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FORMATION OF INTERCONFESSIONAL CULTURE OF YOUTH THROUGH EDUCATION

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ФОРМИРОВАНИЕ МЕЖКОНФЕССИОНАЛЬНОЙ КУЛЬТУРЫ МОЛОДЕЖИ ПОСРЕДСТВОМ ОБРАЗОВАНИЯ

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Abstract. This study examines education as a key mechanism for forming the interconfessional culture of youth in religiously and culturally diverse societies. Interconfessional culture is defined as an integrated system of knowledge, values, attitudes, communicative skills, and practices that enables young people to preserve their own convictions while respecting the equal dignity, rights, and freedom of conscience of others. The study follows the IMRaD structure and combines conceptual analysis, comparative document analysis, and pedagogical modeling. International frameworks developed by UNESCO, the Council of Europe, and OSCE/ODIHR are used to construct an educational model linking religious literacy, human rights education, critical thinking, dialogue, cooperative learning, and a whole-school approach. The results show that information about religions alone is insufficient. Sustainable interconfessional culture requires accurate and non-stereotypical knowledge, openness to different beliefs and worldviews, skills of listening and multiperspectivity, experience of equal-status cooperation, and institutional norms that prevent discrimination and hate speech. The article proposes a multi-level educational model and indicators for formative assessment of youth outcomes.

Аннотация. Рассматривается образование как ключевой механизм формирования межконфессиональной культуры молодежи в религиозно и культурно многообразных обществах. Межконфессиональная культура определяется как целостная система знаний, ценностей, установок, коммуникативных навыков и практик, позволяющая молодым людям сохранять собственные убеждения, проявляя при этом уважение к равным правам, достоинству и свободе совести других людей. Исследование построено по структуре IMRaD и сочетает в себе концептуальный анализ, сравнительный анализ документов и педагогическое моделирование. На основе международных подходов, разработанных ЮНЕСКО, Советом Европы и OSCE/ODIHR, предложена образовательная модель, объединяющая религиозную грамотность, правозащитное образование, критическое мышление, диалог, совместное обучение и целостный школьный подход. Результаты показывают, что одних лишь знаний о религиях недостаточно. Для формирования устойчивой межконфессиональной культуры необходимы достоверные, свободные от стереотипов знания, открытость к различным верованиям и мировоззрениям, умение слушать и учитывать разные точки зрения, опыт равноправного сотрудничества, а также институциональные нормы, предотвращающие дискриминацию и язык вражды. В статье представлена многоуровневая образовательная модель и показатели для формирующего оценивания результатов молодежи.

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Keywords: interconfessional culture; youth, education; religious literacy; tolerance, interfaith dialogue; intercultural competence; democratic culture; freedom of religion or belief; critical thinking.

Ключевые слова: межконфессиональная культура; молодежь; образование; религиозная грамотность; толерантность; межрелигиозный диалог; межкультурная компетентность; демократическая культура; свобода религии или убеждений; критическое мышление.

Religious and worldview diversity is a stable feature of contemporary societies. Migration, globalization, digital communication, and the public visibility of religious identities have increased everyday contact among people who interpret moral norms, sacred traditions and collective belonging in different ways. For young people, such diversity can become a resource for intellectual development and civic cooperation, but it can also be accompanied by stereotyping, social distance, polarization and online hostility. Education therefore faces a task broader than the transmission of factual knowledge: it, cooperate across worldview boundaries, and critically evaluate manipulative messages. International educational policy increasingly frames these abilities as learnable outcomes. UNESCO's 2023 Recommendation on Education for Peace, Human Rights and Sustainable Development calls for education must prepare learners to live together without requiring them to abandon their own convictions. The concept of interconfessional culture is especially useful because it shifts attention from the passive endurance of difference to competence in interaction. A young person with a developed interconfessional culture can distinguish a religious tradition from stereotypes about its followers, discuss disagreement without humiliating an interlocutor, recognize freedom of religion or belief as a universal right that develops knowledge, skills, values, attitudes and behaviours supportive of peaceful coexistence [1].

The Council of Europe's Reference Framework of Competences for Democratic Culture (RFCDC) organizes democratic competence around values, attitudes, skills, knowledge, and critical understanding; it explicitly includes openness to other beliefs and worldviews, respect, empathy, critical thinking, cooperation, and civic-mindedness [2–4].

The OSCE/ODIHR Toledo Guiding Principles add an important safeguard: teaching about religions and beliefs should be fair, accurate, based on sound scholarship, and respectful of human rights and fundamental freedoms. They distinguish educational study about religions from confessional instruction and emphasize that public education should neither promote nor denigrate a particular religion or belief [5].

