



Catholic Faculty of Theology – University of Zagreb



# Book of Abstracts

International Scientific Symposium

**THE CONTRIBUTION OF RELIGIOUS EDUCATION  
TO THE CREATION OF RESPONSIBLE CITIZENS:  
EUROPEAN AND AFRICAN PERSPECTIVES**

July 14-17, 2022

Archdiocesan Pastoral Institute,  
Kaptol 29a, Zagreb, Croatia

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Asst. Prof. Tomislav Kovač, Ph.D.  
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## INTRODUCTION TO THE TOPIC OF THE SYMPOSIUM

The International Symposium on the contribution of religious education to the creation of responsible citizenship from European and African perspectives will bring together scholars from several African and European countries in order to share and deepen the knowledge on this important educational, social and religious topic through a dialogue between different perspectives. In the last 25-30 years, many countries have introduced Civic/Citizenship Education into their school curricula, either as a separate subject or more often as interdisciplinary content that is implemented through various school subjects and extracurricular activities. This trend can be understood as an expression of the desire for school education to better enable students to take active roles in society, and to teach them the democratic principles of behaviour related to living in a community of a plural society.

The contribution of religious education to civic education is highlighted at the level of educational policies and (religious) pedagogical research, especially following the terrorist attacks on the United States on September 11, 2001. It then became clear that the recognition of the public role of religion and an educational confrontation with religious views and beliefs are necessary as it is obvious that religions can contribute to greater humanization of people and society, as well as to their instrumentalization and alienation. Putting religions in the public eye and questioning their contribution to more responsible civic coexistence and social cohesion certainly does not exhaust all aspects of religions, but it surely highlights one of their important potentials.

The symposium will focus on the contribution of Catholic religious education to the education for responsible citizenship in both Catholic and public schools. Different views on citizenship, and the national and global dimensions of it will come to the fore. There will be an elaboration of the specific contribution of religious education to citizenship education, from the perspective of different contexts

and continents. In a globalized world marked by increased migrations and pluralism, the dialogue between scholars from the field of religious pedagogy and related disciplines is of particular importance. Scientific exchange and cooperation among scholars coming from African and European countries is intensifying. The ambivalent historical and contemporary relations between Europe and Africa need to be critically examined and changed productively. A critical questioning of religious heritage on the horizon of postcolonial theories and from a decolonial perspective, as well as a dialogue of different contextual perspectives will contribute to this goal. Civic education relates to human rights as values, and is, therefore, a normative concept that includes moral and value education, also questioning the relationship between religion and human rights. Empirical research has shown that the goals of civic education can be understood differently; therefore, its success is related to the general orientations of the school system. Didactic aspects are important, which include not only the acquisition of knowledge and development of skills but also the creation of attitudes. The gender aspect of education in religious education will be presented and discussed, as well as the possible contribution of religious education to ecumenical and interreligious knowledge and dialogue. The need to create an open and dialogical identity, the contribution of religious education to peacebuilding, as well as different understandings of relations between the state, Church and society will also be presented. In addition, the symposium will provide space for various other related topics and elements, such as the issue of social education, pedagogy of recognition, inclusion, and interdisciplinary approaches.

**ANA THEA FILIPOVIĆ**

# Programme



THE CONTRIBUTION OF RELIGIOUS EDUCATION TO THE CREATION OF RESPONSIBLE CITIZENS:  
EUROPEAN AND AFRICAN PERSPECTIVES

## **THURSDAY, JULY 14, 2022**

- 15.00 REGISTRATION**
- 16.00 WELCOME AND INTRODUCTION TO THE SYMPOSIUM**  
(Prof. Josip Šimunović, Dean of the Catholic Faculty of Theology, University of Zagreb; Prof. Ana Thea Filipović; Prof. Jean-Paul Niyigena)  
**INTRODUCTION OF PARTICIPANTS**
- 16.45 RELIGIOUS EDUCATION AND CITIZENSHIP EDUCATION IN SCHOOLS FACED WITH THE CHALLENGES OF THE MODERN WORLD**  
(Asst. Prof. Marijana Mohorić, Zadar, Croatia)  
**DISCUSSION**
- 18.30 DINNER**  
Walk through the Upper Town

