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Learning from one another:
Exploring religious and cultural diversity through lived school experiences

Case studies of local churches, faith-based organisations, and grassroots movements in Scotland that are responding to migration

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Abstract

This paper examines the interreligious dialogue, activities, and experiences of senior pupils in two Catholic secondary schools in Glasgow with highly diverse student bodies in terms of religious affiliation, national origin, and ethnic identity. While both schools have long traditions of celebrating student diversity, over the past two years they have engaged in specific activities related to interreligious dialogue in collaboration with the Catholic Church's Committee for Interreligious Dialogue and the Shia Muslim organisation Ahl Al-Bait Scotland. Using the *Document on Human Fraternity for World Peace and Living Together* as a starting point, senior pupils engaged in a range of activities designed not only to deepen their own understanding of other faiths and cultures, but also to foster an awareness of mutual respect across the wider student body. In 2026, their work culminated

in participation in the annual Human Fraternity Conference, themed "Human Fraternity in Practice: Responding to Migrants and Refugees Today". Presenting a case study of these activities alongside reflections from students and staff, this paper explores how school-based interreligious projects can respond to anti-immigrant ideologies.

Over the last decade in the United Kingdom, a combination of political factors has created a polarised discourse with regard to immigration, immigration reform, and the welcome and care given to asylum seekers and refugees. The hostile environment policy introduced by the coalition government in 2012 was focused on making life more difficult for refugees, asylum seekers and other immigrants.[1] Many aspects of this policy, as well as the political discourse from government and other actors supporting these measures, deliberately fostered a culture of racism, Islamophobia and nativism, creating sharp divisions around what it meant to be truly 'British'.[2] In the face of such division, fostering interreligious dialogue and building communities that accompany refugees and asylum seekers are of fundamental importance. Building a robust experience for such accompaniment requires a better understanding of the lived experience of such groups. It is also an important aspect of grassroots theological education to build and sustain dialogue across communities. One such example is the ongoing collaborative dialogue between the Scottish Catholic Church's Committee for Interreligious Dialogue and the Shia Muslim organisation Ahl Al-Bait Scotland. The collaboration culminates each year in the Human Fraternity Conference.

This article discusses how this kind of dialogue and collaboration played out across two secondary schools in Glasgow, presenting these activities as a key example of how to build grassroots community cohesion and educate across diverse groups. It will present some information about the students who were involved in terms of their religious diversity with reference to whether or not they were from immigrant or refugee families. It will show how their presentations reflected on their own experience as

[1] Zrinka Bralo, "Migrant and Refugee Women in the Hostile Environment Immigration System: Deliberately Silenced and Preferably Unheard," *The Political Quarterly* 93, no. 1 (2022): 69–76.

[2] Frances Webber, "On the Creation of the UK's 'Hostile Environment'," *Race & Class* 60, no. 4 (2019): 76–87.

members of immigrant/refugee families. The paper also draws on reflections of educators who led the project.

The Human Fraternity Conference

The annual Human Fraternity Conference is an initiative that was established in response to the historic signing of the *Document on Human Fraternity for World Peace and Living Together* by Pope Francis and Grand Imam of Al-Azhar, Ahmad Al-Tayyeb on 4 February 2019. In it, they invite

> all persons who have faith in God and faith in *human fraternity* to unite and work together so that [the Document] may serve as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters.[3]

The event is a collaboration between the Catholic Church and the Shia Muslim organisation, Ahl Al-Bait Scotland. It is an opportunity for members of the Catholic and Muslim communities to come together to reflect on the key messages of the document and to consider how these might be put into practice by both communities. At the first in-person conference following the lifting of COVID restrictions, Maureen Sier, the then Director of Interfaith Scotland, noted that very few young people were in attendance, meaning that their voice was missing from the conversation. This inspired an initiative to introduce the document to young people in schools, beginning in the Glasgow area. Subsequently, the Committee for Interreligious Dialogue developed a proposal to address this lack of youth engagement, in which they noted that 'Life in classrooms is multi-faith and multi-cultural. This is the norm and positive attitudes between young people of different faiths is also the norm.'[4]

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[3] *Document on Human Fraternity for World Peace and Living Together*, https://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html.