The study uses a qualitative research design based on conceptual analysis, comparative document analysis and pedagogical modelling. The documentary corpus includes UNESCO's Recommendation on Education for Peace, Human Rights and Sustainable Development, the Council of Europe RFCDC and its assessment guidance, and the OSCE/ODIHR Toledo Guiding Principles [1-5].

Academic literature on intergroup contact, prejudice reduction, religious literacy, intercultural education and dialogue was also included [6–12].

Conceptual analysis was used to distinguish interconfessional culture from adjacent concepts such as tolerance, religious literacy and intercultural competence. Comparative analysis identified recurring educational principles across international frameworks. Pedagogical modelling then connected these principles into four components: knowledge, values and attitudes, communicative-cognitive skills, and cooperative practice. The proposed indicators are formative rather than doctrinal: they assess observable educational behaviour rather than the content or intensity of a learner's faith.

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Table 1

RESEARCH DESIGN AND ANALYTICAL PROCEDURES

Method	*Material / object*	*Purpose*
Conceptual analysis	Tolerance, religious literacy, interconfessional culture	Clarify the conceptual structure of the phenomenon
Document analysis	UNESCO, Council of Europe, OSCE/ODIHR frameworks	Identify educational norms and competences
Comparative analysis	Pedagogical approaches and international guidance	Find convergent principles and safeguards
Pedagogical modelling	Curriculum, pedagogy, school climate, youth practice	Construct an integrated implementation model

The analysis identified four mutually dependent components. The cognitive component includes religious literacy: knowledge of major traditions, internal diversity within religions, the difference between doctrine and social practice, and the legal principles of freedom of religion or belief. The axiological-attitudinal component includes recognition of human dignity, respect, openness, and willingness to engage with people holding different beliefs. The communicative-cognitive component includes listening, empathy, critical thinking, multiperspectivity, and the ability to distinguish criticism of ideas from hostility toward persons. The behavioural component is expressed in cooperative action across religious and worldview boundaries.

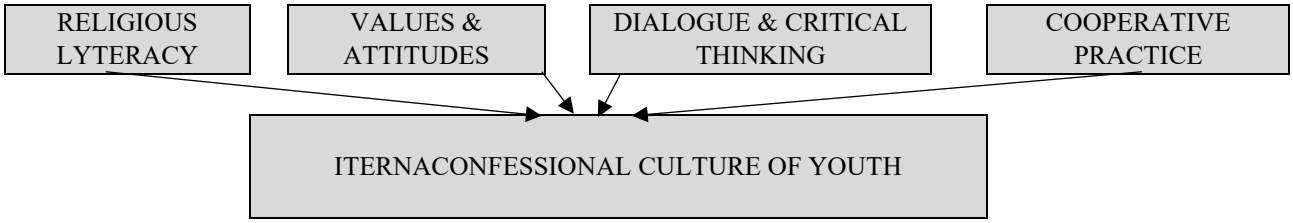


Figure 1. Integrated components of youth interconfessional culture

These components should not be taught independently. Knowledge without meaningful interaction may leave stereotypes intact; contact without knowledge can reproduce superficial assumptions; values without critical thinking may encourage avoidance of difficult questions; and dialogue without institutional equality may reinforce existing asymmetries. Interconfessional culture therefore emerges through integration rather than through a single subject or occasional event.

Table 2

COMPONENTS, EDUCATIONAL OBJECTIVES AND OBSERVABLE OUTCOMES

Component	*Educational objective*	*Observable outcome*
Religious literacy	Develop accurate and contextual knowledge	Avoids essentializing groups; recognizes internal diversity
Values & attitudes	Strengthen dignity, respect and openness	Disagrees without demeaning persons or communities
Dialogue skills	Develop listening, empathy and multiperspectivity	Represents another perspective fairly before responding
Critical media literacy	Recognize manipulation and hate speech	Checks sources and challenges hostile generalizations
Cooperative practice	Create experience of common action	Collaborates across religious/worldview differences

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Religious literacy is a necessary but insufficient foundation of interconfessional culture. Educational content should avoid presenting religions as homogeneous and timeless systems. Students need to understand that traditions contain multiple schools, interpretations, practices, and historical experiences. This prevents a common cognitive error: attributing the actions of an individual, organization, or political movement to all adherents of a religion. The Toledo Guiding Principles provide a useful standard for such instruction: teaching about religions and beliefs should be fair, accurate, and grounded in sound scholarship [5].

