

# Global RE<sup>©</sup>

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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 academic lecturers in charge of training future teachers of confessional or no-confessional RE; and it is proposed to the attention of political decision-makers, and operators in the field of democratic-ethical-religious-multireligious-non-religious literacy. ■ Abstracts are, generally, on the scientific responsibility of the Author or Editor, or of the Publisher of every publication. ■ All abstracts are reproduced only in their original language and accompanied by their paper or digital source. ■ The fact that a book, an article, or an opinion is included does not represent an endorsement by the Editor of this Bulletin. ■ Further bibliographic suggestions from our Readers and Users are welcome. ■ The periodicity will usually be bimonthly. ■ Personal or institutional subscription or an subscription is free, at any time, by e-mailing with the Editor. ■ This issue – vol. 4, 2025, n. 1 – was closed on end of February 2025, the next issue will be released by the end April 2025.

Editor: prof. Flavio Pajer, Biblioteca europea per le Scienze Religiose

La Salle International Campus – via San Giacomo, 4 – 31017 Pieve del Grappa, Italia, UE ■ Contact: [fpajer@lasalle.org](mailto:fpajer@lasalle.org)

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■ **Frequent initials:** CRE Christian Religious Education | ERE Enseñanza Religiosa Escolar | ES Ensino Religioso | IRE Islamic Religious Education | RE Religious Education | RF Religious Freedom | RI Religious Instruction | RL Religious Literacy | RS Religious Studies | 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 Empirical Research, Survey | T Tool for RE, for Teacher formation.

01 J – ABERNATHY, Dixie F. (2024), *The integration of religious pluralism into teacher preparation* [USA], *Journal of Advanced Research in Social Sciences*, 7(3), 1-22. <https://doi.org/10.33422/jarss.v7i3.1271> - Racial, ethnic, and language diversity makes the United States a rich mosaic of cultures, but it can often be the religious differences of students and parents that raise unique challenges in providing equity and acceptance for all. Part

of what makes a 21st century educator effective is the ability to appreciate differences in culture, worldview, and ethnicity. As such, the exploration of religious pluralism and the integration of such into our education curriculum, instruction and dialogue has now become a major area of focus at a school of Education in the southeast United States (North Carolina). Preparing future teachers for the difference in religious views that may be experienced in their own classroom is now part of how we approach teacher preparation. By integrating religion-centered role play and simulations into our teaching, this research focused on providing teacher candidates with valuable tools through which to be prepared for diverse classrooms. As part of our study and efforts, student surveys and data were collected to analyze the impact and the work moving forward.

**02 R** – AFROI, Meher Lutfu (2025), *Muslim college students' attitudes towards religious others. A qualitative exploration*, *British Journal of Religious Education* 1–18. <https://doi.org/10.1080/01416200.2024.2444354> - Amid global religious conflicts, the role of youth in promoting peace and interfaith harmony is crucial. This research examined the attitudes of Bangladeshi Muslim college students towards other religions through an exploratory qualitative study involving sixty participants across six focus groups. The findings revealed a range of both positive and negative attitudes. On the positive side, themes such as respect for other religious beliefs, conversion, friendship and cooperation, religiosity, and brotherly acceptance emerged. Conversely, negative themes included suspicion, biased opinions, prejudice, and indifference. The study concluded with discussions on recommendations, limitations, and future research directions.

**03 R** – AINLEY, John; Wolfram SCHULZ (2024), *The influence of religious attachment on intended political engagement among lower-secondary students*, *Large-scale Assess Educ.* 12, 22. <https://doi.org/10.1186/s40536-024-00211-0> - Religious attachment has been identified as an important correlate of civic participation, civic engagement, and civil participation among adults. This study investigates two aspects of relationships between religiosity and intended political engagement among lower secondary school students in 2009 and 2016. One aspect is the extent to which religious attachment is associated with an endorsement of the influence of religion in society. This can be viewed as the converse of secularity which asks for the separation of social and political institutions from religion. A second aspect investigated is the extent to which religious attachment is associated with expected adult electoral participation and expected adult active political participation after controlling for the effects of other characteristics. While the results from this study show no strong or consistent relationships between religious background and expected political participation among lower-secondary students, findings suggest that young people's endorsement of religious influence in society depends strongly on their religious background and in turn shows associations with expected active political participation.

**04 J** – ALAM, Mohammed (2025), *Deconstructing human rights within secular democracies on the freedom to manifest religion in educational contexts*, *Human Rights Education Review*, 1–19. <https://doi.org/10.1080/25355406.2025.2452116> - European countries are becoming more religiously diverse, placing greater attention on the interpretation of Article 9 of the European Convention on Human Rights (ECHR), the freedom to manifest religion or belief. This article finds that there is a tension between approaches to making judgements on human rights issues concerning Art. 9 of the ECHR because the concept of religion is inadequately defined in law. The legal analysis focuses on cases related to education and finds that the European Court of Human Rights is taking a secular approach to interpret Art. 9 often acting to the detriment of religious minority people's experiences of and access to education. This article proposes a framework to address the issue of secular interpretations by the ECtHR and argues that it can facilitate the development of definitions by acting as a tool for learning about the law and religion for educational practitioners.

**05 J** – ALEIXO, Gilciema Batista, et al. (2024), *Pinceles y oraciones: integrar arte y religiosidad en la construcción de una enseñanza humanizada*, *Revista Foco* (Curitiba): DOI: 10.54751/revistafoco.vol. 17, n. 4, pp. 1-17 - Este trabalho abordou o problema da integração entre arte e religiosidade no ambiente escolar, com o objetivo de investigar como a arte-educação pode servir como um veículo para o ER, promovendo uma pedagogia inclusiva que valoriza a expressão cultural e religiosa diversificada dos alunos. A metodologia adotada foi a revisão de literatura, por meio da qual se coletaram e analisaram dados de fontes acadêmicas relevantes para explorar as intersecções entre arte, educação e religião, destacando os benefícios e desafios dessa integração. Os resultados da análise indicaram que a arte como ferramenta pedagógica no ER potencializa o diálogo intercultural e a tolerância, além de enriquecer a experiência educativa ao permitir uma expressão pessoal e reflexiva sobre crenças e valores. Contudo, também se identificaram desafios, especialmente relacionados à formação de professores e à adaptação dos currículos para incorporar essas práticas de forma efetiva e respeitosa. As considerações finais destacaram a importância de políticas

educacionais que apoiem a implementação de práticas educativas inovadoras e inclusivas, que considerem a diversidade cultural e religiosa dos alunos como um recurso para o aprendizado. Foi sugerido que futuras pesquisas poderiam focar na realização de estudos empíricos para medir os efeitos específicos das práticas artísticas integradas ao ER.

**06 B** – ALIBAŠIĆ, Ahmet; Dominique BAUER; Stephanie MÜSSIG and Egdūnas RAČIUS (Eds.), *Yearbook of Muslims in Europe*, vol. 16, Brill; publ. 06 Dec. 2024; copyright 2025 - [https://brill.com/edcollbook/title/70495?utm\\_source=pardot&utm\\_medium=newsletter&utm\\_campaign=meis&utm\\_term=bsl-meis&utm\\_content=250106\\_paul\\_70495](https://brill.com/edcollbook/title/70495?utm_source=pardot&utm_medium=newsletter&utm_campaign=meis&utm_term=bsl-meis&utm_content=250106_paul_70495) - The *Yearbook of Muslims in Europe* is an essential resource for analysis of Europe's dynamic Muslim populations. Featuring up-to-date research from forty-four European countries, this comprehensive reference work summarises significant activities, trends, and developments within those communities. Each new volume reports on the most current information available from surveyed countries, offering an annual overview of statistical and demographic data, topical issues of public debate, shifting transnational networks, change to domestic policies and legal frameworks, and major activities in Muslim organisations and institutions. Supplementary data is gathered from a variety of sources and evaluated according to its reliability. In addition to offering a relevant framework for original research, this *Yearbook* provides an invaluable source of reference for government and NGO officials and teachers.

**07 R** – ALTMAYER, Stefan; Andreas MENNE, *Functions of crisis in religious education discourse since 1975. A critical corpus-assisted analysis*, *British Journal of Religious Education*, vol. 46, 2024, n. 2, 97-108. <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&id=EJ1419026> - The omnipresence of multiple crisis diagnoses in contemporary public discourse deeply affects RE. At first sight, this does not seem to be surprising, insofar as it corresponds to the pedagogical ambition to meaningfully respond to challenges in the lifeworld of learners. Yet, what happens when current phenomena are framed as crisis? Prior to asking the question how RE responds to a particular crisis, one might consider the way in which the perception of reality as crisis emerges and works. Against this background, the paper investigates the use of 'crisis' in RE discourse since 1975. We consider developments up to 2019 using an evenly distributed, diachronic random sample of 485 papers from English RE journals, and then compare this with a synchronic corpus of 31 papers around the emergence of the Covid pandemic. With reference to critical political theory, crises are interpreted as part of normative orders that structure the perception of the respective present. Methodologically, we follow the approach of a corpus-assisted critical discourse analysis. Results show how RE discourse frames its perception of the present by means of diagnosing crises. A critical examination of corresponding attributions and implications opens spaces for alternative ways of thinking and acting.

**08 R** – ÁLVAREZ-MIRANDA, Berta, *Aumenta la discriminación percibida por las personas musulmanas en Europa*, *Cuestiones de Pluralismo*, vol. 4, n.2 (segundo semestre de 2024). <https://doi.org/10.58428/YPEN7772> - La Agencia para los Derechos Fundamentales de la Unión (FRA en sus siglas en inglés: Fundamental Rights Agency) a realizado una encuesta a inmigrantes musulmanes y sus descendientes. Uno de los informes resultantes, titulado *Being Muslim in the EU*, recoge las experiencias y opiniones de 9.604 encuestados que se autoidentificaron como musulmanes cuando se les preguntó por su religión, en trece Estados miembros: Alemania, Austria, Bélgica, Dinamarca, España, Finlandia, Francia, Grecia, Irlanda, Italia, Luxemburgo, Países Bajos y Suecia. Por su calidad técnica y sus notables resultados, la encuesta de la FRA permite observar cómo los roces en la convivencia en los espacios públicos, las escuelas y los centros sanitarios, y el trato desigual en el acceso al empleo y la vivienda están enrareciendo la vida cotidiana de las personas musulmanas en Europa. Queda abierta a futura investigación la pregunta de hasta qué punto el incremento de su experiencia de discriminación es efecto de la polarización de los debates públicos europeos sobre la presencia musulmana, que van empapando al público con actitudes de desconfianza mutua.

**09 R** – ARIF, Muhamad, *A recent study on Islamic religious education teachers' competencies in the digital age. A systematic literature review*, *Journal of Education and Learning*, vol. 19, no. 2, 2025, pp. 587-596 - doi: 10.11591/edulearn.v19i2.21311 - Diverse research findings pertaining to the proficiency of IRE teachers may serve as a starting point, if not a benchmark, for the development of such instructors' proficiency, particularly with regard to the proficiencies that are imperative for educators in the digital age. Consequently, 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 technological (digital) competencies. To achieve this aim, this study employed a systematic literature review method by utilizing publication data spanning a decade (2013–2023) to investigate a particular theme. The preferred

reporting items for systematic reviews and meta-analyses (PRISMA) was utilized to evaluate the findings. This research shows findings regarding teachers' obligations to develop technological (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 twenty-first century as opposed to teacher-centred learning.

**10 R** – ARTHUR, Justice Anquandah (2024), *The dynamics of religion in public spheres: religious education and religious diversity in Ghana's public schools*, *IJoReSH: Indonesian Journal of Religion, Spirituality, and Humanity*, 3(2), 152–172. <https://doi.org/10.18326/ijores.v3i2.152-172> - Ghana's religious diversity and the role of religion in public spheres have given rise to unique approaches in Religious and Moral Education (RME) within public schools. This study investigates how RME is taught and the extent to which it addresses religious diversity, drawing on ethnographic data from eight public schools in Accra. Ethnographic methods, including interviews, observations, and focus groups with teachers and students, are employed to understand the challenges and opportunities in teaching religion in a pluralistic context. Findings reveal an imbalance in the representation of various religions, with dominant faiths often overshadowing minority beliefs, particularly indigenous religions. Teachers' religious affiliations sometimes influence classroom discourse, leading to an inaccurate portrayal of "religious others" and a simplified understanding of diversity. This research highlights the need for a more inclusive approach in Ghana's RME curriculum to foster equitable, multicultural knowledge among students. This study contributes to discussions on education and religion by advocating curriculum reforms that embrace Ghana's full religious spectrum and encourage critical reflection on diversity in public education settings.

**11 R** – ARVIV ELYASHIV, Rinat; Gavriel HANUKA (2024), *Teachers' job satisfaction: religious and secular schools in Israel*, *British Journal of Religious Education*, 46(4), 354-369 - <https://eric.ed.gov/?q=source%3a%22British+Journal+of+Religious+Education%22&pg=2&id=EJ1441206> - Teacher attrition and shortages have become a challenge worldwide. These phenomena diminish when teachers feel satisfied with their job. This study aimed to examine the relationship between teachers' intrinsic motivations and job satisfaction in religious and secular schools. A questionnaire was administered to 759 teachers in the Israeli Jewish sector. The results show that teachers in each sector highlighted different motivational factors as a basis for fostering job-satisfaction. Providing students with social-emotional support was associated with greater satisfaction among teachers in the religious schools, while transmitting general and civic values was linked to satisfaction in the secular schools. Encouraging students to pursue high grades negatively affected job satisfaction only in the secular sector. Implications for research and practice are discussed.

**12 C** – ASLAN, Ednan (2024), *New religiosity of Muslim pupils in the age of digitalization*, in: Yağdı, Ş. (Ed.), *Islamic Religious Education in the current discourse. Wiener Beiträge zur Islamforschung*. Springer VS, Wiesbaden, pp. 153-180 - [https://doi.org/10.1007/978-3-658-45791-4\\_9](https://doi.org/10.1007/978-3-658-45791-4_9) - The example of the religiousness of Muslim pupils in the age of digitalization may be used to show that Islamic theology can respond to the questions of young people in a future-oriented way, if the significance of these questions for people's lives is recognized in time. In this way, a new theology can emerge that speaks to people in a way that is close to life and reality. In the study presented here, we analyzed the influence of digital forms of communication and interaction on the religious orientations of Muslim secondary school students in Austria. A total of 139 interviews were conducted and analyzed in all Austrian federal states (Aslan & Yildiz, *Muslim Religiosity in Digital Change. How Young People Deal with Images of Islam in the Media*, Springer 2023). In this article, we focus on conclusions from this study for educational practice and IRE: the results of the interviews suggest that the increasing diversity of the student body and the far-reaching digital mediatization of their living environment require a new understanding of education that integrates the diverse realities of students' lives. About IRE, it has also been shown that many young people are questioning traditional theological approaches and are looking for new forms of religiosity that are not based solely on classical teachings. This suggests that traditional theological teaching does not sufficiently address the needs and questions of young people in everyday life. A theology that is true to life and responds to the needs of young people can not only strengthen their religious and biographical orientation but also contribute to the promotion of social cohesion.

**13 T** – AYASSE, Cornélie; Christina KRAUSE, *Gott suchen. Bausteine für den Religionsunterricht an Beruflichen Schulen*, Vandenhoeck & Ruprecht 2024, Seiten 64 - <https://www.exlibris.ch/de/buecher-buch/>

[deutschsprachige-buecher/cornelie-ayasse/gott-suchen/i](#) - Gott zu suchen ist spannend. Gott zu suchen ist anstrengend. Gott zu suchen, führt nicht immer zum Erfolg. Gott zu suchen ist eine lebenslange Aufgabe. Gerade in der Jugend bricht die Frage nach Gott immer wieder auf, weil sich der Kinderglaube wandelt, weil Krisen das eigene Gottesbild erschüttern oder weil Gott als solcher oder aufgrund seiner Autorität ablehnt wird. Dieser Suchbewegung nachzugehen ist zentrales Thema des Unterrichtsbandes. Die Bausteine nehmen darauf Rücksicht, daß die Frage nach Gott unabhängig vom kirchlichen Kontext gestellt und teilweise auch beantwortet wird. Unter vier verschiedenen Fragestellungen, und zwar wo (1.) und wie (2.) Gott gefunden werden kann, wo auch nicht (3.) bzw. wie er sich zeigt (4.) bieten prägnante Texte und ansprechendes Bildmaterial kreative und erfahrungsbezogene Aufgabenstellungen. Die interreligiöse Dimension ist stets mitbedacht und in den Arbeitsblättern präsent. Das Unterrichtsmaterial ist auf die Erlebnis -und Erfahrungswelt der Jugendlichen ausgerichtet. Der Fokus liegt darauf, daß sich die jungen Menschen eine eigene Haltung zu der Frage nach Gott im Dialog mit anderen und der Lehrkraft erarbeiten.

**14 B** – BARIL, Daniel (ed.), *L'éducation à la laïcité. Une nécessité démocratique*, Presses de l'Université de Laval (PUL), 2025, pp. 206 - Les auteurs et autrices de cet ouvrage collectif traitent des fondements de la laïcité et de la nécessité de consolider ses assises par une éducation rejoignant tous les secteurs de la société, quelques années après l'adoption de la Loi sur la laïcité de l'État (loi 21) au Québec. Cette Loi a été reconnue valide par la Cour d'appel du Québec. Bien que ses opposants aient porté leur cause jusqu'en Cour suprême du Canada, la notion de laïcité, qui est maintenant inscrite dans la Charte des droits et libertés de la personne, fait désormais partie des fondements de notre société. Elle demeurera, quoi qu'il advienne, un acquis indélébile de la législation québécoise.

**15 J** – BARNES, L. Philip (2025), *Religion, values and ethics: transformational religious education in Wales? British Journal of Religious Education*, 1–13. <https://doi.org/10.1080/01416200.2025.2451041> - A process of reform of Welsh education was initiated in 2015 by a curriculum review led by Prof. Graham Donaldson, against the background of mounting evidence of academic underachievement and low levels of pupil self-esteem under successive (Welsh) Labour governments. Despite Prof. Donaldson having little to say about RE, the government embarked on an ambitious and controversial programme of reform. The aim of this article is to provide a short account of the process and results of reform, alongside an initial assessment. Attention is given to the original proposals, their interpretation and revision through successive documents, the final legislation, i.e. the Curriculum and Assessment (Wales) Act 2021, and subsequent statutory guidance. The article concludes with an attempt to 'make sense' of the Welsh Government's reform of RE by identify the commitments and influences that lie behind and integrate the various reform proposals.

**16 R** – BARSIHANOR, Barsihanor et al., *Strategies for integrating multicultural education and religious education to strengthen the multicultural character of elementary school students*, *Journal of Integrated Elementary Education* 4 (2024, 2), 222-237 - DOI:[10.21580/jieed.v4i2.22790](https://doi.org/10.21580/jieed.v4i2.22790) - Religious education and multicultural education (ME) in elementary schools are considered very important in addressing the increasing issue of moral decay among children. This study aims to describe the strategy of integrating the interconnection of RE and ME in strengthening the character of elementary school students. This study uses a qualitative approach of the case study type with the objects of the principal, teachers, and students. Research data were collected through observation, interviews, and documentation. The collected data were then analyzed through data reduction, data presentation, and conclusion drawing. Researchers use triangulation techniques and triangulation sources to obtain data validity. This study found that integrating the interconnection of RE and ME strengthens the character of elementary school students by integrating-interconnecting certain values in the curriculum and the learning process, namely equality, unity, justice, kinship, tolerance, and love of peace. The results of this study not only provide theoretical contributions to character formation through RE and ME and offer practical insights for elementary schools in forming students' characters through the integration of RE and ME.

**17 B** – BATTISTA, Giuseppina, *In Dio non c'è esclusione. Educare all'inclusione e alla relazione*, LEV-Pontificia Università Lateranense, Roma 2024, pp. 438 - <https://pul-vc.atcult.it/pul/resource?uri=177394&v=1&dcnr=3> - “[...] In Dio non c'è e non ci può essere esclusione per alcuna delle sue creature”, come si evince dal messaggio contenuto nei Libri dell'Ebraismo, Cristianesimo e Islam. Partendo da questa certezza, l'A. propone riflessioni sull'educazione all'inclusione e alla relazione, confermando l'impegno educativo come cantiere aperto, anche con l'ausilio di rimandi alle Dichiarazioni ONU e ai Documenti del Consiglio d'Europa. Lo svolgersi della riflessione orienta l'attenzione verso la mancata tutela dei diritti umani, su una giustizia

lenta, sulla mancata cooperazione, e richiama le attese di fronte a fenomeni come la mobilità umana, il sottosviluppo, la questione ambientale. Aspetti dove l'inclusione è elemento costitutivo che permette di guardare al futuro delle società e dell'intera famiglia umana. Questo saggio impone di pensare che educare all'inclusione e alla relazione ha come punto di partenza i fatti e le situazioni del presente, ma come prospettiva un processo da realizzare. Ciò consente all'educatore di affidarsi al dialogo, non spezzando mai il filo, anche sottile, costruito. In tal modo si può guardare a un futuro possibile" (dalla *Presentazione* di V. Buonomo).

**18 J** – BAYER, Stephanie (2024), *Trans\* in the Roman Catholic Church, its theology and denominational religious education: a change of perspective is needed*, *British Journal of Religious Education*, 47(1), 28-36. <https://doi.org/10.1080/01416200.2024.2338818> - Trans\* is an umbrella term to describe people whose gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth. They may describe themselves using one or more of a wide variety of terms, including (but not limited to) transgender, non-binary, or genderqueer. Nowadays, trans\* seems to be well established in mainstream society. But how is Roman Catholic theology and the Church dealing with trans\* people and the phenomenon itself? Often trans\* people are not noticed, are deliberately excluded, or are simply ignored. This article attempts to consider the topic from a pastoral-theological perspective using the example of denominational RE and shows why a change of perspective is needed.

**19 J** – BELMONTE, Angelo & Richard RYMARZ (2025), *Shaped by the story: narrative theology, storytelling and Christian religious education*, *British Journal of Religious Education*, 1–9. <https://doi.org/10.1080/01416200.2025.2461071> - The article is grounded on the basis that people are narrative beings, and our identities are founded on stories that present a window for which we can view the world. It explores the significance of narrative theology, where Christian communities move away from the intellectual plane of credal statements, and closer to the way Christian faith first began and spread. As illustrated through his own narrative style Jesus used, storytelling can be used by religious educators as an effective teaching tool to connect with the hearts and minds of people. This paper argues then that story must be viewed as an essential element of CRE because the task of the RE teacher is to convey the divine story of God's communion with humankind and the world. The challenge for Christian religious educators is to reclaim their role as storytellers and to revitalise the impact of story.

**20 J** – BENISH-WEISMAN, Maya, *"Tell me who your friends are, and I will tell you who you are". The contribution of peers to adolescents' values*, *Child Development Perspectives*, vol. 18, n. 4, December 2024 pp. 182-189 - <https://doi.org/10.1111/cdep.12510> - Values serve as guiding principles, motivating specific behaviors, and actions. Peers spend a considerable amount of time together, thus offering a unique platform for the acquisition and development of values. During adolescence, a stage of life when youth are actively defining their identities, peers emerge as vital social agents, contributing significantly to the process of value formation. In this article, I examine the ways peers contribute to the development of youth's values, with a focus on basic personal values theory. This theory sheds light on how and why peers play a role in shaping the values of adolescents. It examines the phenomenon of similarity in peer values (*values similarity*) and explores how factors such as gender, age, and culture act as potential moderators in the relation between peers' and youth's values similarity. I conclude by summarizing key insights and proposing directions for research.

**21 J** – BIN TALEB, Abdulaziz, *Exploring the potential for religious literacy in Saudi secondary education*, *Religious Education*, vol. 119, no. 1, p. 17-30, 2024 - <https://eric.ed.gov/?q=source%3a%22Religious+Education%22&ff1=souReligious+Education&ff2=eduSecondary+Education&id=EJ1418422> - This article initiates a discussion on incorporating "religious literacy" into Saudi secondary education. It provides a preliminary understanding of the RE context and emphasizes that RL is not RE. It examines the arguments for and against the incorporation of RL in the Saudi context and suggests that RL lessons could find suitability in social studies and history textbooks while embracing the "cultural studies approach." The article advocates a nuanced perspective, proposing pre-implementation steps and underscoring the importance of empirical research and open discussions to ensure a culturally inclusive stance within the Saudi educational context.

**22 J** – BLEAZBY, Jennifer, *Religious instruction in the post-truth world. A critique of Australia's controversial religious instruction classes in public schools*, *Policy Futures in Education*, vol. 22, 2024, n. 2, 228-242 - [https://eric.ed.gov/?q=religion&ff1=dtSince\\_2024&pg=3&id=EJ1412082](https://eric.ed.gov/?q=religion&ff1=dtSince_2024&pg=3&id=EJ1412082) - Even though religious schools are common in Australia, many government schools provide religious instruction (RI) classes. RI involves students being segregated into faith-based groups to receive instruction in the beliefs and practices of "one" religion. This practice also occurs in many other countries. In Australia, the provision of RI in

government schools has become increasingly controversial, resulting in numerous government reviews, law and policy changes and frequent media coverage. In this paper, I examine Australia's RI laws, policies and other relevant literature. I argue that RI aims to indoctrinate. Consequently, it may conflict with educational efforts to combat the sorts of thinking and problems that characterise the 'post-truth world' - that is, a world flooded with disinformation, conspiratorial thinking and science denialism, which fosters social divisiveness and undermines effective responses to serious global problems (e.g. Covid-19, climate change). A more educational alternative to teaching about religions is recommended.

**23 B** – BOBROWICZ, Ryszard, *The politics of multifaith. The limits of legible religion in Europe*. Series: Political and Public Theologies, vol. 05, Brill 2025, pp. 220 - [https://brill.com/display/title/71279?utm\\_source=pardot&utm\\_medium=newsletter&utm\\_campaign=the&utm\\_term=bsl-the&utm\\_content=241211\\_jeroen\\_71279](https://brill.com/display/title/71279?utm_source=pardot&utm_medium=newsletter&utm_campaign=the&utm_term=bsl-the&utm_content=241211_jeroen_71279) - In this book, Ryszard Bobrowicz discusses why seemingly neutral rooms, multi-faith spaces, were subject to contestations from, and clashes between, their users, their managers, and those shaping policies concerning them. From street protests to parliamentary debates, from Sweden to Spain, this book explores the impact of multi-faith spaces in Europe by critically examining the visions of religion behind, in, and around them. Ryszard Bobrowicz investigates the history and intellectual foundations of the politics of multi-faith in contemporary Europe, introducing the novel notion of 'legible religion'. According to Bobrowicz, in administrative proceedings, phenomena labelled as religious are reduced to the features that are deemed important by public functionaries. This has striking implications for both practice and politics.

