhalten werden.

79 R – KARAKOSTANTAKI, Evangelia; Kyriakos Stavrianos; Nicholas Zaranis; M. Linardakis, *Exploring the opportunities and obstacles of incorporating technology in religious education for primary school students* [Crete], *Anatolian Journal of Education*, 2025, 10(1):1-18 - DOI:[10.29333/aje.2025.1011a](https://doi.org/10.29333/aje.2025.1011a) - The purpose of this research is to investigate the views of primary education students on the use of Information and Communication Technologies (ICT) in education and their use in the religious studies course. Specifically, it investigates students' views on the use of digital tools, the use of ICT for school lessons, the impact of the use

of ICT for RE and their views on the teaching support of ICT and the acquisition of knowledge in the religious studies course. To achieve these objectives, one hundred and fifty-seven respondents participated in the study, completing two Likert-type questionnaires. The sample which participated was comprised of ten classes attending the third grade of primary school in the prefecture of Heraklion, Crete. The present study was a quasi-experimental design with two groups, an experimental one and a control one. From these classes, we randomly assigned the control group (n = 72) and the experimental group (n = 85). Quantitative data were subjected to descriptive statistical analysis. The study's findings revealed that the integration of ICT as a means of teaching has not yet been implemented based on the responses of students in primary school. Also, they answered that the use of ICT would help them to follow their lessons and that they would like all school subjects to have activities with ICT. These findings align with prior research, suggesting that learners generally have positive attitudes toward the use of ICT. Regarding their responses to the use of ICT in the religious studies, there was a more positive view of the experimental group compared to their responses before the teaching interventions.

80 J – KAUR, Navdeep, *Hate speech: the pernicious language that divides society* (April 22, 2025), available at SSRN: <https://ssrn.com/abstract=5227716> or <http://dx.doi.org/10.2139/ssrn.5227716> - Hate speech refers to expressions that demean or incite hostility against individuals or groups based on characteristics such as race, religion, gender, or ethnicity. Its spread-particularly through online platforms-has serious societal consequences, including increased social division, incitement to violence, and the marginalization of vulnerable communities. This paper argues that while freedom of expression is essential in democratic societies, it must be carefully balanced against the harm that unchecked hate speech can cause. The study examines how digital platforms, and their algorithms often amplify hateful content, and evaluates the effectiveness of existing legal and regulatory responses. Findings highlight significant enforcement challenges and the need for more proactive and nuanced approaches. The paper concludes that a combination of legal regulation, platform accountability, and public awareness is necessary to address hate speech without undermining fundamental rights.

81 T - KHAN, L. Ali, *The ministry of Jesus: a comparative study of the Qur'an and New Testament*, 78 pages, posted: 17 Apr 2025 - <https://ssrn.com/abstract=5199492> or <http://dx.doi.org/10.2139/ssrn.5199492rr> - This study examines the core components of Christian belief within a comparative framework of the Qur'an and the New Testament. Islam, emerging 600 years after Christianity, reveres Jesus as a cherished prophet but rejects his divinity as the Son of God. While the Qur'an acknowledges several miracles performed by Jesus during his ministry, it omits others that conflict with Islamic theology. In Islam, Jesus is recognized as the Messiah, though not the figure foretold in the Old Testament. Most notably, the Qur'an firmly asserts that Jesus was neither crucified nor killed but ascended to heaven. Despite these differences, Islam and Christianity share a close theological kinship under the same God. This study seeks to clarify misconceptions that often perplex followers of the world's two largest religions. Beyond identifying shared elements, the study highlights the importance of faith leaders understanding the theological contexts that shape these differences. Recognizing the differences between the two faiths with respect is as vital as highlighting their commonalities. Such an understanding significantly influences the dignity and religious freedom, under law, afforded to Muslim minorities in Western societies and Christian minorities in Muslim-majority regions.

82 J – KHATAMOV, Tokhir A, *Religious and educational reforms in Uzbekistan during the years of independence*, *American Journal of Religious, Culture and Archaeological Studies*, 2(3), 41–53. <https://semantjournals.org/index.php/AJRCAS/article/view/1555> - The article examines the reforms implemented in the religious-educational sphere in our country during the years of independence, including the restoration of the scientific-educational heritage of scholars, freedom of conscience, and the process of reforms to ensure inter-confessional and inter-ethnic harmony. Also, the new stage of the reforms in the religious and educational sphere in the “New Uzbekistan” in recent years was covered based on statistical data, analysis and achieved results.

83 J – KING, Noah & Johnson Oyeniyi, *Creating a fair and inclusive religious education program for all students*, *Research Gate* April 2025 - https://www.researchgate.net/publication/391279346_Creating_a_Fair_and_Inclusive_Religious_Education_Program_for_All_Students - In today's increasingly multicultural and multi-religious world, public education systems are tasked with the challenge of providing a RE that is both inclusive and fair. The diversity of student backgrounds, religious beliefs, and secular viewpoints necessitates a thoughtful approach to RE, one that not only informs but also respects and celebrates the

pluralism inherent in society. This article explores the essential principles and strategies for creating a fair and inclusive RE program in public schools. It examines the ethical and pedagogical considerations involved in ensuring that all students-whether religious or non-religious-receive an education that promotes respect, tolerance, and understanding of diverse beliefs. The article outlines the importance of a balanced and non-dogmatic curriculum, suggests ways to foster empathy and critical thinking in students, and discusses the role of educators in promoting inclusivity. By highlighting the challenges of balancing academic neutrality with the need for inclusive teaching, this paper offers practical recommendations for developing an RE program that is not only informative but also encourages social harmony in a diverse educational environment. Ultimately, a fair and inclusive RE program empowers students to navigate a pluralistic world with respect for others and a deeper understanding of the complexities of faith.

84 P – KISCH, Yoav, *Israeli education minister announces plan to make Jewish, Zionist studies core curriculum*, *JNS*, May 27, 2025 - <https://www.jns.org/israeli-education-minister-announces-plan-to-make-jewish-zionist-studies-core-curriculum/> - Israeli Education Minister Yoav Kisch announced reforms aimed at placing Jewish and Zionist studies at the heart of the core curriculum in all publicly funded state schools starting in 2026. Kisch's initiative is part of a broader program titled, *Shoreshim [Roots]-The National Program for Jewish and Zionist Identity*, which seeks to bring about a shift toward making the two subjects compulsory. The plan will be rolled out in secular and state-funded religious schools. "We are changing direction," Kisch said in a statement published by his office on May 23. "Jewish identity can no longer be left to local choice or personal preference. Our responsibility is to anchor belonging, heritage and meaning within the national education program."

85 J – KUMBIRAI WUTA, Rodwell (2025), *Religion and ethics in education for sustainable development: A case for Sub-Saharan Africa in general and Zimbabwe in particular*, *African Journal of Religion Philosophy and Culture*, vol. 6, nr 1, 1 March 2025 - <https://journals.co.za/doi/abs/10.31920/2634-7644/2025/v6n1a5> - The driving concerns of this reflection include natural resource exhaustion, environmental pollution, land degradation, and ecological disasters, which remain conspicuous global challenges as irresponsible exploitation of the natural environment continues to characterise human existence. This textual analysis, thus, explores the possibilities of transforming teaching-learning through religion and ethics towards achieving the sustainable development goals by 2030. As emerged from the current analysis, religion and ethics are interdependent forces that shape life and humanity. Thus, Western philosophers (Socrates to Kierkegaard), herein put to critical scrutiny, on the whole embrace and popularise the view that religion permeates ethics. The divine law, which Locke calls the 'true touchstone of moral rectitude', is the substratum of ethics. African scholarship confirms this religion-ethics confluence. It is, therefore, concluded that the possibility of sustainable development in the Afro-Zimbabwean context is more apparent within the purview of *Unhu/Ubuntu*, a philosophy without which local education becomes hollow. Zimbabwe's education system is in principle grounded in this homegrown philosophy of *Unhu/Ubuntu*, which is endowed with strong religious-ethical predilections. Hence, the article recommends Zimbabwe's education ministries to pragmatically harness these vibrant religious-ethical dimensions of the *Unhu/Ubuntu* philosophy in magnifying and amplifying education for sustainable development.

86 J – LAPIS, Giovanni, *The theme of social cohesion in religious education policies and practices. An analysis of England, Japan, and Italy*, *Religions* 2025, 16(4),503; <https://doi.org/10.3390/re116040503>, published: 14 April 2025 - Since 9/11, RE has gained increased importance, particularly in European and American regions, though not exclusively. RE has been assigned a broader role in promoting social cohesion, especially in the context of intercultural and citizenship education. International organizations have actively contributed to this discourse through policy papers, research, and guidelines. This article, adopting a critical RE research perspective grounded in the academic study of religions, examines how the concept of social cohesion is addressed, thematized, and implemented in official documents, educational resources, and scholarly debates across three distinct RE contexts. The study pays special attention to how these processes impact the representations of religions.

87 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/re116040487> - 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.

88 J – LAZIZ-UGLI, U. Odilbeck (2025), *False religious views among youth. Problems, causes, and ways to develop spiritual education*, *Excellencia: International Multi-Disciplinary Journal of Education* (2994-9521), 3(5), 52-58. <https://doi.org/10.5281/> - In the context of globalization and rapid digitalization, youth in Uzbekistan face growing challenges in forming accurate religious views. Despite Uzbekistan's rich spiritual heritage, socio-economic instability, insufficient RE, and digital misinformation contribute to the proliferation of incorrect and radical religious ideologies among young people. Prior studies have insufficiently addressed the compounded impact of digital media, weak institutional presence, and socio-economic pressure on the formation of youth religious consciousness. This study analyses the causes of false religious beliefs among Uzbek youth and proposes comprehensive educational and societal measures to counteract them. The findings identify four critical contributors to religious misperceptions - digital misinformation, underdeveloped RE, economic hardship, and the influence of radical ideologies. The study reveals a significant disconnect between traditional institutions and youth spiritual needs. This research integrates insights from local scholars with a focused evaluation of structural deficiencies in religious outreach, offering a multidimensional framework for reform. The study recommends expanding RE, promoting inter-institutional cooperation, engaging youth through digital literacy and cultural programs, and integrating modern pedagogical strategies to foster resilience against extremism. Strengthening the synergy between educational institutions, state authorities, and religious bodies is vital for building a spiritually aware and socially stable generation.

89 J – LEWIN, David (2025), *Bildung as educational purpose: reimagining the goals of religious education*, *Ethics and Education*, 20(1), 77–91. <https://doi.org/10.1080/17449642.2025.2450951> - This paper develops work undertaken by the *After Religious Education* project which seeks to reimagine RE in schools for a context in which both religious and non-religious worldviews are taken seriously. One of the longstanding challenges for RE teachers in schools in England has been how to reconcile the broad range of aims and purposes it is supposed to support in a context in which RE is increasingly perceived as confused, inconsistent, and irrelevant. Through a discussion of selected meanings and histories of 'Bildung', from Eckhart through Heidegger culminating in Biesta's renunciation of the term, this paper considers whether *Bildung* could offer a way to rethink the educational purposes of RE. It explores how the varied and competing purposes of RE might be harmonized partly because this concept provides an educational direction without over-specifying the destination: it invites 'unbidden' aspects to enter educational processes.