[4] Quote taken from comments made by Frère Luc Bourgoin and recorded manually by Joseph Sikora during the Taizé contribution to the CCEE Meeting of the Section for Interreligious Dialogue, Augsburg, 26–28 November 2025, https://catholica.is/en/meeting-of-the-ccee-section-for-interreligious-dialogue/. These comments were not published in proceedings.

Catholic Secondary schools in Scotland have since 2011 given their sixth-year students the opportunity to take part in the Pope Benedict XVI Caritas Award. The award is open to pupils of all faiths and none. It involves study and reflection on Pope Benedict's first encyclical *Deus caritas est* ("God is Love") but also requires of students that they engage in a minimum of forty hours of charitable service in their school, parish or faith community (known as 'Faith Witness'). For pupils with no faith, it is an opportunity to serve in their school and local community, though many choose to support faith-centred projects.

Out of this emerged the Human Fraternity Conference schools project, the aim of which is to encourage pupils seeking the award to incorporate interreligious dialogue and awareness raising into their faith witness activities.

In 2023 the Committee for Interreligious Dialogue invited representative staff from several schools to attend as observers at the conference. While not engaged in presenting at this event, pupils and staff were able to contribute to the group discussions that took place. In the Autumn of 2023, representatives of the Committee and Ahl Al-Bait Scotland visited two schools, Holyrood Secondary and St Roch's Secondary, to deliver a workshop on the Human Fraternity Document and challenged the students to engage in interreligious work in their school community and to come and present to our 2024 conference. Both schools have a diverse student cohort in terms of religious, national and ethnic background and as such were ideal for this pilot programme.

The focus for the 2024 conference, which was held in the Bute Hall of Glasgow University, was on education and engaging young people in interreligious dialogue, with the discussion focussing on how young people might take a lead role in promoting the equality envisioned in the document and on what role schools, universities, and youth programmes can play in fostering a mindset of equality and fraternity.

Subsequently, the committee sought to consolidate the work initiated with these two schools, visiting them again to prepare their pupils for involvement in the 2026 conference. Recognising the diverse nature of the schools involved – and in light of recent events targeting immigrants, refugees, and asylum seekers – the chosen theme was "Human Fraternity in Practice: Responding to Migrants and Refugees Today". This gave the students not only the opportunity to reflect on important issues of justice, but also the freedom to celebrate their own faith, national, and ethnic

identities, as well as the wonderfully diverse character of their schools. As well as engaging the schools in vitally important interreligious activity and dialogue, this project has also led to close collaboration between the members of the Catholic Church's Committee for Interreligious Dialogue and the Shia Muslim community.

Reflections from Holyrood Secondary

Holyrood Secondary School, the largest Catholic school in Europe, welcomes pupils of all faiths and those of none. The school's population of approximately 2,200 pupils includes speakers of over 75 languages, reflecting a rich and diverse school community.

In order to prepare the students for the conference, two members of the interfaith committee conducted a workshop introducing the pupils to interreligious activity and dialogue. The schools were also given a highlighted copy of the *Human Fraternity* document alongside a PowerPoint guide outlining its core principles. The workshop adopted a dialogue-based approach drawing on the pupils' understanding of the key themes before prompting them with follow up questions. This was then linked to their Caritas year work and introduced the conference's core focus on asylum seekers and refugees.

Students discussed a range of activities they had undertaken in school, from Culture Day celebrations to fundraising events for charities such as the Scottish Catholic International Fund, Islamic Relief and the children's hospital, to name just a few. The students enjoyed the group discussions, developing their presentations, and delivering their presentations, as can be seen in the quotes below,

> "I think multi faith and multicultural groups like the one I got to be a part of are really important as they teach both locals and immigrants that first impressions are not always correct. They also help people learn more about other cultures, and when people know more about someone, they're more likely to be accepting."
> (Religion not specified)

> "Being part of this group and having the opportunity to attend multi-faith events outside of the school showed me all of the amazing things you can do outside of a school environment. This meant a lot to me because I had previously thought that opportunities to

> connect with others like this went away once you left school." (Christian student)

Such experiences contributed to a deeper understanding of diversity, faith, culture, migration, and inclusion, while also promoting respectful dialogue and mutual understanding across different backgrounds.

Students described their involvement in the group as a highly positive and meaningful experience. The group provided a welcoming environment where participants felt comfortable sharing their beliefs, opinions, and personal experiences. Activities they'd participated in included celebrating different cultural festivals, bake sales, karaoke fundraising events, discussions on equality and respect, and community volunteering.