This approach is compatible with educational neutrality because it informs learners about religion as a social, historical, and cultural phenomenon without requiring religious participation or acceptance of a doctrine. It also includes non-religious beliefs and worldviews, which is essential in plural societies. A balanced curriculum can combine historical knowledge, contemporary social context, human-rights principles, and comparative ethical questions. Themes such as justice, compassion, responsibility, peace, family, suffering, and environmental stewardship allow students to examine both convergences and differences among traditions without reducing them to a lowest common denominator. The goal is not to prove that religions are "the same," but to teach students how to understand difference accurately. Tolerance understood only as endurance is too weak for educational purposes. The RFCDC emphasizes openness to cultural otherness and to other beliefs, worldviews, and practices, together with respect and civic-mindedness [2; 3].

These attitudes imply active readiness to encounter difference. Dialogical competence requires learners to ask clarifying questions, suspend premature judgment, recognize the other person's right to self-definition, and formulate disagreement in non-humiliating language. Structured dialogue is often more appropriate than competitive debate when the pedagogical aim is relationship-building. In debate, students may be rewarded for defeating an opponent; in dialogue, they are rewarded for understanding, accurate representation, and constructive response. Teachers can use paired interviews, perspective-taking tasks, case analysis, reflective writing, "steel-manning" exercises, and moderated discussion protocols. The educational value of dialogue also depends on reciprocity. Students should have the right not only to speak but also to question, to express uncertainty, and to decline personal disclosure. No learner should be positioned as the representative of an entire religious community. This safeguard is especially important for minority students, who may otherwise carry an unfair explanatory burden. Interconfessional education should not equate respect with the prohibition of criticism. Democratic coexistence protects persons and communities from discrimination while allowing ideas, practices, and institutions to be examined critically. The educational challenge is to distinguish evidence-based criticism from collective blame, dehumanization, and incitement. This distinction gives students a language for principled disagreement without normalizing hostility. Critical media literacy has become indispensable because religious stereotypes circulate through short videos, memes, algorithmically amplified outrage, and decontextualized quotations. Students should practice identifying source credibility, emotional manipulation, false generalization, selective evidence, and the substitution of group labels for argument. The RFCDC's emphasis on analytical and critical thinking skills provides a strong framework for this work [2–4].

The results suggest that effective formation occurs through four mutually reinforcing educational layers: curriculum, pedagogy, institutional climate and experiential practice. Curriculum supplies concepts and knowledge; pedagogy develops dialogical and critical capacities; school climate makes equality and non-discrimination visible in everyday life; experiential practice transforms abstract values into cooperation.

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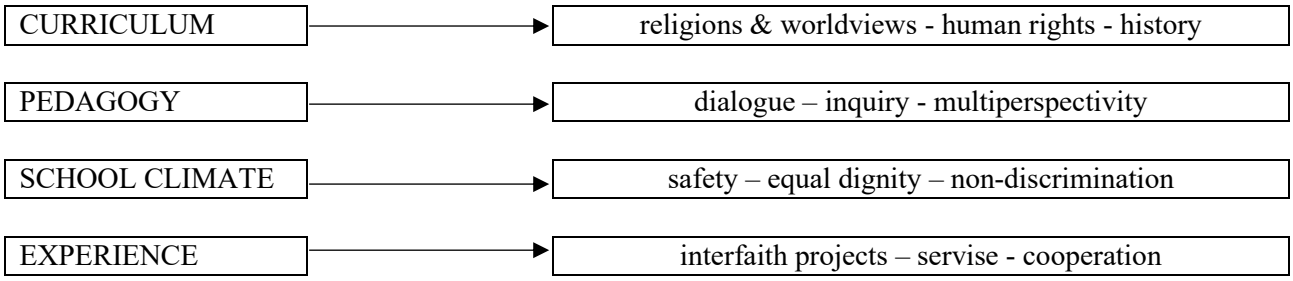


Figure 2. Four-layer educational model for developing interconfessional culture

The whole-school dimension is particularly important. A curriculum may teach respect while informal school practices communicate exclusion. Conversely, fair rules, inclusive celebrations, transparent responses to discrimination and opportunities for student participation create a lived environment in which democratic competences are practiced. The Council of Europe explicitly includes a whole-school approach among the implementation contexts of the RFCDC [2; 3].

Experiential learning can include joint service projects, cultural research, student-led dialogue clubs, visits to religious and cultural institutions, collaborative media projects and community problem-solving. Such activities should be carefully prepared and reflected upon. Contact alone does not automatically reduce prejudice; its educational quality depends on equality of status, common goals, cooperation and institutional support [6; 7].