**24 J** – BODINI, Paolo, *Ora et labora ai tempi del pluralismo. La filosofia della Corte Suprema americana sulla preghiera scolastica* [Ora et labora in the times of pluralism. The philosophy of the American Supreme Court on school prayer], *Stato, Chiese e pluralismo confessionale*, Newsletter n. 19, 23 Dicembre 2024, pp. 35-53 - [https://statoe\\_chiese.it/#](https://statoe_chiese.it/#) - The paper investigates the philosophical elements implied in the decisions of the US Supreme Court on school prayers. To this end, the article first reconstructs the landmark opinions on the topic in the early Sixties, the consolidation of a strong separation between State and Church in the last three decades of the XX century and, finally, the affirmation of a new paradigm, more concessive towards school prayers, in the recent Kennedy decision of 2022. This historical overview outlines the legal framework of the issue to advance a twofold philosophical point. First, US Supreme Court jurisprudence on school prayers is characterized by the tension between two approaches to religion in pluralistic societies: neutrality on the one hand and toleration on the other. Second, school prayer cases evoke the clash between legislative and judicial power theorized in the literature as the "counter-majoritarian difficulty". On this aspect as well, the two philosophical perspectives identified above can be further characterized by observing neutrality's dynamic-static view on the issue opposing the toleration's static-dynamic one.

**25 J** – BRABANT, Janne, KÖRS, Anna, *Judentum im Religionsunterricht in der Grundschule: zwischen Nicht-Thematisierung, Stereotypisierung und Antisemitismusprävention*, *Z Religion Ges Polit* (2024). <https://doi.org/10.1007/s41682-024-00198-z> - This article examines how ideas of religious difference, and Judaism in particular, are constructed and negotiated in the didactically guided framework of RE in state schools. To this end, three different cases of the treatment of Judaism in RE in elementary school are presented, which on the one hand show a considerable variance and range in teaching practice about Judaism and on the other hand point to the danger of reproducing anti-Semitic stereotypes and one-sided images of history. These results at the interface of anti-Semitism and educational research thus make clear the need to place the treatment of Judaism in RE based on an anti-Semitism-critical education. While the present study focuses on teaching practice and shows that Judaism, Jewish life and anti-Semitism are addressed very differently in RE lessons in elementary school and that the teacher plays a central role here, the question of the institutional setting, among other things, remains an important desideratum in order to be able to empirically assess and structurally develop the potential of RE for anti-Semitism-critical education.

**26 C** – BUCHARDT, Mette, *Reforming religion, state and education in the multiple political secularization projects within, around and beyond "Europe". New impulses for historical research*, in: *Educational Secularization within Europe and beyond: The Political Projects of Modernizing Religion through Education Reform*, edited by M. Buchardt, Berlin-Boston, De Gruyter Oldenbourg, 2025, pp. 1-18. <https://doi.org/10.1515/9783111337975-001> - The purpose of this volume is to bring together research that grasps the transformation of religion, state and education before and after the iconic events of the French revolution and the French *laïque* laws, scoping out the corners of what is today seen as Europe and going beyond it, without losing sight of its impact of these reforms, but also without reducing anything else to epigones and results of a



“French modernity cradle”. The intention is hence to take a methodological point of departure in what Frederick Cooper has described as provincializing France, or, in the words of Jeroen Dekker, to “regionalize” the question of secularization reform in education.

**27 J** – CALVI DEL RISCO, José Antonio, *El derecho de los padres a decidir en la educación de sus hijos como expresión de la libertad religiosa en el Perú*, *Revista IUS*, 19(55), Dec. 2024 – Doi:[10.35487/rius.v19i55.2024.1000](https://doi.org/10.35487/rius.v19i55.2024.1000) - El presente trabajo busca desarrollar el tema del derecho que tienen los padres de familia a decidir concretamente en la educación de sus hijos, teniendo como referencia principal, sus propias convicciones morales y religiosas como expresión de un modelo de familia que debe ser la base y el fin último de la sociedad. Este derecho fundamental de los padres está íntimamente relacionado con el derecho a la libertad religiosa que tienen tanto padres como hijos. Recientemente en el Perú se viene discutiendo un “proyecto de ley” que busca reconocer de manera expresa lo que ya señala la constitución peruana otorgándole a los padres de familia el derecho a elegir la educación sexual que reciben sus hijos, frente a las nuevas ideologías en materia educativa y sexual que se imparten en los centros educativos y que muchas veces colisionan con las convicciones religiosas de la familia. Todo un desafío actual en el Perú.

**28 R** – CAPUTO, Michele; Tommaso ROMPIANESI, *Bible narratives and youth religious identity. An Italian exploratory study*, *Religions* 2024, 15(11), 1385; <https://doi.org/10.3390/rel15111385> - Our article analyzes data from a broader exploratory Italian study on youth imaginaries and the role of narratives in attributing meaning to the world. The research gathered responses from 872 young people (aged 18 to 23) through a digital questionnaire. The data were analyzed with quantitative methodology using descriptive statistics. Our research questions can be formulated as follows: What level of familiarity do respondents have with biblical narratives? What narrative themes and categories do they use to define those stories? In relation to these elements, what are the characteristics of the respondents’ subgroups that defined themselves as “religious”, “indifferent/agnostic”, and “atheist”? The questionnaire items analyzed in this article provide an account of the respondents’ familiarity with some biblical narratives and their characters (Abraham, Jacob, and Ruth), as well as their choices related to the stories’ narrative themes and categories. The results from our sample open the field for further investigations, particularly in contexts characterized by different religious backgrounds (e.g., Protestant contexts), which may offer more nuanced interpretations of the educational process in relation to religious identity.

**29 J** – CHAN, Alice W.Y. et al. (2024), *The relevancy of religious literacy in social studies curricula: Quebec’s CCQ as a case study*, *Religions*, 15(9), 1046; <https://doi.org/10.3390/rel15091046> - This article explores Quebec’s recent transition from the “Ethics and Religious Culture” (ERC) program to the “Culture and Citizenship in Quebec” (CCQ) program, emphasizing the role of religious literacy in secular societies. We investigate the rationale behind the shift and examine the ERC’s focus on fostering understanding of diverse religious and ethical perspectives as well as CCQ’s broader mandate to integrate cultural and civic education and its aim at the development of a shared and common public Quebecois culture. The case study highlights the pedagogical and societal implications of this change, discussing how the CCQ program aims to enhance civic engagement, cultural awareness, and social cohesion. Furthermore, the article identifies opportunities for educators to address pressing global challenges, such as polarization, reconciliation, and the climate crisis, within the new curriculum framework. By promoting critical thinking, inclusivity, and active citizenship, fostering religious literacy in such programs presents a unique opportunity for educators and youth to contribute to a more resilient and harmonious society.

**30 R** – CHANDA Chansa Telma et al., *The effect of religious education on political economy: a case of selected secondary schools in Lusaka district, Zambia*, *International Journal of Research (IJR)*, vol. 11 no. 11, November-2024 - The study focused on selected secondary schools in Lusaka District representing urban and peri-urban settings with diverse socio-economic and religious backgrounds with a sample of 150 respondents. Data were collected from head teachers, teachers, students, and community members through a combination of interviews, and questionnaires. The quantitative data collected through the questionnaires were analysed using appropriate statistical methods, such as descriptive statistics using SPSS (statistical package for social sciences) and excel whereas the qualitative data from semi structured interviews were analysed thematically. The findings revealed that RE has a profound impact on shaping students' ethical frameworks, often promoting ideals of fairness, integrity, and social justice, which translate into their political and economic viewpoints. However, the study also identified a complex duality in the outcomes: while religious teachings can encourage democratic participation and a sense of responsibility towards societal welfare, they can also

reinforce traditional power structures and potentially conflict with modern political ideologies like liberalism and secularism. The study therefore recommended that schools should organize interfaith dialogues and civic engagement initiatives that encourage students to explore the practical applications of religious principles in addressing political and economic challenges.

**31 C** – CHI-KIN LEE, John; Stephen YAM-WING YIP; Suria Suet YEE KONG, *Life and values education in Hong Kong*, in book: *The Routledge International Handbook of Life and Values Education in Asia*, 2024, chap. 15, pp. 15 - <https://www.taylorfrancis.com/books/edit/10.4324/9781003352471/routledge-international-handbook-life-values-education-asia-kerry-kennedy-john-chi-kin-lee> - Life and values education (LVE) has become increasingly important in Hong Kong. Since the city's return to the motherland, there have been many changes in the values education policy landscape and in the school curriculum. After 1997, Moral and Civic Education was gradually changed to Moral, Civic and National Education, which was subsequently replaced by a more comprehensive framework, values education. This "pilot" policy initiative commenced in 2021 (Curriculum Development Committee, 2021). This chapter investigates different aspects of LVE under these policy changes in terms of the emphasis on teacher conduct and traditional Chinese cultural values, national education and national security education, global citizenship and life planning education, as well as healthy life education, family life education, parent(ing) education and sexuality education. Schools often tend to adopt conservative orientations that aim to transmit prescribed values. It is likely in the future that more schools will adopt a variety of approaches such as value inquiry, moral reasoning and simulation.

**32 T** – CHRISTEN UND MUSLIME IN NIEDERSACHSEN, *Christliche Religion*, 2025. [https://www.kirchliche-dienste.de/damfiles/default/haus\\_kirchlicher\\_dienste/arbeitsfelder/islam/newsletter\\_islam/newsletter-2025-fuer-mobilgeraeteansicht/Christen-und-Muslime-1--2025\\_mobil.pdf-e8be7f00a64af75e2be09ad7551e9001.pdf](https://www.kirchliche-dienste.de/damfiles/default/haus_kirchlicher_dienste/arbeitsfelder/islam/newsletter_islam/newsletter-2025-fuer-mobilgeraeteansicht/Christen-und-Muslime-1--2025_mobil.pdf-e8be7f00a64af75e2be09ad7551e9001.pdf) - Der evangelische und katholische Religionsunterricht soll vom Schuljahr 2025/26 an schrittweise im *neuen Schulfach* „**Christliche Religion**“ zusammengefaßt werden. Darauf haben sich die fünf evangelischen Kirchen und die vier katholischen Bistümer in Niedersachsen geeinigt. Zwei Kommissionen erstellten die neuen Lehrpläne für die Grundschulen und die weiterführenden Schulen bis Jahrgang 10. Im vergangenen Schuljahr nahmen etwa 240.000 Schüler und Schülerinnen am konfessionell-kooperativen Religionsunterricht teil, etwa 260.000 am evangelischen und 37.000 am katholischen. Knapp 220.000 Schüler und Schülerinnen belegten die Fächer „Werte und Normen“ oder Philosophie. Rund 34.000 Schüler belegten keines dieser Fächer.

**33 T** – CHROSTOWSKI & Andrzej Jacek NAJDA, *ChatGPT as a modern tool for Bible teaching in confessional religious education: a German view*, *Journal of Religious Education*, 2024, <https://doi.org/10.1007/s40839-024-00244-1> - Biblical didactics is an important element of confessional RE. In traditional settings, it is primarily associated with working with the text, alone or in groups, in plenary discussion or pantomime. Nowadays, however, young people are increasingly acquiring their knowledge - including about the Bible - on the Internet, using new technologies such as conversational Artificial Intelligence (AI), of which ChatGPT (Generative Pre-trained Transformers) is perhaps the best-known example. In this context, the following article seeks to answer the question of whether, and if so to what extent, ChatGPT can be a helpful tool for teaching the Bible in the classroom. To answer this question, the authors present a theoretical framework that encompasses both foundational insights into conversational AI and ChatGPT, as well as their implications for RE and biblical teaching in Germany. In the next step, based on J. Theis' five-step model of Bible didactics [(1) initial perception; (2) analysis of the text; (3) in-depth reflection; (4) critical interpretation; (5) creative assimilation], ways of using ChatGPT in biblical teaching in the classroom are presented and their potential limitations are discussed. The article concludes with six final theses that summarise the investigation findings and offer some suggestions for the future.

**34 R** – COMAN, Claudiu et al., *How religion shapes the behaviours of students. A comparative analysis between Romanian confessional and non-confessional schools*, *Frontiers Education*, 11 November 2024, Section Higher Education, vol. 9, 2024 | <https://doi.org/10.3389/feduc.2024.1358429> - While being a complex concept, religion can shape the way people in general, and students in particular, behave and make decisions in different types of contexts. In this regard, our paper aimed to assess the way religiosity influences the school climate and the social behaviours of students from confessional and non-confessional Romanian high schools to raise awareness regarding the importance of religion in students' education. We used a quantitative method, and we applied a questionnaire to 353 students from confessional and non-confessional high schools in Timișoara, Romania. The results of our study show positive correlations between religiosity and school

climate, revealing that students from confessional schools have stronger feelings of belonging and better relationships with their teachers.

**35 D** – COMECE, *Religious education in the European schools*, <https://www.comece.eu/comece-advocates-for-the-unique-contribution-of-religious-education-at-the-european-schools-in-latest-position-paper/> - The Commission of the Bishops' Conferences of the European Union (COMECE) publishes a position paper titled '*Religious Education in the European Schools – A unique and essential contribution to the next generation of Europeans*' on 18 December 2024, pages 4. The document underscores the importance of preserving the religious and testimonial dimension of faith within the educational mission of European schools. *Read Position Paper*. Building on the vision and mission of the European schools regarding RE, the document reflects on the importance of RE in Europe today. Drafted in cooperation with the coordinators of Catholic religion working at the European schools - who support the activities and work of Catholic religion teachers in Brussels and other member states - the position paper highlights that religion offers a space for learners to discover meaning and purpose, enhances their moral and ethical development, effectively promotes social cohesion, and helps prevent radicalisation.

**36 R** - CONTRERAS GIARDIELLO, Bella L. (2024), *Exploring the evolution of religious beliefs and experiences: a developmental perspective from adolescence to adulthood*. Dissertation for the Whittier Scholars Program, Usa, April 2024, pp. 27 - From: <https://poetcommons.whittier.edu/scholars/54> - This study explores how religious beliefs (RB) and experiences evolve and impact individuals as they transition from adolescence into adulthood. It aims to gain insights into the ways in which religion influences social interactions, emotional well-being, and personal identity formation. Research on religion in adolescence into adulthood can promote understanding and tolerance of diverse RB and practices. Through this study I aim to provide a framework for the ways in which society can appreciate the plurality of religious experiences, fostering respect and empathy among individuals from different religious backgrounds. Participants were recruited from Professor Hill's Intro to Psychology class at Whittier College in the spring term of 2024. 4 points extra credit will be given to students who agree to participate in the study.

**37 J** – CORNILLE Catherine, *Epistemologia na Teologia comparada, Perspect.Teol.* 56(3), Sept-Dec 2024 - <https://doi.org/10.20911/21768757v56n3p451/2024> - <https://www.scielo.br/j/pteo/a/tq6pGCQ8qZFzJVrsRS6PGStN/> - A teologia comparada envolve o engajamento teológico sistemático com os ensinamentos e práticas de outra tradição religiosa. Isto levanta numerosas questões epistemológicas, que podem incidir sobre a possibilidade de uma compreensão genuína de outras religiões, sobre o estatuto da verdade noutras religiões, sobre o processo de discernimento da verdade nessas religiões e sobre as mudanças que ocorrem nos conteúdos dos ensinamentos e práticas quando transpostos de uma tradição religiosa para outra. Abordar estas questões requer o envolvimento com os métodos e abordagens das ciências da religião, da teologia das religiões, bem como o engajamento crítico com exemplos de teologia comparada. Este artigo aborda estas questões, centrando-se nos desenvolvimentos da teologia comparativa cristã.

**38 T** – COUNCIL OF EUROPE, *When posters speak out - Illustrating the Council of Europe's mission [Quand les affiches prennent la parole - Illustrer la mission du Conseil de l'Europe]*, Publishing Council of Europe, 14 Januar 2025, 61 pages. Free : <https://mail.google.com/mail/u/0/#inbox/FMfcgzQZSjdFmXWjNxrDPGTFSqjsVXNw> - Découvrez une célébration visuelle de la diversité européenne avec *Quand les affiches prennent la parole – Illustrer la mission du Conseil de l'Europe*. Ce recueil bilingue retrace 75 ans d'héritage du Conseil de l'Europe à travers des affiches reflétant ses valeurs fondamentales : droits humains, démocratie et État de droit. Des temps forts culturels aux campagnes clés, cet ouvrage propose un voyage didactique à travers les réalisations et missions qui ont marqué l'histoire et le progrès de l'Europe.

**39 J** – CUNHA, Luiz Antônio, *Ensino religioso nas escolas públicas: origem e desenvolvimento do projeto católico*, *Revista USP*, n.142 (2024) - DOI: <https://doi.org/10.11606/issn.2316-9036.i142p75-90> - O artigo apresenta o projeto do ER da Igreja Católica em reação à laicidade republicana no Brasil. Após sucessivas aproximações, esse projeto foi decretado para todo o país em 1931 e incorporado pela Constituição Federal de 1934: as escolas públicas de ensino primário, secundário, profissional e normal deveriam oferecer o ER no horário das aulas, facultativo para os alunos. A partir da Constituição de 1988, uma dissidência no segmento católico pretendeu substituir o confronto pela disputa hegemônica no interior do campo educacional, no contexto de um campo religioso em profunda e rápida mudança. Normas legais diferentes, originadas de demandas distintas, definiram essa disciplina em modalidades divergentes, a confessional e a não confessional. Originado no campo religioso, o conflito se instalou no campo educacional, sem perspectiva de solução.

40 J – DAL TOSO, Paola, *Religious education in Baden-Powell's writings*, *Religions* 2025, 16 (1), 11 - <https://doi.org/10.3390/rel16010011> - 26 Dec 2024 - Robert Baden-Powell is well known as the founder of Scouting, an educational movement that spread rapidly around the world after 1907. This article aims to analyse an aspect of his writings that has been little studied: the religious dimension. A deeply religious man, Baden-Powell recognised the presence of God not only in the Bible but also in nature. It is interesting that some of his convictions are now, almost a hundred years later, topical educational insights. Baden-Powell encourages all Scouts in the world to cultivate religious practice by saying: “There can be no atheist Scout”. He offers concrete insights that commit the scout educator to take on the innate religious need that many young people express in a personal search for faith motivation.

41 C – DA SILVA, Claudio-Jacinto, *Educar para a diversidade religiosa: construindo uma sociedade inclusiva. A importância dos cursos de capacitação em diálogo inter-religioso e ecumenismo*, in: *Autonomia Constitucional do Direito religioso*, 2024, pp. 98-124. [https://iabnacional.org.br/images/autonomia constitucional do direito religioso - comisso de direito e liberdade religiosa iab 2024.pdf](https://iabnacional.org.br/images/autonomia_constitucional_do_direito_religioso_-_comisso_de_direito_e_liberdade_religiosa_iab_2024.pdf) – O objetivo central deste artigo é apresentar a relevância dos processos de ensino e aprendizagens, voltados para o refino do exercício profissional de operadores da área da educação e do direito. Isto, no que tange aos temas típicos da interação entre os praticantes das diversas religiões existentes no estado do Rio de Janeiro e no Brasil, em geral. Para alcançar o objetivo proposto, este trabalho fará uma breve reflexão sobre a relação entre educação e diversidade religiosa no ensino superior. Neste contexto educacional, o corpo discente é levado a entender que os processos de ensino, pesquisa e extensão universitárias devem desconstruir qualquer preconceito intelectual em relação a qualquer dimensão da realidade social na qual ele atuará como profissional. Isso inclui os contundentes temas ligados à religiosidade social.

42 J – DAVIDS, Nuraan, *Transforming post-apartheid South Africa through shared religious education*, *Religions* 2024, 15(11), 1330; <https://doi.org/10.3390/rel15111330> - Ideas about shared RE are in need of further exploration in post-apartheid South Africa. This is necessary, considering the contributions from faith communities in their shared resistance to apartheid. While some sectors of the Christian community, and particularly the Dutch Reformed Church provided a religious justification for apartheid, other denominations, together with Muslim, Jewish, and Hindu communities struggled against this white supremacist ideology. In other ways, the neglect of the potential of shared RE provides an apt commentary on how some within-faith communities responded to a democracy by retreating into faith identities, as made explicit in the proliferation of faith-based schools. It follows, however, that if religious communities can mobilise together to resist the apartheid state, then it should be possible for these same communities to unite to work towards the kind of transformed society envisioned in their struggle against apartheid. Hence, the interest of this article: if faith-based schools are an inevitable manifestation of democratic and pluralistic societies, then what can these schools share in terms of content and ethos towards advancing democratic values? How might a shared RE facilitate and sustain the reform measures, necessary for social transformation in South Africa?

43 P – DE BONO, James, *Ethics to be option for all 13-year-olds as O-level candidates grow by 32%*, *Malta Today*, 21 November 2024 - [https://www.maltatoday.com.mt/news/national/132331/ethics\\_to\\_be\\_option\\_for\\_all\\_13yearolds\\_as\\_olevel\\_candidates\\_grow\\_by\\_32](https://www.maltatoday.com.mt/news/national/132331/ethics_to_be_option_for_all_13yearolds_as_olevel_candidates_grow_by_32) - The number of students registering for the O-level exam in ethics has increased by a staggering 32% between 2023 and 2024, with 738 candidates taking up the subject. Official statistics show that the number of ethics students has been constantly increasing since 2018 from just 38 who first sat for the exam. Ethics is currently only available to students whose parents opt out of Catholic religious education (CRE), but a new National Strategy for Education is proposing making ethics an option to CRE students at Year-9 (13 years of age), without having to drop out of religion. Several independent schools have already gone further by offering both religion and ethics in parallel to all students, even to early-year pupils. The primary aim of the ethics programme is that of providing students with a “moral education” and ensure that they can “think and deal reflectively with moral matters, to understand the moral issues they will encounter in their daily lives as adult members of Maltese society and of the world human community.”

44 J – DEEPA, Fernando, *Promoting religious pluralism through religion education in Sri Lanka*, Conference “Religions and Ethics in a Pluralist World” - DOI:10.13140/RG.2.2.30955.35367 - [https://www.researchgate.net/publication/382970569\\_Promoting\\_Religious\\_Pluralism\\_through\\_Religion\\_Education\\_in\\_Sri\\_Lanka](https://www.researchgate.net/publication/382970569_Promoting_Religious_Pluralism_through_Religion_Education_in_Sri_Lanka) - This essay treats RE as a space to promote inter-religious dialogue, in Catholic schools, in Sri Lanka. Post-war educational reforms introduced inter-faith learning; however, their social impact is minimal. Minority religious groups in this country continue to suffer at the hands of religious majority. An understanding

of the term pluralism supports to identify its rich aspects that ensure plausible construction of a meaningful inter-religious dialogue. Interpretations of both Christian priests, Aloysius Pieris and Raimon Panikkar, are discussed, to understand their Asiatic perspectives on inter-faith communication. Literature from Vatican II, and other Vatican documents have been reviewed, to define the role of the Catholic church and her schools, towards promoting an inter-religious education. A personal narrative of the essayist elaborates how she encouraged celebrating religious festivals in schools, and the challenges she encountered in that process. She affirms gaining a broader understanding about pluralism, through the Module on Pluralistic World. As she explains, lack of theoretical knowledge disabled her in addressing the challenges she encountered at school, while implementing religious programmes. Currently, grounded in her studies, she is motivated to plan an inter-religious intervention for Catholic schools. The core elements of the intended curriculum are presented, which aim at empowering students to respect diversity, and practice ethics. Christian church is positioned towards responsible use of RE as a resourceful platform, for students to dialogue on a common ground, appreciating and promoting religious pluralism, and peace, in Sri Lanka.

**45 B** – DEJEAN, Frédéric ; Catherine FOISY (eds), *Étudier les christianismes dans un contexte de postchrétienté*, Les Presses de l'Université Laval (PUL), févr. 2025, pp. 266 - <https://www.pulaval.com/livres/etudier-les-christianismes-dans-un-contexte-de-post-chretiente> - Alors même que l'évocation du christianisme au Québec convoque immédiatement la mémoire du catholicisme, le présent volume opère un élargissement de la perspective en prenant pour objet les christianismes. Le passage du singulier au pluriel permet d'insister sur la diversité de ces multiples traditions qui, bien qu'ayant des origines historiques et des contenus de croyance communs, présentent néanmoins des différences irréductibles, que la culture humaniste scolaire et universitaire d'aujourd'hui n'est plus censée d'ignorer. Les onze contributions rassemblées dans ce livre témoignent autant de l'actualité des christianismes au Québec que de la diversité des approches déployées par les sciences humaines et sociales des religions.

**46 R** – DEMIRKOPARAN, Betül, *Mosque pedagogy in Belgium*, *Religions* 2025, 16(1), 6; <https://doi.org/10.3390/re116010006> - The aim of this research is to contribute to the research field of Islamic pedagogies by providing empirical insights on the educational strategies used in two different educational settings: Diyanet mosques and mosque-based knowledge centers in Belgium. Previous research has mainly focused on 'imported', 'cyber', or 'intellectual' imams, but little attention has been paid to newly emerging local authorities which we can describe as 'native' imams, vaizes, and preaching teachers. Both authorities are born and raised in Belgium and tend to develop a contextualized pedagogical model to meet the needs of Muslims. The analysis is based on fieldwork notes, classroom observations, and social media research. The findings demonstrate that, although similar teaching strategies are implemented in both settings, they are performed differently. It also demonstrates that education takes place through two reflective pedagogical methods that we term as *pedagogy of Muslim Identity* and *pedagogy of Commitment*. In addition, the findings show clearly how both aspects are guided by notions such as rooting, authenticity, and community building.