90 T – LEWIS, Jennifer (2025), *Cultivating empathy for Earth: integrating empathy into ecological religious education*, *Religious Education*, 120(2), 1–15. <https://doi.org/10.1080/00344087.2024.2448389> - Religious educators increasingly recognize that commitments to ecological care and conservation depend upon more than good information; they also require affective experiences with the earth. While this has led many to integrate practices of wonder, appreciation, and reverence for the natural world into their pedagogies, few religious educators have explored how empathy can inspire greater care for the planet. This paper thus brings Christian theological perspectives on empathy into conversation with empathy studies from social neuroscience and ecological psychology, with the goal of showing how integrating empathy into religious educational practice can foster ecological understanding and pro-environmental action.

91 J – LIMA da COSTA, M. M. (2025), *Educação e identidade: o ensino das religiões de matriz africana nos primeiros anos do ensino fundamental*, *Revista Contemporânea*, 5(1), e7259. <https://doi.org/10.56083/RCV5N1-053> - Este estudo abordou a questão da inclusão das religiões de matriz africana no currículo escolar do ensino fundamental, com o objetivo de analisar como o ensino dessas religiões pode contribuir para o fortalecimento da identidade dos alunos e para a promoção do respeito à diversidade religiosa. A pesquisa foi de natureza bibliográfica, baseada em uma revisão de fontes acadêmicas e legais sobre o tema. A análise dos dados revelou que, quando implementado de forma adequada, o ensino das religiões afro-brasileiras tem um impacto positivo na construção de uma identidade entre os alunos afro-brasileiros, permitindo-lhes reconhecer e valorizar suas raízes culturais e espirituais. Além disso, constatou-se que a inclusão dessas religiões no currículo escolar contribui para a redução da intolerância religiosa, criando um ambiente escolar inclusivo. No entanto, o estudo também destacou desafios significativos, como a falta de formação específica dos educadores e a resistência cultural e religiosa dentro das escolas. As considerações finais apontaram para a necessidade de políticas públicas que incentivem a inclusão das religiões de matriz africana no currículo, além da capacitação contínua dos educadores. A pesquisa sugeriu a realização de estudos empíricos para avaliar a implementação

prática do ensino das religiões afro-brasileiras nas escolas e o impacto desse ensino na formação da identidade religiosa e cultural dos alunos.

92 J - LI, Yang, *Shamanism and Christianity: models of religious encounters in East Asia*, *Religions* 2025, 16(2), 128; <https://doi.org/10.3390/rel16020128> - 24 Jan 2025 - When exploring interactions between Christianity and other religions in East Asia, the place given to the shamanic tradition remains ambiguous and marginal. This article analyses the religious encounters between shamanism and Christianity in East Asia through specific and representative case studies. It is divided into three main parts. Section 1 introduces the core terms “shamanism” and “diffusionism”, explaining their general meanings and the specific ways they are used in this study, and provides a regional overview of the cases analysed in this paper. Sections 2-4 present the historical context and analysis of religious encounters in regions such as Siberia, Mongolia, China (including Taiwan, Southwest and Northeast China), Korea. Sections 5-6 seek to demonstrate that shamanism operates according to two models: the first characterized by “segregation” and the second by “diffusion”, noting that these models exist on a dynamic continuum. In most historical situations, this study argues that shamanism initially encountered Christianity in a segregation mode, often leading to significant conflicts between the two. Over time, as shamanism’s religious attributes weakened, it paradoxically adapted to a diffusion model, integrating its ethos into other religions, including Christianity. The diffusion model has thus become an appropriate way to understand the current existent form of shamanism in East Asia.

93 R – LITMAN, Todd, *Racism and colonialism in geography textbooks, 1820s to 1950s*, Paper presented at Session n. 6523 *Transportation Justice 9: Lessons Learned from Case Studies* American Association of Geographers Annual Meeting, Denver 2023, pp. 105, publ. 19 February 2025 - <https://www.vtpi.org/rcgb.pdf> - Geography textbooks introduce children to foreign lands and people. They are considered scientific and authoritative and leave a durable legacy on our world views. This study analyses descriptions of race and culture from typical British and North American grade school geography textbooks published between 1826 and 1955. It reprints selected texts and images, analyses how their narratives changed over time, and discusses their impacts. Early books categorized race and culture using methods modelled after biological taxonomies, giving them a veneer of scientific objectivity. They identified various races (European [White], Asiatic [Yellow], African [Black], Malayan [Brown] and American Indian [Red]), which were categorized according to “stages of society” (savage, barbarous, half-civilized, civilized and enlightened). They were overtly racist (they claimed that White races are superior) and colonialist (they claimed that European imperialism was benevolent and beneficial). This allowed Whites to feel superior to other peoples and supported colonialist policies. Racist and colonialist narratives declined over time and some later books promoted racial inclusivity and multiculturalism.

94 R - LOMSDALEN, Christian & Von der Lippe, M. (2025), *The right to opt out: a comparative analysis of exemption schemes in Scandinavian public schools and the impact of cultural bias*, *Journal of Beliefs & Values*, 1–15. <https://doi.org/10.1080/13617672.2025.2451525> - As societies become increasingly diverse, questions arise about how the state can accommodate cultural and religious plurality while safeguarding fundamental human rights, such as freedom of religion and the right to education. Despite contextual variations, many states and education systems are affected by common supranational processes and face many of the same legislative challenges in drawing boundaries between what is considered religion and non-religion in public schools and in identifying those subjects and activities from which pupils should be entitled to exemption based on their religious backgrounds or worldviews. Through a comparative analysis of the exemption schemes in Norway, Sweden, and Denmark, we explore the intersections between religion, law, and education, and discuss the interplay between national legislation and international law in the three countries’ school systems. By comparing the national jurisdictions in Norway, Sweden, and Denmark, we examine different exemption procedures and discuss how religion and religious rights are understood and regulated legally, negotiated educationally, and adapted domestically. The analysis shows that Scandinavian public schools’ exemption schemes, deeply intertwined with Christianity’s influence, exhibit varying degrees of accommodating pupils’ and parents’ rights to opt out of RE and activities, reflecting differing national approaches to religious and philosophical convictions.

95 J – LÓPEZ PÉREZ, Juan Lorenzo, et al., *Los valores éticos y morales en la formación de los jóvenes universitarios. Actividades para su tratamiento en el aula* [San Salvador], *Revista Boletín Redipe*, 2025 May 3:14(5):105-27. - <https://revista.redipe.org/index.php/1/article/view/2247> - Esta investigación reviste una importancia crucial en el ámbito educativo contemporáneo al centrarse en cómo fortalecer la formación de

valores éticos y morales entre los jóvenes universitarios. Los resultados de este estudio no solo pueden impactar positivamente en el desarrollo personal de los estudiantes, sino también en la construcción de una sociedad más ética y justa. Al diseñar actividades específicas desde el aula que promuevan la reflexión y la práctica de estos valores, se busca no solo transmitir conocimientos teóricos, sino también cultivar habilidades prácticas y actitudes éticas que los estudiantes puedan aplicar en su vida académica y profesional. Además, esta investigación está orientado a formar políticas educativas orientadas a integrar de manera más efectiva la enseñanza de valores en los currículos universitarios, preparando a los jóvenes para enfrentar dilemas éticos con responsabilidad y comprensión profunda.

96 R - LUMBAN TOBING, Lasmaria, Lumban Gaol, N. T. et al. (2025), *Problems experienced by Christian religious education teachers in Indonesia: a hermeneutic phenomenological study*, *British Journal of Religious Education*, 1–19. <https://doi.org/10.1080/01416200.2025.2504935> - This study aims to investigate problems experienced by Christian RE teachers. To obtain the purpose, 11 Christian RE teachers at six public senior high schools in Indonesia were involved through semi-structured interviews. Data were analysed using a modification of the Stevick-Colaizzi-Keen method and NVivo 12 software. The findings show that there are five main problems faced by the Christian RE teachers, including inadequate school facilities, a lack of competency in using information technology, difficulties in addressing students' problems, challenges with implementing the independent curriculum, and insufficient professional development opportunities. Accordingly, the study contributes significantly to the existing body of knowledge on religious studies, particularly by offering insights and practical solutions to the challenges experienced by Christian RE teachers. Therefore, it is strongly recommended to pay more attention to Christian RE teachers so that the subject would be taught effectively in public schools.

97 J - LYDON, John (2025) *Editorial: International studies in Catholic education March 2025*, *International Studies in Catholic Education*, 17(1), 1–4. <https://doi.org/10.1080/19422539.2025.2479835> - In this edition, I am once again privileged to report that we are publishing articles from researchers across five continents, Asia, the United States and Canada, Europe, Australia, South America. The Editorial Board, therefore, continues to maintain the international reach of this journal. In summary, this edition of *ISCE* encompasses a range of themes relating directly to Catholic education internationally: spiritual leadership, Catholic identity, ethos and mission in a school and University context, discernment, parental engagement with schools, issues around racism, University campus ministry, spiritual and faith formation and the perennial significance of a distinctive religious charism. I am sure that our readers will agree that these themes resonate with many of the challenges and opportunities faced by Catholic teachers and leaders across the globe.

98 J – LYNCH, Jim, et al. (2025), *Faith, bioethics, and sustainable development: a Christian perspective on bioethics of care and the challenges of sustainability transitions*, *Religions* 2025, 16(3), 347; <https://doi.org/10.3390/rel16030347> - The complex interwoven crises of climate disruption and biodiversity loss demand not only rapid technological innovation for sustainable development (SD) but also major shifts in consumption and behaviour, implying a need for responses rooted in ethical values and a reorientation of attitudes towards the more-than-human world. In this context, given the global significance of faith communities and institutions and moral authorities, it is important that faith leaders state the challenges for SD and suggest pathways forward to protect the environment and people that live in it. Building on his landmark encyclical of 2015, *Laudato Si'*, Pope Francis issued *Laudate Deum*, an apostolic exhortation on the climate crisis, and followed this up with a message to COP 28 for leaders to show leadership in facing up to the climate challenge. We argue that the interventions of Pope Francis point to the crucial importance of an approach to SD that can integrate faith perspectives on social and ecological ethics with the knowledge generated by the natural sciences and by environmental systems science. The *interdependence* revealed by the emerging scientific understanding of human, animal, and ecosystem life implies the bioethics of care and stewardship, which have the potential to bring people together across religious and disciplinary divides. Unlike other analyses, we argue that it is important to understand how life was created if we are to care for it effectively and sustainably. We also put forward the case for more sustainable land use and the production of more sustainable foods. This article is written from the perspective of the Catholic Church, including its approach to moral theology, but we argue that the implications of the analysis are relevant to all faith communities and religious institutions seeking to promote SD.