## **FRIDAY, JULY 15, 2022**

- 7.15 CELEBRATION OF THE EUCHARIST**
- 8.00 BREAKFAST**
- 9.00 THE SPECIFIC CONTRIBUTION OF RELIGIOUS EDUCATION TO THE CIVIC EDUCATION: AN AFRICAN PERSPECTIVE**  
(Prof. Jean-Paul Niyigena, Butare, Rwanda and Louvain, Belgium)  
**DISCUSSION**
- 9.45 HUMAN RIGHTS EDUCATION AND RELIGIOUS EDUCATION: OPPORTUNITIES AND DIFFICULTIES**  
(Prof. Bernhard Grümme, Bochum, Germany)  
**DISCUSSION**
- 10.30 BREAK**

- 11.15 THE ROLE OF RELIGIOUS EDUCATION IN DEALING WITH THE COMMON GOOD IN THE DEMOCRATIC REPUBLIC OF CONGO**  
(Prof. Martinien Bosokpale Dumana, Kinshasa, DR Congo)  
**DISCUSSION**
- 12.15 LUNCH**
- 15.00 RELATIONSHIP BETWEEN THE CHURCH, STATE, AND SOCIETY IN BENIN AND CROATIA: AN EXPERIENTIAL COMPARISON**  
(Asst. Prof. Odilon-Gbènoukpo Singbo, Porto Novo, Benin and Zagreb, Croatia)  
**DISCUSSION**
- 15.45 RELIGIOUS EDUCATION AND RELIGIOUS PLURALISM: CONTRIBUTION TO THE PEACEBUILDING EDUCATION**  
(André Mujyambere, Rwanda, Ph.D. student, Louvain, Belgium)  
**DISCUSSION**
- 16.30 BREAK**
- 17.00 ECUMENICAL AND INTERRELIGIOUS DIALOGUE AS A CHALLENGE FOR CATHOLIC RELIGIOUS EDUCATION**  
(Asst. Prof. Tomislav Kovač, Zagreb, Croatia)  
**DISCUSSION**
- 18.30 DINNER**

# Programme



## **SATURDAY, JULY 16, 2022**

- 8.00 BREAKFAST**
- 9.00 RELIGIOUS EDUCATION AND THE CHALLENGES OF THE AFRICAN POLITICAL REALITY**  
(Prof. Gaston Ogui Cossi, Abidjan, Côte d'Ivoire)  
**DISCUSSION**
- 9.45 DIFFERENT CONCEPTS AND DIDACTIC APPROACHES TO CITIZENSHIP EDUCATION IN RELIGIOUS EDUCATION**  
(Prof. Ana Thea Filipović, Zagreb, Croatia)  
**DISCUSSION**
- 10.30 BREAK**
- 11.00 DECOLONIAL PERSPECTIVE ON RELIGIOUS EDUCATION AND CITIZENSHIP: CONSIDERATIONS ON POWER**  
(B. E. Richard Atchadé, Ph.D., Dassa-Zoumé, Benin and Luxembourg)  
**DISCUSSION**
- 12.15 LUNCH**
- 14.15 TRIP TO MARIJA BISTRICA**  
Guided tour of the sanctuary  
Walk and personal prayer
- 17.00 CELEBRATION OF THE EUCHARIST**
- 18.30 DINNER**
- 21.00 RETURN TO ZAGREB**