**47 C** – DENG, Yuao; Zhenzhou ZHAO, *Marxism and religious education in China*, in book: *The Routledge International Handbook of Life and Values Education in Asia*, edited by John Chi-Kin Lee, Kerry J Kennedy, 2024, chapter 11, pp. 8 - <https://doi.org/10.4324/9781003352471> - It will be argued that Marxism as a political ideology has the essential features of a religion and that realizing the ideal of communism resembles a religious movement. The purpose of this chapter is to examine how the teaching of Marxism interplays with the development of RE in China. The sinicization of Marxism is the orthodox ideology in Socialist China and part of the compulsory school curriculum. The chapter will first examine the relationship between Marxism and religion and then explain the development of RE and how it relates to the state schooling system in China. It will conclude with some reflections on Marxian education and the changes in education for diversity in China.

**48 D** – DICASTERO PER LA DOTTRINA DELLA FEDE & DICASTERO PER LA CULTURA E L'EDUCAZIONE, *Nota "Antiqua et Nova" sul rapporto tra intelligenza artificiale e intelligenza umana*, 28.01.2025 - <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2025/01/28/0083/01166.html> - Un'ampia riflessione antropologica, teologica ed etica sul tema, valorizzando potenzialità positive e allertando sui limiti dell'IA. All'urgenza specifica dell'educazione sono dedicati i §§ 78-84. "Mentre alcuni sistemi di IA sono stati pensati in modo specifico per aiutare le persone a sviluppare le proprie capacità di pensiero critico e di risoluzione dei problemi, molti altri programmi si limitano a fornire risposte invece di spingere gli studenti a reperirle da sé, oppure a scrivere essi stessi dei testi. Invece di allenare i giovani ad accumulare informazioni e a fornire veloci risposte, l'educazione dovrebbe «promuovere libertà responsabili, che nei punti di incrocio

sappiano scegliere con buon senso e intelligenza». A partire da questo, «l'educazione all'uso di forme di IA dovrebbe mirare soprattutto a promuovere il pensiero critico. È necessario che gli utenti di ogni età, ma soprattutto i giovani, sviluppino una capacità di discernimento nell'uso di dati e contenuti raccolti sul web o prodotti da sistemi di IA. Le scuole, le università e le società scientifiche sono chiamate ad aiutare gli studenti e i professionisti a fare propri gli aspetti sociali ed etici dello sviluppo e dell'utilizzo della tecnologia» (§82).

**49 J** – DORMISH, Seth Jace (2025), *Evolutionary perspectives on the association between religiosity and mental health: Organizing theoretical frameworks*, *Evolutionary Behavioral Sciences*, 19(1), 114-130 - <https://doi.org/10.1037/ebs0000364> - This article summarizes and connects evolutionary perspectives on the relationship between religiosity and mental health (MH). Part I describes the challenges of defining religion and MH for evolutionary analysis. It summarizes how these concepts have developed across academic disciplines and identifies a three-feature (belongings, beliefs, and behaviours) theoretical framework for religion and a theoretical distinction between MH as functioning and mental disorder as dysfunction. Part II summarizes the literature on contemporary associations between religiosity and MH, and describes the key proximate mechanisms proposed to mediate their relationship. Part III outlines theoretical approaches to the evolution of religion and the evolution of the cognitive and emotional underpinnings of MH. Part IV reviews recent research that applies evolutionary analytics to explain the contemporary associations between religion and MH. It proposes a new way to connect and organize key theoretical frameworks across religion, MH and disorder, and evolutionary inquiry to aid in the interpretation of existing scholarship and highlight opportunities for future work. Identifying key theoretical frameworks and connecting these frameworks in an organized way clarifies how evolutionary analysis has contributed to understanding the contemporary association between religion and MH and promotes continued scholarship in this important endeavour.

**50 T** – DORROUGH SMITH, Leslie; Steven RAMEY, *Teaching the religions of the world in an age of polarization*, *Teaching Theology & Religion*, vol. 27, 2024, n. 3, 66-70. [https://eric.ed.gov/?q=religion&ffl=dySince\\_2024&id=EJ1445905](https://eric.ed.gov/?q=religion&ffl=dySince_2024&id=EJ1445905) - Teaching a course on religions of the world is challenging, especially considering the cogent critiques of that paradigm and the history of its construction. In our courses and text, we have employed a strategy comparing different representations of a single religion to help students develop analytical and critical thinking skills. Within this approach, we employ a functionalist methodology that addresses how each representation of a religion empowers groups as well as how the practices and ideas within each religion function. Organizing a course and textbook in this fashion coordinates with assignments that ask students to compare the construction and functions of different representations of the same religion, thus reinforcing to students that no single description of a religion is complete or free from individual and group interests.

**51 T** – ELTON-CHALCRAFT, Sally (Ed.), *Teaching religious and worldviews education creatively*, Routledge 2024, pp. 244 - <https://www.routledge.com/Teaching-Religious-and-Worldviews-Education-Creatively/Elton-Chalcraft/p/book/9781032421698> - This book offers a fresh perspective on the Religious Education curriculum. This second edition is crammed full of practical lesson ideas underpinned by cutting edge research authored by specialists in the field. It helps teachers understand what constitutes an effective and creative Religion and Worldviews Education (RWE) curriculum, and challenges teachers to view RWE as a transformatory subject that offers learners the tools to be discerning, to work out their own beliefs and to answer puzzling questions. This didactic tool is for all teachers who want to learn more about innovative teaching and learning in RWE to improve understanding, knowledge and enjoyment, while at the same time transforming their own as well as their pupils' lives.

**52 D** – EUROPEAN COMMISSION, *Scenarios for the future of school education in the EU. A foresight Study*, 2024, pp. 121 - <https://www.isinnova.org/wp-content/uploads/2024/03/scenarios-for-the-future-of-school-education-in-the-NC0523475ENN-1.pdf> - The objectives of this study: • Map and describe the main elements of school education relevant to as many as possible school education systems within the EU-27 countries. • Identify, anticipate, and describe the main factors of change (FoC) (including their importance and uncertainty) affecting school education in EU-27 via five categories: 1) megatrends, 2) general trends, 3) emerging trends, 4) weak signals, and 5) “wild cards” or “black swans”. • Engage identified EU-level stakeholders and experts to determine the current state of school education, the main FoC, and the subsequent critical uncertainties that will form the basis for the development of exploratory scenarios of the future of school education in the EU by 2040. • Develop and validate four scenarios, which describe potential alternative futures of the state of school education in the EU by 2040 based on the combination of identified FoC and their

potential impact on education. • Analyse the scenarios, identify the preferred scenario developments and provide recommendations on the policy measures needed to be introduced/strengthened to ensure that school education in the EU is moving towards the preferred future scenario.

**53 P** – EVERHART, Andy, **Does theology belong in the Academy?** *Premier Christianity: the UK's leading Christian magazine*, 22 January 2025 - <https://www.premierchristianity.com/theology-among-the-disciplines-reflecting-on-the-future-of-theological-education/18772.article> - This is the question theological educators often find themselves wondering considering the apparent decline: do we belong in higher education anymore? Or has higher education become so secular that it only has room for things like the sociological and philosophical study of religion? As theological programmes are shrinking, theology departments at large universities often find themselves folded into other departments. Theologians are increasingly finding themselves in combined departments with philosophy, liberal arts, education, history or sociology. And many have begun to worry that this signals the end of theology in higher education as these other disciplines eclipse what it is we do. Is the move towards combining with other departments just a subtle way of pushing theology slowly out of the Academy through a slow takeover of the study of Christian religion by other departments? Perhaps. Or perhaps not. We may not be able to speak to the intentions of higher education institutions when they opt for these sorts of moves, but we can respond to this shifting educational landscape (*read more*).

**54 J** – EZZY, Douglas, **Education, religion, and Lgbtq+ in Australia**, *Journal of Beliefs & Values*, vol. 45 2024, n. 4, pp. 588-602 - [https://eric.ed.gov/?q=religion&ffl=dtvSince\\_2024&id=EJ1446538](https://eric.ed.gov/?q=religion&ffl=dtvSince_2024&id=EJ1446538) - This paper examines the religiosity, sexuality, and attitudes towards same-sex relationships among young people who were students at religiously affiliated schools in Australia and the staff who work in these schools, drawing on a national representative survey. It demonstrates that students are increasingly nonreligious, and accepting of alternative sexualities, and increasingly identify as lesbian, gay, and bisexual. The religiosity of staff has changed less, but teachers have become increasingly accepting of alternative sexualities. These changes are important because they present a very different picture of religiously affiliated education to that portrayed by the conservative religious authorities who shape the policies and practices in these schools. Conservative Christian church leaders are using discursive practices of religious freedom to support governmental techniques and institutional privilege within religiously affiliated educational contexts to constitute conservative sexual subjectivities among the general Australian public who work in and attend these schools.

**55 J** – FALCÃO DE ARAÚJO, Nadia, **O ensino religioso na conjuntura do ensino fundamental e a cultura de paz**, *Revista Foco*, vol. 17 n. 11 (01-11-2024) - <https://doi.org/10.54751/revistafoco.v17n11-016> - <https://ojs.focopublicacoes.com.br/foco/article/view/6547> - O presente estudo investiga a relação entre o ER no contexto do Ensino fundamental e a promoção da cultura de paz nas escolas. A justificativa para essa pesquisa reside na crescente necessidade de abordagens educacionais que favoreçam a convivência harmoniosa entre os estudantes, considerando a diversidade cultural e religiosa da sociedade contemporânea. O objetivo geral é analisar como o ER pode contribuir para a formação de valores éticos e sociais, bem como identificar as práticas pedagógicas que fomentam um ambiente de respeito e diálogo. Para tanto, foi adotada uma metodologia qualitativa e bibliográfica. Os resultados indicam que o ER, quando abordado de forma inclusiva e crítica, pode ser um importante agente na construção de uma cultura de paz, promovendo o respeito às diferenças e a empatia entre os alunos. Conclui-se que a integração de práticas de ensino que valorizem a diversidade religiosa e cultural é essencial para a formação de cidadãos conscientes e solidários, capazes de atuar em prol de um convívio pacífico na sociedade.

**56 J** – FONTELES, Christianne S. et al., **Ensino religioso em contexto indígena**, *Observatorio latino-americano*, v. 22 n. 9 (2024) - DOI: <https://doi.org/10.55905/oelv22n9-093> - O Brasil é um estado laico e é caracterizado pela pluralidade religiosa. O Ensino Religioso (ER), enquanto componente curricular, é, por este motivo, não-confessional e considera a pluralidade religiosa em seus documentos normativos. Laicidade e pluralidade religiosa embasam o tema do artigo sobre o ER em contexto indígena. O objetivo é verificar como o ER ocorre em contexto indígena, tendo como base o município de Caucaia, no Ceará. Problematiza aspectos como a formação docente e o material didático. Utiliza documentos públicos, como projeto político pedagógico, além das fontes como a Base Nacional Comum Curricular, analisadas à luz de referencial teórico. Parte da hipótese de que o ER em escolas indígenas deve contemplar a cultura da comunidade local, pois a cultura indígena também é plural e necessita ser respeitada, valorizada e reconhecida. Isso implica em um planejamento curricular específico para cada contexto.

**57 R** – FRA (European Union Agency for Fundamental Rights), *Jewish people's experiences and perceptions of antisemitism*, 2024, pp. 109 - [https://fra.europa.eu/sites/default/files/fra\\_uploads/fra-2024-experiences-perceptions-antisemitism-survey\\_en.pdf](https://fra.europa.eu/sites/default/files/fra_uploads/fra-2024-experiences-perceptions-antisemitism-survey_en.pdf) - In our latest survey, 96% of Jews told us they had faced antisemitism in the last year and 80% feel that it has been getting worse in recent years. Half of the Jewish people who took part in the survey say they worry about their safety and the safety of their family, and over 70% even hide their Jewish identity occasionally. The rapid proliferation of antisemitic content online is another worrying trend. This is FRA's third survey on antisemitism since 2012. It points to some small progress and improvements. Some of this can be attributed to the efforts of the EU and its Member States to tackle antisemitism. This includes the adoption of the EU's first ever strategy on combating antisemitism and the adoption of similar strategies and action plans by Member States.

**58 D** – FRANCESCO, Papa, *Lettera sul rinnovamento dello studio della Storia della Chiesa*, 21 Nov. 2024 – [www.vatican.va](http://www.vatican.va) – Un appunto, tra altri, circa la formazione accademica dei futuri sacerdoti e insegnanti di religione, quando “[...] raramente gli studenti sono messi nelle condizioni di poter leggere i testi fondamentali del cristianesimo antico quali la *Lettera a Diogneto*, la *Didaché* o gli *Atti dei Martiri*; o quando le fonti sono sconosciute e mancano gli strumenti per leggerle senza filtri ideologici o precomprensioni teoriche che non ne permettono una recezione viva e stimolante”. Nel suo insieme, il documento si occupa dello studio della storia come antidoto all'imperante “presentismo”, ai revisionismi arbitrari e manipolatori, persino al vezzo sconcertante della cosiddetta *cancel culture*, “perché non possiamo permettere che le attuali e nuove generazioni perdano la memoria di quanto accaduto, quella memoria che è garanzia e stimolo per costruire un futuro più giusto e fraterno”. Un imperativo per chi promuove cultura religiosa in università e a scuola.

**59 J** – FREIBERGER, Oliver, *Relevance in three dimensions: teaching religion with the comparative method* *Teaching Theology & Religion*, vol. 27, 2024, n. 3, 90-94 - [https://eric.ed.gov/?q=religion&ffl=dtSince\\_2024&id=EJ1445976](https://eric.ed.gov/?q=religion&ffl=dtSince_2024&id=EJ1445976) - This article argues that three dimensions of relevance can be identified for the academic study of religion as it is taught at the university: (1) foundations; (2) general education; and (3) application. The analytical distinction of these dimensions also reveals that they are inextricably linked and co-dependent. This model may help to sort out the tasks and opportunities of a secular, comparative study of religion in academia and society. Importantly, for each dimension, the comparative method has a crucial role.

**60 B** – GARCÍA MENDOZA, Maria Esther, *Enseñanza del componente educación religiosa mediada con inteligencia artificial en instituciones educativas*, Lima 2024, tesis doctoral Universidad Cesar Vallejo, [https://alicia.concytec.gob.pe/vufind/index.php/Record/UCVV\\_a9f9b96b549517cc6912753135ee6fa/Description#tabnav](https://alicia.concytec.gob.pe/vufind/index.php/Record/UCVV_a9f9b96b549517cc6912753135ee6fa/Description#tabnav) - La integración de la Inteligencia Artificial (IA) en la enseñanza de la Educación Religiosa escolar (ERE) presenta tanto oportunidades como desafíos significativos. Este estudio explora cómo la IA influye en los procesos pedagógicos, la interacción estudiantil y la adaptabilidad curricular en instituciones educativas. Utilizando un enfoque cualitativo fenomenológico-hermenéutico, se realizaron entrevistas semiestructuradas a cinco expertos en ERE y tecnología. Los resultados revelan una adopción emergente de herramientas como ChatGPT y Copilot, con impactos positivos en la dinámica del aprendizaje, pero también desafíos en términos de implementación equitativa y consideraciones éticas. Se concluye que la integración efectiva de la IA en la ERE requiere un enfoque holístico que equilibre la innovación tecnológica con los valores fundamentales de la ERE, manteniendo el papel crucial del educador como facilitador. Se recomienda la creación de "Laboratorios de innovación en ERE" en las instituciones educativas para proporcionar espacios dedicados a la experimentación con IA en la ERE, facilitando la colaboración interdisciplinaria y el desarrollo de recursos educativos innovadores.

**61 B** – GEARON Liam, Arniika KUUSISTO, Saila POULTER, Auli TOOM, Martin UBANI (Eds.), *Religion and worldviews in education. The new watershed*, Routledge Nov.2024, 266 p. - <https://www.routledge.com/Religion-and-Worldviews-in-Education-The-New-Watershed/Gearon-Kuusisto-Poulter-Toom-Ubani/p/book/9781032208848> - This timely book offers a critically important contribution to debates around the meeting place of religious and secular worldviews in education. Edited by five leading figures in the field, and drawing on expert international scholarship and research, the book provides cutting-edge analysis that bridges the religious and secular in global educational contexts. Considering the role of the United Nations, UNESCO, OECD and PISA in varied international contexts, the book draws on critical analysis of primary empirical research and secondary critique to offer a coherent blend of theoretically complex yet practical analysis of policy implementation. Throughout this accessible and logically structured volume, the authors assert that the meeting place of religious and secular worldviews is one of the most important and pressing issues for religion



in education. As a field-defining work of research into education, religion and worldviews, the book will be essential reading for scholars, researchers and postgraduate students in the fields of RE, religious studies, philosophy of education and international education.

**62 T** – GISEL, Pierre, *Les Monothéismes. Judaïsme, christianisme, islam*, Labor et Fides <sup>2</sup>2024, pp. 304 - [https://www.laboretfides.com/product/les-monotheismes/?utm\\_source=newsletter-mensile&utm\\_medium=email&utm\\_campaign=libri24-20](https://www.laboretfides.com/product/les-monotheismes/?utm_source=newsletter-mensile&utm_medium=email&utm_campaign=libri24-20) - Judaïsme, christianisme, islam : trois manières de rendre compte de l'humain, d'organiser son rapport au monde, de répondre de ce qui l'excède. Cet ouvrage aborde de front les réalités centrales que sont, dans chacun de ces trois monothéismes, la forme et le statut du Livre, la ritualité, la mystique, la vision du temps et de l'au-delà, l'insertion en modernité, le genre, ce qu'il en est de Dieu. Il donne à chaque fois les éléments historiques et structurels permettant de comprendre ces traditions, différentes et parfois en interactions. Il y porte en même temps un regard neuf, à la fois décalé et articulé à ce qui fait leur consistance propre. Il met enfin en perspective les radicalisations contemporaines, ainsi que les défis auxquels ces traditions sont exposées. Un texte de référence pour la formation académique des titulaires des cours de religions en Europe et pour promouvoir, à nouveaux frais, une culture religieuse scolaire digne de notre temps.

**63 R** – GLANZER, Perry L. et al. (2025), *Moral reasoning within Christian University student conduct codes. A content analysis, Christian Higher Education*, 1–15. <https://doi.org/10.1080/15363759.2024.2445678> - Higher education institutions – as moral communities – have historically sought to guide student behavior via conduct codes, which often include reasoning that justifies or contextualizes the codes. Our research team conducted a content analysis of the conduct codes of 542 Christian colleges and universities in the United States to evaluate their underlying moral reasoning for various policies. We found appeals to legal authority, university authority, Christian identity, Christian reasoning, citizenship, education, morality, and safety as the bases for various policies. The type of reasoning most employed by institutions varied depending on the conduct category being evaluated (e.g., alcohol, drugs, sex, etc.). Oddly, most Christian university conduct codes relied more frequently and thoroughly on appeals to authority than on moral and Christian reasoning. Institutions claiming to form students via distinctly Christian modes of education ought not to miss opportunities to help students not simply act Christianly but also reason Christianly. To this end, our study provides compelling evidence regarding how Christian institutions succeed and fail in providing students with cohesively Christian codes of conduct. We urge Christian educators to consider revisiting their codes of conduct with a fresh Christian moral imagination and offer some simple, practical recommendations to help them do so effectively.

**64 J** – GODAZGAR, Hossein (2025), *Exploring 'diversity' and 'pluralism': a sociological analysis of religious education textbooks in the 'Islamic Republic' of Iran*, *British Journal of Religious Education*, 1–20. <https://doi.org/10.1080/01416200.2025.2451031>- Contemporary Iran projects an image of 'religious monopolism', with its constitution declaring Shi'ism as the official religion and the census reporting over 99% of its population as Muslims. Within this, 5–15% are Sunnis, a minority recognised by the constitution but not acknowledged as a 'minority'. Recognised religious minorities include Zoroastrians, Jews, and Christians, with Christians being the largest (0.16% out of 0.2%). Larger minorities, such as Yarsanis (Ahl-e Haqq) and Baha'is, remain unacknowledged, with Baha'is (and converts) not even allowed to be named. Smaller unrecognised groups include Ismailis, Sufis, Daravish, Hindus, Sikhs, and Yazidis categorised as 'Others' and/or 'Unspecified' in censuses (0.42% in 2011). The article examines the impact of Shi'ite political ideology post-1979 Islamic Revolution on the RE of minorities in modern Iran. It begins with an overview of demographics and the historical representation of religious minorities in education since the 1905–1906 Constitutional Revolution. It then analyses 2009–2010 state Religious/Islamic Education textbooks using a 'social constructionist' approach to the meanings of 'religious education', 'diversity', and 'pluralism'. The article concludes that while 'religious diversity' is partially reflected in Iranian 'religious education', the system falls significantly short of 'religious pluralism'.

**65 J** – HALL, Tim, *Amplifying religious literacy education through the frameworks of global competence*, *Journal of Education & Psychological Research* 6(3), 2024, 01-06. <https://www.opastpublishers.com/open-access-articles/amplifying-religious-literacy-education-through-the-frameworks-of-global-competence.pdf> - Since the turn of the millennium, many individuals and groups, including Diane Moore, Stephen Prothero, the American Academy of Religion, and The National Council for the Social Studies, have advocated for better religious literacy education (RLE) in K-12 curriculum and public schools [1-5]. Despite these calls, RLE has yet to make significant inroads in K-12 curriculum and public schools. This paper aims to define religious literacy

and RLE, provide current rationales for its inclusion in K-12 curriculum and public schools, identify barriers to RLE, and explore the potential of global competence in promoting RLE.

**66 J** – HERBST, Jan-Hendrik & Mirjam ZIMMERMANN, *Der Koblenzer und der Schwerter Konsent als Beispiele für (gelungene) Wissenschaftskommunikation? Ein tentativer Vergleich*, *Theo-Web. Zeitschrift für Religionspädagogik*, 23 (2024) H. 2, 171-191 - The article compares the academic and science communication of the Schwerte Konsent (2022) and the Koblenz Konsent (2024) on the positionality of RE. On the one hand, it describes the genesis of both position papers, which owe their development to different contexts and responded to different religious and social challenges. On the other hand, it presents possible criteria for successful academic and science communication. It focuses on the quality of processes as well as their results and critically discusses the Schwerte Konsent and the Koblenz Konsent about their current and future effectiveness.

**67 J** – HESS, Mary et al.; MATEMBA, Y. H.; SEGOBYE, A. & SPORRE, K. (2025), *Genders, sexualities and religious education*, *British Journal of Religious Education*, 47(1), Editorial, 1-4. <https://doi.org/10.1080/01416200.2025.2441609> - Today, issues of *genders* and *sexualities* are contested, in the Global South as well as the Global North. Being inextricably interwoven with cultural practices, social attitudes, political ideologies and religious convictions, in education issues of genders and sexualities, needs clarification, critical examination and considered debates. Evidently, matters of genders and sexualities have strong repercussions on the perceived possibilities available for human beings' identity formation, as well as other life opportunities. The issues at stake for work, education, community and love require our serious consideration as RE researchers and educators. In many socio-cultural settings in which RE is offered as a school subject, human sexuality and identifications of gender have become matters of human rights too with wider implications for schooling and society.

**68 R** – HOSIC, Rusmir; ABRORI, F. M.; LAVICZA, Z.; ANĐIĆ, B.; KREIS, Y. (2024), *Artful pathways to interreligious understanding: Student responses on STE(Arts)M integration through maker education in interreligious learning* [Austria], *Greek Journal of Religious Education (GjRE)*, 7(1), 14–35. <https://doi.org/10.12681/gjre.39546> - Religious diversity in Austria, particularly between Muslims and Catholics, is currently receiving significant attention, especially in primary schools. As a result, we are conducting interreligious learning activities to assist students in comprehending and appreciating the teachings of different religions. To enhance the appeal of interreligious learning, we integrated it with STEAM (Science, Technology, Engineering, Arts, and Mathematics) and maker education. The study contributes to the existing body of research on interreligious learning and maker education, emphasizing the suitability of these approaches in promoting interreligious understanding, critical thinking, artistic expression, and meaningful learning.

**69 J** – HOVEN, Matt; Dean SARNECKI & Eugenia PAGOTTA-KOWALCZYK (2024), *Teacher faith formation as response to an “existential crisis” in Catholic schools: Western Canadian superintendents’ perspectives*. *Journal of Catholic Education*, 27(2), 39–58. <https://doi.org/10.15365/joce.2702032024> - The shortage of teachers who can strongly identify with the religious mission of Catholic schools is at the point of an “existential crisis,” according to a system leader in Catholic schools in Western Canada. Drawing upon exploratory interviews completed with ten chief superintendents (who oversee large school districts), this paper reveals that while school districts offer various forms of faith formation regulating the personal lives of teachers amidst divergences between Church doctrines and social trends is complicated. Because the complexity of teacher faith formation is incredibly difficult to address, we discuss three key areas to renew the state of affairs: focusing on the individual teacher’s journey, creating content that is dialogical and seeks to integrate faith to life, and coalescing of Catholic educational partners to forge the political will to better support teacher faith formation.

**70 J** – IMAMAH, Fardan M. & Hongsok LEE (2024), *Bridging the gap: exploring religious literacy as an alternative approach to religious education in Indonesia*, *Journal of Social Science and Religion* 9(1) July 2024 <https://doi.org/10.18784/analisa.v9i1.2197> - This research addresses the problem of RE in Indonesia, which often focuses solely on theological education and causes alienation among religious communities. The study aims to explore religious literacy (RL) as an alternative to bridge this gap. This qualitative research uses Critical Discourse Analysis, analyzing one transcript based on a video lecture in an academic setting, four videos on international seminars, one short school video, and two talk shows on “Religious Literacy Indonesia” on YouTube. The analysis examines how RL is described in the current RE discourse, identifies the scholars involved, and explores the implications of RL on the discourse of RE. The result shows that RL in Indonesia

has adapted to government policies and educational needs, focusing on practical skills for religious teachers and extension officers. It collaborates with the government for effectiveness but remains mostly within academic circles, with limited public understanding. Challenges include maintaining religious identity and boundaries in interfaith learning. RL is expected to build social trust, which requires creating shared moral spaces among different religions and aiming for positive outcomes in interfaith relations.