99 J – MARSHALL, Heather (2025), *Integrating sustainability into religious education*, *Journal of Beliefs & Values*, 1–20. <https://doi.org/10.1080/13617672.2025.2504983> - This paper examines the integration of

sustainability into RE to foster ethical awareness, critical thinking, and global citizenship. While RE has long engaged with moral inquiry and ethical reflection, its role in addressing sustainability remains inconsistent across curricula. By drawing on both religious and secular worldviews, this study explores how RE offers a distinctive space for students to critically engage with environmental responsibility, ethical dilemmas, and global challenges. The paper argues that a structured, interdisciplinary approach is essential to move sustainability education beyond theoretical discussion and into meaningful ethical action. It highlights how RE can connect with other subjects, such as geography and science, to provide a holistic understanding of sustainability. Furthermore, it examines how pedagogical strategies, including ethical case studies, interfaith perspectives, and project-based learning, might enhance students' ability to analyse sustainability issues through diverse moral and philosophical frameworks. By embedding sustainability within RE, educators have scope to ensure that students develop not only a deeper appreciation of environmental ethics but also the skills and knowledge necessary to navigate complex global issues. The paper ultimately advocates for a more consistent and policy-driven integration of sustainability into RE curricula, ensuring its relevance for 21st-century education.

100 C – MAULIDYA, Rizki et al., *Religious literacy in the digital era: building global resilience through the transformation of faith communities*, in: *Proceedings of the Asia Pacific Sociological Association Conference, Publishing Information*, publ. 25 April 2025 – Doi: 10.2991/978-94-6463-680-2_16 - In the digital age, there has been a significant shift in how societies understand, utilize, and interact with religious ideas. This study explores the role of religious literacy (RL) in promoting global resilience in response to increasingly complex global challenges. RL is defined as the capacity of individuals and communities to access, comprehend, and apply religious teachings through digital media, which has become an essential part of everyday life. By using a qualitative method, this research examines how digital technology influences the evolution of RL and how this evolution enhances community resilience in the context of globalization. The paper emphasizes how digital platforms are reshaping religious practices, teachings, and authority, fostering greater interfaith dialogue, tolerance, and social cohesion. However, it also addresses the challenges of misinformation, the erosion of traditional religious authority, and fragmented interpretations of religious teachings. The study provides deeper insights into how digital-based RL can be used to address numerous global concerns, build a more sustainable future, and highlight the relationship between religion, technology, and global resilience.

101 J – MAY, Christopher (2025), *An approach to teaching religious education in relation to socio-political divergence and the climate crisis*, *Journal of Beliefs & Values*, 1–15. <https://doi.org/10.1080/13617672.2025.2501817> - This paper will examine the significance that an approach to teaching RE might have in relation to increasing sociopolitical divergence in the UK and beyond. A consideration of the increasing socio-political polarisation and its impact on education will lead to a discussion of why this means that a focus on knowledge alone, however this is conceived, will be insufficient to address such challenges. A discussion of what it is that RE, and education more broadly, should seek to achieve will allow an alternative proposal. This is the development for a capacity of discernment within the reality of a plural class and society. It will be proposed that this is a crucial element in what education should seek to accomplish if it is to begin to negotiate the increasingly divergent public life we experience. Living Difference IV, the Locally Agreed Syllabus for Hampshire, the Isle of Wight, Portsmouth and Southampton will be used as an example of a syllabus which seeks to illustrate what this might look like in practice. The significance of this position on teaching RE in relation to the climate crisis will be presented highlighting new practical implications of this approach.

102 J – MEINZER, Chris A., & Gin, Deborah H. C. (2025), *Mission, models, and money: an empirical analysis of graduate theological education* [Usa], *Christian Higher Education*, 24(2), 106-125. <https://doi.org/10.1080/15363759.2025.2462292> - This article explored the state of the industry of graduate theological education using three key measures: accessibility, affordability, and financial sustainability. Access was analysed with respect to educational modality (i.e., in-person, distance) and student populations (i.e., by demographic category). Affordability was investigated by considering tuition discounting and student educational debt. Financial sustainability was examined related to institutions' operating results (i.e., annual deficit or surplus), cost to educate a student, and revenue sources. The analysis found areas where theological schools are successfully expanding access and pushing for affordability. It also identified areas where there is significant work to be done in terms of affordability and financial sustainability. The article includes a thorough history of use and exploration of data among the Association of Theological Schools and a list of recommended actions for schools to take to understand the implications of these key metrics.

103 D – MINISTRY OF EDUCATION (China), *2025 priorities for education for ethnic minority groups*, http://en.moe.gov.cn/news/press_releases/202504/t20250411_1186915.html - April 4, 2025 - The MOE held a meeting on education for ethnic minority groups from April 1 to 2 in Changsha, setting the agenda for 2025. The meeting emphasized the importance of responding to new challenges with reform-driven, results-oriented strategies to ensure high-quality development of education in ethnic minority regions in the northwest and southwest. Key priorities for 2025 include expanding civic education initiatives to promote national identity and cohesion. This will be achieved through the development of model teachers and exemplary courses, signature events, specialized resources, and pilot reforms. The MOE also reaffirmed its commitment to the nationwide rollout of standard Chinese language education and the use of nationally unified textbooks in ethnic minority regions. Efforts to modernize talent development approaches, pilot digital learning initiatives, and strengthen regional education partnerships were also highlighted as key to narrowing development gaps between ethnic minority regions and more prosperous coastal regions. The meeting also launched a reform pilot program centred on strengthening national identity through education - particularly among students from ethnic minority backgrounds. Education officials from all provinces, autonomous regions, and municipalities attended the meeting.

104 R – MOGRA, Imran (2025), *The evolution of religious education: a reflective analysis of the latest curriculum and assessment review*, *Birmingham City University Education Journal Magazine* (in press), acc. 25 May 2025, <https://www.open-access.bcu.ac.uk/16301/> - The last time the national curriculum in England underwent a review was in 2011. It is now over a decade, and so the government in England decided that a comprehensive review of it was due to ensure it remained innovative and effective. Thus, in July 2024, the government commissioned Prof. Becky Francis CBE to convene and chair a panel of experts to conduct the Curriculum and Assessment Review. On 18 March 2025 the curriculum and assessment review interim report, was published. The review was informed by research evidence, data, a wealth of perspectives from experts, stakeholders and the public, including over 7,000 responses to their Call for Evidence and a range of research and polling. This gives it much credibility and seems to have been welcomed in many quarters. The Interim Report presents their initial findings and insights. In this article, I reflect on and critically analyse some key messages presented in the report, within the wider context of RE. The reflection considers RE as it was excluded from the previous review and welcomes RE into the future framework.

105 T – MOORE, Gerald Edward, *Scritti su etica e religione*, *Morcelliana* 2025, pp. 288. <https://www.morcelliana.net/collane-morcelliana/filosofia/scritti-su-etica-e-religione-9788837240134.html> – “Il mio obiettivo è considerare in quale misura le convinzioni religiose siano moralmente giustificabili. Ritengo che l’attuale divergenza in materia religiosa sia un fatto degno di nota e certamente molto insoddisfacente. Non intendo qui le divergenze che dividono gli aderenti a diverse religioni ma quelle che dividono gli aderenti a una qualche religione da quell’altra categoria di persone che si possono chiamare agnostici o liberi pensatori. Io stesso mi dichiaro appartenente a questa categoria: sono un miscredente. Ritengo inoltre che non si possa affermare che questa categoria sia di ridotte dimensioni”. Questa la tesi dell’A.: sia l’opzione religiosa che quella atea coincidono nella impossibilità di portare prove a sostegno dell’una o dell’altra. La differenza è che il credere, sul piano psicologico, se non anche antropologico, è una “necessità assoluta”. In questo quadro resterà comunque ferma la legittimità dell’opzione religiosa come risultato di un atto di fede non giustificato da prove, sullo stesso piano dell’opzione ateista, dato l’esito agnostico di ogni indagine sull’esistenza di Dio. Un classico inglese dell’etica contemporanea, in traduzione italiana.

106 R – MORAN RONQUILLO, Walther et al., *Ejercicio pastoral y hermenéutica en la educación religiosa*. [Pastoral practice and hermeneutics in religious education], *Revista Espacios*, vol. 46, nr 03, 2025, art. 26. <https://revistaespacios.com/a25v46n03/25460326.html> - Mediante un abordaje cualitativo comprensivo del ejercicio pastoral y el rol de la hermenéutica bíblica en el contexto educativo religioso ecuatoriano, se consultaron con entrevistas a 20 pastores cristiano-evangélicos en contextos rurales y urbanos. Las categorías fueron: Antecedentes formativos; Fundamentos metodológicos; Integración contextual; Desarrollo espiritual; Preparación académica; Aplicación práctica y Valoración final. Se identificaron relaciones y metarelaciones, surgiendo la necesidad de mejorar la formación y de incorporar prácticas interpretativas que respondan más directamente a los desafíos contextuales contemporáneos.

107 J – MOYO, Masauso & Pali, Joseph K. (2025), *Christian faith formation and spiritual insecurity in Africa*, *Diligentia - Journal of Theology and Christian Education*, 7(1), 1–15. <https://doi.org/10.19166/dil.v7i1.9012> - As early as 1930s Audrey Richards hinted at the irony that the spread of Christianity in Zambia,

against all its good intentions, instead of diminishing fear, rather increased spiritual insecurity among its converts. There is scholarly evidence that the detected spiritual insecurity in the early 20th century persists up to now. The triggers of spiritual insecurity in Africa are attributed to the breakdown of traditional relationships and mutual obligation, the belief in the influence of the spirits on people for either good or bad. Spiritual insecurity shows that some of the Africans are in dilemma of Christian and African spiritual worldviews thereby struggling to fully trust the Christian approach to spiritually related challenges. This article validates the view that spiritual insecurity in Africa though highly ignored, should be taken seriously. It explores how the Church can use its faith formation system to address issue causing spiritual insecurity in Africa. Data collected through qualitative literature review and observations is engaged using the hermeneutical theory to argue for a faith formation which addresses the fissure between words about God in statements of faith and spiritual insecurity among African Christians by clarifying Christian confessions, identity and reflection.