Many students highlighted that the group gave them opportunities to meet people from different religious and cultural backgrounds, helping them build confidence when discussing important issues relating to faith, identity, and community. The discussions focused on faith, identity and community, particularly on how migration and living in a multicultural society can shape people's experiences and attitudes. The discussions showed that faith, identity and community are closely connected to people's experiences of migration, belonging and acceptance. The young people demonstrated an understanding that learning about other cultures and religions, listening to personal stories and challenging prejudice can help create more inclusive and welcoming communities. Among other topics, participants held in-depth discussions on how moving to a new country impacts identity and a sense of belonging. They also explored cultural adaptation, language barriers, and how negative attitudes and assumptions about different cultures or religions can hinder integration.

A significant outcome of the programme was the increased understanding students gained about different religions and cultures. Through discussions and shared experiences, students learned about the similarities and differences between faiths and recognised that many religions promote common values such as kindness, respect, peace, compassion, and helping others. Students reported learning about religious practices and beliefs that they had not previously understood. Examples included learning about the role of Jesus in Islam, the significance of prayer and worship in different faiths, and the deeper spiritual meaning behind Ramadan and fasting. These experiences helped challenge stereotypes and encouraged greater respect for different beliefs and traditions.

Students shared a variety of family migration experiences that reflected the diverse backgrounds within the school community. Some families had migrated from countries including Ireland and Portugal, while others had moved to the UK seeking better educational, employment, and life opportunities.

> "My family moved from Portugal to the UK because my dad wanted to start his business and create a better opportunity for our family. Moving to a new country was a big change, but it also gave us the chance to experience a different culture and build a new life here. Some challenges I had were adjusting to a new culture, understanding the education system and overcoming language barriers. It also took time to build friendships and feel fully comfortable in a new environment." (Christian Student)

One student reflected on their grandparents' journey from rural Donegal in Ireland to Glasgow during the 1960s. While migration created opportunities for employment and a better future, it also brought challenges, including discrimination and pressure to hide aspects of their identity. Other students described the challenges their families faced when adapting to life in a new country, including language barriers, homesickness, cultural adjustment, and building new social connections. Despite these difficulties, students recognised the positive opportunities migration can provide, including improved education, employment prospects, personal growth, and exposure to new cultures. There was strong recognition that discrimination and negative stereotypes can make integration more difficult. Students demonstrated empathy towards newcomers and acknowledged the importance of creating welcoming communities where people feel respected and valued.

Students consistently highlighted the importance of support systems in helping people integrate successfully. Schools, community organisations, interfaith groups, local services, and cultural associations were recognised as playing an important role in helping newcomers build connections and making them feel included. Many students felt that multicultural and interfaith initiatives are particularly valuable because they create opportunities for people to learn from one another, challenge misconceptions, and develop mutual understanding. Activities that celebrate culture, religion, language, music, and traditions were seen as effective ways to bring communities together. Students also emphasised the importance of everyday

actions such as showing respect, listening to others, being open-minded, and including newcomers in community activities.

> "It was amazing being able to work with people of different backgrounds and hearing their positive multicultural attitudes. It felt really special to be able to share my family's story and to hear other people's stories." (Muslim Student)

> "Simple actions like listening, showing respect and including newcomers in activities can help immigrants feel valued and accepted." (Christian Student)

Overall, participation in the activities had a significant positive impact on students. The experience increased their understanding of different faiths and cultures, challenged stereotypes, improved communication skills, and encouraged empathy and respect for others. Students developed a greater appreciation of the diversity within their school and wider community and recognised the importance of inclusion in creating a more cohesive society. Many reported becoming more open-minded and better equipped to engage positively with people from different backgrounds.

Reflections from St Roch's

Catholic schools today are increasingly places where pupils from different religious, cultural and ethnic backgrounds learn alongside one another. This is especially true of St Roch's Secondary School, a Catholic comprehensive in Royston, north-east Glasgow. The area, formerly known as the Garngad, has long been shaped by successive waves of migration, most notably from Ireland, and today the school community reflects that continuing story.[5] There are around forty-eight languages and six sign languages in the school, bringing together a rich variety of cultures, nationalities and religions.