**71 B** – JAHID BHUIYAN, Hossain; Ann BLACK (Eds), *Freedom of religion and religious diversity. State accommodation of religious minorities*, Routledge 2025, 368 pp. - <https://www.routledge.com/Freedom-of-Religion-and-Religious-Diversity-State-Accommodation-of-Religious-Minorities> - Today, pluralism is increasingly the norm and can be seen as a permanent characteristic of modernity. As seen in world events, religion has not become irrelevant but more diverse, giving rise to a complex web of religion and belief minorities, together with intra-plural majorities. Nations seek ways to implement the ideal of freedom of religion, but as this book shows, whether East or West, in the global North or the South, there is no simple formalism for accommodating religious diversity. Different faith communities have competing needs and demands for the same social space, with tensions inevitably arising. This book highlights responses from liberal democracies which enshrine secularism into their constitutions to other constitutions where religion and ethnic identity are enshrined to prioritise their ethno-religious majority. Western and Asian countries encounter different obstacles and challenges. With analysis from 19 international scholars, the book explores different obstacles and responses to accommodation of religious minorities in a range of jurisdictions. In a globalised world, it will be invaluable for comparative legal scholars, for law and religion scholars, researchers and students, and decision-makers, e.g., governments, non-governmental organisations, and for those who seek to better understand the challenges of our time.

**72 R** – JURISIŠIĆ, Marija and Marija ŽAGMEŠTER-KEMFELJA, *Intercultural competence in Catholic religious education* [Croatia], *Religions* 2025, 16(1), 47; <https://doi.org/10.3390/rel16010047> - In the last twenty years, international and European organizations have emphasized the importance of RE in developing students' intercultural competence. The Republic of Croatia has applied European recommendations in its educational documents and defined intercultural competence as one of the fundamental competencies in the national educational curriculum. The question arises of how RE in Croatia helps students achieve and develop intercultural competence concerning knowledge of other religions and worldviews. This paper is focused on Catholic RE in primary and secondary education. Data are collected using semi-structured interviews among nine Catholic RE teachers in Zagreb County. Qualitative research is based on findings of a quantitative survey conducted among Catholic RE teachers in 2022. The research questions are: (1) Why are guest lectures and visits to religious communities less represented forms of learning in confessional RE? (2) Which methods are used to develop specific dimensions of intercultural competence (conflict resolution, analytical and critical thinking, attitudes)? (3) Does interreligious learning lead to changes in students' behaviour, and what are the obstacles to interreligious learning? This paper aims to examine the methodical approaches of RE teachers in the development of intercultural competence, as well as the obstacles they encounter in the process of imparting knowledge about other religions and worldviews within Catholic RE. Results have shown that the teaching process remains at an informational level; the development of attitudes, critical thinking skills, and conflict-resolution skills is lacking. The absence of experiential learning can largely be attributed to external factors, such as administrative obstacles and teacher's/parents' attitudes.

**73 R** – KARATAŞ, Meryem, *The paradox of religiosity–secularism in formal religious education*, *Religions*, 2025, 16(1), 99; <https://doi.org/10.3390/rel16010099> - 20 Jan 2025 - Creating a conceptual unity is an important starting point for understanding a subject. It is more difficult to find a common definition if the concept in question is 'religion, religiosity, secularism', which can vary according to the field of the person making the definition, where he/she positions himself/herself in relation to religion, the characteristics of the religion he/she believes in (or does not believe in), and many other parameters. To draw the boundaries of this research correctly, it is necessary to clarify the development and changes in the concept of 'religion' and the related concepts of 'religiosity and secularism' in the historical process. Among the places where the effectiveness of these concepts at the theoretical level can be examined are the textbooks taught in Anatolian Imam Hatip High Schools (IHHS). The nature of the *fiqh* textbooks taught in IHHS, which can be exemplified as an educational institution of religious culture reinforcement in Turkey, is within the scope of this study. In connection with this subject, the aim of this study is to analyse the *fiqh* and *fiqh reading* textbooks taught in Anatolian IHHS from the perspective of religiosity and secularism. *Fiqh*, from the perspective of Islamic theology, contains normative principles that govern personal and social practices. As textbooks, *fiqh* and *fiqh*

*readings* were chosen because they are likely to provide data on the subject. This research employs a qualitative approach, utilising document analysis as its primary method to investigate these textbooks. The analysis is based on textbooks that were approved by the Ministry of national education and taught during the 2023–2024 academic year. For the purposes of this study, only explicit verbal content was considered, while implicit messages were excluded. As a result of this study, it is understood that both books have a religiosity-centred perspective and that there are chapters in which changes are taken into consideration rather than secularism.

**74 C** - KAŠČÁK, Ondrej, Eszter NEUMANN and Zuzana DANIŠKOVÁ, *The pendulum of secularization and de-secularization: nationalism, state-church relations and religious education in Hungary and Slovakia*, in book: *Educational Secularization within Europe and Beyond*, pp. 261–286. October 2024 DOI:[10.1515/9783111337975-013](https://doi.org/10.1515/9783111337975-013) - The chapter discusses the intersections of religion, nationalism, and education policy in Hungary and Slovakia by scrutinizing competing conceptions of the role of RE and catechesis tuition in state-run schools over the last century and the elite struggles and expert debates shaping them. The historical analysis of secularization and de-secularization projects in education sheds light on political projects that seek to reimagine and craft the nation. The comparative discussion focuses specifically on the period since the 1989–90 political transition. In the past three decades, both countries have witnessed a de-secularization trend. Not only has religion continued to implicitly shape the grammar of schooling, but as conservative political projects have incorporated religion into their nation-building ambitions, education has become a key site of the de-secularization of the public sphere.

**75 R** – KAYA, Mevlüt; Zahit KÖSEOĞLU, *Digital ethics and moral education. A review on religious culture and ethics curricula*, *ISPEC International Journal of Social Sciences & Humanities*, 8(3), 73–83. <https://doi.org/10.5281/zenodo.13771458> - This article examines the integration of digital ethics and digital literacy education into the Religious Culture and Moral Knowledge (RCMK) curriculum within the scope of the Turkish Century Education Model (TCEM). Digital ethics addresses how ethical behavior and decisions should be made in digital environments, while digital literacy encompasses individuals' ability to use digital tools effectively and efficiently. The main documents of the study include the general presentation document of the TCEM, the common text of the TCEM curricula, and the RCMK curricula (grades 4–8 and 9–12). The findings show that the curricula of the TCEM are in line with the basic principles emphasized in the literature on digital ethics and digital literacy education. Students are expected to acquire the skills to exhibit ethical behavior in the digital world, to critically evaluate digital content, and to take digital security measures. These findings reveal that digital ethics and digital literacy education goes beyond merely providing knowledge and skills and aims to ensure that students grow up as conscious and responsible individuals in the digital world. The article emphasizes the importance of digital ethics education and contributes to academic studies in this field. In addition, it is stated that the approach of the curricula of the TCEM on digital ethics and digital literacy education aims to increase students' ability to cope with the ethical problems they face in the digital world.

**76 J** - KGATLE, Mookgo S., *An interdisciplinary approach to theological studies in a public university* *Verbum et Ecclesia* 45(1), 2024 - a2891. <https://doi.org/10.4102/ve.v45i1.2891> - Theological curriculum in South African universities is comprised of disciplines such as church history, the Old Testament, the New Testament, systematic theology, missiology and practical theology. Theology has been approached through these disciplines and their interaction with each other in an intradisciplinary way. This article argues that theology needs to be done beyond theological disciplines through an interdisciplinary approach to increase its influence in a public university such as the University of South Africa (UNISA). The limitations and drawbacks of this approach are discussed. A brief history of theological studies at UNISA is also discussed to understand how the curriculum of theology has been approached in the past. An interdisciplinary approach is proposed to be maximising the research profile of theology through research outputs and postgraduate supervision. This approach can attract graduates from other fields such as law, medicine, commerce. An interdisciplinary approach is relevant in designing and developing short learning programmes to attract students to study theology. The development of interdisciplinary niche areas is also important in attracting postgraduate students. Lastly, the approach is pivotal in avoiding theology's possible dearth and death in a public university.

**77 J** – KOÇ, Ahmet, *Religious and pedagogical education in theology faculties in Türkiye in their 100th year. A comparative analysis with similar programs in the world*, *Religions* 2025, 16(1), 49; <https://doi.org/10.3390/rel16010049> - This study compares RE and pedagogy programs in theology faculties in Türkiye in their 100th year with similar programs in different countries. Although Türkiye historically has a deep-rooted heritage, it has experienced continued modernization for nearly two centuries. Various approaches

were adopted in RE during this process, and education policies were shaped accordingly. This situation shows that Türkiye's RE and pedagogical programs have continuously transformed in line with historical and social dynamics and are still open to development. When RE and pedagogical programs in different countries were examined, it was determined that, although the programs have their purposes, such as acquiring religious knowledge, developing critical thinking, and training teachers, they show great diversity in their forms of application and content. When compared to examples around the world, it is evident that religious teachers in Türkiye start their profession with less pedagogical training than their colleagues both in Türkiye and abroad. In this regard, the first issue to be discussed is the review and updating of the curriculum. Another issue is structuring the course content to meet today's needs and solve social problems. In addition, it is necessary to ensure that contemporary educational approaches are integrated into all undergraduate courses and that a holistic approach is applied.

**78 T** – KÖRBER, Karen und Anna KÖRS (Hg), *Jüdische und antisemitismuskritische Bildung in Deutschland in (nicht)jüdischer Perspektive*, Special issue in der *Zeitschrift für Religion, Gesellschaft und Politik*, vol. 8, Issue 2, 10.01.2025 - <https://www.igdj-hh.de/en/aktuelles/aktuelle-nachrichten/special-issue-zu-juedischer-bildung-in-deutschland-erschienen> - Die ersten drei Beiträge zu *jüdischen Schulen* konzentrieren sich auf die Wiederkehr jüdischer Bildung nach 1945 und beschäftigen sich mit der Gründung, Verfaßtheit und dem Wandel von jüdischen Schulen und Religionsunterricht bis in die Gegenwart und richten damit den Blick auf einen Bereich der Selbstorganisation und -artikulation von Jüdinnen und Juden, dem für den Wiederaufbau und die Formierung eigener Lebenswelten als jüdische Minderheit eine wichtige Bedeutung zukommt. Die folgenden vier Beiträge zum *Religionsunterricht an staatlichen Schulen* rücken die nicht-jüdische Mehrheitsgesellschaft in den Mittelpunkt und wenden sich dem Judentum als Gegenstand des christlichen, islamischen und kooperativen Religionsunterrichts sowie des Fachs Werte und Normen zu, mit dem sich Erwartungen an Wissensvermittlung, Toleranzförderung und Antisemitismusprävention verbinden.

**79 R** – KOSARKOVA, Alice, *Religious doubts and emotions toward God in adolescents. Relation to self-esteem and meaning in life*, *Religions* 2024, 15(11), 1390; <https://doi.org/10.3390/rel15111390> - Religious doubt (RD) and emotions toward God (EtGs) are areas of religiosity and spirituality that can play a role in the development and well-being of youth. The aim of this study is to investigate whether RD and EtGs are related to self-esteem and meaning in life in adolescents and what factors may be associated with them in a secular setting. A sample of Czech adolescents ( $n = 984$ , mean age 16.61, SD 1.21; 28% male) participated in the online survey. We measured RD, EtGs, meaning in life (ML) divided into presence (ML-P) and seeking (ML-S), adolescents' self-esteem (ASE), faith in the adolescent environment, the perception of religion and church, and RE. RD and negative EtGs were associated with reduced ML-P. Negative EtGs were associated with a reduction in ASE. However, positive EtGs were associated with an increase in ML-P. Respondents experiencing faith in their environment, having a positive view of church and religion, and enriching RE were more likely to report a decrease in RD and an increase in positive EtGs and vice versa. Our findings suggest that RD and EtGs are related to adolescents' well-being and point to factors to be adequately addressed to minimize the negative impact of RD and promote positive EtGs.

**80 R** – KOUKOUNARAS, Liagkis, M. (2024), *The learning communities of religious education within the educational pluralism of Europe*, *Greek Journal of Religious Education*, 7(1), 9–13 [Editorial]. <https://doi.org/10.12681/gjre.39521> - This issue includes five peer-reviewed articles, which cover a wide research spectrum: the excellent example of an innovative Austrian approach to interfaith learning, which combines traditional RE with the STEAM methodology. A study from Denmark highlights four different narratives of secularisation and their pedagogical implications. Germany's experience in Orthodox RE is another approach that combines religious literacy with language development, particularly for students with immigrant backgrounds. From Italy is another article with reference to Catholic RE, which has evolved into an educational field of dialogue and hospitality. Finally, this issue also presents original research on morning prayer in Greece, which continues to function as a factor impacting to students' religious and cultural beliefs.

**81 P** – KRANER, David and Janez VODIČAR, *Religious education in Slovenia*, a paper for a meeting, 2024, 4 pp. <https://www.google.com/search?q=slovenia+relious+education+in+school+system+2024&sca> - [...] The public sphere should be protected from the dominance of a particular religious belief. Religion belongs in the private life of the individual and has no place in institutions where the state is the founder. In the case of the school as a public institution, it is interesting to find several views that are integrated into the school space in one way or another, which few find disturbing, and any activity associated with Christianity, or rather

Catholicism, must be condemned as an encroachment on the individual's right to his or her own beliefs. The majority refers to the Constitution of the Republic of Slovenia, which states in Article 7: "The state and religious communities are separate from each other. Religious communities have equal rights; their activities are free." For most of the time, the interpretation of this article has focused on the separation of religious communities and the state. Only four Catholic high schools in Slovenia offer RE at secondary school level.

**82 B** – KRESSEL, Neil I., *The psychology of religion, a social force*, Cambridge University Press, 2024, <https://www.cambridge.org/highereducation/books/the-psychology-of-religion/A1AB31314AC1922007E188DF26A697C0#overview> - Many of the greatest minds in psychology have tried to unravel the mysteries, power, appeal, and consequences of religion. The task of understanding human behaviour will never be complete without the use of science and logic to examine the psychology of religion and spirituality. This undergraduate textbook provides an engaging and accessible tour of the field, drawing on historical, theoretical, and cutting-edge sources. It explores the origins and meaning of various forms of religious belief around the globe, with enhanced coverage of non-Christian religions, non-believers, and diverse populations. By focusing on the personal, medical, moral, social, and political consequences of religion, it explores how these findings can be applied in real-world scenarios. Students are supported by clear learning objectives, defined key concepts, varied end-of-chapter questions, further reading suggestions, and visual content, making this an invaluable resource for undergraduates in the psychology of religion and spirituality.

**83 R** – KUMAR, Vishakha, *The teachers' discourse on religion and morality*, *British Journal of Religious Education*, vol. 46, 2024, n. 1, 14-25 - [https://eric.ed.gov/?q=religion&ffl=dySince\\_2024&id=EJ1409338](https://eric.ed.gov/?q=religion&ffl=dySince_2024&id=EJ1409338) - This paper presents a study which was done to investigate schoolteachers' discourse on morality. The teachers used three dimensions to construct and present their discourse on morality: food, religion and relationship. These teachers were drawn from different types of private and public schools in Delhi, the capital of India. The teachers considered religion as a defining aspect of their lives and associated morality with it in an intricate manner. They taught in schools that did not impart RE; however, their own religious beliefs formed a strong and reliable reference point for their professional role.

**84 R** – KURATA, Lehlolonolo et al., *Teaching religious studies with artificial intelligence. A qualitative analysis of Lesotho secondary schools teachers' perceptions*, *International Journal of Educational Research Open*, vol. 8, June 2025, 100417 - <https://www.sciencedirect.com/science/article/pii/S2666374024000992> - or <https://doi.org/10.1016/j.ijedro.2024.100417> - Artificial intelligence (AI) integration in education is expanding globally due to machine learning and big data advancements. AI has the potential to revolutionize teaching and learning practices by providing personalised experiences and enhancing engagement. However, it also raises concerns regarding technology infrastructure and ethical considerations. This study investigates the integration of AI in secondary religious studies (RS) in Lesotho, focusing on teachers' perspectives. Semi-structured interviews were conducted with 20 secondary RS teachers in Lesotho using an interpretive paradigm and qualitative approach. Thematic analysis identified patterns and themes within the data, revealing that teachers perceive AI as improving teaching efficiency and student learning outcomes. However, concerns about access, ethical use, and pedagogical implications remain significant. Recommendations include policy initiatives, infrastructure improvements, and targeted teacher training programs. This study provides insights into the adoption of AI in educational contexts, highlighting the benefits and challenges specific to Lesotho's secondary RS curriculum.

**85 J** – LIENEN, Christina and Samir SWEIDA-METWALLY, *French Islamophobia: how orthopraxy is conceptualized as a public peril*, *Religions* 2025, 16(1), 64; <https://doi.org/10.3390/rel16010064> - 9 Jan 2025. For over two decades, France's Muslim population has faced a series of legal measures and hostile public narratives aimed at problematizing their faith. Notable examples include the 2004 national ban on "ostentatious religious symbols" in state schools, which prohibits obligatory religious dress in various settings. These individual instances are compounded by more recent broader policies, decisions, laws, and executive statements that negatively impact Muslim life. This paper examines France's trajectory from a new perspective: a Muslim legal viewpoint. It argues that the French approach constitutes a two-step process of institutionalized Islamophobia, understood here as hostility towards Islam as a faith. First, the state redefines mainstream Islamic orthopraxy as "extreme", pitting ordinary religious practices against averred Republican values. Second, it seeks to promote an alternative concept of a "French Islam" - one that aligns with France's secular principles and is stripped of its religious essence - positioning it as the only acceptable framework for Muslims

to practice their faith in France. We argue that this process is not about upholding *laïcité* or state neutrality; rather, invoking the latter serves as a smokescreen for the state's Islamophobia.

**86 J** – LINDNER, Konstantin (2024), „*Kritisches Denken*“ – *Impulse für einen zukunftsbehebenden Religionsunterricht?*, *Österreichisches Religionspädagogisches Forum*, 32(2),2024, 12–27. <https://doi.org/10.25364/10.32:2024.2.2> - Kritisches Denken stellt eine zentrale Zukunftskompetenz dar und fokussiert die Befähigung, Wissensbestände, Geltungsansprüche, eigene Denkmuster und damit einhergehende Haltungen reflexiv zu befragen. Im Beitrag wird in Bezug auf existierende religionsdidaktische Theoriebildung das produktive Potenzial dieses Konstrukts für einen zukunftsbehebenden Religionsunterricht ausgelotet. Dabei gilt das Augenmerk sowohl den Schüler\*innen und Religionslehrkräften als auch der qualitätsvollen Unterrichtsgestaltung angesichts der Spezifika, welche sich ausgehend von religiöser Wirklichkeitsdeutung im Horizont kritischen Denkens ergeben.

**87 J** – LLORENT-BEDMAR, Vicente; Veronica Carmen COBANO-DELGADO (2024), *The teaching of religious education in public schools in the Nordic Countries of Europe*, *Review of European Studies*, 6(4) 50 - December 2024, Doi:[10.5539/res.v6n4p50](https://doi.org/10.5539/res.v6n4p50) - Christianity has constituted the cultural and ethical foundation of Europe. In the European Union a general regulation does not exist concerning RE in schools, although there is a guarantee to parents that their children should be educated in agreement with their religious convictions. Using the research methodology characteristic of Comparative Education, we analyzed the constitutions and distinct facets of RE in **Denmark, Finland, Norway and Sweden**. The legal framework has been gleaned from these countries' respective constitutions, in which moreover the right to religious freedom is explicitly embodied, except in the case of Norway where it is implicit. In the constitutions of Denmark and Finland, clear references are made to compulsory schooling free of charge (art. 76 and art. 16, respectively), whereas the Swedish constitution only alludes to the Government's responsibility around education (art. 7.1) and the Norwegian constitution focuses on the education of the King (art. 47). In the four countries under investigation we found that the question of religion and morality was treated with special attention. With respect to freedom to choose whether to take RE, while it was a compulsory subject within the school curriculum in Denmark, Finland and Sweden, since 2007 pupils in Norway have been allowed to refuse to take "Christianity, religion and philosophy".

**88 J** – LUNDQVIST, Ulla & ERDUYAN, Işil (2024), *Syncretic literacy practices among Arab heritage students in Denmark*, *Language and Education*, 39(1), 111–131. <https://doi.org/10.1080/09500782.2024.2308813> - This study inquires how students of Arab heritage in an urban setting in Denmark interpret Islamic literacy artefacts available in their homes, and how these interpretations reflect broader faith literacy practices in the students' diaspora community. Through a linguistic ethnographic study design students have been invited to photograph literacy artefacts of their own choice in their homes and to discuss these photos in group interviews. A framework of syncretic literacy practices with a focus on faith literacy practices is employed to analyse data. We discuss how faith literacies in diaspora communities are inherently multilingual practices as they include the language of religious texts and its various registers, the home language, and the mainstream language. As such, these literacy practices play an important role in the formation of students' transnational identities. Our findings indicate that syncretic literacy practice has the potential to contribute to improve the policies and curriculum of literacy education, as well as linguistic minority students' literacy learning.

**89 B** – MADORE, Frédérick, *Religious activism on campuses in Togo and Benin*, Publisher Leibniz-Zentrum Moderner Orient/De Gruyter website, 2024 - <https://frederickmadore.com/publication/book/religious-activism-on-campus-in-togo-and-benin/> - The interplay between religion and student activism at the universities of Abomey-Calavi (Benin) and Lomé (Togo) has often been overlooked, although faith-based organisations and student unions have coexisted since the 1970s. Based on interviews with different generations of activists, this book uncovers the neglected history of Christian and Muslim student associations on these campuses, originally strongholds of leftist and secular ideologies. It analyses the emergence of these groups under a Marxist-Leninist regime in Benin and a one-party dictatorship in Togo and explores the implications of growing religiosity for these public universities as secular institutions. The history of these associations reveals the campus as a microcosm reflecting wider national socio-political life, while also highlighting the importance of translocal factors in shaping the internal dynamics of these groups. Amidst the massification of university enrolments and rising graduate unemployment, faith-based associations have come to provide more than religious guidance. Increasingly, they offer a "social curriculum", providing a space for socialisation and a set of skills, norms and moral values that complement the secular academic curriculum.

**90 J** – MAIER, Alexander, *Discovering the child? Individualization processes of Catholic religious education in the horizon of secularization since 1900*, *Verbum Vitae*, 42(1) 2024, pp. 103-119, published by Katolicki Uniwersytet Lubelski Jana Pawła II - <https://www.ceeol.com/search/article-detail?id=1242308> - At the beginning of the 20th century, early processes of secularization – especially in working-class families living in large cities – and inadequate teaching methods led to a crisis of Catholic RE. Teachers and professors highlighted that it was becoming more and more difficult for RE to reach students and to ensure that they become devoted members of the Church. In this situation, a catechetical movement was established, which was mainly situated in Munich and Vienna, where teachers, catechists, and academics discussed reforms of the commonly used teaching methods in RE. Conferences and the foundation of journals followed. It is at least from this point that the process of modernization in the field of RE in the German-speaking context begins. This modernization gained traction after the II Vatican Council and was also pro-moted by the phenomenon of secularization and pluralization after the 1960s. Against this background, the essay will address the following questions: What led to the modernization of RE that began around 1900? What role was played by the new openness of catechists and theologians for education science and the (religious) pluralization of society? To answer this question, the article will focus on developments between 1900 and the 1920s, during the 1970s, and the topical discussion about the concept of ‘theology of children’ since the late 1990s. This study will also ask whether this development can be described as the discovery of the child in theology and RE; it asks what consequences this development has for a denominational RE in state schools today and in the future.

**91 D** – MALTA UNIVERSITY [L-Università ta’ Malta-Matsec Examinations Board], *Ethics Syllabus 2025*. [https://www.um.edu.mt/media/um/docs/directorates/matsec/syllabi/2025/sec/SEC40EthicsSyllabus2025\(1\).pdf](https://www.um.edu.mt/media/um/docs/directorates/matsec/syllabi/2025/sec/SEC40EthicsSyllabus2025(1).pdf) – “[...]The primary aim of the Ethics programme is that of a moral education; that is, socializing students into the contemporary moral culture of our society, teaching them to think and deal reflectively with moral matters, to understand the moral issues they will encounter in their daily lives as adult members of Maltese society and of the world human community, to exercise practical wisdom in articulating their moral judgement, to understand and tolerate cultures, life-styles, outlooks, and life choices different from their own, to offer solidarity to those in their community and elsewhere who suffer injustice, to commit themselves to the peaceful resolution of moral conflict where this occurs, and to respect and support human rights, social justice, and democratic practice. The subject matter of the programme has three thematic areas: 1. the first focuses on different ethically relevant aspects of respect; 2. the second focuses on care, for the self and others; 3. the third focuses in a general way on the question of the value of life” (*Introduction*, p 4).

**92 R** – MANNION, Lydia; HARMON, M., & O’BRIEN, T. (2024), *Exploring the relationships between psychological wellbeing, religiosity and religious coping among post-primary school students in Ireland*, *Irish Educational Studies*, 1–24. <https://doi.org/10.1080/03323315.2024.2353317> - This study explored the relationships between psychological wellbeing, religiosity and religious coping amongst adolescent students attending post-primary schools in Ireland. The current paper reports on the quantitative data and findings arising from a mixed-methods study. Participants were post-primary school students ( $N=110$ ) aged between 15 and 19 years, who completed online questionnaires measuring their psychological wellbeing, religiosity and religious coping. Correlation, comparative and regression analyses using SPSS were used to analyse the data. The results revealed that religiosity was not significantly correlated with psychological wellbeing; however, religious beliefs were a predictor of enhanced psychological wellbeing amongst theist participants. Positive religious coping methods were associated with enhanced purpose in life. Conversely, use of negative religious coping mechanisms was linked to lower levels of overall psychological wellbeing. The findings demonstrate that adolescents’ religion has the potential to impact their mental wellbeing positively or negatively, depending on the type of religious coping methods used.