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

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

110 R – NASUTION, Suryadi, et al., *Islamic religious education in the post-human era: embracing artificial intelligence through transformative spirituality*, *Journal Penelitian Pendidikan Islam* p-ISSN: 2339-1413, vol. 13, no. 1, 2025. DOI: <https://doi.org/10.36667/jppi.v13i1.2170> - This research explores the implications of integrating AI into Islamic Religious Education (IRE) in the post-human era, focusing on the transformation of spirituality and pedagogical approaches. Using a qualitative phenomenological approach, data were collected through in-depth interviews, participant observation, and digital content analysis involving 15 students, 10 IRE teachers, and 5 IT teachers from three Islamic high schools in North Sumatra. The findings indicate that AI enhances access to religious knowledge and stimulates critical reflection, but also creates emotional distance, spiritual narrative fragmentation, and theological oversimplification. Students experience religious hybridity, integrating technological logic with Islamic values, while teachers are polarized between

adaptation and resistance. Ontologically, AI emerges as a new mediator in humanity's relationship with the transcendent, challenging the authenticity of spirituality. Pedagogically, AI offers the potential for modern relevance but demands curriculum revisions and teacher training. This study concludes that post-human IRE can enrich transformative spirituality through a synthesis of tradition and innovation, provided it is supported by contextually designed technology and theological collaboration, recommending a balanced learning approach for the future of IRE in the AI era.

111 C – NIKITAKI, Sofia, *Non-religious perceptions of religion and Church-State relations in Europe. A cross-cultural qualitative study in Flanders, Greece and Norway*, <https://www.degruyterbrill.com/document/doi/10.1515/9783111337982-011/html> - The current chapter discusses the dynamics between religion, non-religion and secularity in different European contexts by presenting part of the results from a qualitative, cross-cultural doctoral research study conducted between 2018 and 2022. The research contained 64 in-depth interviews with non-religious millennials defining themselves as 'non-religious' or 'not religious' and having undertaken their primary and secondary education in Belgium (Flanders), Greece and Norway. The primary objective of the study was to acquire a comprehensive understanding of how (young) European non-religious adults perceive and negotiate (non-)religion, (non-)religious views, and their personal experiences related to (non-)religion within the cultural, social, and political contexts of their respective countries. To achieve an in-depth understanding of the topic, a Constructivist Grounded Theory approach with semi-structured individual interviews was followed. The interviews were conducted and analysed in two separate waves of research (one taking place in 2019 and one in 2020) using thematic analysis in the NVivo Qualitative Data Analysis Software.

112 R - NIMAN, Susanti; Parulian, T. S.; Hardjanti, T. M. & Rothhaar, T. (2025), *An interpretive phenomenological analysis on nursing students' inculturation of religious values*, *International Studies in Catholic Education*, 1–20. <https://doi.org/10.1080/19422539.2025.2488047> - University culture has a crucial role in influencing students' values. The values of university culture must guide educational life. Students need to understand and implement university culture in their academic life. Students' understanding and implementation of university culture can strengthen and increase the university's competitiveness. This study aims to explore nursing students' experiences in applying the cultural values of higher education belonging to the Sisters of Charity of St. Charles Borromeo. In-depth interviews were conducted with 20 final-year nursing student participants. Data collection used an interview guide, and data analysis was done via rigorous reading and re-reading using interpretative phenomenological analysis. Three superordinate themes were identified: (1) recognition of the value of ICARE; (2) form of implementation of behaviour; (3) barriers to displaying behaviour. The conclusion is clear that ICARE as a university organisational culture, is a value that can be applied in academic and practical learning. ICARE values, as a higher education culture originating from the spiritual organisation Sisters of Charity of St. Charles Borromeo, can be accepted and carried out by nursing students with various religious backgrounds.

113 J – NUN, Luluk Ilma', Ali Mohtarom, Ahmad Marzuki, and Uthman Shehu Lawal, *The integration of Artificial Intelligence as a teacher's partner in Islamic religious education learning*, *Journal of Islamic Education Research* 6, no. 2 (April 5, 2025): 145–162. Accessed May 22, 2025. <https://doi.org/10.35719/jier.v6i2.473> - The rapid advancement of AI has transformed various sectors, including education. In Islamic Religious Education (or *Pendidikan Agama Islam / PAI*), AI has the potential to enhance effectiveness and inclusiveness through personalized learning, task automation, and active interaction. However, challenges such as low digital literacy, limited infrastructure, and ethical issues remain obstacles. This study aims to examine the role of AI as a teacher's partner in IRE and to analyse its opportunities and challenges. Using a qualitative approach, this research employs a literature review method by analysing previous studies and relevant sources on AI implementation in education, particularly in the PAI context. The findings indicate that AI can support teachers by automating assessments, providing adaptive learning content, and facilitating immersive learning experiences through virtual and augmented reality. However, effective implementation requires digital literacy training for educators, improved infrastructure, and the development of ethical policies. These findings highlight the need for collaboration among governments, educational institutions, and technology developers to ensure AI integration aligns with Islamic values and enhances both cognitive and character development in students.

114 R – NURLIZAM [sic], *Exploring the lived experiences of spiritual-based learning in religious education*, *Irfana-Journal of Religious Studies*, vol. 1, no 4, April 2025 - <https://journals.ai-mrc.com/>

[irfana/article/view/280](#) - Religious education plays a crucial role in shaping students' spiritual and personal development. While previous studies have explored the impact of RE on students, few have examined the subjective, transformative experiences that students undergo through spiritual-based learning. The existing literature fails to fully capture the depth of these personal transformations, particularly in terms of how students make meaning of their spiritual experiences. This study aims to address this gap by investigating how spiritual-based learning in RE influences students' personal growth and belief systems. We employ a phenomenological approach, specifically Interpretative Phenomenological Analysis (IPA), to explore the lived experiences of students in this context. Data were collected through in-depth interviews with 12 participants, revealing that spiritual learning led to significant personal transformation, emotional growth, and a deeper connection to faith. Students reported enhanced self-awareness, a stronger sense of purpose, and greater spiritual reflection, all of which contributed to their personal and academic development. These findings provide a richer understanding of the role of spiritual education in religious learning and highlight the need for more reflective, integrative approaches in curriculum design. However, the study is limited by its small sample size and the specific context of the participants, which may not be generalizable to all educational settings. The implications of this study suggest that spiritual-based education can have a profound impact on students' holistic development, offering insights for future educational research and practice in RE, particularly in terms of integrating spiritual learning into broader educational curricula.

115 J – OKECHUKWU UMEOKOLI, Paul, *Christianity and African traditional religion in dialogue, Trinitarian International Journal of Arts and Humanities* vol. 1 no. 1, 2025, 62 - [file:///C:/Users/fpaje/Downloads/3127-3959-1-PB%20\(1\).pdf](file:///C:/Users/fpaje/Downloads/3127-3959-1-PB%20(1).pdf) - This paper examines the religious Conflicts between African Traditional Religion and Christianity. African Religion is the strongest element in traditional African culture which exerts great influence on the people. Religion is closely bound up with the traditional way of African life. Therefore, religion has shaped the lives of the Africans and at the same time, life has shaped religion as well. Whenever two or three cultures meet, there is potential juxtapositions. African Traditional religion which is part of the African's ethos is quite misunderstood and misinterpreted by the European missionaries as idolatrous and fetish which was manifested in the style of the 19th century Christian evangelization of Africa and Igbo land. The outright ignorance of these obvious facts has further strengthened syncretism in Africa. The derogatory misinterpretation of African traditional religion as 'idolatry' has brought about the resurgence of traditional beliefs, attitudes and practices especially among the youths which is a testament of the lack of understanding of African behaviour and problems. The study mostly adopted the secondary sources of data collection with historical method of data analysis. The study discovered that there are still many areas of misunderstandings and doctrinal conflicts between these two religious systems and therefore called for dialogue and open-mindedness for the proper integration areas of shared values.

116 J – OVIEDO, Lluís, *Public theology as practicing theology from below: looking for the right sense of the 'human' in human rights*, *Religions* 2025, 16(3), 370; <https://doi.org/10.3390/rel16030370> - Christian beliefs and values have played an important role in the formulation of modern human rights. However, this influence does not hide the delays and some difficulties that Christian churches have experienced in this area. A cultural evolutionary framework is proposed to make sense of this ambiguity. In this sense, Christian anthropology is presented as both an evolving body of ideas and a wisdom based on empirical experience. Such a model makes it possible to deal better with the issue of human rights, which is subject to evolutionary pressures and seeks to adapt to new challenges and contexts. Christian anthropology, after a conscious interaction with real experiences and challenges, could favour to provide insights and discernment for this development following some minimal criteria, such as avoiding harmful effects, increasing well-being, and becoming a reference for sociality and vitality.

117 J – PAPAKOSTAS, Christos, *Artificial intelligence in religious education. Ethical, pedagogical, and theological perspectives*, *Religions* 2025, 16(5), 563; <https://doi.org/10.3390/rel16050563> - This study investigates the integration of Artificial Intelligence (AI) in Religious Education (RE), a field traditionally rooted in spiritual formation and human interaction. Amid increasing digital transformation in education, theological institutions are exploring AI tools for teaching, assessment, and pastoral engagement. Using a critical literature review and analysis of institutional case studies, the paper examines the historical development of AI in education, current applications in general and theological contexts, and the ethical challenges it introduces, especially regarding decision making, data privacy, and bias as well as didactically grounded opportunities such as AI-mediated dialogic simulations. The study identifies both the pedagogical advantages of AI, such as personalization and administrative efficiency, and the risks of theological distortion,

overreliance, and epistemic conformity. It presents a range of real-world implementations from institutions like Harvard Divinity School and the Oxford Centre for Digital Theology, highlighting best practices and cautionary approaches. The findings suggest that AI can enrich RE when deployed thoughtfully and ethically, but it must not replace the relational and formational aspects central to RE. The paper concludes by recommending policy development, ethical oversight, and interdisciplinary collaboration to guide responsible integration. This research contributes to the growing discourse on how AI can be aligned with the spiritual and intellectual goals of RE in a rapidly evolving digital age.

118 C – PARK, Crystal L., & Slattery, Jeanne M. (2025), *Religiousness and spirituality in health psychology*, in: N. Schneiderman, T. W. Smith, N. B. Anderson, M. H. Antoni, F. J. Penedo, T. A. Revenson, & A. F. Abraído-Lanza (Eds.), *APA handbook of health psychology, Vol. 1. Foundations and context of health psychology*, 2025, pp. 569–585. <https://psycnet.apa.org/record/2025-07948-026> - Individual differences in religiousness have demonstrated associations with different aspects of health, including mortality, the development and course of a wide variety of physical illnesses, and health behaviours. These associations are often favourable, but the literature is fragmented and full of inconsistencies. Some of these inconsistencies may be due to the wide range of different study populations and methodologies employed in this research. Another factor that may underlie these inconsistencies is that the nature of religiousness is complex and multifaceted, yet most studies have conceptualized religiousness in simplistic ways. This chapter provides historical and contemporary perspectives and then reviews what we currently know about the relationships between religiousness and health. The chapter organizes the review using a framework that highlights different dimensions of religiousness, given their distinct character and potential for different associations with health. It concludes with a critique of a body of literature and suggestions for future research.