## **SUNDAY, JULY 17, 2022**

- 7.15 CELEBRATION OF THE EUCHARIST**
- 8.00 BREAKFAST**
- 9.00 GENDER EDUCATION IN RELIGIOUS EDUCATION: A CHALLENGE FOR THE AFRICAN CHURCH** (Prof. Mary N. Getui, Nairobi, Kenya)  
**DISCUSSION**
- 9.45 THE STABILITY OF CATHOLIC SECONDARY SCHOOLS IN CAMEROON IN THE FACE OF RISING VIOLENCE IN PUBLIC SCHOOLS: UNDERSTANDING THE DIFFERENCE** (Prof. Siméon Essama Owono, Yaoundé, Cameroon)  
**DISCUSSION**
- 10.30 BREAK**
- 11.00 RELIGIOUS EDUCATION IN PUBLIC AND CATHOLIC SCHOOLS IN CROATIA: HOW TO PROMOTE AN OPEN AND DIALOGICAL IDENTITY?** (Prof. Josip Šimunović, Zagreb – Gordana Barudžija, Ph.D., Zagreb, Croatia)  
**DISCUSSION**
- 11.45 SYMPOSIUM CLOSING REMARKS: SYNTHESIS AND PERSPECTIVE**
- 12.30 LUNCH**  
**DEPARTURES**



**Boni Eriola Richard ATCHADÉ**

## **DECOLONIAL PERSPECTIVE ON RELIGIOUS EDUCATION AND CITIZENSHIP: CONSIDERATIONS ON POWER**

Colonialism is linked with the matrix of power that produced social discrimination as well as with the matrix of modernity that is linked with the pretended universality of Western knowledge. Decolonial perspective critiques the perceived universality of Western knowledge and the superiority of Western culture. Colonialism did not disappear with decolonization, so Western imperialism and globalization perpetuate those inequalities at work in power structures, that due to the hidden interests of the West support dictatorial regimes in African countries. Paradoxically, this is also achieved by development funds and facilitated by a sacral understanding of power in the African people. Decolonial thinking is raising awareness of the African people as well as the recognition and implementation of the knowledge of the oppressed and subaltern which needs to be reawakened. That is, at the same time, a contribution to civic education. The role of religious education in this matter will be particularly emphasized.

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**Keywords:** *power structures, decolonial, knowledge of the oppressed, education, religion*

**Martinien BOSOKPALE DUMANA**

## **THE ROLE OF RELIGIOUS EDUCATION IN DEALING WITH THE COMMON GOOD IN THE DEMOCRATIC REPUBLIC OF CONGO**

Since the accession of DR Congo to independence, the authorities in all areas of the country have been going in circles in the management of public affairs. There is a serious management problem. As a result, we are witnessing the misappropriation of public funds without any concern or scruples; corruption is at an all-time high and tribalism is undermining the institutions of the State and the churches. All this reduces the population to misery and precariousness.

To overcome this lack of management of public affairs, schools train citizens and young people in responsible and transparent management that should leave no room for suspicion. The most effective way to do this is through citizenship education. The role of this education is to initiate the Congolese to become true citizens, and to create a religious culture of respect for people and their property within the religious education; an education that will have to replace the anti-values tacitly erected as a regulatory norm in the Congolese society.

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**Keywords:** *education, religion, management of the common good, DR Congo*



**Siméon ESSAMA OWONO**

## **THE STABILITY OF CATHOLIC SECONDARY SCHOOLS IN CAMEROON IN THE FACE OF RISING VIOLENCE IN PUBLIC SCHOOLS: UNDERSTANDING THE DIFFERENCE**

Schools are generally considered as institutions that prepare young people for responsible citizenship. For the last twenty years or so, the phenomenon of school violence observed on a planetary scale seems to contradict this conviction. Seen as a threat to democracy and therefore to civility and citizenship, violence in schools has become a growing pedagogical and political concern. In Cameroon, for about five years, violence in schools has become a pervasive and worrying media phenomenon. However, we note that the various events reported and presented by the media belong almost exclusively to public secondary schools, while Catholic schools remain stable. Through interviews conducted with the heads of some Catholic schools in Yaoundé, we want to understand what makes the difference between these two types of schools.