**93 P** – MARCHECO SUÁREZ, Yoaxis, *Cuba: otro año sin libertad religiosa*, *Cubanet*, diciembre 26, 2024 - [https://www.cubanet.org/cuba-otro-ano-sin-libertad-religiosa/#google\\_vignette](https://www.cubanet.org/cuba-otro-ano-sin-libertad-religiosa/#google_vignette) – “2024 termina como otro año de opresión en todos los ámbitos. La esfera religiosa no se queda exenta. El régimen, por supuesto, mantuvo, como en años anteriores, un discurso muy distante de la realidad ante la opinión pública internacional exponiendo que “el Estado cubano reconoce, respeta y garantiza la libertad religiosa y de creencias sin discriminación alguna”. Pese a que la Constitución establece que “las distintas creencias y religiones gozan de igual consideración” y que la libertad de culto debe ser garantizada y protegida penalmente, el control sobre los diferentes grupos religiosos por parte de la Oficina de Atención a los Asuntos Religiosos del Comité Central del Partido Comunista de Cuba (PCC), indica más bien que la separación entre Iglesia (religión) y Estado no



es algo que funcione en la práctica y que en Cuba el órgano rector de todo es el PCC y no la Constitución precisamente [...]”.

**94 R** – MARKOS, Valéria et al., *Types of student work and religiosity among higher education students in Central and Eastern Europe*, in *Annual Review of the Sociology of Religion*, vol. 15 (2024), pp. 277-308; Doi: [https://doi.org/10.1163/9789004713802\\_014](https://doi.org/10.1163/9789004713802_014) - The relationship between religiosity and work has been a key area of interest in the sociology of religion. The content of both religiosity and work has been transformed. However, the relationship between religiosity and students’ motivation for work is rarely studied, even though paid student jobs are increasingly common, and volunteering may be a first step toward employment. In this study, we examined working students from a quantitative survey with a focus on work, work motivations, and religiosity. Based on the prevalence of modern volunteering and paid work of students, we hypothesised that students taking up volunteering and paid work are from the same groups, and religiosity has a significant role in the emergence of motivation for work. We identified clusters according to students’ work motivations and used binomial regression models to examine the effect of religiosity on the probability of belonging to motivational clusters. Our results partially corroborate the effect of religiosity on work motivations. Further research is needed to investigate which additional factors determine the motivations for work besides religiosity and financial status.

**95 J** – MASUR, Radoslaw and Remigiusz SZAUER, *Confessional religious education at school in the face of contemporary challenges based on the Polish experience*, *Religions* 2024, 15(11), 1387: <https://doi.org/10.3390/rel15111387> - RE is a standard in European schools, but it is implemented according to different models. Against this background, Poland, with its confessional RE for which churches and religious associations are responsible, appears as a certain model. However, is this kind of RE able to meet the needs of today’s children and young people? This article begins with a brief description of RE in Poland and then focuses on the characteristics of contemporary changes that affect all areas of human life, including religiousness. The hypothesis of the authors, which has found its justification in the proposed text, is the conviction that confessional RE is able to respond to the needs of its contemporary addressees, but it must also could change and adapt, especially from the perspective of didactics. It is also important to be able to function in the reality of pluralism and complexity, as well as in the increasingly widespread computerization.

**96 R** – MAYRHOFER, Florian (2024), *Gender constructions in Austrian RE textbooks – a comparative linguistic textbook analysis*, *British Journal of Religious Education*, 47(1), 16-27. <https://doi.org/10.1080/01416200.2024.2355219> - The contribution gives insights into a comparative linguistic textbook analysis of two Austrian Catholic Religious Education (RE) textbooks for colleges for higher vocational schools and vocational schools for apprentices. Gender constructions are still a desideratum in RE textbook research in Austria. Previous gender-oriented analyses mostly used qualitative content analysis or mainly questionnaires. This paper followed the approach of linguistic textbook analysis addressing gender constructions on a linguistic level by comparing both textbooks, asking which and how two selected chapters of Austrian RE textbooks in use construct gender on a linguistic level. A discussion of the main results, considering previous gender sensitive RE research, aimed to develop criteria for prospects of action with teaching materials in the current context of plurality of genders and sexualities in a democratic society.

**97 C** – MEŠANOVIĆ, Mevlida, *Development of interreligious competencies among Islamic religious teachers* [Austria], in book: *Islamic Religious Education in the current discourse*, 2024, pp. 181-204 - DOI: [10.1007/978-3-658-45791-4\\_10](https://doi.org/10.1007/978-3-658-45791-4_10) - This contribution centers on a study examining the perception of interreligious competencies among Islamic religious teachers (IRT) in southern Austria. It aims to capture both the subjective perception and the necessary prerequisites for interreligious encounters and the development of interreligious competencies within the professional environment of IRT. Drawing on literature concerning interreligious learning and interreligious competence as well as empirical findings, a profile of interreligious competence among IRT is established. This entails an examination of how IRT perceive their interreligious competencies in the school setting, what prerequisites they consider necessary for interreligious interactions within Austrian society at large, and whether their perception of interreligious competence aligns with the current discourse in RE. Given the prevailing research focus on the interreligious competencies of students, this work aims to bridge the gap by examining the competencies of teachers. Additionally, it investigates whether an existing profile of interreligious competencies from a Christian perspective can be applied to IRT. Furthermore, the study explores the conditions that can influence and shape the professionalization and development of interreligious competence among the respondents. This research project employs a qualitative

approach and gathers data through episodic interviews. The participants are IRT with varying levels of professional experience and from diverse school contexts with a range of backgrounds in terms of origin and education. Data analysis is conducted using Mayring's structured content analysis, with categories derived inductively. The goal of the study is to develop a profile of interreligious competencies among IRT, which is examined from various perspectives.

**98 B** – MICHALSKI, Jaroslaw; Monika WOLINSKA (Eds.), *Peace education, religious discourse, and scientific enquiry dialogue and collaboration from Eastern European contexts*, Routledge Dec. 2024, copyright 2025, pp. 280 - <https://www.routledge.com/Peace-Education-Religious-Discourse-and-Scientific-Enquiry-Dialogue-and-Collaboration-from-Eastern-European-Contexts/Michalski-Wolinska/p/book/9781032938332> - Empowering educators and policymakers to effect positive change in their communities, this book critically examines how sustained dialogue and cooperation between scientific inquiry and religious discourse can contribute to the fostering of successful peace education (PE) initiatives. Providing an overview of the historical and cultural context of PE in Eastern Europe, the chapters look initially at the theoretical foundations, emphasising the need for empathy, internal peace, and traditional values. Featuring contributions from the United States, Germany, Italy, Slovakia, Turkey, and Poland, subsequent sections outline ethical, moral, and religious dimensions to inform effective PE strategies, along with a discussion on how they can be harmonised with secular approaches to provide a holistic framework for peace education. Case studies and practical applications follow, ranging from Maria Montessori's educational approach to the role of social media and sustainability in PE, providing readers with a comprehensive understanding of how different perspectives can inform effective PE strategies. With implications and take aways for educators and researchers looking to foster a culture of peace and non-violence, this book will be of interest to scholars, policymakers, postgraduate students, and curriculum designers in the fields of PE, values education, conflict resolution, and social cohesion more broadly. Those working in peacebuilding organisations and NGOs more widely may also benefit from the chapters.

**99 J** – MING, Peter Tze, *Reconceptualizing the study of Christian universities in the Republican era in today's China*, *Religions* 2024, 15(1), 103; <https://doi.org/10.3390/rel15010103> - Why study China's Christian universities in the Republican era today? Christian universities were brought by Western missionaries and evolved as an educational system in China at the beginning of the 20th century. They were eliminated during the restructuring of the Chinese higher education system in the early 1950s; however, Deng Xiaoping's reform policies in the 1980s brought profound changes in China, encouraging Chinese scholars to bring back pre-1949 Christian higher education in China. Since then, new approaches and reconceptualizations have been developed, such as in the fields of Eastern-Western cultural exchange, interdisciplinary studies (from *xixue* to *guoxue*), and the adaptation of global and local perspectives. This paper is an attempt to report how the reconceptualizations of China's Christian universities in the Republican era were brought about in the various processes of indigenization, contextualization, internationalization, Asianization, and Sinicization, with the subsequent development of a new legacy moving toward the Sinicization of Christian universities.

**100 P** – MISHA (Maison Interuniversitaire des Sciences de l'Homme. Alsace), *Éducation, religions et rapports de classe en Afrique du Nord, Moyen-Orient et au-delà*, Projet 2024-2025 - <https://www.misha.fr/recherche/programmes-scientifiques-misha/programme-de-recherche-2024-2025/education-religions-et-rapports-de-classe-en-afrique-du-nord-moyen-orient-et-au-dela> - Ce projet étudie l'éducation en Afrique du Nord et au Moyen-Orient au-delà des dichotomies du public/privé, laïc/religieux, en questionnant la place du religieux dans les différents types d'écoles et la reproduction sociale des inégalités dans et par l'éducation. L'élargissement du dialogue pour inclure des recherches sur les écoles, l'Église et les communautés religieuses en Europe a pour objectif de constituer un groupe de travail sur l'éducation, les classes sociales et les religions à l'Université de Strasbourg. À partir de terrains en Égypte, Liban, Tunisie et Maroc l'objectif est de présenter, poursuivre et valoriser des études approfondies sur l'offre éducative et de retracer l'émergence des modèles de scolarité et leurs évolutions. Il s'agira notamment de croiser trois modèles d'écoles : les écoles internationales privées (ex. lycées français), les écoles créées par les missions catholiques au XIXème siècle et qui restent aujourd'hui présentes dans ces pays, et les écoles publiques [...].

**101 J** – MONTERRAT, Niella; Francisca RUIZ GARZÓN; Angelina SÁNCHEZ-MARTÍ; Ruth VILÀ BAÑOS, *Challenges of religious and cultural diversity in the child protection system with children migrating "Alone" in Catalonia and Melilla*, *Religions* 2025, 16(2),109; <https://doi.org/10.3390/rel16020109> - 22 Jan 2025 - Cultural and religious diversity in Spain, driven by recent decades of migratory

flows, has not been exempt from generating social tensions and an increasing stigmatization of migrant children. This article examines how power dynamics and exclusion impact the identity construction of these young people, particularly within the child protection system. Through interviews and focus groups with young people and professionals in Barcelona and Melilla, this study highlights the resistance strategies these young individuals employ to counteract stigmatizing narratives. The findings indicate that, despite inclusion policies, imposed labels reinforce their vulnerability and limit their social and community participation. Although interfaith dialogue is proposed as a tool to mitigate these tensions, professionals working with these children emphasize the lack of institutional support and insufficient training in socio-cultural diversity, which hinders their efforts. The study underscores the importance of developing interfaith competencies that foster mutual respect and recognition, concluding with a critique of the current protection system. It advocates for a comprehensive approach to addressing these young people's emotional, social, and spiritual needs beyond solely legal and educational aspects.

**102 R** - MOOSAVI S.; GHOLAMNEJAD H.; SAFARA M., *Explaining the dimensions of spiritual health of Iranian children: conventional content analysis*, *Journal of Research & Health* 2024, 14(4):357-366. <http://dx.doi.org/10.32598/JRH.14.4.2184.1> - Spiritual health is part of the general concept of child health. Considering the effects of spiritual health on the growth and development of children, it is necessary to understand the concept of spiritual health and its dimensions in children. Accordingly, this study explains the dimensions of children's spiritual health. This qualitative study was conducted using conventional content analysis. The data was collected through semi-structured interviews with 17 children and 9 researchers and specialists in the field of children's mental health. Dimensions of children's spiritual health with two themes of balanced relationship in 4 categories of relationship with God, relationship with self, relationship with others, and relationship with the environment, and the theme of relationship transcendence in 2 categories of transcendent behaviors and love of God were explained. Regardless of other developmental principles that follow the rule of maturity, the balanced relationship of spiritual health and the relationship transcendence of spiritual health in children did not follow the rule of maturity, and due to the innateness of the themes of balanced relationship and relationship transcendence of spiritual health. These characteristics have existed in children since childhood, regardless of any religious-spiritual measures within the family, and their spiritual health potential has been realized from their potential state.

**103 J** – MOU, Leping, *A spirit of service in liberal arts education: the legacy from China's former Christian universities and the influence of contrasting social contexts*, *Asia Pacific Education Review* (2024). <https://doi.org/10.1007/s12564-024-10008-z> - Liberal arts education in Chinese higher education can be traced back to the liberal arts tradition that existed in China's former Christian universities prior to the 1950s. The mission and goal of liberal arts education in Chinese contexts focuses on cultivating whole persons to serve their societies. Using data from documents and interviews, the study examines the liberal arts tradition for developing whole persons with a spirit of service in China's former Christian universities. It also explores to what extent the legacy has been carried on to the development of liberal arts education in contemporary universities in Chinese societies (Mainland China, Hong Kong, and Taiwan). The study provides insight into how some elements of whole person development from faith-based education could contribute to today's higher education reform in terms of the goals of global citizen cultivation.

**104 B** – MOUKORI, Kévin, *Alain Joubert : Conforter la laïcité avec l'enseignement du fait religieux*, *Revue du droit des religions* 18, 2024, récession mise en ligne le 17 novembre 2024. <http://journals.openedition.org/rdr/2527> ; DOI : <https://doi.org/10.4000/12pbs> - Alain Joubert propose une réflexion sur la transformation des pratiques de foi et l'insuffisante connaissance du religieux, de la religion et du fait religieux en France face au principe de laïcité. L'objectif de l'A. est de conforter le vivre ensemble dans une époque où l'accès à la connaissance n'a jamais été aussi facile, mais où les questions vis-à-vis de la religion n'ont jamais été aussi nombreuses. L'auteur revient sur les définitions de laïcité, de religion et d'éducation pour montrer la relation qu'elles entretiennent. Joubert nous dit que le savoir s'est dilué avec l'accès à Internet et que ce dernier ne bénéficie plus d'une « labellisation », il préconise alors l'enseignement du fait religieux à l'école pour lutter contre cette dilution. La différenciation entre sécularisation et laïcité est fondamentale. Tandis que la première souhaite une diminution nette de la pratique religieuse dans nos sociétés, la seconde propose au contraire une liberté de religion et de conscience accrue. La laïcité n'est pas une religion d'État. Bien qu'elle soit un principe se voulant universel, elle permet la coexistence de toutes les croyances religieuses. Dès lors, il est inconcevable de voir la laïcité comme un principe s'imposant à la société, elle est « évolutive, elle est plurielle ».

**105 D** – MUSLIM WORLD LEAGUE, *Islamabad Declaration on girls' education in Muslim communities*, January 10, 2025 - <https://www.arabnews.com/node/2586136/pakistan> - The declaration emphasized that girls' education is not only a religious obligation but also an “urgent societal necessity.” “It is a fundamental right safeguarded by divine laws, mandated by Islamic teachings, reinforced by international charters, and well-established by national constitutions,” Secretary General of MWL said, calling for unified efforts to safeguard girls' right to education and ensure their empowerment, and acknowledging that educated women play a pivotal role in fostering stable families and communities. “This, in turn, promotes global peace, national harmony, and fortifies societies against challenges such as extremism, violence, crime, and atheism.” Over 150 representatives from 47 countries, including education experts, religious scholars, diplomats and politicians, attended the international conference *Girls' Education in Muslim Communities: Challenges and Opportunities* in Islamabad, Pakistan, January 10, 2025.

**106 R** – MUTHONI MUGO, Annis, et al., *Evaluating learning outcomes of Christian religious education learners. A comparison of constructive simulation and conventional method*, *Heliyon*, vol. 10, issue 11, 15 June 2024, e32632 - <https://www.sciencedirect.com/science/article/pii/S2405844024086638> - Learning outcomes in Christian Religious Education (CRE) are attributed to the teaching and learning approaches utilized by teachers. In Kenya, conventional methods of teaching are prevalent in classrooms, as teachers often prefer methods that alleviate their workload. Nevertheless, the implementation of learner-centred methods such as constructive simulation enhances learning outcomes. This research evaluated the dissimilarity in learning outcomes of CRE learners instructed by constructive simulation, and those instructed with a conventional approach; it employed a quasi-experimental study with groups under treatment and control, incorporating a pre-test and post-test approach. In total, 90 form two CRE learners from two sub-county secondary schools were purposively selected for the research. Data were collected using the Learner Attainment test in CRE as the assessment tool. The research utilized correlation analysis to establish the similarity scores between the pre-test and post-test assessments. Additionally, the *t*-test statistical model was employed to test the effectiveness of the two teaching methods. Results revealed a strong positive connection between the two assessment tests of learners taught using constructive simulation ( $r = 0.0510, p < 0.01$ ) and conventional method ( $r = 0.673, p < 0.01$ ). Notably, constructive simulation ( $t_{(49)} = -9.76, n = 50, p < 0.05$ ) significantly outperformed the conventional method of teaching ( $t_{(39)} = 2.700, n = 40, p < 0.324$ ). These findings implied that constructive simulation was more effective in enhancing learning outcomes as opposed to the conventional method of teaching. The results suggest that when designing curricula and formulating educational policies, educators and policymakers should incorporate constructive simulation as a learner-centred method.

**107 J** – NAGLE, James Michael (2024), *Graceful agnosticism - a pedagogy for religious life and learning today*, *Religious Education*, 1-13. <https://doi.org/10.1080/00344087.2024.2430808> - A long-dominant approach to religious life and learning is driving people away from involvement with their meaningful questions, hopes, and practices. As educators, we may need to rethink what constitutes religious life and learning, and how religion enters people's lives. To help discern this way forward, this article reviews the “problem” facing religious institutions and suggests the real problem is a theology of affiliation that restricts the ability to learn with religious others, or from the unexpected movements of the Divine. The article proposes a pedagogy of graceful agnosticism that presents religious traditions as partial and contingent and accepts theological uncertainty and diversity as formative for religious identity and practice.

**108 J** – NEACŞU, Nathanael, *Deconstructing theology or prophetic theology? A comparative Protestant and Eastern Orthodox Christian perspective*, *Religions* 2025, 16(1), 81; <https://doi.org/10.3390/re16010081> - 14 Jan 2025 - The purpose of this paper is twofold: first, to depict, in its main elements, the conception of a Protestant “deconstructive theology”, and, secondly, to present the prophetic aspect of Eastern Christian Orthodox theology in comparison with it. According to the method of “deconstructive theology” as a method, the Scripture must be dismantled to be fresh and new. In the Orthodox understanding, the work of theology is understood to be, in the first place, a personal relationship with and experience of God, both from a mystical and sacramental perspective, and, through this, an actualisation of the work and message of God's Revelation, making it present in the context of each historical and cultural circumstance. As will be presented below, this achievement could be completed only within the Church. Thus, Orthodox theology must deliver the eternal word and life of Jesus Christ, addressed to the contemporary context, to guide the Church and the faithful toward the kingdom of God. It is hoped that this comparative endeavour may be beneficial for general understanding between Christians, through placing in conversation two different perspectives regarding theology, which seldom encounter one another.

**109 J** – NELLY, Nelly et al. (2024), *Integrating the gap between faith education and Christian learning in the Indonesian context with a Christian worldview*, *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 8(2), 169–182. <https://doi.org/10.46445/ejti.v8i2.844> - In Indonesia, there is a striking contrast between faith education and Christian learning, which raises major questions regarding integration. Faith education is often associated with worship and character formation in the church, while schools are expected to strengthen Christian values. Understanding Christianity in the concept of worldview is very important, stressing the Christian's responsibility to live in the world, not of the world. This research used qualitative methods, including surveys and thematic analysis, which produced three main findings. First, faith education is usually carried out in religious schools, in line with specific religious doctrines, whereas Christian learning involves systematic exposure to Christian teachings. Second, RE in Indonesia aims to overcome inter-religious disorders, while Christian education seeks to understand God's will. Research puts forward the concept of a universal worldview as a means of bridging this gap. Three proposed approaches are: Teaching *for* commitment, Teaching *about* commitment, and Teaching *from* commitment.

**110 J** – NEUMANN, Eszter (2024), *How churches make education policy: the churchification of Hungarian education and the social question under religious populism*, *Religion, State and Society*, 1–20. <https://doi.org/10.1080/09637494.2024.2399452> - Since 2010, Hungary's authoritarian populist government has radically redefined church-state relations, promoting the governance narrative of building an 'old-style Christian democracy'. Public education has been reconceptualised within a religious framework and outsourced to religious actors. This article explores how key religious organisations engage with the government's religious populism and govern their expanding school networks. Given the immanent tension between nativist Christian-conservative identity politics and Christian teachings about the church's social mission, I focus on how Christian church elites have engaged with the education of underprivileged communities. Four characteristic types of strategic involvement are identified based on church education policies and their legitimacy discourses concerning their (lack of) engagement with the social question. Despite using different approaches to navigate political pressures, both the nativist illiberal and inclusive liberal visions of religion and their corresponding policies have reinforced the structures of segregated education and legitimised the government's education policy.

**111 J** – NGINYU, Givoh Gideon; Kebuya Nathaniel NGANCHI, *The role of religious education in shaping human development in Cameroon*, *Research and Advances in Education* 3(11), Nov. 2024 - DOI:[10.56397/RAE.2024.11.01](https://doi.org/10.56397/RAE.2024.11.01) - This study investigated the effect of RE on human development in Cameroon. The data were analysed quantitatively using regression analysis, specifically employing the Tobit model due to the censored nature of the dependent variable, which had limits on its range. The findings revealed that RE significantly enhances moral reasoning, civic engagement, and resilience among youth. However, the systemic marginalisation of religious knowledge within formal education limits its potential benefits. These findings highlight the complex interplay between RE and human development, suggesting both potential benefits and challenges in the Cameroonian context. The study recommends integrating RE into the school curriculum to foster ethical behaviour and community involvement, ultimately contributing to sustainable development.

**112 P** – NGO, H. Francisco, and Christine LEE (2024), *The fall, rise, and fall of faith: Catholic lapsing, belief, and the New Evangelisation in Japan*, *Religions* 15: 1402. <https://doi.org/10.3390/rel15111402> - <https://research-repository.st-andrews.ac.uk/bitstream/handle/10023/30935/Ngo-2024-The-fall-rise-Religions-15-01-1402-CCBY.pdf?sequence=1&isAllowed=y> - This paper explores the phenomenon of lapsing among young Japanese Catholics, highlighting how both local and trans-local experiences of Roman Catholicism shape the ebbs and flows of faith for our interlocutors. While global Catholic events such as World Youth Day can reignite faith by fostering a sense of belonging to a larger, global Church, the contrast with the small and socially isolated Catholic community in Japan often precipitates lapsing. This study examines the influence of the New Evangelisation, which promotes active belief and trans-local unity, and argues that this movement can both strengthen global Catholic identity and exacerbate feelings of alienation in local, non-Catholic societies. Ultimately, we stress, in the context of Roman Catholicism, that lapsing should not be seen as simply a rupture in faith but as part of a continuous, if turbulent, Catholic identity, mediated by trans-local flows of belief and institutional authority.

**113 C** - NILI-FREUDENSCHUß, Tamara (2024), *Islamic religious education in German-speaking countries. An insight into existing structures and models*, in: Yağdı, Ş. (eds), *Islamic Religious Education in the current discourse. Wiener Beiträge zur Islamforschung*, Springer VS, Wiesbaden, pp. 55-68 - <https://doi.org/10.1007/>

[978-3-658-45791-4](#) 4 - The article examines the models of IRE in Austria, Germany, and Switzerland. In **Austria**, there has been a presence of IRE for over four decades, with initial challenges related to the pedagogical and linguistic training of teachers. The Islamic faith community in Austria is responsible for IRE in Austria. IRE is financed by the state, like the RE of other legally recognized churches and religious societies, and it is a compulsory subject for pupils who belong to a recognized religious community, although deregistration is possible in the first five calendar days of the school year. In **Germany**, IRE is implemented in a variety of ways. Responsibility varies from federal state to federal state, and there are models such as IRE under the responsibility of the state, under the responsibility of Muslim organizations, teaching about Islam (*Islamkundeunterricht*), and cross-denominational approaches. The recognition of religious communities at the federal state level is one of the greatest challenges. In **Switzerland**, there are considerable differences in the regulations for RE due to the federal education system. Freedom of religion and religious neutrality are anchored in the Swiss Federal Constitution. However, denominational IRE is currently limited to only a few schools in German-speaking areas of Switzerland. The three German-speaking countries are taking different approaches to the integration of IRE, yet all three countries face common challenges: recognition, teacher training, and funding play an important role in shaping the future of this teaching.

**114 J** - NORGREN HANSSON, Mimmi (2024), *Conserving liberalism within values education*, *British Journal of Sociology of Education*, 46(1), 167–182. <https://doi.org/10.1080/01425692.2024.2433007> - This article underscores the importance of contextualization when analysing values education. The interplay between societal values and those imparted within an educational context significantly affect the interpretation and comprehension of values education. To address this concern, I strategically position sociologist Tiffany Mary Jones framework, *The Four Orientations Framework*, within Swedish context. The critical examination of Jones' framework and subsequent applications, reveals that these approaches do not fully capture the complex relationship between societal values and values education. Thereafter, three constructive conclusions emerge in response to this initial critique. Firstly, an argument arises for untangling values from function during the analysis of values education. Second, the function of values education is determined by the relation between societal values and the values conveyed within education. Lastly, I emphasize the importance of recognizing and navigating dissonance within and between different value systems.

**115 J** – ØIERUD, Gunnfrid Ljones & SCHJETNE, Espen (2025), *Meeting the majority religion. Majority church field trips and educational equality in Norwegian RE*, *British Journal of Religious Education*, 1–17. <https://doi.org/10.1080/01416200.2025.2452223> - Field trips to faith communities are generally seen as a valuable way of learning about different religions. This article reports on a qualitative study exploring the practice of primary school field trips to the Church of Norway; the majority church that historically has had a religiously dominant role in Norwegian society. Utilising perspectives on place and space, the article investigates the encounters and learning opportunities the field trips provide space for. The article identifies how the churches studied become five different places during the field trips. It also identifies structures privileging field trips to the Church of Norway. In dialogue with findings from research on minority religion field trips, the article claims that the Christian majority religion, on the one hand, comes forth as a living tradition to a more limited extent, but on the other as more historically rooted and socially integrated. The article then discusses the implications of the findings for educational equality.

**116 J** – ORBIH, William I., *Resistance and Christian ethics in Africa*, *Religions* 2025, 16(1),1; <https://doi.org/10.3390/rel16010001> - 24 Dec 2024 - Colonialism in Africa rewarded individuals who offered no resistance to its ideology and demonized those who did. An effect this continues to have on the African moral imagination is the tendency to idealize compliance over resistance, especially to Western hegemony. Given Africa's sociopolitical struggles and the consequence of the continent's ongoing entrapment in the colonial power matrix, I explore ways ethical discourses on the continent can contribute to the ongoing interdisciplinary process of decolonization. In engagement with African literature and decolonial studies on the one hand and liberation ethics on the other, this article proposes a Christian ethics for Africa, discussing resistance as both a moral imperative in postcolonial contexts and a constitutive of the Christian identity.