119 J – PERALTA, Wendy and Natividad Lexter, *Fossils and faith: can religion and science coexist in education?* (January 08, 2025). Available at SSRN: <https://ssrn.com/abstract=5086498> or <http://dx.doi.org/10.2139/ssrn.5086498> - Science and religion often find themselves at odds, particularly in the world of education. This essay explores how these two perspectives can coexist harmoniously in the classroom, emphasizing their importance in fostering a well-rounded understanding of life and the universe. Science offers empirical explanations, such as the theory of evolution and the Big Bang Theory, while religion provides spiritual meaning and moral grounding. The essay tackles the inclusion of evolution in the Philippine science curriculum alongside the cultural significance of creationism in values education, emphasizing the need for balance and respect for diverse beliefs. Drawing on learning theories such as cognitive dissonance and constructivism, the essay argues for an integrated approach that nurtures critical thinking, inclusivity, and mutual respect. This coexistence not only enriches the educational experience but also prepares students for a multicultural world where evidence based reasoning and spiritual diversity are equally valued.

120 J – PETERS, Ted (2025), *Theology and Science update 2025*, *Theology and Science*, 23(2), 233–240. <https://doi.org/10.1080/14746700.2025.2472117> - This is a brief update on Theology and Science demonstrating continuity between speculative dialogue, on the one hand, and research aimed at public policy formulation, on the other hand. For more than three decades the field of Theology and Science has researched the ecological crisis, bioethical implications of genomics and gene editing, astrobiology with Astro ethics, the AI revolution, neuroscience, and, of course, the evolution controversy. New in the last two decades is the addition of post-colonial critical theory that relatives Science and Religion Discourse.

121 R – PETITO, Fabio; Scott Appleby, Silvio Ferrari, and Michael Driessen (2025), *Changing the conversation about religious freedom: An integral human development approach*, 2025 The Atlantic Council of the United States, pp. 25 - <https://www.atlanticcouncil.org/wp-content/uploads/2025/03/Changing-the-conversation-about-religious-freedom.pdf> - The report explores the dual proposition that integral human development (IHD), an idea and aspiration resonant within many of the world's religious, philosophical, and wisdom traditions, provides fresh insight into the crisis of freedom of religion or belief; and that the concept of IHD is itself enriched and its significance further clarified when it incorporates a profound appreciation of the intrinsic relationship between religious freedom and human dignity. This dual recognition, in turn, opens a path for addressing obstacles to the full realization of freedom of religion or belief. By viewing the persecution and discrimination based on religion or belief through the lens of integral human development, and by considering multifaith perspectives on religious freedom and human development, this report offers a path for creating a new global platform for engaging religious and policy leaders as well as recommendations for

designing innovative government-religious partnerships aimed at achieving more inclusive and peaceful societies.

122 R – PEW RESEARCH CENTRE, *Believing in spirits and life after death is common around the world*, <https://www.pewresearch.org/religion/2025/05/06/believing-in-spirits-and-life-after-death-is-common-around-the-world/> - by: Jonathan Evans, Kirsten Lesage, William Miner, Kelsey Jo Starr and Manolo Corichi. Belief in life after death is widespread around the globe, as is the belief that spirits can reside in animals and in parts of nature such as mountains, rivers or trees, according to a Pew Research Centre survey of three dozen countries with a wide range of religious traditions. Moreover, the new survey shows that younger adults are at least as likely as older adults to hold these spiritual beliefs – *unlike* belief in God, which tends to be more common among older people, globally. Over the last two decades, we've conducted surveys about religion and spirituality in more than 100 countries and territories. But in this survey, for the first time, we asked more than 50,000 people across six continents about some beliefs and practices that we previously had explored only in Asia or the United States. Younger people are just as likely as older people to hold some spiritual beliefs.

123 R – PIERGENTILE, M. F. A., Viana, H. B., Brandenburg, L. E., & Darius, R. P. P. (2025), *Beyond teaching: spirituality as a tool for growth in the educational process*, *Revista de Política e Gestão Educacional*, 29, e025010, 2025. 10.22633/rpge.v29i00.20173 - The theme of spirituality as an educational component reveals a broad field for research, highlighting the urgent need for deeper studies on its impact on students' development in Brazil. The objective of this study was to analyse the influence of spirituality in the educational process, spanning from the 6th grade of Elementary School to the 3rd year of High School in a private school network. The Growing Disciples Inventory (GDI) was applied in schools in the state of São Paulo with 3,572 students. The results of this research highlight the depth and complexity of the influence of spirituality in the educational process. The collected data revealed that the perception of God's unconditional love and a sense of divine purpose are strongly present in the results, but other aspects, such as involvement in community service activities and the promotion of social justice, showed lower levels of engagement.

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

125 R - RESEARCH COUNCIL OF NORWAY, *Non-formal faith education, the public school, and religious minorities in Norway* [FAITH ED Project], <https://www.inn.no/english/research/research-projects/faithed-english/> - The FAITH ED project will develop new theoretical and conceptual frameworks on education and religious diversity, taking into account the experiences and perspectives of the actors involved in different types of religious education. It will contribute to an improved understanding of the processes of knowledge production on religion in a diverse society. To develop methods promoting young participants' own voices is a further objective of the project. The two most numerous religious minorities in Norway are Muslim communities and the Roman Catholic Church. Both have a large proportion of members with immigrant backgrounds. What are the characteristics of faith education within these religious communities? How do the children and youth themselves relate to and negotiate the relationship between this education and the subject KRLE (*Knowledge of Christianity, Religion, Philosophies of life and Ethics*) taught in public schools? How do public schools meet students from religious minorities? And how do students in public schools consider

religious and life-stance plurality? These are the main questions the FAITH ED project will address. The field is complex and poorly researched.

126 B – RICHARD, Réginald (2025), *Psychologie, religion et spiritualité : dialogues et divergences*, Presses Université Laval 2025, pp. 282 - <https://www.pulaval.com/livres/psychologie-religion-et-spiritualite-une-demarche-epistemologique/> - Dans ce livre, Réginald Richard s'aventure sur cette voie difficile, bordée par deux balises : expliciter les notions de la religion et spiritualité et suivre leurs parcours dans les publications francophones en psychologie de la religion. Cet ouvrage n'est pas une histoire ou un manuel de psychologie de la religion. Il s'agit plutôt d'une analyse de l'altération possible du réel de la religion et de la spiritualité quand on les frotte à certains débats en psychologie. Par exemple, religion et spiritualité sont-elles des croyances où il est difficile, sur le plan scientifique, de prendre une décision au sujet de leur caractère réel ou imaginaire ? Peut-on, dans les théories en psychologie, montrer ou démontrer que religion et spiritualité pourraient avoir un fondement dans le réel dans lequel nous vivons ? Se pourrait-il que la notion de « mystère » dans le domaine de la religion et celle de « silence » pour certaines formes de spiritualité ne soient pas très éloignées de la notion d'inconscient dans le champ de la psychanalyse ?

127 R – ROBINSON, Christine, Hyde, B., Forlin, C., & Best, M. (2025), *The experience and expression of spirituality in childhood: a systematic review and qualitative synthesis of the literature*, *Journal for the Study of Spirituality*, 1–16. <https://doi.org/10.1080/20440243.2025.2475058> - Given the current education and care context that views spirituality as a part of the holistic development of the child, it was timely to investigate extant literature in the area. Specifically, the researchers conducted a systematic review and qualitative synthesis of literature that responded to the research question, 'how do young children (0-8 years) experience and express their spirituality.' Spirituality is not unanimously defined in the field of education and care. Research suggests that the term *spirituality*, once synonymous with religion, is now commonly understood as an innate capacity of the human person, experienced and expressed in a myriad of ways, and a key component to human thriving. The systematic review elicited 53 papers within the boundaries of the inclusion criteria and four themes emerged, namely, describing and measuring spirituality (13); Spiritual experience and expression in childhood (17); Explicit teaching of spirituality (7); Religious and cultural education (16). The qualitative synthesis of the themes led to the development of key findings regarding the way that young children's spirituality is experienced and expressed. This research presents two significant contributions: first, is the recognised need for spirituality to be defined for the purpose of future research specifically in education and care, and a definition is proposed by the researchers; secondly, the review establishes the need for a spiritual framework that informs educators and other professionals on ways to promote young children's spirituality for holistic development and learning.

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

129 J – RYBICKI, Adam, *Spirituality in action: Catholic pastoral care of men in Poland as a response to secularisation*, *Religions* 2025, 16(2), 226; <https://doi.org/10.3390/rel16020226> - 13 Feb 2025 - This article contains some proposals for the development of pastoral care and spiritual formation of men, which might be a response of the Church in Poland to widespread secularisation. I justify this need and some theoretical aspects of men's spiritual formation. I show the practical aspects and the initiatives that I believe are worth promoting and developing: the coordination of spiritual formation activities among men in Poland, the support of academia and science, and the spiritual formation of candidates for priesthood. Finally, I propose to internationalise men's spiritual formation. The arguments presented here indicate that proper coordination, promotion, and involvement in the spiritual formation of men could bear good fruit in families and the entire Church in Poland.

130 R – SALSABILAH, Wanda Siti, M. Maisah and R. Roudoh, *Bibliometric and systematic review of Islamic education learning quality: trends, gaps, and future directions*, *Journal Evaluation in Education*, vol. 6 (2025) no. 2, pp. 438-452. <https://cahaya-ic.com/index.php/JEE/article/view/1518> - The purpose of this study is to identify trends and developments in research on the quality of Islamic Religious Education (IRE) learning in the period 2015–2025 using a bibliometric approach and systematic review and to reveal the main factors that contribute to improving the quality of IRE learning. This study used bibliometric analysis and systematic review. Data were obtained from the Scopus database with related keywords. The analysis was performed using VOS viewer software for network visualization and research trends. Articles were selected based on the inclusion criteria of 2015–2025 and in English. Quantitative and qualitative approaches were used in data analysis. This study found that the research trend on the quality of IRE learning increased significantly from 2017 to 2020, decreased in 2021, and then increased again from 2022 to 2025. The main contributing factors include teacher competence, quality management, madrasah leadership, and the integration of technology. The Total Quality Management (TQM) approach and innovation in learning methods have proven effective in improving the quality of IRE learning. This study provides new insights into the global trends of IRE learning quality research through bibliometric analysis and systematic review. This study identifies research gaps, key factors for improving learning quality, and the integration of technology and TQM in IRE, which have not been comprehensively discussed in previous studies.