Against this backdrop, Caritas Award pupils undertook a year-long project exploring the *Document on Human Fraternity*. Rather than seeing

[5] Piers Dudgeon, *Our Glasgow: Memories of Life in Disappearing Britain* (Headline, 2012); Mary McHugh, "The Education (Scotland) Act, 1918, Revisited: The Act and its Legal Implications," in *A History of Catholic Education and Schooling in Scotland: New Perspectives*, ed. Stephen J. McKinney and Raymond McCluskey (Palgrave Macmillan, 2019), 175–99.

diversity as something to be managed, we wanted pupils to recognise it as one of the school's strengths and to consider how Catholic teaching calls us to build relationships across differences of religion, culture and nationality.

The project began with an overnight residential retreat at the Conforti Institute in Coatbridge in September 2025. For many pupils, this was their first introduction to the *Human Fraternity* document. Through workshops, discussion, prayer and shared experiences, they explored themes of dialogue, friendship, and our shared human dignity. The residential laid the foundations for the work that followed and helped the group develop a shared sense of purpose.

The project drew inspiration from three closely connected sources: the *Document on Human Fraternity*, the parable of the good Samaritan, and Pope Benedict XVI's encyclical, *Deus caritas est*. Together they remind us that love of neighbour is not limited by nationality, religion or culture. Throughout the year, the emphasis was not simply on learning about other *religions* but on learning *from* one another.

One of the most significant aspects of the project was the planning and delivery of interfaith prayer services. While remaining firmly rooted in the Catholic tradition, these celebrations invited pupils from different faith communities to contribute prayers, readings and reflections from their own traditions. Catholic, Protestant, Muslim, Hindu, Sikh, Buddhist, Ethiopian Orthodox and Jehovah's Witness pupils all participated. Many reflected afterwards that they had discovered how much they shared, particularly values of love, peace, justice, kindness and respect.

> "As a Muslim, taking part in this project made me realise that we have much more in common than I thought. We all believe in values like love, peace and justice, and focusing on things like that is better than focusing on our differences." (Muslim Student from Somalia)

> "Sometimes people make assumptions about my faith. This project gave me the chance to explain what I believe, and I felt people listened with respect." (Jehovah's Witness student from Czechia)

The experience demonstrated that authentic dialogue does not require people to abandon their *own* beliefs but rather to encounter others with openness and mutual respect. In this way, the experience that these students had also mirror similar encounters such as a World Café listening event organised at Westfield State University in 2016, particularly with

regards to learning skills of active and contemplative listening.[6] The students in our case study, as well as those at Westfield were learning a key skill of authentic dialogue – that it does not need an argument or a 'win', but to dwell on shared truths, and also to understand each other's subjective experiences.[7] Neufeldt's work on peacebuilding also notes that actively encountering others in dialogue, while making space to examine one's own beliefs, can also strengthen one's own faith due to the spiritual and intellectual refinements that can occur in a deep engagement with another.[8] As Azumah further argues, the goal of interfaith dialogue is not to undermine faith but to face existential realities together.[9]

The project culminated in an invitation for pupils to speak at a conference held at the Shia Asna Ashri Islamic Centre, known colloquially as the Albany Shia Centre, in Glasgow. The presentation itself reflected the diversity that had become such a strength of the group, with Amerjeet Alagh, an Afghan Sikh, Vincent Chen, a Chinese Buddhist, and Ange Kinavuidi, a Pentecostal Christian from the Democratic Republic of Congo, speaking about their experiences alongside their Catholic peers. Their confidence, honesty and mutual respect offered a powerful witness to the principles of the *Document on Human Fraternity*, demonstrating that meaningful dialogue is built not by ignoring differences but by listening to one another with openness and respect.

The student group also explored the moral values shared across many of the world's religions. By comparing teachings on compassion, hospitality, forgiveness, justice and care for those in need, pupils recognised that, although beliefs differ, many faith traditions call people to lives of service, generosity and peace.

Migration became another important focus. Pupils created green-screen presentations exploring both historical and contemporary immigration in

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[6] Mary Keator et al., "Interfaith Dialogue: The Art of Listening," *Journal of Contemplative Inquiry* 4, no. 1 (2017): 27–46, https://digscholarship.unco.edu/joci/vol4/iss1/8.