**117 R** – OVIEDO, Lluís, Josefa TORRALBA, José RUIZ, J., & Berenika SERZYŃSKA (2024), *Teaching religion in secondary schools: does it still make sense?* *British Journal of Religious Education*, 1–12. <https://doi.org/10.1080/01416200.2024.2439900> - Religious education in secondary schools is a common practice in many European countries. However, there are many voices discussing its usefulness and its role in a deeply secularised. There is not much direct knowledge about such teaching, as its main actors – the teachers

– and their experiences are usually ignored in discussions about this educational dimension. Our team carried out qualitative research using semi-structured interviews with a sample of 57 religion's teachers in the Region of Murcia, in south-eastern Spain. The results point to positive experiences, as this education continues to play an important role and helps many students.

**118 R** - PEREIRA BENTO, Cleber J., *A importância do ensino religioso para formação do cidadão*, *Revista Foco* 17(9): e6189, Sept. 2024; DOI:[10.54751/revistafoco.v17n9-101](https://doi.org/10.54751/revistafoco.v17n9-101) - Este trabalho pretende abordar o ensino religioso (ER) e sua importância na formação ética dos indivíduos, priorizando o bem-estar social. Para tal, será destacado a missão do ER em promover compreensão, empatia e respeito pelas diversas visões religiosas e filosóficas. O estudo visa compreender como o ER pode atuar como antídoto contra o obscurantismo e a polarização ideológica na sociedade contemporânea, prevenindo ideias estereotipadas e preconceituosas, e promovendo uma compreensão mais aberta e tolerante da diversidade religiosa e filosófica. O objetivo é analisar a relevância do ER na formação de valores éticos e morais, bem como explorar como ele pode contribuir para a coesão social e o respeito à diversidade. Além disso, pretende investigar obras e pesquisas que destacam a importância do ER para a vida em sociedade, e explorar mecanismos para que esse componente curricular seja plenamente aproveitado nas escolas públicas do Brasil. A metodologia será descritiva e qualitativa, baseada na análise de literatura existente sobre o ER, incluindo livros, artigos acadêmicos e estudos de caso. Os resultados esperados incluem a identificação de práticas eficazes no ER que promovam ética e tolerância, e a elaboração de recomendações para a implementação dessas práticas nas escolas públicas. A pesquisa também pretende destacar desafios na inclusão do ER no currículo escolar e propor soluções. As conclusões reforçam a importância do ER como instrumento valioso para a formação ética e moral dos estudantes, contribuindo para uma sociedade mais justa e harmoniosa.

**119 C** – PEREIRA VASQUES, Daniela, *Ensino religioso no Brasil e no Estado de Rio de Janeiro. Breve histórico e importância formativa*, *Autonomia constitucional do direito religioso*, 2024, pag. 125-156. [https://iabnacional.org.br/images/autonomia constitucional do direito religioso - comisso de direito e liberdade religiosa iab 2024.pdf](https://iabnacional.org.br/images/autonomia_constitucional_do_direito_religioso_-_comisso_de_direito_e_liberdade_religiosa_iab_2024.pdf) - O objetivo deste artigo é demonstrar a necessidade e importância do ER na grade curricular oficial da educação pública, considerando-se sua história e a da legislação que o regulamenta atualmente, com foco na legislação estadual do Rio de Janeiro, buscando lançar uma luz sobre essa questão tão discutida e tão atual. [...] Entendemos que a educação como processo de formação integral do cidadão não pode se furtar a considerar todos os aspectos da existência humana. Desta forma o ER, independente do modelo adotado, deve ser ofertado não somente porque é uma previsão legal, mas principalmente porque ele é cada vez mais necessário se buscamos essa formação humanizadora e que contribua para a formação da cidadania e a construção de uma cultura de paz permanente em nossa sociedade.

**120 J** – PETRI, Dennis P., *Blocking the transmission of faith. Exploring the relationship between religious persecution and family disruption*, *International Journal for Religious Freedom*, <https://ijrf.org/index.php/home/article/view/285> - DOI: <https://doi.org/10.59484/BRMQ3698> - Several years ago, I spent time in a boarding school established to serve children from contexts of religious persecution. The school's mission was to provide a safe environment for children whose parents were involved in Christian ministry in crime-ridden areas. Sending their children to this boarding school allowed parents to continue their ministry without exposing their children to the same dangers, ensuring them a quality education.

**121 B** – PIN, Andrea e John WITTE jr, *Libertà religiosa e diritti umani. Origini e futuro tra Europa e Stati Uniti*, *Il Mulino* 2024, pp. 208 - <https://www.lafeltrinelli.it/liberta-religiosa-diritti-umani-origini-libro-andrea-pin-john-jr-witte/> - Il volume illustra l'evoluzione della libertà religiosa in Occidente, comparando la tradizione europea con quella statunitense. Alla prospettiva storica gli autori affiancano l'analisi della giurisprudenza della Corte suprema degli Stati Uniti, della Corte europea dei diritti dell'uomo e della Corte di giustizia dell'UE, divenute dei punti di riferimento globali per la tutela delle libertà, per poi considerare le attuali tensioni tra la libertà religiosa e i nuovi diritti sulle due sponde dell'Atlantico. Indice del volume: Prefazione. Introduzione. I. Diritti umani e libertà religiosa nella tradizione giuridica occidentale. II. La libertà religiosa nell'Occidente contemporaneo. III. Il futuro dei diritti e della libertà religiosa.

**122 C** – POLENGHI, Simonetta, *The tension between religious and secular Ethics in school textbooks of the Italian Habsburg dominions from Joseph II to political unification*, in Buchardt, M. (ed.), *Educational Secularization within Europe and Beyond: The Political Projects of Modernizing Religion through Education Reform*, De Gruyter Oldenbourg, Berlin-Boston 2025, pp. 85-104. <https://doi.org/10.1515/9783111337975-005> - [<https://hdl.handle.net/10807/300498>] - Schoolbooks are a key source for cultural history as well as for

the history of teaching. This chapter focuses on the ethics taught to elementary school pupils in Lombardy under Habsburg dominion; how much this was influenced by Enlightenment models; and how the reading books used became more secularized between Joseph II's era and Italian unification (1861). Even in Catholic Austria, the adoption of the Normal method and the state control of schools were entangled with the German Enlightened pedagogical models. During Joseph II's reign, the textbooks by Francesco Soave (1786), a cultivated and enlightened Piarist, were approved for Lombardy. These were inspired by pedagogue and school reformer Johann Ignaz von Felbiger, and therefore of his sources of inspiration such as Rochow, Hähn, Basedow and Christian Felix Weiße, and enjoyed enormous success. A completely secularized model was offered by Little John (Giannetto, 1837), a school reading book by the Lombard school director L. Alessandro Parravicini, which emphasized self-help and scientific notions. This book, too, was also a bestseller after Italian unification. Analyzing these schoolbooks highlights that the Austrian re-catholicization in the post-Napoleonic era was less deep-rooted than often claimed.

**123 D** – POLISH BISHOPS' CONFERENCE, *Communiqué concerning changes introduced by the Ministry of National Education in the organization of religious education in public schools*, on 17 Jan 2025 - <https://episkopat.pl/doc/223599.Communicu-of-the-Presidium-of-the-Polish-Bishops-Conference> - “In connection with the publication by the Minister of Education Barbara Nowacka of information on the signing of another ordinance on the organisation of religious education in schools and kindergartens on 17 January 2025, the Presidium of the Polish Bishops' Conference expresses firm opposition to the violation of the principle according to which “public authorities act on the basis and within the limits of the law” (Article 7 of the Polish Constitution). The ordinance, which is to come into force on 1 September 2025, is an unlawful act, as no agreement on its content, as required by law, has been reached with the Catholic Church and other religious associations concerned. (*read more*)

**124 B** – POLLEFEYT, Didier et al. (Eds.), *From interreligious learning to interworldview education*, Bibliotheca Ephemeridum Theologicarum Lovaniensium n. 332, Peeters 2024, pp. 272 - <https://theo.kuleuven.be/apps/press/theologyresearchnews/2024/05/10/from-interreligious-learning-to-interworldview-education/> - We live in a time when the vulnerable nature of our global interdependencies increasingly confronts us at every domain of society, from politics and religion to economy and ecology. In recognition of these challenges, this volume assumes the significant diversity of worldviews as an active given and proposes that dialogue is needed today more than ever. The aim of this book is to awaken both reflection and action towards a form of interworldview education in which diversity is a rich opportunity for human flourishing rather than a source of intolerance, violence, or even war, and in which no one can simply sit back as a spectator to dialogue; neutrality is not an option; or, in the best case, an option among options. Authors argue that education offers powerful and unique opportunities to engage learners in movements of ‘crossing over and coming back’ – an approach to interworldview education that is only possible when education transforms itself (again) towards the integral formation of the human person, and when power imbalances are acknowledged in the process. This collection brings together the voices of fifteen scholars from seven different Western countries, across the fields of education, philosophy and theology, who speak from seven different confessional perspectives. In dialogue with each other, together they offer invaluable insights into interworldview education for the XXI century.

**125 J** – PORCARELLI, Andrea (2024), *Teaching religion between bridges and walls. The evolution of the teaching of the Catholic religion in Italy*, *Greek Journal of Religious Education*, 7(1), 53-66. <https://doi.org/10.12681/gjre.39562> - The paper is part of the debate on RE, with a focus on the teaching of the Catholic religion. It's a denominational teaching that has evolved from a catechetical approach to a full-fledged school discipline. Through an analysis of the literature, we propose to deepen the pedagogical identity of this discipline. We will consider the international debate on the teachings about religions and beliefs. We can therefore speak of dialogical teaching and try to outline its pedagogical profile by linking it to the *theology of hospitality*. We propose a confessional religious teaching, but with an attitude of dialogue and hospitality.

**126 B** – PRIETO GARCÍA, Fredy Sebastián, *Educación religiosa escolar en Bogotá. Estudio de caso sobre las experiencias de los profesores de la localidad de Los Mártires*. Tesis para optar al título de Maestría en Sociología, Universidad nacional de Colombia, Bogotá 2024, pp. 80 - <https://repositorio.unal.edu.co/bitstream/handle/unal/87074/1030573968.2024.pdf?sequence=2&isAllowed=y> - Esta investigación cualitativa exploratoria tuvo como propósito conocer la relación entre las trayectorias profesional y personal de profesores escolares y los criterios y las metodologías utilizadas para la enseñanza de la religión (ERE) en colegios públicos de la localidad de Los Mártires en Bogotá. Por medio de la realización de entrevistas semi-



estructuradas, dirigidas a cinco docentes encargados de la cátedra de religión en colegios oficiales de esta localidad, bajo un enfoque de historia de vida y selección de contenidos curriculares y la legislación de la ERE en Colombia, se concluyó que ser docente de religión es una oportunidad no para el adoctrinamiento religioso, sino para la formación en ética y valores y, a la vez, un reto frente a los juicios y exigencias normativas para poder ejercer este rol. Más aún, frente a una falta de directrices jurídicas y legales, los docentes de religión apelan a sus experiencias de vida para diseñar el contenido curricular, muchas veces orientado a forjar una actitud y pensamiento crítico ante lo religioso. Finalmente, el concepto de libertad religiosa se entiende bajo un modelo de tolerancia, respeto y pluralismo religioso y se ha institucionalizado por medio de la realización de actividades y talleres en las instituciones educativas. Los aportes de esta investigación se enmarcan en el área de la sociología de la religión, particularmente, la relación que tiene la religión como hecho social con su impacto sobre procesos formativos en la educación.

**127 D** – RAJAGOPAL, Krishnadas, *Religious instruction in madrasas part of India’s diverse culture, cannot be ‘wished away’*: *CJI, The Hindu*, October 2024 - <https://www.thehindu.com/news/national/religious-instruction-in-madrasas-part-of-indias-diverse-culture-cannot-be-wished-away-cji/article68784200.ece> - The Supreme Court on October 22, 2024 said India’s centuries’ old history of religious instruction could not be wished away by ghettoising madrasa education. “Religious instruction is not something which is unique to Muslims. There is religious instruction among Christians, Jews, Hindus, Sikhs. It is a country which is a melting pot of cultures, civilisations, religions... Let us preserve it that way. In fact, the answer to ghettoisation is to mainstream. To allow people to come together. Otherwise, we will be putting people in silos. To be shunted and forgotten,” Chief Justice of India observed. The Chief Justice’s oral observations were made while hearing a challenge to a decision of the Allahabad High Court striking down the [Uttar Pradesh Madrasa Education Board Act, 2004](#). The Act regulated madrasa education. The High Court had found the law unconstitutional for validating a system of education which was grossly in violation of the principles of secularism.

**128 J** - RAJAL, Elke (2024), *Countering antisemitism through Holocaust education. A comparative perspective on Scotland and Austria*, *Educational Review*, 1–20. <https://doi.org/10.1080/00131911.2024.2325068> - There is an emerging debate in the field as to whether Holocaust education is effective in combating antisemitism. This paper aims to provide explanations for the frequently observed ineffectiveness of Holocaust education in reducing antisemitism by examining two cases that are in many ways diametrically opposed: Scotland as a former part of the Allied Forces and Austria as a post-Nazi state. The case studies focus on overlapping, contrasting and conflicting understandings of Holocaust education and the role of antisemitism within it. The perspective is primarily sociological, inspired by Critical Theory. Evidence is based on research papers and basic documents from the field of Holocaust education (curricula, websites of key actors and educational materials). It is interpreted according to the principles of qualitative content analysis. Findings suggest that in both cases opportunities to address and reduce antisemitism are being missed: In the Scottish case, the teaching of the Holocaust tends to downplay the specific Jewish experience and largely fails to address antisemitism or does so in a very simplistic way. In the Austrian case, antisemitism is talked about, but in the context of widespread secondary antisemitism it risks being explained and understood in ways that are themselves antisemitic.

**129 R** – RATHNAYAKE, P.M.; C.K. JAYASINGHE, *Educating the mind: Buddhist spiritual practices in schools, policy options for Sri Lankan context*, *International Journal of Research & Innovation in Social Science*, 26.07.2024 - DOI: <https://dx.doi.org/10.47772/IJRIS.2024.807007> - Teachers are one of the main sources of socio-cultural development who provide the power of education to today’s youth, thereby giving them the possibility of a better future. Since Sri Lanka is a country most of the cultural attributes, traditions, norms and values are embedded with Buddhist spiritualities. Thus, teachers play a crucial role in protecting spiritual practices for a sustainable future. However, considerable discussions have not been conducted to the date on the area of teachers’ spiritual practices in schools, which is remarkable. Hence, this study examines the main factors affecting to spiritual practices in today’s schools and suggests implications to elicit new insights to lead educational improvements with Buddhism in Sri Lankan schools. Although Buddhism consists of a vast literature, the study will only consider a few precepts that influence the spirituality of teachers toward students. The qualitative approach included twelve schoolteachers interested in participating in the study. In-depth interviews and observations revealed the different factors that influence spiritual practices in the learning environment of schools. The collected data were analysed using the thematic analysis method. The study identified two main areas as personal and environmental factors which are influenced to the spiritual practices within the schools. Based on the findings, teachers are still transferring spiritual concepts in the education

process in Sri Lanka. As a policy option the study suggests creating a spiritual system in teaching by interacting with schools and the government. Thus, teachers could establish spirituality in their own way which will support to the achievement of a successful academic system with a proper spiritual teaching mechanism.

**130 R** – *Report on the teaching provision of Religion, Values and Ethics in schools in Wales* (April 2024, online version Mai 2024), pp. 23 - Research by: Joshua Andrews, Gareth Evans-Jones, Rachel Healand-Sloan and Lucy Huskinson. <https://www.bangor.ac.uk/sites/default/files/2024-09/report-RVE.pdf> - [...] The new curriculum for Wales holds immense potential for Religious Values and Ethics (RVE), offering teachers the flexibility to craft meaningful schemes of work that familiarise students with diverse religious, philosophical, and moral beliefs within Wales and beyond. It stands as an opportunity to cultivate cultural awareness, challenge stereotypes, and nurture critically thinking and informed global citizens. RVE, under the new curriculum, can empower students to build strong academic foundations, to analyse and evaluate evidence, to formulate opinions grounded in rational arguments, and to develop informed and more objective perspectives, and to cultivate social awareness, respect, and empathy. The current trajectory for RVE, however, is regressive and departs significantly from its potential. The National Centre for RE is keen to work closely with the Welsh Assembly Government to curtail this downward trajectory and backward-looking approach and to secure the potentially bright future of RVE for Wales. To that end, the Centre advocates the need for further research and investigation into the issues outlined in this report (p. 22).

**131 J** – REVA, Ioshee, *Educational equity in schools in India. Perils & possibilities*, *Daedalus*, Fall 2024 - <https://www.amacad.org/daedalus/educational-equity-schools-india-perils-possibilities> - India is one of the most diverse nation-states in the world. After gaining independence from Britain in 1947, it adopted a constitution that was based on pluralism, secularism, and egalitarianism. This constitutional vision guided the national education policies until very recently. The current moment in all areas of public policy is being defined by the ruling party's agenda of Hindutva, or Hindu nationalism. In education, the hallmarks of this move have been a rewriting of history to glorify a mythohistoric version of the Hindu past and a call to engage with ancient Indian knowledge systems and traditions. Unfortunately, Hindu nationalism is creating growing rifts between the majority Hindu population and other groups, including Muslims, Christians, and Dalits (formerly known as "untouchables" or "outcastes"). The aim of this essay is to understand what is happening in Indian education and to consider ways to return to an engagement with the constitutional principles of pluralism, secularism, and egalitarianism.

**132 P** – RICUCCI, Roberta; Mino MIRSALVALAD, *Transnational religious education in Europe: between integration and differentiation*, 28<sup>th</sup> Session UniTrient, Oct. 2024, <https://erq-conference.soc.unitn.it/2024/10/23/28-transnational-religious-education-in-europe-between-integration-and-differentiation/> - This session aims to bring together scholars from sociology, anthropology, religious studies, education, and related fields who have conducted qualitative research on transnational religious educational institutions across Europe. The objective is to explore the factors that influence the study and teaching practices of religions within these diverse educational settings, examining their broader implications in the European context. This session invites scholars to contribute ethnographic insights that enhance our understanding of these questions and offer a nuanced analysis of the role and future of transnational education in Europe. By examining these issues, the session aims to contribute to broader discussions on the integration and transformation of educational practices within the diverse and dynamic landscape of contemporary Europe.

**133 B** – ROEBBEN, Hubertus, *Religionspädagogische Kartographie*, Münster, LIT Verlag, 2024, 168 Seiten. <https://lit-verlag.de/isbn/978-3-643-15322-7/> - In a world in transition, as we have been experiencing for several years, religious formation processes are also changing. Sometimes that change is so profound that there is a radical interruption, as in times of corona. Then the need arises for renewed reflection and orientation. This book presents seven generative themes from the practice and theory of religious formation that seem to have survived the crisis. The framework in which they are presented is biographical in nature. In the form of a travel guide, the author unfolds his insights based on encounters with significant places and persons in the international field of RE. Seven professional didactic concepts, which have proven their services in schools, receive a new orientation in this framework.

**134 R** – ROLANDO, Dede Mercy; Mahrus AS'AD; Rini SATIAWATI (2024), *Strengthening religious literacy as an effort to overcome the moral degradation of Generation Z in the digital era*, *KnE Social Sciences*, pp. 72-92 - DOI: [10.18502/kss.v9i12.15821](https://doi.org/10.18502/kss.v9i12.15821) - Generation Z is a group of individuals who grew up in the digital era. Even though digital technology has provided great benefits, there are concerns about moral

degradation in this generation. This article discusses efforts to strengthen RL as a step to overcome moral degradation among Generation Z in the digital era. This research method uses a qualitative descriptive approach, with a library method. The results of this research illustrate how the digital era plays an important role today. The tendency of Generation Z, digital natives, to have easy access to various digital content, both positive and negative, has influenced their understanding of moral values. This generation's exposure to information that is not always in accordance with religious values can cause negative behavioral changes. To overcome this problem, strengthening religious literacy is important in reducing the occurrence of moral degradation in Generation Z. This article also highlights the important role of schools, families, and religious leaders in supporting the strengthening of RL through religious moderation, character education, and the use of digital literacy. With this effort, it is hoped that Generation Z can strengthen their understanding of religious values, strengthen their morals, and become more responsible individuals in facing the challenges of the digital era. Strengthening RL is the basis for forming a generation with moral integrity amidst rapid technological change.

**135 T** – RONDOLINO, Massimo A., *Teaching the critical comparative study of religion as engaged global citizenship*, *Teaching Theology & Religion*, vol. 27, 2024, n. 3, 75-80 - [https://eric.ed.gov/?q=religion&ffl=dySince\\_2024&id=EJ1445858](https://eric.ed.gov/?q=religion&ffl=dySince_2024&id=EJ1445858) - In this article, I make a case for bridging what I see as the competing demands faced by teacher-scholars in higher education: our institutional orientations, our students' motivations, and our aspirations as scholars and educators. I contend that teaching about religion, broadly understood, regardless of theoretical and methodological orientation (be it within RS, for example, or theology, or philosophy of religion, or ethics, etc.) can be an impactful experience in the practice and cultivation of engaged global citizenship. Drawing from my own courses, and my use of the Reacting to the Past (RTTP) roleplay pedagogy, I show how a critically self-aware practice is foundational to this goal, and how an integrated cross-cultural comparative and collaborative method provides a powerful tool to accomplish this in dynamic and equitable ways.

**136 B** – ROUBEKAS, Nicholas P., et al. (Eds.), *Studying religion, past and present. Essays in honour of Panayotis Pachis*, Bloomsbury 2024, pp. 272 - <https://www.bloomsbury.com/media/vz2pomhg/religious-studies-oct-dec-24.pdf> - Renowned scholars discuss the past, present, and future of the study of religion in both antiquity and modernity, celebrating the contributions of Panayotis Pachis to the field. The book's contents reflect Pachis' conviction that the study of religious ideas and practices in general, and of antiquity in particular, should be focused on three pillars: the study of history, the formulation and application of theoretical frameworks, and the utilization of traditional as well as innovative methodological tools.

**137 J** – ROY, Himanshou (2024), *Indic education in pre-colonial India*, *Indian Journal of Public Administration*, 70(2), 345-355. <https://doi.org/10.1177/00195561231221812> - School education in pre-colonial India was universal and inclusive. Children of every caste and class, at an average age of 5 years, attended schools. The elementary school teaching consisted of three universal subjects: *akshara* (script) *gyan*, *bhasha* (language) *gyan* and arithmetic. The fourth subject varied from regions to regions: it was moral–civic education to skill education. The education was in the mother tongue. The higher education was in medium of Sanskrit. After the arrival of Muslim rulers, Persian became the alternative language of instruction, and there was a change in the course curriculum. The Muslim students were compulsorily taught the *Quran*, and the medium of instruction was Persian. Students interested in higher academics and research had wide number of subjects to study (grammar, philosophy, medicine and others). These students were called *Brahmins*, and based on their professional skills, they were designated as *acharyas*, *upadhyaya*, *mukhopadhyay* and so forth. The technical skills and the knowledge required constant upgradation as India was the hub of the pre-colonial economy, the 'land of desire'. This knowledge and skill had also made her the 'land of wisdom'. That's how Hegel used to address about India in his classrooms in 1820s in Germany.

**138 J** – RUHAL, Mir; LINXIN, Q.; KHAN, A. B.; AHMAD, T.; and FANG, L. (2024), *The role of Chinese philosophy in the education system of China*, *Canadian Journal of Educational and Social Studies*, 4(4), 93–104. <https://doi.org/10.53103/cjess.v4i4.252> - The Chinese education system is the product of Confucianism, Taoism, and Buddhism that formed the bedrock of Chinese culture and norms. Confucianism deals with moral development, obedience, and social organization in the education of China, hence the values of filiality, loyalty and righteousness are cultivated in the curriculum. Teachers govern the classroom, and students listen to them as this educational model presupposes respect for the superior authority and cultural heritage from Confucianism principles. Integrating Taoism into education supports students' well-being as the ancient teachings promote harmony. It emphasizes the processes of learning through activities, ideas and the

accomplishment of coupled PhE and arts education. Many concepts of Taoism are tied into the learning processes to engage the students and allow them to discover what intrigues and inspires them as well as adequately develop them. These two strategies are philosophy of Buddhism in the system of education through the practices of mindfulness and ethical principles. It is for this reason mindfulness programs will assist the students in developing concentration, stress management, and be able to display cordiality. Thus, ethical conduct is taught to Buddhist students to behave righteously and be responsible, which also fosters good school climate. Altogether, these philosophies contribute to the practices of educational systems in China that focuses on the moral values and social and personal intelligences. The transformation of such traditional values into circulation and training of a teacher compels the schools to offer a distinct education model that is geared towards the production of cultured, academically excellent and moral people. Thus, it makes Chinese education unique and maintains the core values of developing the whole man.

**139 J** – RUIZ ANDRÉS, Rafael, *El reto del diálogo interconviccional en el siglo XXI*, *Cuestiones de Pluralismo*, vol. 5, nº1 (primer semestre de 2025). <https://doi.org/10.58428/ICTR5754> - El hilo que quiero proponerles en este artículo comienza con la importancia del diálogo interreligioso, pero para ir más allá: hoy el diálogo entre las religiones está llamado a desempeñar un papel fundamental por la paz, pero no es suficiente. Necesita trascender los límites de lo religioso y apostar por una mirada más amplia: una perspectiva interconviccional, en la que converjan las distintas cosmovisiones - religiosas o no - para buscar puntos comunes de entendimiento.