131 J – SEROTO, Johannes & Philip Higgs, *African indigenous education in the postcolonial period: A critical reflection*, *Journal of Education. Periodical of the South Africa education Research Association*- <https://journals.co.za/doi/full/10.17159/2520-9868/i95a08>, or: https://hdl.handle.net/10520/ejc-joe_v2024_n95_a9 - This article examines African Indigenous education (AIE) in the precolonial period in Southern Africa, focusing on its key elements, characteristics, and educational significance within the broader context of the decolonial education discourse. By delving into primary forms and practices of AIE, we aim to shed light on how these systems contribute to understanding the educational landscape and the challenges faced in the wake of colonialism. Additionally, we explore the transformative role played by Indigenous education in Southern Africa in addressing the hegemonic influence of Western education during the postcolonial era. Drawing on existing literature and critical analysis, we critically reflect on the nature of a decolonial turn in AIE. The examination aims at contributing to the ongoing discourse on decolonising education and providing insights into the potential benefits of embracing Indigenous knowledge systems in contemporary African societies by recognising the importance of valuing diverse knowledge systems in fostering inclusive and relevant educational practices.

132 J – SHAROPOVA Nigora Akbarovna (2025), *Spiritual and educational events in general education schools of Southern regions* [Central Asia], *Web of Humanities: Journal of Social Science and Humanitarian Research*, 3(1),101–105. <https://webofjournals.com/index.php/9/article/view/2926> - During the years of independence, cultural and educational events became one of the important issues at the centre of the state's attention. The scope of events aimed at fostering the spiritual and moral development of students was expanded. The issue of spirituality was viewed as a force that purifies a person spiritually, strengthens their inner world, willpower, and solidifies their faith and beliefs.

133 J – SHAW, Martha; Terri Barry, *The interface of religious education and citizenship in schools. Reflection on the contribution of a worldviews approach*, *Research Portal of London South Bank University*, <https://researchportal.lsbu.ac.uk/en/publications/the-interface-of-religious-education-and-citizenship-in-schools-r> [in press 15 Jan 2025] - Despite growing awareness of the importance of religion to civic identity, participation and belonging, in the English education system, the two related school subjects, Citizenship and RE often remain siloed in terms of teacher education and curriculum development. This is despite a convergence in aims and the fact that in practice, many teachers span the subject divide. This article documents an example of curriculum innovation in a secondary (ages 11-18) school, in which a combined approach highlights the potentially generative interface between the subjects. We focus on identity, and how the interplay between personal and civic, religious and secular can be critically explored. Using the framework of 'worldview literacy' we explore the challenges and potential for a 'worldviews approach' in supporting young people as global citizens in plural democracies.

134 R – SHODIQ, Sadam Fajar, et al., *The impact of religious education in mitigating the effects of family environment on students' mental health*, *Frontiers in Education*, TOM 10, 28.02.2025 - <https://colab.ws/articles/10.3389%2Ffeduc.2025.1523461> - The mental health of students is a significant issue, particularly in

the face of the difficulties posed by a complicated familial setting. The significance of RE in mitigating the impact of the family environment on students' mental health is gaining prominence, particularly in major Indonesian cities like Surabaya, Jakarta, Yogyakarta, and Bandung. This study encompassed a total of 498 senior high school students residing in four major cities in Indonesia. The association between family environment, RE, and students' mental health was assessed using Partial Least Squares Structural Equation Modeling (PLS-SEM) and the bootstrapping approach for data analysis. The findings indicated that RE had a crucial role as a moderator in the relationship between family environment and the mental health of pupils. RE enhanced students' ability to withstand pressure from an unsupportive familial context and had a beneficial impact on students' mental health. This study emphasizes the significance of incorporating RE inside the family as a means of promoting students' mental health. The practical implication of this study is the creation of educational programs that prioritize enhancing religious values inside the family as a strategic measure to enhance the mental health of pupils.

135 J - SCHWAB, Arthur Rocha (2025), *O mundo contemporâneo e os desafios do ensino religioso no Brasil*, *Revista Foco*, 18(2), e7860. <https://doi.org/10.54751/revistafoco.v18n2-143> - Este artigo tem como objetivo refletir acerca dos desafios enfrentados pelo Ensino Religioso, explorando as complexidades que o permeiam no contexto contemporâneo, como: diversidade religiosa, novas tecnologias e secularização. O artigo foi construído a partir de pesquisas bibliográficas e formata propostas para que a escola e os docentes possam enfrentar os desafios, destacando a necessidade de abordagens sensíveis e inclusivas que promovam o respeito e a compreensão mútua entre diversas tradições religiosas e filosofias de vida. Além disso, oferece *insights* não apenas para educadores, mas também para formuladores de políticas e todos os interessados no ensino religioso na sociedade contemporânea.

136 J - SINGSURIYA, Padgorn & Rimpeng, L. (2025), *Linking religious literacy to 21st century skills*, *Journal of Beliefs & Values*, 1–20. <https://doi.org/10.1080/13617672.2025.2501815> - The cultivation of 21st-century skills has been integrated into various curricula in educational fields such as sciences and mathematics. However, a question remains in the field of RE as to which 21st-century skills are cultivated during the development of religious literacy in learners. The process of answering this question in this study includes constructing a comprehensive conception of RL based on a synthesis of diverse scholarly perspectives. The conception is further analysed through Grimmitt's dual attainment targets of RE and Bloom's Revised Taxonomy. The analysis allows extraction of RL skills, which are mapped onto categories in the framework of the 21st-century skills developed by the Assessment and Teaching of Twenty-first Century Skills. The RL skills can be linked to the skills of critical thinking, problem-solving, and decision-making, and learning to learn in the category of ways of thinking; the skills of communication in ways of working; and the skills of citizenship, and personal and social responsibility in ways of living in the world.

137 C - SJÖBORG, Anders, *Schools and religious complexity. Lessons from four Nordic countries*, in: *Changing religiosities in the Nordic countries: A complexity perspective*, by Peter B. Andersen and Peter Gundelach (eds), Leiden: Brill Academic Publishers 2025 - <https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1914983&dswid=9376> - School provides a fruitful case for analysing the role of religion in the public sphere. In this chapter the four Nordic countries of Denmark, Norway, Sweden and Finland are juxtaposed to discuss what religion is allowed to be in these societal contexts, with a focus on school. The chapter argues that secularization in the form of Protestant secularism together with individualisation and diversity play an important part for the role of religion for school and that complexity theory contributes that how diversity affects the role of religion for school varies between the four studied countries. In relation to school in Denmark, Norway, Sweden and Finland, and against the background of Protestant secularism, the lack of a multidimensional understanding of religion in the public sphere and school will continue to create tensions and conflicts.

138 B - SMEETS, Kirsten, *Pulling the emergency brake! Why the far-right is successful in juxtaposing Christianity against Islam in secular Europe*, Dissertation on copyright (c) 2025 Kirsten Smeets - DOI: <https://doi.org/10.54195/9789465150611> - This dissertation explores the relationship between religion and the European far-right landscape. It investigates the question why the anti-immigration discourse of the European far right is based on the usage of religious contra-identities that oppose Christianity to Islam as different and mutually exclusive religious identities ('The Christian Europe' vs. 'The Muslim Other'). Why does religion feature so prominently within contemporary far-right discourse, when Europe is characterised by an increasing process of secularisation? Moreover, it investigates how religious contra-identities function

within far-right political discourse. How are they constructed and how are they related to one another? This study uses an interdisciplinary method to answer these research questions, combining theoretical notions from the academic fields of political philosophy, religious studies and sociology with data analysis on the social media platform of TikTok. It argues that the far-right functions as an emergency brake to European citizens due to an increased feeling of existential insecurity. Processes of secularisation, individualisation and (neoliberal) globalisation have led to an increasing complexity of Western societies that has resulted in a loss of identity, a loss of control and an accelerating speed of change, which have contributed to feelings of existential insecurity among European citizens.

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

140 J – SUPRIYANTI, Iin & Hairul Huda (2025), *Religious tolerance of the young generation: religious convergence in education*, *Proceeding International Conference on Religion, Science and Education*, 4, 31–40. <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1454> - The purpose of this study was to determine the importance of religious tolerance among the younger generation in Indonesia, focusing on the practice of religious moderation. This study used a descriptive qualitative approach, observing the interaction between students at Islamic Boarding Schools and church congregations who share physical space. The results showed that character education and empathy play an important role in building attitudes of tolerance between religious communities. Through interfaith training programs, young people are taught to respect differences and contribute to joint activities, which create a harmonious environment. These findings emphasize that religious moderation can be achieved through dialogue, cooperation, and the development of empathy, and is an important step in forming a peaceful and civilized society.

141 R – SWEAT, Anthony, Kenneth Plummer, 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 analyses 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 analysed and discussed, including limitations of specific circumstance, population homogeneity, and sample size.

142 R – SZILAGYI, Edit, and Pusztai Gabriella, *Schools in the role of the family – Adolf Kolping pedagogy in Hungary*, *Hungarian Educational Research Journal* DOI: 10.1556/063.2025.00333, accepted March 05, 2025 - The success of church-based schools is proved by the students' results and with the low rate of dropout according to previous research. Nevertheless, there are neither international, nor Hungarian studies about Kolping pedagogy and its pioneer character that makes it a special actor among the faith-based schools, which aim to reduce the rate of student drop-out. In our study, we search for the specific characters of Kolping pedagogy in the schools' institutional documents. We investigated eight Hungarian secondary grammar and vocational schools' house rules, operational and organisational regulations, and pedagogical programmes (N 5 8/8/8) with one method of content analysis which is document analysis. In the documents Adolf Kolping's community-building philosophy can be found according to the four pillars that have their roots in the history of the 19th century. The schools' general pedagogical principles want to solve modern social phenomena, and create chances for low SES students. Our results show that – even if with different methods (fitting to the institutions' individual characters) – but every document includes the Kolping characters with different aims and tasks. These are fulfilled by several pedagogical methods, first by community building. Just like in case

of every type of church-based schools, intragenerational community networks are important chances for generating social and cultural capital.

143 T – TOGNETTI, Emiliano, *Voci sul Decalogo: un viaggio nella contemporaneità. Indagine interreligiosa tra fede e ragione*, Ed. Graphe.it, Perugia 2025, pp. 154 - Che valore hanno, nel mondo di oggi, i comandamenti del Primo Testamento? Un interrogativo che aggancia il presente alle origini non solo della spiritualità, ma della cultura condivisa dall'Europa e dal Medio Oriente nel corso dei secoli. Questo volume scava nella questione, con un linguaggio e una struttura accessibili a tutti. A ciascuno dei comandamenti l'autore dedica un capitolo, nel quale si pone in "dialogo ragionevole" con altrettanti esponenti delle tre tradizioni monoteiste. Ciascuno degli intervistati offre considerazioni e prospettive illuminanti, intrecciate con elementi di psicologia, sociologia, teologia e storia delle religioni. Ciò che colpisce, tanto i credenti quanto chi non lo è, è un'interpretazione comune del decalogo come uno strumento di libertà: la vita spirituale non va intesa come una dinamica moralistica di ricompensa, oppure di colpa e punizione, nella quale ciò che conta è soddisfare un precetto. Va anzi vissuta come un percorso di scelte che conducono verso la libertà, la pace, la fratellanza. L'essenza dei comandamenti, se ridotta all'osso, parla infatti di ciò che ci unisce, non di ciò che ci divide e classifica. Uno strumento che può innovare la didattica etica nelle scuole, specie secondarie.