[7] James A. Keaten and Charles Soukup, "Dialogue and Religious Otherness: Toward a Model of Pluralistic Interfaith Dialogue," *Journal of International and Intercultural Communication* 2, no. 2 (2009): 168–87.

[8] Reina C. Neufeldt, "Interfaith Dialogue: Assessing Theories of Change," *Peace & Change* 36, no. 3 (2011): 344–72.

[9] John Azumah, "The Integrity of Interfaith Dialogue," *Islam and Christian-Muslim Relations* 13, no. 3 (2002): 269–80.

Scotland, examining the contribution successive generations of immigrants have made, while reflecting on the experiences of refugees and asylum seekers today. In a school where many young people have family stories of migration, these conversations quickly became personal. Pupils recognised migration not simply as a political issue but as a deeply human experience that has shaped Scotland for the better.

The celebration of St Andrew's Day in November 2025 provided another opportunity to explore these themes. Through pupil-produced presentations and digital media, the class reflected on the Saltire as a symbol of welcome, friendship, faith and unity. Rather than viewing national identity as something exclusive, pupils considered how Christian hospitality invites us to celebrate our heritage while remaining open to those from different backgrounds.

The wider school environment also became part of the project. Pupils created informational and artistic displays celebrating the *Human Fraternity* document. These displays highlighted religious and cultural diversity alongside shared values, encouraging conversation among staff and pupils alike while serving as visible reminders that peace is something everyone is called to build.

> "Although Catholics believe some different things, I realised that I share much more than I had thought, even with non-Christians. It felt good to talk about our faiths together rather than focusing on what separates us. Basically, everyone, no matter what their religion is, wants a peaceful world for them and their family."
> (Orthodox Christian Student from Ethiopia)

Our experience at St Roch's suggests that the *Document on Human Fraternity* offers Catholic offers schools a practical framework for living out the Gospel in an increasingly diverse society. The document does not have a practical toolkit alongside it, but through engagement with the document and discussion of key themes we were able to draw out a framework through which we could conduct this work. The document itself, as with most documents written during the Franciscan papacy, is strongly reflective and thus prompts reflection. As detailed in a previous section, key themes from the document were drawn out and presented to the students through the work of staff and the interreligious dialogue committee. When young people are given opportunities to meet one another with openness, curiosity and respect, diversity becomes not something to fear

but something to celebrate. As *Deus caritas est* reminds us, God's love is never meant to remain with us alone but is always to be shared with others. Through projects such as this, Catholic schools can help young people become faithful disciples and builders of peace, understanding and fraternity.

These reflections tell us that the interreligious dialogue initiatives at St Roch's and Holyrood secondary schools exemplify the profound impact of fostering understanding and respect among diverse student bodies in the face of rising anti-immigrant sentiments. By engaging in meaningful activities that celebrate cultural and religious diversity, these schools not only empower students to confront stereotypes but also to cultivate a sense of community that embraces the values of compassion and fraternity that are essential for a harmonious society.

Grassroots theological education and reclaiming narratives

An aspect that can be further elucidated from this case study is the value of theological education at the grassroots, particularly in the realm of creating interreligious understanding and mitigating polarizing anti-immigrant discourse. *Doing* theology is not the preserve of a group of experts. Dialoguing together and allowing diverse experiences to affect how we discern God's will is also a form of doing theology. The cases of engaging the students of St Roch's and Holyrood to do interreligious work guided by the document on *Human Fraternity* provides a strong example of how theological education can occur outside of academic spaces, and in fact, frequently does. This is, of course, not a new thesis. As Kinsler, for example, has traced, theological education in parts of Africa and Asia often occurs in church basements or family homes because churchgoers respond better to decentralised teaching that adapts to cultural and linguistic diversity. This is something that academic institutions often struggle to do.[10] Anthony Reddie has also written about inter-generational conversations in community settings as being key to faith education in Britain's African and Caribbean communities.[11] In South Africa and Latin America, proponents of liberation theology use biblical study and

[10] Ross Kinsler, ed., *Diversified Theological Education: Equipping All God's People* (William Carey International University Press, 2008).