Teachers are central mediators of interconfessional education. They need subject knowledge, facilitation skills and awareness of their own assumptions. A teacher who possesses factual knowledge but cannot manage disagreement may inadvertently intensify polarization; a teacher skilled in dialogue but unfamiliar with religious diversity may reproduce inaccuracies. Professional development should therefore integrate religious literacy, human-rights education, conflict-sensitive pedagogy and media literacy. Educational neutrality does not mean value neutrality toward discrimination. A school can remain non-confessional while explicitly defending human dignity, equality before the law and freedom of religion or belief. Neutrality concerns the institution's relation to competing religious truth claims; it does not require indifference to harassment or dehumanization. The Toledo framework is particularly useful because it combines fair treatment of beliefs with a clear human-rights foundation [5].

Table 3

SUGGESTED FORMATIVE INDICATORS AND ASSESSMENT METHODS

Outcome	*Indicator*	*Assessment method*
Knowledge accuracy	Uses contextual and non-stereotypical descriptions	Source-based task / concept map
Perspective-taking	Explains a position different from one's own fairly	Reflective essay / role analysis
Respectful dialogue	Listens, asks clarifying questions, avoids humiliation	Observation rubric / peer feedback
Critical literacy	Detects manipulation, hate speech and unsupported claims	Media case analysis
Cooperation	Contributes constructively to a diverse team	Project portfolio / self- and peer assessment
Civic responsibility	Proposes non-discriminatory solutions to conflicts	Scenario-based task

Teachers should also distinguish between discussing a controversial issue and compelling personal testimony. Students may analyze religious dress, conversion, secularism, dietary rules or

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freedom of expression through cases and sources without being required to reveal their own beliefs. This reduces social pressure and protects privacy while preserving intellectual rigor. Assessment presents a special ethical challenge. Schools should not grade students for being religious, non-religious, tolerant in a private emotional sense, or for accepting a particular worldview. Instead, assessment should focus on educationally observable competences: accuracy, evidence use, respectful communication, perspective-taking, cooperation and critical reflection. The Council of Europe's assessment guidance supports the use of multiple methods and observable descriptors for democratic competences [4].

Portfolios are especially appropriate because they can combine written analysis, project evidence, self-reflection and peer feedback. Assessment should be developmental: the purpose is to show progress and identify areas for further learning rather than to label a student's personality or moral worth. The digital environment has changed the conditions under which young people encounter religion. For many learners, social media provides more frequent exposure to religious content than formal education does. This content may include high-quality educational material, but also propaganda, conspiracy narratives, decontextualized theological claims and hostile identity politics. Interconfessional education must therefore include digital practices rather than remain confined to textbook knowledge. Students can learn to trace claims to original sources, compare reporting across outlets, identify emotionally loaded framing and recognize when an isolated incident is being used to stigmatize an entire group. Classroom analysis should avoid reproducing harmful material unnecessarily; educators can work with adapted cases that preserve the reasoning problem without amplifying hateful content. Digital dialogue also requires norms. Young people need to understand that anonymity, speed and audience effects can change communication. A statement that might be questioned calmly in a face-to-face seminar can become performative hostility online. Teaching students to pause, verify, contextualize and choose proportionate responses is therefore part of interconfessional competence. Schools and universities cannot form interconfessional culture in isolation. Family narratives, religious communities, civic organizations, peer groups and digital platforms influence young people's perceptions. The educational institution nevertheless has a distinctive role: it can create a protected space where claims are examined through evidence, different voices are heard under common rules, and cooperation is organized across existing social boundaries.

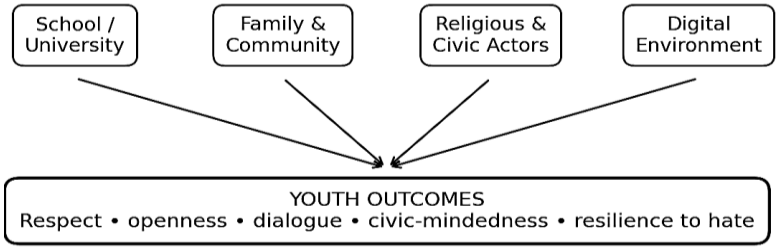


Figure 3. Educational ecosystem for sustainable interconfessional culture

Partnerships with community and religious actors can enrich learning when educational autonomy is preserved. Invited speakers should not be treated as the sole representatives of entire traditions, and a balanced program should include diversity within and across worldviews. Community engagement is strongest when it supports educational goals—understanding, dialogue, and cooperation—rather than proselytism. The findings support a shift from "teaching tolerance" as a moral slogan toward forming a complex set of competences. This shift is consistent with the Council of Europe's competence-based model, which identifies 20 competences organized across values, attitudes, skills, and knowledge and critical understanding [2–4].