**140 J** – SABBATH, Roberta, *Why teach Hebrew Bible, New Testament, and Qur'an to undergraduate US university students? Teaching Theology & Religion*, First published: 22 September 2024 - <https://doi.org/10.1111/teth.12669> - Introducing students to the similarities and connections among the Hebrew Bible, New Testament, and Qur'an is a means to introduce students to a shared source of humanity, beauty, wisdom, and solace. This article outlines a literature class that uses comparatist strategies to introduce these three foundational religious texts as literary works. Figural and thematic strategies reveal the development of stories, characters, ideas, and values. Cultural studies strategies demonstrate the profound effects that the texts have had on our notions about our relationships and responsibilities to ourselves, our families, and our world. Students report a better understanding of their own spiritualities, a greater acceptance of their own identities, and an increased appreciation of the diversity of their communities.

**141 P** – SAEY, Mark (2025), *Education for a post-secular society. Inter-worldview dialogue and citizenship education* [Belgium], Welt Center Paper, pp. 15 - <https://weltcenter.org/wp-content/uploads/2025/01/Saey-M-Education-for-a-post-secular-society.pdf> - In Flanders, two recent developments in two public educational networks combine the inter-worldview competences of the independent worldview school subjects and the citizenship competences defined by the government. Since this strengthens the position of the worldview subjects in school and incorporates the political dimension into a shared curriculum, both developments can best be described as post-secular. In this article we defend these developments against present-day arguments for the further privatization of religion and the de jure or de facto abolishment of the independent worldview school subjects. We first describe both developments, then define what we mean by post-secular, and conclude with a short outline of what we think would be a good approach and support for both developments.

**142 B** – SAGGIORO, Alessandro e Carmelo RUSSO (Eds.), *Religious super-diversity and peacebuilding across Asia and its diasporas*, Equinox Publishing 2025, pp. 224 - <https://www.equinoxpub.com/home/religious-super-diversity/> - The book takes a deep dive into the intricate relationship between superdiversity and peacebuilding, recognizing the complex interplay between these two phenomena. It employs empirical analyses spanning diverse geographical areas such as Syria, Indonesia, Nepal, Vietnam, and Asian diasporas in Italy. Through the lens of various religious contexts including Islam, Buddhism, Hinduism, Catholic Christianity, as well as “traditional” and “indigenous” religions, the authors explore how historical and anthropological narratives shape conflicts and their nonviolent transformation. The book offers a thorough examination of superdiversity, peacebuilding, and dialogue, providing valuable insights into the multifaceted nature of contemporary society and the complexities involved in fostering peace amidst diversity.

**143 J** – SANAVIO, Marco, *Teologia dell'educazione. Come educare al tempo dell'IA, come insegnare teologia al tempo dell'IA*, *Archivio Teologico Torinese* 30/1 (2024), 199-216 - <https://www.nerbiniscaffaleaperto.it/catalogo/teologia-delleducazione-come-educare-al-tempo-dellia-come-insegnare-teologia-al-tempo-dellia/> - La pervasività che gli algoritmi hanno raggiunto nell'esperienza quotidiana di buona parte dell'umanità e la costante accelerazione con la quale progrediscono le tecnologie che governano l'intelligenza

artificiale (IA) non possono non porre in questione anche i processi di formazione, i paradigmi didattici e, non ultima, la formazione teologica. Il contributo parte dall'esplorazione delle attuali tecnologie per la didattica con particolare focus sul quadro progettuale e normativo attualmente vigente in Italia per approdare, per analogia e traslazione dei modelli di apprendimento, alla formazione teologica e alle questioni epistemologiche ed etiche poste da potenza ed efficacia dalle applicazioni di IA. Una delimitazione di campo, quella ristretta alla scuola italiana, resta necessaria e doverosa per la peculiarità del quadro normativo e dalle sperimentazioni di carattere scientifico effettuate all'interno di un contesto, non facilmente sovrapponibile a quello di altri Paesi europei. Completano il contributo un capitolo interamente scritto da un algoritmo addestrato all'interno di uno specifico dominio e una prospettiva sull'ontologia delle forme di intelligenza che rileva nel «pensiero sensibile» la caratteristica antropologica che differenzia l'uomo dalla macchina.

**144 P** – SANDBERG, Russell, *Lessons to be learnt from and about the current Scottish consultation on religious observance in schools*, *Law & Religion UK*, 8 January 2025, <https://lawandreligionuk.com/2025/01/08/lessons-from-the-current-scottish-consultation-on-religious-observance-in-schools/> - The Scottish Government is currently consulting on amending the law on religious observance in schools. Section 9 of the Education (Scotland) Act 1980 gives parents the right to withdraw their children from both 'religious observance' and 'the provision of instruction on religion'. In light of United Nations' concerns about the right of children to have their views considered in matters that affect them and their right to freedom of thought, conscience and religion, it is proposed to strengthen existing guidance that schools should take into account learners' views and to require due weight to be given to the parents' views when parents are exercising their rights to withdraw their children. As argued by Gemma Clark in *The National*, this stops short of actually giving children themselves the right to withdraw.

**145 R** – SAPIR, Micah (2024), *Religious ideologies of minimal computing. Negotiating digital technology in religious nationalist education* [Israel], *Learning, Media and Technology*, 49(5), 780–793. <https://doi.org/10.1080/17439884.2024.2410782> - Using resistance to digital technologies in religious nationalist public high schools in Israel as a frame for discussing minimal computing, this paper explores how socio-religious ideologies foster minimal technological practices. Based on interviews with administrators, homeroom teachers, and religious and secular content teachers from three schools near an urban center, the study explores how multiple mandates to provide religious, nationalist, and modern education shape teachers' educational approaches to digital technologies. The paper argues that an approach that *segregates* technologies to secular domains disentangles digital devices from religious subjectivity; one that *allocates* time for 'profane' digital technologies creates discontinuity between digital practices and religious educational aims; and one that *integrates* technologies into religious practice fosters a symbiotic digital-analogue religiosity. By highlighting the role of religious ideology in shaping limited technological approaches, the paper explores how constraints on teachers' practices stem not only from resource-driven limitations but from minimal technological will.

**146 B** – SAPUTRA, Moh Fajar, *The role of Islamic religious education teachers in using learning technology* [Indonesia], *ICIIS, Proceeding of International Conference on Islamic and Interdisciplinary Studies*, vol. 3, 2024 - <https://jurnal.uindatokarama.ac.id/index.php/iciis/article/view/3346> - Technological advances have encouraged many changes to make learning more effective. Technology is also considered more effective and efficient and produces positive values for teachers and students. Technology is useful in the Islamic education learning process to maximize the teaching and learning process and increase students' understanding of what is taught by the teacher. Technology in Islamic education learning can help students understand the material taught by the teacher. This research uses a library research approach, library or literature study. Data collection in research is carried out by reviewing and/or exploring several journals, books or other information that is considered relevant.

**147 R** – SBALCHIERO, Stefano; Giuseppe GIORDAN, *Youth, spirituality, religion, and the categories in between* [Italy], *Religions* 2024, 15(8), 923; <https://doi.org/10.3390/rel15080923> - Spirituality among young people has garnered attention within the realm of social studies of religions and spiritualities, both globally and in Italy. In this study, we present findings derived from a survey conducted with 1384 students aged 13 to 20 who were attending a high school in Vicenza, in the Veneto region. Viewing young individuals as active participants in a transition to greater autonomy, one with religious and spiritual dimensions, our empirical findings indicate the emergence of a distinct orientation: the 'spiritual but not completely religious' mindset. From this perspective, not only methodologically but also in terms of content, the domains of religion and

spirituality, for this age group, appear to be more porous than exclusive or alternative. The identified orientation seems to characterise a compromise between what one has been during childhood and adolescence and the transition to adulthood, which is characterised by increased independence. This orientation not only captures a momentary snapshot of a fluid phenomenon but also contributes to ongoing discussions about spiritualities, which evolve within diverse social and cultural contexts.

**148 T** – SCHREINER, Martin, *Hinweise auf religionspädagogisch interessante Neuerscheinungen*, *Theo-Web. Zeitschrift für Religionspädagogik* 23 (2024) H. 2, 305-374 - 1. Religionsdidaktische Veröffentlichungen 2. Praktische Theologie und Religionspädagogik 3. Biblische Theologie und Bibeldidaktik 4. Interreligiöse Bildung 5. Bilder-, Kinder- und Jugendbücher 6. Schulbücher und Unterrichtsmaterialien - 1. Religionsdidaktische Veröffentlichungen 2. Praktische Theologie und Religionspädagogik 3. Biblische Theologie und Bibeldidaktik 4. Interreligiöse Bildung 5. Bilder-, Kinder- und Jugendbücher 6. Schulbücher und Unterrichtsmaterialien Schlagwörter: Lernen im Religionsunterricht – Religionsunterricht 4.0 – Religionsunterricht gestalten in der digitalisierten Welt – Das Schülerbild der Religionspädagogik – Religionsdidaktik konkret – Christsein – Perspektivverschiebungen im religiösen Feld – Theology for Future – Religion auf Instagram – „Altes“ Testament unterrichten – Religiöse Bildung im Transfer – Spuren lesen.

**149 R** – SCUOTTO, Chiara, et al., *Digital interventions to support morality. A scoping review* [IT], *British Journal of Educational Psychology* - <https://doi.org/10.1111/bjep.12706> - First published: 27 June 2024 - Morality and moral reasoning develop over the course of life, but such development may encounter obstacles. Psycho-educational interventions could be designed to improve moral reasoning and attitude towards prosociality. In the last decades, many interventions employed digital technologies ranging from multi-component online platforms to serious games and virtual reality, making use of interactivity and immersive properties that could make moral stimuli more engaging. This study aimed at reviewing the literature on digital interventions to support morality and moral reasoning, carried out with subjects of all age groups. Two electronic databases were searched with a systematic approach, and retrieved publications were scanned by authors against inclusion criteria and 23 articles were reviewed. In general, the literature describes encouraging results of digital interventions to support morality. Moreover, a huge variety of morality conceptualizations emerged across various contexts (professional, school and sports) as well as various outcome measurements (change in attitudes and change in behaviour). Effectiveness of digital interventions may relate to immersive and interactive simulations; in that they allow participants not only to learn about moral rules and principles but also to actively exercise their own morality to make decisions. Future research may build on the present scoping review to analyse specific types of interventions' effectiveness with a meta-analytical approach.

**150 D** - SEKRETARIAT DER STÄNDIGEN KONFERENZ DER KULTUSMINISTER DER LÄNDER, in der Bundesrepublik Deutschland IVC/Statistik, den 15.10.2024, *Auswertung Religionsunterricht Schuljahr 2023/24 - Teilnehmende Schülerinnen und Schüler allgemeinbildender Schulen in öffentlicher Trägerschaft nach Schularten (aufgegliedert nach Religionsunterricht, Ethik und weiteren Ersatzunterrichten) für den Primarund Sekundarbereich I* - [https://www.kmk.org/fileadmin/Dateien/pdf/Statistik/Dokumentationen/AW\\_Religionsunterricht\\_II\\_2023\\_24.pdf](https://www.kmk.org/fileadmin/Dateien/pdf/Statistik/Dokumentationen/AW_Religionsunterricht_II_2023_24.pdf) – 20 Seiten.

**151 B** – SELIM ALTINPINAR, M., *Philosophical conceptualization of religious understanding*. Dissertation submitted to Department of Philosophy, Central European University, Vienna 2024, 46 pp. - [file:///C:/Users/Downloads/altinpinar\\_muhammet%20\(4\).pdf](file:///C:/Users/Downloads/altinpinar_muhammet%20(4).pdf) – I aim to conceptualize the ‘religious understanding’ by a drawing on the recent epistemology literature on the value of understanding. In the first chapter, I argue that focusing on understanding rather than knowledge provides fertile perspectives. In the 2<sup>nd</sup> chapter, give a philosophical account on religious understanding that is available to both religious and non-religious people. In the third chapter, I explore the possible benefits on religious understanding in different domains namely religious epistemology of religion and theology.

**152 B** - ŞENOL YAĞDI (ed.), *Islamic religious education in the current discourse. Empirical insights in a plural society*, Part of the book series: Wiener Beiträge zur Islamforschung, Springer 2024, pp 225 - <https://link.springer.com/book/10.1007/978-3-658-45791-4> - The volume presents the most current empirical research in the field of Islamic religious education (IRE). Its findings are an important contribution to the development of theory in IRE. The contributions address the challenges of IRE and professionalization research of IRE teachers and in a plural society.

**153 R** – SEVERINO-GONZÁLEZ, P., NAVARRETE-ROBLES, C et al. (2024), *Social responsibility and sustainable development goals: the case of teachers in Christian-Protestant schools*, *Journal of Lifestyle and SDGs Review*, vol. 5, no. 1 - e02855. <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe02855> - The objective of this study is to explore the perception of primary and secondary school teachers on social responsibility (SR) strategies from the SDGs in Protestant establishments. The contributions of the theory of SR and the principles of SD are used. In addition, the focus is on the challenges posed by the SDGs in Christian-Protestant education. A quantitative instrument was applied to a non-probabilistic sample composed of primary and secondary school teachers from Protestant schools in Chile. Descriptive statistics, measures of central tendency, internal consistency coefficients were determined, and statistically significant differences were examined. The complementarity that the principles of Protestant education have with respect to the values of social responsibility is evident. The sociodemographic characteristics of teachers have implications in the perception of social responsibility strategies. Differences were found according to sex, university, postgraduate and position. Teachers, managers and leaders, for the implementation of institutional strategies and for the design of public policies that improve social well-being through the values of SR and the SDGs, can use the results of this study.

**154 R** – SHODIQ, Sadam F. et al., *The impact of religious education in mitigating the effects of family environment on students' mental health*, *Mental Health and Wellbeing in Education*, vol. 10 - 2025 | doi: 10.3389/feduc.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. The association between family environment, RE, and students' mental health was assessed using Partial Least Squares Structural Equation Modelling (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.

**155 J** – SHOLEH, M. M. A., WASTON, Nirwana, A., & MAHMUDULHASSAN, M. (2024), *The reasons of lifelong education for the Sustainable Development Goals (SDGs): the Islamic epistemology perspective*, *Journal of Lifestyle and SDGs Review*, 5(2), e02988. <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02988> - The problem that will be discussed in this paper is, "What are the reasons that humans need education"? Explanation of these reasons is in the Islamic epistemology perspective, i.e. using Bayani Epistemology. Bayani is a method of thinking that emphasizes the authority of texts (propositions in the Quran) directly or indirectly justified by reason. Why should humans be educated? The answer is because of Allah's commands in the verses of the Quran which include human was born by not knowing anything; bringing the potential of religious monotheism; there is a concern about the future of the child; children are a mandate and a trial; and *agar sesuai denga napa yang diharapkan*. knowledge is a provision for life. The implication of this study is the responsibility of parents in educating children. After knowing the reasons for educating children, parents must prepare and carry out children's education, in terms of educational goals, materials, methods, and media.

**156 J** – SIJAMHODŽIĆ-NADAREVIĆ, Dina, *Philosophy and pedagogy of Islamic education in today's Europe*, *Journal of Muslims in Europe*, 13(3), 365-378. Online publication: 06 Dec 2024 - [https://brill.com/view/journals/jome/13/3/article-p365\\_8.xml](https://brill.com/view/journals/jome/13/3/article-p365_8.xml) - This article aims to elaborate on the theological, philosophical and pedagogical foundations that theoretically frame Islamic education in its various forms (formal, non-formal and informal). First, it highlights the foundations of Islamic education in the normative Islamic tradition and classical Muslim theological thought. Discussion of the philosophy and pedagogy of Islamic education focuses on its fundamental features (specific educational goals, critical/reflective, transformative, integrative, dialogical approach, etc.). Following many initiatives and in view of the needs felt for authentic and independent Islamic education across Europe, this article advocates that the theological, philosophical and pedagogical framework of Islamic education should autonomously shape Islamic educational programmes in Europe and has the potential to fit in European educational settings.

**157 R** – SINAEE, Amir Hassan (2024), *Rationalism vs. textualism. A comparative analysis of Islamic pedagogical approaches in Iran and Saudi Arabia*, *British Journal of Religious Education*, 1–11. <https://doi.org/10.1080/01416200.2025.2451044> - Cultivating rational thinking, rather than solely adhering to the text of Islam, can be a different crucial approach to Islamic pedagogy. We can find some of these differences in the post-Prophetic period when influential figures shaped differing interpretations of Islamic thought. This paper examines two major Islamic theological perspectives regarding the role of rational, logic, and interpretation in understanding sacred texts. The Ahl al-Hadith and Ash'ari school emphasises strict adherence to textual sources, often rejecting interpretative approaches, in contrast to the Ahl al-Ra'y and Mu'tazila schools, which give precedence to reason and interpretation. These divergent views have significantly influenced contemporary Islamic education, leading to notable differences in the method of curricula of Islamic studies. This paper explores how these perspectives shape the content of Grades 1 to 6 of Islamic studies textbooks in Iran and Saudi Arabia, focusing on their impact on developing logic, reasoning, and interpretive skills among students at this crucial stage of intellectual growth.

**158 J** – SITUMA, Julia, *Analysis of secondary school Christian Religious Education (CRE) syllabus and recommended textbooks in provision of HIV/AIDS education to learners in secondary schools in Kenya*, *Journal of Research Innovation and Implication in Education*, December 4, 2024 - <https://jrjiejournal.com/analysis-of-secondary-school-christian-religious-education-cre-syllabus-and-recommended-textbooks-in-provision-of-hiv-aids-education-to-learners-in-secondary-schools-in-kenya/> - The purpose of this study was to establish the effectiveness of the CRE syllabus and recommended secondary school CRE textbooks in provision of HIV/AIDS education to learners in secondary schools in Kenya. The study used the documentary analysis approach in achieving its objective. The research instrument for this study was document analysis guide. The documents analysed included the secondary school CRE syllabus and recommended textbooks in Kenya. Data from the documents were qualitatively analysed. The study found that there were challenges in the teaching and learning of CRE in secondary schools that affected its provision and integration of HIV/AIDS education in its curriculum. Some of the challenges were: inadequate content on HIV/AIDS in the secondary school CRE recommended textbooks and inadequate organization of HIV/AIDS topics within the secondary school CRE syllabus. This study also recommended: a) that the authors and publishers of secondary school CRE recommended textbooks to review them so that what is lacking on HIV/AIDS issues can be included in the revised editions; b) that the Ministry of Education should organize for provision of learning resources in secondary schools; c) the recommendations made can be used to improve on provision and integration of HIV/AIDS education in the CRE curriculum in secondary schools in Kenya.

**159 T** - SOCIETÀ BIBLICA IN ITALIA, *Nuovo Testamento. Traduzione Letteraria Ecumenica*, coedizione Società Biblica in Italia & Elledici, pp. 560, pubblicazione 18/02/2025. <https://www.elledici.org/negozi/nuovo-testamento-traduzione-letteraria-ecumenica/> - Questa versione del Nuovo Testamento è sostenuta insieme da Cattolici, Ortodossi ed Evangelici. È la prima traduzione italiana ecumenica condotta con criteri letterari di aderenza al testo originale, frutto di un lavoro che ha coinvolto assieme traduttori e revisori di diverse chiese. Il lavoro è stato coordinato dalla Società Biblica in Italia (SBI) e approvato dall'Alleanza Biblica Universale. Questa traduzione si distingue per il suo approccio innovativo, che coniuga rigore filologico e sensibilità letteraria. Il testo greco originale è stato oggetto di un'analisi approfondita, volta a restituire al lettore la ricchezza e la profondità del messaggio evangelico nella sua forma più autentica. Allo stesso tempo, la traduzione è stata curata con una particolare attenzione allo stile e alla chiarezza, per rendere la lettura accessibile e coinvolgente anche per il pubblico odierno.

**160 R** – SOLECHAN, Achmad, et al., *The influence of Islamic religious education based on religious moderation and national defence on the nationalism of students*, *Journal of Ecohumanism*, vol. 3, n. 6, 2024, 628-636 - <https://ecohumanism.co.uk/joe/ecohumanism/article/view/4031/3284> - Realizing the rise in cases of intolerance in the academic world, various approaches to handling intolerant-violent and radical acts in the name of Islam are always being pursued. One of these approaches is a deradicalization program through religious moderation education in IRE. One of the deradicalization programs through religious moderation education in IRE is implemented by the University of Indonesia (UI). The UI has made learning IRE based on religious moderation a mandatory subject for new UI Muslim students in the first semester and includes IRE based on religious moderation in the Personality Development Course group. By using descriptive research methods with a quantitative approach, the author found that the data analysis that the author carried out showed that  $r_{count} = 0.58 > r_{table} = 0.1966$  with an error level of 0.05 and a total of  $N=100$ . Interpretation of the level of



relationship to the correlation coefficient of these two variables shows that there is a significant influence from learning IRE based on religious moderation and national defence on the nationalism of UI students in 2022.

**161 B** – SOULES, Kate E.; Sabrina D. MISIRHIRALALL (Eds.), *Religious literacies in educational contexts. Interdisciplinary perspectives*, Routledge 2025, ISBN 9781032881829, 280 pp. - <https://www.routledge.com/Religious-Literacies-in-Educational-Contexts-Interdisciplinary-Perspectives/Soules-MisirHiralall/p/book/9781032881829> - This book provides an overview of current scholarship on religious literacy (RL) and its practical applications in public life. As an emerging, interdisciplinary field, RL is vital in understanding how diverse religious beliefs shape social and political landscapes. This volume aims to deepen the conversation among scholars and practitioners by offering actionable recommendations for promoting RL in educational contexts. Key questions addressed include: What does RL mean in different contexts? Why is RL important today? How can educators and scholars foster RL in public settings? This book provides an exploration of these questions as authors offer an overview of the current scholarship on RL along with its applications in the classroom for both scholars and practitioners. This book is designed for scholars, educators, and practitioners interested in the intersecting fields of RE, and public life highlighting the significance of RL in various disciplines and contemporary issues by providing readers with insights and strategies to enhance their understanding and teaching of religious diversity.

**162 B** – STORSLEE, Mark, *History and the school prayer cases* [Usa], *110 Va. L. Rev.* 1619 (2024), pp. 87, posted 16 Jan 2025 - available at SSRN: <https://ssrn.com/abstract=5031382> or <http://dx.doi.org/10.2139/ssrn.5031382> - It is too soon to tell where the Court's renewed focus on Founding-era history might lead. But this article contends, contrary to both some originalist Justices and their critics, that a focus on history does not spell the end of the school prayer cases. On the contrary, it may well place those decisions on firmer ground. In a recent opinion, the Supreme Court observed that state-sponsored school prayer bears some relation to at least one "hallmark" of Founding-era establishments – namely, laws requiring citizens to attend worship in the established church. Contrary to what some Justices have suggested, however, the problem with these Founding-era laws were not that they lacked exemptions for dissenters. Rather, for the Founding generation, laws mandating attendance at state-sponsored worship were objectionable, opt-outs or no, because such laws exceeded the government's rightful authority. On this view, the key feature of the school prayer cases is not the presence or absence of exemptions or proof of individual coercion. Instead, it is the government's claimed right to mandate attendance at worship in the first place, no matter how tolerant the scheme. And understanding that point may offer important insight into larger questions about the propriety and limits of government-sponsored prayer, inside as well as outside of public schools.

**163 R** – SULTMANN, William Francis et al. (2024), *Student priorities for topics, pedagogies, and outcomes in senior secondary religious education. An Australian perspective*, *Religions*. 15(9), pp. 1-11. <https://doi.org/10.3390/rel15091029> - This paper reports on one part of a larger longitudinal empirical study (2021–2023) that responds to the call for RE to address religious plurality in the context of senior Catholic schooling within an Australian Archdiocese where students represent multiple faith traditions or no traditions. The research focuses on the level of satisfaction by students across Topics, Pedagogies, and Outcomes within a new and innovative senior school curriculum, Religion Meaning and Life (RML) based on national RE guidelines. Participants included 276 students across 17 schools who completed an online survey with 32 of these students participating in focus group interviews. Data analysis of quantitative data was both descriptive and inferential, and qualitative data were analysed using Interpretative Phenomenological Analysis (IPA). Topics of most interest were Ethics and Other World Religions; pedagogies entailing dialogue and use of media and technologies were rated highly; and learning outcomes entailed awareness of school mission, the religious dimension of the school, and pastoral care. Inferential statistical analyses confirm four core topics, pedagogies, and outcomes as significant to levels of satisfaction and in combination accounted for 42% of the variance of satisfaction with RML. Theoretical propositions for what matter most in senior secondary RE were advanced through four integrating principles (educational, formative, social, communitarian) and practice implications that preference Catholic tradition, and reference religious plurality.

**164 J** – SYA'BANA, M. Vega et al. (2024), *The effect of RE on student learning achievement in elementary schools*, *Academy of Education Journal*, 15(2), 1440–1448. <https://doi.org/10.47200/aoej.v15i2.2497> - The objective of this study is to evaluate the impact of instructional approaches in RE on students' academic performance at SDN Bhakti Karya. A qualitative approach was employed, whereby data were collected through interviews, observations, and document analysis. The findings indicate that effective teaching methods in RE

have a beneficial impact on students' academic achievement. Instructional methods that facilitate active engagement, the utilization of multimedia resources, group discussions, and the application of hands-on activities to comprehend religious concepts facilitate enhanced comprehension and the development of academic skills. Factors that facilitate the implementation of teaching methods include the provision of adequate facilities and infrastructure, as well as the training and development of competencies among teachers. However, obstacles such as time constraints and a curriculum that restricts the variety of teaching methods must also be addressed. To enhance students' academic performance, it is essential to reinforce facilities and infrastructure support, enhance teacher training, and assess the necessity and flexibility of the curriculum.

**165 J** – SYCHENKO, Viktor; Tetiana LYSOKOLENKO, *The analysis of Ukrainian policy in the field of state-religious education in secondary school, The Person and the Challenges*, vol. 14 (2024) 2 - <https://www.ceeol.com/search/article-detail?id=1232387> - The article provides an overview of approaches to the organization of RE in secondary schools of Ukraine during the period of its independence, which complements the European experience of studying this issue. Attention is paid both to the historical circumstances of the beginning of school RE in the interaction of religious, state and educational institutions, and to modern issues related to the policy of introducing subjects of religious and moral orientation in Ukrainian schools. The current legislation in the field of RE in a secular school, the real practice of its implementation, and the challenges that give an idea of the specifics of Ukraine in this matter in the European space, are analysed. The legislative work of Ukraine on resolving the issue of legal regulation of the possibility of establishing educational institutions of different levels of accreditation by religious organizations is generalized. Statistical data on the state of teaching religious and moral subjects in schools are analysed. Prospects and possibilities of further teaching of RE in the Ukrainian public school are considered.