[11] Anthony G. Reddie, *Faith, Stories and the Experience of Black Elders: Singing the Lord's Song in a Strange Land* (Jessica Kingsley, 2001).

hermeneutics as part of an emancipatory adult literacy and critical pedagogical programme.[12] Here, participants not only gain literacy skills but also understand the Bible as a social manifesto. Or, we may look to the example of minjung theology, where a way of thinking and reflecting about God 'springs up' from lived experiences, and articulates and discerns the signs of the times from both biblical and minjung traditions.[13] In the experience, also, of one of the authors of this piece, activism in a non-institutional space, such as a campaign against a mega city, also engenders creative expressions such as poetry, hymnody and prayer that is expressed from linking theological concepts with lived experience. Thus, theological concepts are taught 'anew' through these creative forms.[14]

As different scholars of theological education have long argued, this kind of grassroots public pedagogy is an example of the implementation of a hidden curriculum through which 'unwritten, unofficial and often unintended lessons, values and perspectives' can occur.[15] It also further underlines how educating young lay people, and thus nurturing theological education beyond the training of future ministers is vital.[16] Cases like these emphasize how theological education needs to encompass a wide range of spaces, and be more akin to a social movement, a Freirean model of critical

[12] Jessica Williams and Susan M. Yelich Biniecki, "Historic and Contemporary Influences on Reading the Bible with the Poor: Liberation Theology and Poor People's Movements," *Dialogues in Social Justice: An Adult Education Journal* 6, no. 1 (2021): 50–64, https://doi.org/10.55370/dsj.v6i1.1064.

[13] Jin-Kwan Kwon, "Social Movement as the Ground for Minjung Theology," *Madang: Journal of Contextual Theology* 4 (2005), https://www.minjung.or.kr/wp-content/uploads/2025/04/Madang-4-1.pdf. Minjung theology (Minjungsinhak in Korean), literally meaning 'the people's theology', arose in South Korea in the 1970s. The emergence of the theology was prompted by consciousness of both the historical and contemporary suffering of the Korean people.

[14] Anupama M. Ranawana, "Rage against the Port City: Southern Theologies Mobilising for Climate Justice," *Politics* 43, no. 2 (2023): 236–49, https://doi.org/10.1177/02633957221124889.

[15] "Hidden Curriculum," in *The Glossary of Education Reform*, https://www.edglossary.org/hidden-curriculum/. See also Perry W. H. Shaw, "The Hidden Curriculum of Seminary Education", *Journal of Asian Mission* 8, no. 1/2 (2006): 23–51.

[16] Volker Glissman, "Grassroots Theological Education," *Insights Journal* 5, no. 1 (2009).

education.[17] Freire believed that true commitment to social change requires a profound shift in perspective. This is not an individual process, but a collective discovery and shared desire to change reality through collaborative action.

A further key impact of these kinds of activities is reclaiming the narratives of political division within countries like Scotland, where such divisions are often couched in Christian nationalism. Religious nationalism, by its very nature, conflates a particular faith with the identity and destiny of a nation-state, and transforms faith from a source of universal values into a political tool for defining national in-groups and out-groups, making genuine partnership increasingly difficult to achieve.[18] We can reclaim the story and demonstrate that faith is not a monolith by utilising the best aspects of our own religious traditions. We can draw attention to the tremendous traditions of compassion, social justice, and peace found in all major religions. This approach shows that religious nationalism is not a genuine manifestation of faith, but rather a perversion of it.[19] Fundamentalism denies dialogue, and therefore, interfaith encounters become an important riposte to this kind of denialism.

As many proponents of interfaith dialogue now argue, the goals of such activities should not only focus on a better understanding of faiths, but also on working together to respond to global issues.[20] As this initiative has demonstrated, structuring interreligious work around a document like *Human Fraternity* showcases the dialogue and community solidarities that are present within Christian thinking, while providing a visible example of students working across divides to dismantle prejudice and build inclusive spaces *as people of faith*.

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[17] Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage* (Bloomsbury Academic, 2026).

[18] Don Thorsen, "Interreligious Dialogue and Religious Nationalism," *The Ecumenical Review* 77, no. 3–4 (2025): 292–04, https://doi.org/10.1111/erev.70010.

[19] Michael Daniel Driessen, "Interreligious Dialogue, Conflict Resolution and Peacebuilding: A Review," *Religions* 16, no. 2 (2025): 150, https://doi.org/10.3390/rel16020150.

[20] Pavlos E. Michaelides, "Interfaith Dialogue in Global Perspective and the Necessity of Youth Involvement," *Asia Europe Journal* 7, no. 3–4 (2009): 449–62.