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Interconfessional culture can be understood as a contextual application of these democratic competences to religious and worldview diversity. A first implication is that religious literacy should be connected to interaction. Knowledge can correct factual misconceptions, but prejudice is also relational and emotional. The classic intergroup contact hypothesis and later meta-analytic research show that appropriately structured contact can reduce intergroup prejudice [6, 7].

In educational settings, this suggests combining curriculum with cooperative projects and guided encounters rather than relying on lectures alone. A second implication concerns the distinction between interconfessional and intercultural education. The two overlap but are not identical. Religious belonging may intersect with ethnicity, language, nationality, and migration history, yet religious disagreement also involves truth claims, sacred authority, and practices that cannot be reduced to cultural difference. Educators therefore need a vocabulary that permits substantive disagreement while protecting equal dignity. A third implication is that successful education must include non-religious worldviews. A binary model in which "religions" dialogue only with one another excludes secular, humanist, agnostic, and other positions. The OSCE/ODIHR approach explicitly addresses religions and beliefs, and the RFCDC refers to openness to other beliefs, worldviews, and practices [2, 5].

This broader framing is more suitable for contemporary pluralism. A fourth implication is that the institutional environment acts as a hidden curriculum. Students learn about equality not only from lessons but from how schools handle holidays, dress, food, prayer requests, bullying, representation, and controversial speech. Where rules are inconsistent or opaque, formal messages about respect lose credibility. A whole-school strategy is therefore not an optional supplement but a condition of coherence. Finally, interconfessional culture should not be evaluated through forced consensus. The educational objective is not agreement on theology or ethics. Mature interconfessional competence may be demonstrated precisely when students maintain significant disagreement while communicating accurately, protecting one another's rights and cooperating on shared civic tasks. This is a stronger and more realistic model of peaceful coexistence. The proposed model has practical implications for curriculum design. Instead of concentrating all content in a single course, institutions can distribute interconfessional learning across history, social studies, literature, philosophy, ethics, languages, and civic education. Cross-curricular coordination reduces repetition and demonstrates that religious diversity is not a marginal topic but part of social knowledge and democratic citizenship. Higher education can extend this model through interdisciplinary modules, student research, service learning, and facilitated dialogue. Universities often bring together students from different regions and social backgrounds at a formative stage of identity development. They are therefore well placed to cultivate intellectual humility, evidence-based disagreement, and collaborative citizenship. Teacher-training institutions have an additional responsibility because their graduates reproduce educational practices across future generations. Implementation must be context-sensitive. The religious composition of a society, constitutional arrangements, educational traditions, and histories of conflict differ substantially. International frameworks should therefore be used as principles rather than copied as rigid templates. The RFCDC itself is designed for adaptation to different education systems and contexts [2; 3].

There are also risks. Poorly designed activities can exoticize minority students, turn dialogue into ceremonial politeness, or create false equivalence between legitimate disagreement and discriminatory speech. Another risk is "festivalization", in which diversity is reduced to food, clothing, and holidays while difficult issues of power, rights, and historical memory remain unaddressed. Effective programs require both positive encounter and critical inquiry. The study is limited by its conceptual and documentary design. It does not report an intervention with a measured student sample. Future empirical research should test the proposed indicators through pre- and post-

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intervention designs, classroom observation, validated attitude measures, and qualitative interviews. Comparative studies could examine how the model operates in schools and universities across different confessional and secular contexts.

Conclusion

Education is one of the most sustainable mechanisms for forming the interconfessional culture of youth because it can connect knowledge, values, skills, institutional experience and social practice. The analysis shows that the strongest model is neither purely informational nor purely moralizing. It combines religious literacy with human-rights principles, dialogue with critical thinking, and classroom learning with cooperative experience. The formation of interconfessional culture should therefore be treated as a long-term educational process. Its outcomes include the ability to understand religious and non-religious worldviews accurately, respect equal dignity, communicate across disagreement, identify stereotypes and manipulation, and cooperate with others on shared civic goals. These outcomes strengthen not only interpersonal tolerance but also democratic resilience and social cohesion. The proposed four-layer model — curriculum, pedagogy, institutional climate and experiential practice — offers a practical structure for implementation. Its central principle is that education should not determine what young people must believe; it should equip them to live responsibly with people who believe differently. In plural societies, this competence is a core element of citizenship and a condition for sustainable peace.

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