**166 C** – TAN, Charlene (2024), *Christianity and moral education in Asia*, in: Lee, J. C. & Kennedy, K. J., (Eds.), *Routledge Handbook on Life and Values Education in Asia* (pp. 162-171), Oxon: Routledge. [https://www.researchgate.net/publication/381293933\\_Christianity\\_and\\_moral\\_education\\_in\\_Asia](https://www.researchgate.net/publication/381293933_Christianity_and_moral_education_in_Asia) – This chapter examines the Christian underpinnings of and influences on moral education (ME) in Asia. A foundational Christian concept is *imago Dei* (image of God) which celebrates the unique individuality, abilities, potentials and value of each person. *Imago Dei* engenders two major implications for ME. First, *imago Dei* entails that every child should be respected and equally deserving of love, care and nurture. Secondly, *imago Dei* implies a form of ME that place a premium on the cognitive, affective, dispositional and character development of each student. The second part of the chapter discusses a pedagogical concern of the indoctrination that is associated with the confessional approach adopted in ancient churches. The threat of indoctrination is overcome through Thiessen's (1993) 'teaching from commitment' approach that balances the cultivation of moral values and rational autonomy. Examples of moral educational practices enacted in Christian schools in Asia are provided throughout this essay.

**167 J** – TCHOUKOU, Julie Ada, *Regulating gender violence in postcolonial societies: is legal pluralism a problem for Human Rights?*, *Journal of Human Rights Practice*, vol. 17, no. 1, February 2025, pp. 22-42, <https://doi.org/10.1093/jhuman/huae043> - This article is an examination of the pluralistic context in which human rights laws operate. The existence of unequal but mutually constitutive legal and normative orders in diverse societies raises complex issues for human rights practitioners. As the language of rights acquires worldwide currency, questions increasingly arise as to their relationship with other normative orders and systems of justice. While the impetus for legal pluralism may be multifaceted and complicated, this article focuses exclusively on the human rights dimension in Africa. Its main objective is to explore the nature of the relationship between gender equality and legal pluralism. In plural settings, the conflict between the need to preserve minority culture and the protection of rights forms the basis for how legal reforms have failed to address issues affecting women and girls. To ensure a consistent application of human rights norms, States must acknowledge that there are severe limits and resistance to formal laws within society, that there are spaces where its authority is not absolute and that 'legal pluralism is a fact'. Failing to do this results in the development of new forms of 'identity politics' that continue to silence and subordinate women and girls.

**168 J** – THINANE, Jonas Sello & Chitja TWALA, *Proselytization to polarization: the danger(s) of (Christian) religious education in South Africa*, *E-Journal of Religious and Theological Studies*, 10, no. 11 (2024), 1-14. <https://doi.org/10.38159/erats.202410111> - In most African nations, including South Africa, the history of RE is closely linked to the nation's experience of colonization and later racial segregation under apartheid. Christian RE came to be used as a proselytizing tool through the advocacy of early Christian

missionaries. In addition to such proselytization, early Christian missionaries became very instrumental in the creation and perpetuation of secular polarized higher education curricula which continue to exhibit complete submission to Euro-centric thought. The purpose of this article was thus to draw a link between historical proselytization and contemporary religious polarization visible in the religious curricula of these institutions. Methodologically, this was demonstrated, first by looking at how the spread of Christianity suppressed, marginalized, and undermined native African RE. Second, the history of Christian RE was presented not only as an enrichment of the Christian proselytizing program but also as a missionary tool that consolidated the polarized education that continues to shape the curriculum design of higher education systems in the countries of southern Africa. Drawing largely from secondary sources, both in history and in RE, the article argued that in South Africa, RE has been used to serve the colonial and oppressive apartheid systems. The main conclusion of this article is that many curricula in South Africa's higher education systems still reflect or are characterized by a polarized type of Euro-centric education, which is a legacy of earlier Christian proselytization initiatives.

**169 J** – THOMPSON, Simon; Tariq MODOOD, *The normative structure of multicultural secularism*, *Oxford Journal of Law and Religion*, 2024; rwae030, <https://doi.org/10.1093/ojlr/rwae030> - Our aim in this article is to describe the normative structure of what we call multicultural secularism, and to make a case for this particular conception of state–religion relations. On our account, multicultural secularism is secular since it maintains an appropriate degree of autonomy of the state from religion, and of religion from the state. The state does not interfere unjustifiably in religious matters, and religious communities do not have an excessive influence on the state. At the same time, we believe that such mutual autonomy - and hence secularity - can be maintained even when the state provides religions with a range of forms of recognition and accommodation. It is in this sense that our conception of secularism is multicultural, since it takes multiculturalism's commitment to the positive valuing and recognition of difference and applies this specifically to religion. In this article, we intend to show why it should do so.

**170 R** – TRIDGELL, J. (2024), *Making mutineers? Reimagining religious education for the promotion of virtuous digital citizenship*, Master's thesis, University of Oxford. <https://ora4-prd.bodleian.ox.ac.uk/objects/uuid:4c56c7d5-2562-40bb-8382-8148533be729> - A growing body of research shows the dangers of digitalisation and datafication, not just for individuals but for our species and the planet. Young people increasingly need new skills and knowledge to navigate this digital world morally. By drawing on literature around digital citizenship, literacy and other associated terms, this dissertation develops the concepts of *virtuous digital citizenship* and *practical digital wisdom*, employing the metaphor of sailors navigating a complex world. This is used to distinguish between digital instrumentalism and digital citizenship and to consider the role of curriculum designers in helping young people not simply understand the digital world, but make it better – by mutiny, if they must. The case is then made for a reimagining of RE in England to lead the way in this. I argue that RE could do this while still retaining its academic credentials and its crucial role in personal development and community cohesion. By focusing on RE's contribution to educating young people to be active and engaged adults, RE can also set an example for other subjects across English secondary schools. This is supported both by a comprehensive review of the literature and through the thematic analysis of fourteen qualitative interviews with fifteen professionals working in RE curriculum design in England.

**171 J** – TSE, Thomas Kwan-Choi, *Representing a Catholic school identity in primary school textbooks. A historical account of Hong Kong since 1973*, *Journal of Religious Education* (2024). <https://doi.org/10.1007/s40839-024-00250-3> - Religious education is the bearer and mediator of the identity and values of Catholic schools and enables students to learn the faith and thus lay the foundations for evangelization. It has therefore been valued and upheld by the Catholic diocese for many years. This article examines this identity portrayed in three textbooks for Catholic elementary school in Hong Kong and discusses the sacred and social order portrayed therein. While maintaining the Catholic faith as the main axis, the textbooks considered the fact that most students were non-believers and provided students with an appropriate outlook and attitude towards life based on the teachings of Jesus. The textbooks took the perspective of gratitude for blessings and instructed children to be good children of Heavenly Father, to trust in God wholeheartedly, and to love Jesus Christ and others. Prayers were capitalized in all three versions. The new textbooks introduced students to other religions in a respectful and inclusive way. With an emphasis on exploring issues that students encounter in life and development, topics not previously covered within the teachings of the Catholic Church were included. Efforts were made to incorporate Catholic knowledge and characters or thoughts from traditional Chinese culture to strengthen students' Chinese identity and enhance the local characteristics of Catholicism. These findings can

enrich our understanding of the ways in which the Catholic diocese of Hong Kong maintains a Catholic school identity with local adaptations amidst demographic, social and political changes.

**172 T** – TULUNG, Jeane; WUWUNG, O.C.; ZALUCHU, S.E., 2024, *Deuteronomy and contextual teaching and learning in Christian-Jewish religious education*, *HTS-Teologiese Studies/Theological Studies* 80(1), a9312. <https://doi.org/10.4102/hts.v80i1.9312> - This research explores the contextual approach within Christian-Jewish RE, addressing a notable gap in existing literature and offering fresh insights into the application of the Contextual Teaching and Learning (CTL) model within Christian contexts. Through a qualitative literature study employing a three-step methodology, including an in-depth analysis of Deuteronomy 11:19–20, this study reveals that this biblical text provides both educational guidance and theological significance, serving as a foundational support for the CTL model in Christian-Jewish RE. The integration of digital media into biblical sources holds promise for future research, while the central challenge lies in harmonising life experiences and empirical phenomena with biblical reflections to seamlessly integrate inquiry processes and pedagogical phases, with potential avenues for further exploration in scripture models endorsing CTL. This research provides valuable insights for educators, parents and policymakers in Indonesia and beyond, advancing educational research in contextualised teaching models within RE.

**173 T** – UNESCO, *Countering Holocaust denial and distortion through education. A guide for teachers*, Paris, 2025, 75 p.- <https://www.gcedclearinghouse.org/resources/countering-holocaust-denial-and-distortion-through-education-guide-teachers> - Antisemitic hate speech, disinformation, and conspiracy theories thrive during crises, making it vital for teachers to address these issues in school curricula. Social media has significantly amplified the spread of such harmful content, including Holocaust denial and distortion. These falsehoods, rooted in antisemitic prejudice and conspiratorial thinking, threaten our shared historical memory and promote hatred. To effectively combat these issues, it is essential to have a comprehensive understanding of the Holocaust - how and why the genocide of the Jewish people occurred. This knowledge helps us recognize the causes and risk factors, contributing to the prevention of future atrocity crimes and the fight against antisemitism. In the digital age, it is also imperative to be able to decipher the manipulation of history, and the misrepresentation of the past. The guide provides teachers with the necessary tools and guidance to prevent the spread of Holocaust denial and distortion. It equips teachers with knowledge, teaching principles, and strategies to foster digital literacy, historical understanding, and critical thinking in learners. Aimed primarily at history and social sciences teachers, it outlines key concepts, teaching methods, and approaches to counter Holocaust denial and distortion.

**174 D** – U.S. DEPARTMENT OF JUSTICE, *Confronting discrimination based on religion in schools. A resource for students and families*, 2024, pp. 4 - <https://www.justice.gov/d9/2024-03/factsheet-confronting-discrimination-based-on-religion.pdf>, or: <https://www.justice.gov/crt/types-educational-opportunities-discrimination> - The Educational Opportunities Section of the Civil Rights Division at the U.S. Department of Justice enforces federal laws that protect students in public elementary and secondary schools, and public colleges and universities, from discrimination on the basis of religion, as well as race or national origin. Public schools have a responsibility to take prompt and effective action when students face different treatment or harassment that creates a hostile environment on these bases.

**175 B** – UYTTERHOEVEN, Tom, *Theology and science on the evolution of religion. Exploring possibilities for dialogue*, Springer Cham 2024, 132 pages - [https://link.springer.com/book/10.1007/978-3-031-67364-1?utm\\_campaign](https://link.springer.com/book/10.1007/978-3-031-67364-1?utm_campaign) - This book studies the much-debated implications of sociobiology for religion. It explores the answers to questions such as: Is religion merely the result of natural selection? Do religious ideas literally make up people's minds, determining how they think and act? Critically engaging philosopher Daniel Dennett's view on cultural evolution, the book argues that the relation between religious concepts and religious believers is one of continuous, creative dialogue. This dialogical relation allows meaning to emerge and leaves room for free will, thus contradicting Dennett's position. The book provides a concise introduction to the questions at play where religion and science meet. Drawing on sources from science, philosophy and theology, it offers an example of how a constructive interaction of different disciplines can lead to new perspectives on the complex phenomenon of religion.

**176 P** – VALA, Carsten, *Law and religion in people's Republic of China*, *Canopy Forum*, August 1, 2024. <https://canopyforum.org/2024/08/01/law-and-religion-in-the-peoples-republic-of-china/> - My own research on China's Protestants illuminates several patterns regarding Chinese law and religion: first, as an avowedly Marxist regime, the PRC's official ideology still asserts that religion will disappear as the economy develops

further. Yet, PRC leaders have come to accept that religious activity will persist in the country. Second, my research demonstrates that, when authorities treat religious activities, organizations, and actors harshly, this is typically the result of a top-level official pursuing their agenda rather than the particularities of the “law” – or really policy, as there is no religious law, per se. Third, looking ahead, President Xi Jinping does not appear to have any near-term plans to reduce the intense pressure on the religious groups the Party-state deems threatening. The last five years have revealed a campaign to reduce the visibility of their religious symbols, increase the monitoring of religious activities and populations, and compel political content to be introduced into religious messages.

**177 T** – VAN NIEUWENHUYSE, Karel; John MAIDEN; Stefanie SINCLAIR (Eds), *Teaching and learning about religious diversity in the past and present. Beyond Stereotypes*, Palgrave MacMillan 2025, 210 pp - <https://link.springer.com/book/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.

**178 J** – VAN OLST, Peter (2024), *Safe and serving school in troubled waters. A Christian-holistic approach to the pedagogical mission in times of rapid cultural change*, *International Journal of Christianity & Education*, 0(0). <https://doi.org/10.1177/20569971241276543> - Due to rapid cultural change, schools in the Western world are facing a series of new challenges. Especially Christian schools need to find out how to adapt their personhood and character formation to the necessities of ethnical and directional pluralism. Invited or even obliged by governments and other partners, schools must incorporate efforts for responsible citizenship, social cohesion, and sustainable development into their curricula. Investigating this dynamic empirically, this paper argues that Christian schools, to be both safe and serving, need to combine a strong focus on their pedagogical mission with a holistic approach of pupils and students.

**179 R** – VIDICAN-MANCI, Liviu, *Prayer and AI: Exploring the impact on Orthodox Romanian youth in a confessional high school context*, *Academia Paper* 2024, pp. 12 - [https://www.academia.edu/114458075/Prayer\\_and\\_AI\\_Exploring\\_the\\_Impact\\_on\\_Orthodox\\_Romanian\\_Youth\\_in\\_a\\_Confessional\\_High\\_School\\_Context](https://www.academia.edu/114458075/Prayer_and_AI_Exploring_the_Impact_on_Orthodox_Romanian_Youth_in_a_Confessional_High_School_Context) - The study’s main objective is to identify and analyze the attitude toward prayer of teenagers in a denominational school in Romania and the need to use AI-assisted tools. To find a satisfactory answer, we considered it necessary to identify how they pray, i.e., freely or by calling on the prayer book, and whether they questioned whether AI could be an agreeable support. The research also considers the documents of the Romanian Orthodox Church (ROC) from which the attitude of the Hierarchy towards new technologies in general and AI in particular emerges. How attentive is the Church to these realities, and how open is it to incorporate them? Does it have any good reason to consider tools like e-rosary in the Catholic world or Alexa Pray in the Anglican world soon? The introduction addresses Romania’s socio-political, educational, and theological context, and the discussion focuses on how the literature on digital religion and its subchapters is received in the Romanian theological landscape. The research method includes qualitative, questionnaire, and textual analysis; it is an interdisciplinary approach, namely practical theology and the study of digital religions. The questionnaire was administered to 216 respondents, respecting all research ethics requirements. The results reveal that young people prefer to pray freely, use the prayer book moderately, and have not gathered information regarding artificial intelligence that could help them. However, they are open to a future offer from the ROC, including AI-assisted tools.

**180 J** – WIDERA, Zbigniew, Wiktor WIDERA and Grzegorz POŁOK, *Generation Z identification of the concept of authority and the process of the management of media messages in the Catholic Church*, *Religions* 2025, 16(1), 85; <https://doi.org/10.3390/re116010085> - 15 Jan 2025 - The growing importance of the

influence of the media on the Catholic faithful calls for an answer to the question of to what extent the church's activity in initiating messages of faith is subordinated to the logic and pragmatics of the media, which change the forms of the presence of religion in the lives of Catholics and the contexts in which it is positioned? As a result, it should force reflection: how to form and distribute religious messages using the tools of the media and, more generally, to manage the process of building relationships with the faithful. In this process, it is crucial to identify the factors influencing the faithful and especially the validity of existing values in their lives. The authors of this article focus on the concept of authority, identifying it in the research process conducted in Generation Z, aiming to form a conclusion as to whether it can constitute a value in the initiated media messages. The conducted study and its conclusions are considered from a Catholic perspective, referencing the importance of authority as one of the Church's fundamental values. This value strengthens the building of a community of believers, as religious authorities, their behaviours, and views reinforce the transmitted ideas. The authority, which serves to enhance the conveyed messages, frequently appears in media transmissions. The concept of authority is explored in the theoretical section of the article.

**181 T** – WITTE, John, *The Oxford Handbook of Christianity and Law*, *Canopy Forum* 2024, posted 18 Jan 2025, available at SSRN: <https://ssrn.com/abstract=5029654> or <http://dx.doi.org/10.2139/ssrn.5029654> - This short text introduces a hefty new 60-chapter *Handbook on Christianity and Law*, divided into six sections. Part I takes up Christian contributions to law and legal thought over the past two millennia. Part II offers a comparative study of the state of law and Christianity around the world today. Part III analyzes Christian contributions to core areas of public, private, penal, and procedural law. Part IV reviews various issues of canon law, natural law, religious freedom, and church-state relationships, both domestically and internationally. Part V addresses Christian contributions to several cutting-edge areas of law and public policy today. Part VI reflects on Christian contributions to several fundamental principles of law and legal order. Together, the chapters make clear that Christianity and law have had a perennial and permanent influence on each other over time and across cultures, albeit with varying levels of intensity and through various modes of interaction.

**182 T** – WOLFFE, John, et al., *Creative shared religious education with film-making and history*, *Religions* 2024, 15(11), 1337; <https://doi.org/10.3390/rel15111337> - Nov. 2024 - This paper discusses the development of an innovative methodology for engaging young people with issues of religious diversity and toleration, through combining engagement with historical and contemporary sources with the production of short documentary films reflecting on their own experience. We report on pilot workshops held in contrasting locations - London, Belfast, Skopje (North Macedonia), Durrës (Albania), and Amman (Jordan). In some of the workshops, participants worked directly with young people from other religious traditions; in others, participants themselves were drawn from a single religious tradition, but sought actively to engage with others, for example Orthodox Christians in North Macedonia spoke to Muslims and filmed inside a mosque; Muslims in Jordan similarly visited local Christians and their churches; Catholics and Protestants in Belfast were eager to understand and interact with the other community. In the light of overwhelmingly positive feedback from participants, the analysis applies contact theory to argue that the methodology facilitates deep learning and teambuilding, enhancing respect and understanding between different religious groups. It also demonstrates the value of RE for enhancing young people's understanding of other subjects, notably history and citizenship.

**183 R** – WOLLEY, Mary, et al., *Teachers' perspectives on the relationship between secondary school departments of science and religious education: independence or mutual enrichment?* *The Curriculum Journal*, vol. 35, nr. 3, Sept. 2024, pp. 378-395 - There is a gap in the research on the relationship between secondary school subject departments, particularly where, as in the case of science and RE, there is not the traditional relationship that may be seen in science and maths or across humanities subjects. More awareness of content taught in other departments is important for pupils' coherent experience of curriculum and schooling. This article reports on data from 10 focus groups with 50 participants from six universities, where student teachers of science and RE revealed a complex picture of relationships between the two departments in their placement schools. Furthermore, this article reports findings from a survey where 244 teachers and student teachers of science and RE shared their perspectives on the relationship between the two school departments. The measure was adapted from Barbour's typology, a classification describing the nature of the relationship between science and religion in a range of literature. The terms 'conflict', 'independence', 'dialogue', 'collaboration' and 'integration' were presented to teachers of both subjects. Little evidence was found of conflict between science and RE departments, but more 'independence' than 'dialogue' between the two departments was reported. In the light of these findings, the benefits of boundary crossing are explored alongside the role teachers should play in boundary crossing.

**184 R** – YENTÜR, Derya Berrak (2024), *Postcolonial education policies and cultural integration. A comparison of Indonesia and Turkey*, *Dinamika Ilmu*, 24(1), 91-109. <http://doi.org/10.21093/di.v24i1.8560>

- This study comparatively examines how education systems in Indonesia and Turkey are shaped in a post-colonial context and how they manage cultural diversity. Both countries have historically different colonial experiences and are home to large and diverse ethnic groups. The article analyzes the impact of post-colonial theory on the sociology of education and evaluates the role of educational policies on social integration and equal educational opportunity. Using qualitative and quantitative research methods, this study examines the historical development of education systems, cultural diversity management and regional differences in both countries in depth. The findings reveal the similarities and differences between the education policies of Turkey and Indonesia and provide policy recommendations for reducing inequalities in education and strengthening social integration. Moreover, this study provides an important comparative analysis to understand similar challenges and opportunities facing education systems in a global context. Examining how the education policies of Turkey and Indonesia have been reshaped in different ways by their postcolonial legacies and the implications of these processes for managing cultural diversity in education provides valuable insights for global education policy. In particular, the article provides an in-depth perspective on how the principles of justice and equity in education can be implemented and offers concrete recommendations for policymakers, educators and researchers. In this context, it also provides guidance for other multicultural societies seeking to reform their education systems.

**185 J** – ZAMAN, Rahim Kamarul (2024), *The influence of Abrahamic faiths in the religious pluralism agenda in Malaysia*, *RABBANICA-Journal of Revealed Knowledge*, 5(2), 17-34, November 2024 - [https://www.researchgate.net/publication/385975682\\_The\\_Influence\\_of\\_Abrahamic\\_Faiths\\_in\\_The\\_Religious\\_Pluralism\\_Agenda\\_in\\_Malaysia](https://www.researchgate.net/publication/385975682_The_Influence_of_Abrahamic_Faiths_in_The_Religious_Pluralism_Agenda_in_Malaysia)

- Pluralism is a school of thought that originated in the West. It evolved from the ideas of liberalism, which advocates for unlimited freedom. Pluralism suggests that truth is relative, not absolute. It allows anyone to claim the truth, even without proof. Religious pluralism stems from this concept, asserting that every religion holds truth even if it contradicts the other. In Malaysia, debates over pluralism have led to discussions about Islam being the final revealed religion, preceding Judaism and Christianity. This claim aims to justify Judaism and Christianity as religions revealed by God by classifying all three as part of the Abrahamic faiths. Consequently, Jews and Christians are also asserted to have a place in heaven. To address this, the study critically analyses these claims and their relationship with the concept of pluralism. Using the descriptive content analysis method, this qualitative study examined how the doctrine of Abrahamic faiths and hermeneutic interpretation influence the agenda of religious pluralism in Malaysia. The study's findings indicated that religious pluralism, especially within the framework of the Abrahamic faiths, is part of an organised international political agenda under the global network of liberalism. In conclusion, defending the sanctity of Islam from the influence of religious pluralism should be the primary focus of Islamic religious authorities in Malaysia.

**186 R** – ZAMORA POBLETE, Guillermo, et al., *How do Catholic religion teachers approach death education in Chile?* *International Studies in Catholic Education*, vol. 16, 2024, no. 1, 72-91-[https://eric.ed.gov/?q=religion&ff1=dtySince\\_2024&id=EJ1420798](https://eric.ed.gov/?q=religion&ff1=dtySince_2024&id=EJ1420798)

- Talking and thinking about death in school education encourages the spiritual development of students and constitutes an objective of the Catholic religion subject in Chile in both primary and secondary education. This article aims to examine the teachers' perspectives who teach the Catholic religion on the matter. What disposition they have when approaching death with their students, what theological knowledge they possess about death, and what relationship exists between the domain of this theological knowledge and readiness for education about death. Based on quantitative methods, the results show a high willingness of teachers towards death education and high confidence in the abilities to carry it out. Nevertheless, a medium theological knowledge is identified, which is not related to the disposition to death education. The study concludes by discussing the difficulties of death education, which is not entirely based on theological knowledge.

**187 J** – ZENGIN, Mahmut and Abdurrahman HENDEK, *The future of religious education in state schools in Türkiye. Debates and opportunities*, *Asia Pacific Journal of Educators and Education*, vol. 39, no. 2, 2024, pp. 79-96 - <https://doi.org/10.21315/apjee2024.39.2.5>

- This article explores the current debates over religious education (RE) in state schools in Türkiye to better understand its future. The focus here is compulsory Religious Culture and Ethics Knowledge (RCEK) course in Turkish state schools. This is a qualitative, literature-based study, using official documents, existing studies and reports over the compulsory RE. After the initial analysis, three areas emerged as the most debated issues: the status of RE, its relationship with plurality, and

its pedagogical approach. It seems that these issues have a potential to shape the future of RE in state schools in Türkiye. The article suggests that compulsory RE in state school does not seem to contradict basic human rights principles if it meets certain standards. Moreover, national policies and realities indicate that leaving RE out of state schools does not seem a viable option for Türkiye. Yet, the debates and local, national and international court cases show that the compulsory RE with its content and approach has failed to satisfy some segments of society. These issues therefore should be resolved if RE has a promising and less contentious future. The article suggests that when these issues are solved, the international human rights framework, RE scholarship and national policies should be taken into consideration to find a right balance. It might mean that for RE to continue as a compulsory school subject, it needs a substantial revision. When revising the compulsory RE a more pluralistic, objective and participative approach should be taken to eliminate the issues and problems raised in the debates and the court cases on RE.

**188 C** – ZWILLING, Anne-Laure, *Les relations États-religions en Europe et la laïcité*, in *Encyclopédie d'histoire numérique de l'Europe* [en ligne], ISSN 2677-6588, mis en ligne le 12/06/2024 - <https://ehne.fr/fr/encyclopedie/th%C3%A9matiques/education-et-formation/religions-laicite-et-education/les-relations-etats-religions-en-europe-et-la-laicite> - Partout dans le monde, les États doivent gérer les relations avec les religions, qui représentent souvent un pouvoir social et politique. Cela peut se faire de bien des façons, et une des modalités possibles de cette gestion du religieux par l'État est la laïcité. Il s'agit d'un principe juridique de séparation de la société civile et de la société religieuse, qui implique l'impartialité ou la neutralité de l'État à l'égard des confessions religieuses. La laïcité est loin d'être une réalité univoque. L'histoire, la culture et les dynamiques politiques spécifiques à chaque nation ont mené la mise en œuvre des relations entre l'État et les religions selon des modalités différentes. L'Europe présente de ce fait un panorama varié des organisations nationales des relations entre États et religion. Les approches quant à l'affichage public de la religion, au financement des institutions religieuses, et au rôle de la religion dans l'éducation et les affaires publiques peuvent varier considérablement.

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