144 C – UBANI, Martin, *Discussing religious literacy, the 'religious' and (inter-)disciplinarity*, in: Liam Francis Gearon, and Arniika Kuusisto (eds), *The Oxford Handbook of Religion and Education* (2025; online edn, Oxford Academic, 22 May 2025), pp. 557-570 - <https://doi.org/10.1093/oxfordhb/9780198869511.013.56> This chapter discusses the question of education about religion, by examining the concept of what is 'religious' in the term religious literacy (RL). The question is asked, how should one understand 'religion' and the 'religious' in RL, if the normative basis for learning about religions in public education is not to be one of religious traditions? RL is found on a continuum, with one end, scholarly, and the other in how religion is lived and experienced in real life. This question is important when framing twenty-first-century learning in public education in relation to religion. The answer might be found in the use of inter-disciplinarity.

145 J – UENO, Manami (2025), *The rise of nationalised, religious education in Turkey from the 1950s to the 1970s*, *Middle Eastern Studies*, 1–12. - <https://doi.org/10.1080/00263206.2025.2449698> - By the late 1930s, during the early years of the Republic of Turkey, the government had completely abolished Islamic education from all formal educational institutions, from primary schools to universities. However, in 1949, RE focusing on Islam was reintroduced to primary schools as an elective subject for Muslim students. Subsequently, from the 1950s to the 1970s, the subject was extended to middle and high schools, leading to compulsory IRE after 1982. This article examines the period of expansion of RE in Turkey and highlights the incorporation of national identity into IRE during this period. It considers how political actors treated Islam as something more than a system of belief and worship and demonstrates how this treatment was reflected in the content of the IRE provided in public schools.

146 T – VAN NIEUWENHUYSE, Karel; Maiden, John and Sinclair, Stefanie eds. (2025), *Teaching and learning about religious diversity in the past and present: beyond stereotypes*, Cham: Palgrave Macmillan. DOI: <https://doi.org/10.1007/978-3-031-75868-3> - This edited book explores examples of different ways in which societies and individuals have dealt with the concepts of religious diversity, toleration and peace-making in politics and law, and how these examples can inform educators and learners in (in- and non-)formal education today. Chapters introduce and analyse nine key documents: the Capitulations of Granada (1492), the Confederation of Warsaw (1573), the Peace of Westphalia (1648), the Royal Charter of Rhode Island (1663), the Declaration of the Rights of Man and of the Citizen (1789), the European Convention of Human Rights (1950), the Belfast/Good Friday Agreement (1998), the Ohrid Framework Agreement (2001) and the Mardin Declaration (2010). In addition to explaining how each document manages toleration and peace, the authors also provide 'clippings', short visual and textual excerpts relating to the document under discussion. These aim to challenge thinking about the historical document and its potential significance for the present. The book's contributors consider the past as a source of inspiration for learning in formal and informal educational contexts such as classrooms, museums and youth work. It will be of interest to teachers and scholars in history, citizenship, philosophy, ethics and RE in schools and beyond.

147 R – VANDERWEELE, T.J., Johnson, B.R., Bialowolski, P.T. et al. *The Global Flourishing Study: study profile and initial results on flourishing*, *Nature Mental Health* (2025) - <https://doi.org/10.1038/s44220-025-00423-5> - The Global Flourishing Study is a longitudinal panel study of over 200,000 participants in 22 geographically and culturally diverse countries, spanning all six populated continents, with nationally

representative sampling and intended annual survey data collection for 5 years to assess numerous aspects of flourishing and its possible determinants. The study is intended to expand our knowledge of the distribution and determinants of flourishing around the world. Relations between a composite flourishing index and numerous demographic characteristics are reported. Participants were also surveyed about their childhood experiences, which were analysed to determine their associations with subsequent adult flourishing. Analyses are presented both across and within countries, and discussion is given as to how the demographic and childhood relationships vary by country and which patterns appear to be universal versus culturally specific. Brief comment is also given on the results of a whole series of papers in the Global Flourishing Study Special Collection, employing similar analyses, but with more-specific aspects of well-being. The Global Flourishing Study expands our knowledge of the distribution and determinants of well-being and provides foundational knowledge for the promotion of societal flourishing.

148 R – VASEL, Haneen, *A comparative analysis of Arab and Jewish teachers' remote online teaching experience*, *Research in Comparative and International Education*, <https://orcid.org/0000-0001-6423-0209haneen.vasel@beitberl.ac.il> - Online first: <https://doi.org/10.1177/17454999251337549> - This study investigated potential disparities between Arab and Jewish teachers concerning the integration of technology into teaching, following their experiences with remote online learning during the Coronavirus pandemic. Specifically, it explored the role of cognitive perceptions, ethnic group differences, and their interaction on teachers' behaviour, as well as schools' preparedness for technology integration. A total of 403 teachers (Arab 308, Jewish 95) participated in this quantitative research, utilizing structured questionnaires. Propensity scoring matching was performed for the comparative analysis to create balanced groups regarding variables of interest. The findings revealed differences in cognitive perceptions; Arab teachers showed more positive perceptions of the use of technology than Jewish teachers. Conversely, Jewish teachers demonstrated a higher level of control of digital tools and willingness to incorporate technology in teaching. In the study sample, cognitive perceptions were significantly associated with the technology-oriented behaviour of both Arab and Jewish teachers. Ethnic group differences and their interaction with cognitive perceptions were associated with variations in the behaviour of Arab and Jewish teachers, favouring the former in terms of controlling digital tools and embracing changes. These findings are discussed within the framework of attitude-behaviour theories and literature addressing cultural distinctions in educational settings.

149 J – Vliegenthart, Dave, *Reconsidering "Secular Religion": on modern, postmodern, and metamodern spirituality*, *Numen* vol. 72, 2025, Issue 2-3 (Apr 2025), 307-331 - <https://brill.com/view/journals/nu/72/2-3/nu.72.issue-2-3.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.

150 B – VON SCHELIHA, Arnulf & Wissmann, Hinnerk, *Religionsunterricht 4.0. Eine religionspolitische Erörterung in rechtswissenschaftlicher und ethischer Perspektive*, Tübingen: Mohr Siebeck Verlag 2024, Seiten 182 - https://www.uni-muenster.de/Religion-und-Politik/en/aktuelles/2025/Religionsunterricht_Stand_Zukunft.shtml - The new book Religious Education 4.0 is the result of research conducted in a project of the same name at the Cluster of Excellence 'Religion and Politics' at the University of Münster. In the book, which is written in the form of an interdisciplinary essay, H. Wißmann and A. von Scheliha examine the current and future status of RE, which is a school subject with special constitutional protection in Germany. They combine legal perspectives on constitutional law governing religion with ethical-religious considerations from theology. In their introduction, the authors shed light on the trends and countertrends in contemporary religious policy, before then presenting current models of RE and analysing various patterns according to which the subject of religion can be justified, such as identity formation, anthropological patterns, civil religion, and socialisation and educational processes. Finally, the authors take stock of religious-political alternatives for the further development of RE in the form of integrated models, such as 'Cross-denominational RE' and 'RE for all', and make a plea for the scope that the Basic Law already offers today to be used flexibly.

151 T – WENIG, Eva, *Christlich-Islamisches Teamteaching. Eine Studie zu einem religionskooperativen Unterrichtsetting als Basis interreligiöser Lernprozesse*, V&R Unipress 2024, Seiten 295 - The changing social conditions – such as increasing cultural and religious heterogeneity in schools, political instrumentalization of the Islamic religion – make it necessary to conduct research on new, context-sensitive models within the framework of religious education. This dissertation examines Christian-Islamic-Team-teaching in which students from both Catholic and Islamic study groups were taught together by their respective teachers. The focus lies on communicative and interactive situations in the classroom and on the role of the teachers. Of particular interest is the extent to which they position themselves as representatives of their religion and how the students react to this specific setting and to the different individual styles of religiosity about their communicative behaviour.

152 C – WILD-WOOD, Emma, *Christian and indigenous practices and beliefs in Africa*, in: *Oxford Research Encyclopaedia of Religion*, University Press, April 2025 - <https://www.research.ed.ac.uk/en/publications/christian-and-indigenous-practices-and-beliefs-in-africa> - Public engagement on the African continent frequently takes place in religious and cultural register. Religious practices and beliefs often play a role in politics, land rights, environmental concerns, as well as the day-to-day socio-spiritual life of people seeking to live well in their context. It is important that vibrancy and influences of religious and cultural practices and beliefs are understood, even as the distinction between what is religious and what is cultural remains contested. This article limits itself to two of the most wide-spread religious traditions, Christianity and indigenous or traditional religions. It examines Christianity and indigenous practices and beliefs as separate traditions and shows how they have intersected in many ways. It explains some of the rituals, persons and claims of the traditions. It also considers how beliefs and practices are lived in their immediate and global contexts. The article starts by examining the history of the study of these traditions. Both practice and scholarship have been impacted by pejorative readings and colonial asymmetries of power, and by efforts to overturn negative assumptions about Africans and religion. An awareness of the political roles and readings of beliefs and practices – however oblique in some literature – is an important element in understanding their significance and context. The article shows the ways in which the apparent boundaries of distinct traditions are regularly blurred and crossed in lived religious practice and discusses how this phenomenon might be articulated. It concludes by introducing two ways of appreciating and analysing the diversity of religious and cultural practice on the continent that are prominent in the early 21st century.

153 J – WILLIAM, Elijah & Sophia Roberts, *Challenges and opportunities in teaching religion in a diverse, secular classroom*, *Research Gate* April 2025 - https://www.researchgate.net/publication/391279358_Challenges_and_Opportunities_in_Teaching_Religion_in_a_Diverse_Secular_Classroom - The teaching of religion in secular classrooms presents both significant challenges and unique opportunities. In increasingly diverse educational settings, teachers face the task of introducing students to various religious traditions without promoting any one belief system over another. This article explores the complex dynamics of teaching religion in a pluralistic, secular classroom environment. It examines the challenges educators encounter, such as avoiding bias, addressing sensitive topics, and balancing the separation of church and state, while also highlighting the opportunities for fostering intercultural understanding, empathy, and critical thinking. Drawing on case studies and educational theories, the paper offers insights into effective pedagogical approaches and practical strategies for creating an inclusive classroom where students of all religious and non-religious backgrounds can engage with the subject matter meaningfully. In navigating these challenges, teachers can leverage the richness of religious diversity to cultivate an open-minded and respectful learning environment, preparing students for the complexities of a globalized world. The paper concludes by offering recommendations for policy and practice to enhance the teaching of religion in secular classrooms.

154 J – WILSON, Laura, *Supporting differentiation in religious education: insights into curriculum and assessment in Australian and Scottish Catholic schools*, www.starme.co.uk, April 11, 2025 - As we undertake educational reform in Scotland, including curriculum improvement, let's learn from best practice elsewhere. This paper explores the similarities and differences in the delivery of Religious Education in Catholic schools across Australia and Scotland, focusing on curriculum design and assessment strategies. It examines how RE staff can be supported in differentiating instruction to meet the diverse needs of students, particularly in terms of religious background, learning styles, and abilities. Through a comparative lens, based on the lived experience of the presenter, the paper offers insights into effective differentiation practices that can inform the development of RE in Scotland's evolving educational landscape.

155 J – WILSON, Michael and Daniel Licea, *The role of religious education in shaping ethical values in a pluralistic society*, *Research Gate* 15 April 2025 - <https://www.researchgate.net/publication/391245129> - In an era marked by religious pluralism, the role of RE extends beyond imparting doctrinal knowledge; it serves as a pivotal instrument in shaping ethical values within society. This paper explores the multifaceted contributions of RE in fostering ethical development, promoting interfaith understanding, and enhancing social cohesion. Through a comprehensive analysis, the study examines how RE can bridge divides between diverse religious communities, instil universal moral principles, and cultivate responsible citizenship. The research underscores the necessity of an inclusive and dynamic approach to RE that respects diversity while promoting shared ethical values. By integrating teachings from various religious traditions, RE can provide students with a holistic understanding of ethical issues, encouraging empathy, tolerance, and mutual respect. Furthermore, the paper discusses the challenges and opportunities inherent in implementing RE in pluralistic societies, emphasizing the importance of curriculum development, teacher training, and community involvement. In conclusion, the study affirms that RE, when thoughtfully designed and effectively implemented, plays a crucial role in shaping ethical values that contribute to the development of a harmonious and just society.

156 C – WINKLER, Kathlin (2025), *Re-thinking colonialism, globalization, and the displacement of wild thinking: Postcolonial and indigenous perspectives on religious education and sustainability*, in: Windsor, S., Franck, O. (eds), *Intersections of Religion, Education, and a Sustainable World*, Springer, Cham, pp. 41-57 - https://doi.org/10.1007/978-3-031-81809-7_4 - This chapter deals with the question, what conditions and knowledge are necessary to empower educator and learners to deal constructively with increasingly common sustainability-related emotions, such as fear, sadness, and hopelessness, to act from the value-based sources of religious traditions and develop an effective understanding of Education for Sustainable Development? The contribution of RE to sustainable development education is therefore explored in a three-step approach: In a first step, the connection between colonialism, mission, globalization, and the destruction of the ecosystem, which led to the extinction of indigenous bodies of knowledge, is investigated. Subsequently, the term solastalgia is introduced, referring to the enormous emotional consequences and pain about the destruction of nature and the exploitation of natural resources. The significance of hope and the practice of hope are then opened to discuss how indigenous epistemologies and spiritualities can help to shape a new story of interdependent connectedness and live this new story through practices of embodied hope. Finally, a conceptualization of what this process of insight can contribute for RE, and a renewed being-in-the-world is given: Reweaving the ecological mat is to identify responsibility and enable critical hope from religious traditions and their ethical bodies of knowledge.

157 J – WOEHLING, Jean-Marie et Éric Sander, *Le régime constitutionnel des cultes d'Alsace et Moselle*, *Conseil Constitutionnel Titre VII*, n. 14, Avril 2025 - <https://www.conseil-constitutionnel.fr/publications/titre-vii/le-regime-constitutionnel-des-cultes-d-alsace-et-de-moselle> - Le droit alsacien-mosellan des cultes se caractérise principalement par la non application de la loi du 9 décembre 1905 sur la séparation de l'État et des Églises, ce qui permet l'existence pour certaines organisations cultuelles de statuts particuliers comprenant un contrôle public renforcé en contrepartie de soutiens matériels et financiers, la possibilité d'attribuer des aides financières publiques aux institutions religieuses et l'accès pour ces dernières au statut d'associations de droit local disposant de la pleine capacité juridique. Ce régime respecte la neutralité religieuse et la non-confessionnalité de l'État ainsi que la liberté des cultes. L'existence de statuts particuliers tels que le concordat ne présente pas de caractère discriminatoire dans la mesure où elle est fondée sur des critères objectifs. Cette forme de « laïcité de coopération » qui constitue une tradition historique de l'Alsace et de la Moselle est conforme à la Constitution.

158 J – WOODHEAD, L., Lefebvre, S., Montero, P., Borges, G., & Martin, A. (2025), *Changes in religious education in response to growing diversity. A comparison of Brazil, Canada, England*, *British Journal of Sociology of Education*, publ. 7 May 2025 - <https://doi.org/10.1080/01425692.2025.2509960> - This article examines the evolving role of religion in public, state-funded schools in Brazil, England, and Canada, three countries where Christianity has historically dominated. It focuses on how religious education (RE) addresses growing diversity. After outlining the historical state-religion relationships shaping contemporary policies, the study draws on new data to analyse how each country's educational system responds to religious and secular pluralism. We identify different national strategies, including incorporating a broader range of religious traditions, emphasising non-religious worldviews, or shifting RE towards ethics, citizenship, and cultural education. These variations are explained by historical trajectories, stakeholder competition, and policy concerns over citizenship, national identity, and social cohesion. Theoretically, the article highlights how RE

reflects broader tensions in liberal democracies between fostering civic values, embracing pluralism, and promoting individual autonomy. Finally, it provides a case study of secularisation in RE, illustrating competing educational and political priorities in diverse societies.

159 R – YAĞDI, Şenol, *Islamic religious education and citizenship education: an empirical study of teachers' perspectives in Austria*, *Religions* 2025, 16(4), 502; <https://doi.org/10.3390/rel16040502> - Research into citizenship education has become increasingly important in recent years. It deals with the promotion of social cohesion, democracy and human rights. This article examines the interfaces between citizenship education and RE, particularly from the perspective of Islamic religious teachers in Austria. The empirical basis is a qualitative study conducted as part of the author's dissertation, which includes group discussions with 41 IRE teachers. The results were analysed using the documentary method. The analysis focuses on two key aspects: first, the role of IRE in supporting the integration, participation and identity formation of young people, and second, challenges of RE in a social context.

160 R – YILDIRIMER, Kursat Sahin & Elmas Burcu Karatas, *Attitudes of religious culture and moral knowledge teachers towards Artificial Intelligence*, *IRASS Journal of Multidisciplinary Studies*, <https://irasspublisher.com/journal-details/IRASSJMS> vol-2, no 4, April 2025 - Artificial Intelligence (AI) has the potential to enhance student achievement and learning efficiency while alleviating teachers' workload by providing personalized learning experiences in education. By offering content tailored to students' individual learning speeds and needs, AI can make education more effective. The integration of AI into Religious Culture and Moral Knowledge (DKAB) courses can help students gain a deeper understanding of religious and moral values, as well as increase their awareness of different cultures and belief systems. Moreover, interactive and digital learning tools can contribute to students' ability to think more critically and analytically about ethical and spiritual issues. This study examines the attitudes of 150 DKAB teachers working in public schools in İzmir toward the use of AI. The results reveal that individuals' attitudes towards AI are associated with factors such as education level, age, and seniority. The AI Engagement dimension exhibits a positive correlation with education level (0.217), while age (-0.176) and seniority (-0.153) are negatively correlated, indicating that interest in AI decreases as these factors increase. In the Resistance to AI dimension, resistance increases with age (0.231) and seniority (0.198), whereas a negative correlation with education level (-0.289) suggests that resistance to AI declines as education level rises. The AI adoption dimension shows a positive correlation with education level (0.312), indicating that individuals with higher education levels find AI more useful and engaging. However, as age (-0.204) and seniority (-0.176) increase, the tendency to adopt AI decreases. The study also found no significant impact of gender and school type on attitudes toward AI.

161 R - YUSUF, M. S., Pajarianto, H. & Sulaiman, B., 2025, *A collaborative parent-teacher model for religious moderation education in early childhood in Indonesia*, *South African Journal of Childhood Education* 15(1), a1593 - <https://doi.org/10.4102/sajce.v15i1.1593> - The present study investigates the patterns of collaboration between parents and teachers, with the goal of enhancing the role of both parties. The study was conducted in Palopo City, South Sulawesi province, Indonesia. The researcher selected three ECE institutions involving a total of 15 teachers and 15 parents. The study utilised the Discovering Cultural Themes model, which helped identify recurring patterns from prior analyses. The researchers examined themes, cultural focusses, values and symbols within each domain. The findings show that teachers serve a structural role, while parents contribute through a cultural role in the collaboration. The values instilled in children include religious moderation, national commitment, non-violence, a love of local culture and tolerance. The collaboration between parents and teachers is reflected in the participatory activities initiated by parents in various school programmes, reinforcing the cultural responsibility of parents and the structural responsibilities of teachers. This study contributes to the collaborative teacher–parent model by emphasising role division and parental involvement to strengthen religious moderation education at home. As a result, the values instilled at school can be reinforced at home and vice versa. Indonesian society places significant importance on the values of cooperation and mutual assistance as emotional bonds among citizens.

162 J– ZAREINIA, Kourosh, *The dilemma of religious education in public schools: should faith be taught?*, https://www.researchgate.net/publication/391220291_The_Dilemma_of_Religious_Education_in_Public_Schools_Should_Faith_Be-Taught/citation/download - 25 April 2025 - The inclusion of RE in public schools has been a subject of ongoing debate. Proponents argue that RE fosters moral development, cultural understanding, and social cohesion. Conversely, critics contend that it may infringe upon secular principles, lead to indoctrination, and marginalize non-religious students. This article delves into the complexities surrounding

the teaching of faith in public schools, examining historical, legal, ethical, and pedagogical perspectives. Through a comprehensive analysis, the paper aims to provide insights into how public education systems can navigate the challenges of integrating religious content while maintaining inclusivity and neutrality.

163 J – ZHANG, Jing; Song, Wenlong & Liu, Yang, *Cognitive bias in generative AI influences religious education*, *Scientific Report* 15, 15720 (2025), publ. 05 May 2025. <https://doi.org/10.1038/s41598-025-99121-6> This study explores the transformative role of generative artificial intelligence (AI) in shaping religious cognition, with particular emphasis on its implications for RE. By examining the biases inherent in AI-generated content, this research highlights how these biases influence user perceptions and interactions with diverse religious teachings. Through experimental frameworks and pre/post-interaction evaluations, the study reveals that generative AI not only reflects but amplifies cognitive biases, affecting users' understanding of religious doctrines and cultural diversity. The findings underscore the potential of generative AI to act as a double-edged sword in RE: enhancing personalized learning and cross-cultural understanding while risking the reinforcement of prejudice. These insights call for ethical guidelines and oversight mechanisms in deploying generative AI within religious contexts. This research contributes to the growing discourse on AI ethics and its pivotal role in shaping inclusive and unbiased RE in the digital era.

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