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**Keywords:** *Catholic education, responsible citizenship, violence, public education*

## DIFFERENT CONCEPTS AND DIDACTIC APPROACHES TO CITIZENSHIP EDUCATION IN RELIGIOUS EDUCATION

Religious education, whether in private or public schools, has always been in some way linked to the political sphere and citizenship. The history of many traditionally Christian countries shows that the cooperation of Church and state in education had a common goal: to educate good Christians and good citizens. What is the situation today? Our attempt to answer this question starts with the clarification of the concepts of education, school, religious education, and responsible citizenship. This is followed by a presentation of various concepts and goals of religious education and civic education, as well as their relationship and possible tensions that arise from the normativity of these concepts. Didactic issues are linked to empirical findings regarding various aspects of civic education preferred by teachers. Didactic questions relate to objectives, content, and methods, as well as to the cooperation of religious education with other subjects and to its participation in the school projects.

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**Keywords:** *religious education, citizenship, concepts of citizenship education, normativity, Christian perspective, didactics of citizenship education*



Mary N. GETUI

## **GENDER EDUCATION IN RELIGIOUS EDUCATION: A CHALLENGE FOR THE AFRICAN CHURCH**

Broadly speaking, education comprises the informal, the formal and the non-formal. In Africa, the informal is associated with indigenous culture/religion and is contextual. The formal is associated with colonization and the missionaries, and is comprised of segments and structures. Non-formal education, which could be termed as survival education, is a hybrid of the informal and formal. In the informal, religion is integrated; in the formal, religion is taught and could be an option among many disciplines; and in the non-formal, religion could be incorporated. This presentation focuses on how the (Catholic) church in Africa has interlinked with these three types of education with keen interest on the gender aspect with regard to beliefs and practices, content, delivery, challenges and the way forward in a move towards achieving responsible citizenship.

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**Keywords:** *education, Africa, religion, Church, gender*

**HUMAN RIGHTS EDUCATION AND RELIGIOUS EDUCATION:  
OPPORTUNITIES AND DIFFICULTIES**

The present contribution wants to show the plausibility of the thesis that religious education can contribute to human rights education if it contributes critically-productively to the current discourse on human rights, with the hope for God expressed in it, with the theology of the image of God and with the option for the others articulated in it. From the theological and pedagogical approaches to religious education there is an inseparable, intrinsic connection between religious education and human rights education. It is about getting to know human rights, recognizing human rights, developing the will to stand up for them on a universal scale, and finally to make human rights the maxim of one's own actions. In this way it can become clear that human rights education must also be oriented towards the presupposed standard of freedom and justice in its form as a "language school of freedom". For this reason, it must critically try to clarify the exclusions and disadvantages it has itself carried out in practice, which in principle contradict this concern.

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**Keywords:** *religious education, human rights, justice, public, image of God*



Tomislav KOVAČ

## ECUMENICAL AND INTERRELIGIOUS DIALOGUE AS A CHALLENGE FOR CATHOLIC RELIGIOUS EDUCATION

Ecumenical and interreligious dialogue has been an integral part of the teaching of the Catholic Church from the Second Vatican Council to the present day. In an increasingly globalized world where people of different cultures and religions continuously meet and live together, developing ecumenical and interreligious relations is extremely important, in some places even crucial for coexistence. Therefore, it is urgent to sensitize young people and encourage them to get to know other cultures, religions, denominations, and convictions, while preserving their identity and accepting the identity of others. Ecumenical and interreligious dialogue is a particular challenge for the Catholic and other forms of religious education. It gives young people the opportunity to get acquainted with other church and religious traditions, expand their thinking and spiritual horizons, open up and learn to respect diversity, develop a culture of dialogue and encounter with others, and prepare to become responsible believers and citizens. At the same time, the culture of dialogue in the broadest sense is the best prevention against exclusivity, radicalism, and violence. These features are very important in any society, especially those that are ethnically, culturally, and religiously plural, as well as in the (post)conflict societies, where reconciliation and trust are needed to build a peaceful and harmonious common future.

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**Keywords:** *ecumenical and interreligious dialogue, religious education, young people, open identity, coexistence*

**Marijana MOHORIĆ**

## **RELIGIOUS EDUCATION AND CITIZENSHIP EDUCATION IN SCHOOLS FACED WITH THE CHALLENGES OF THE MODERN WORLD**

School teaching on citizenship education is carried out in all countries of the European Union, as well as in many countries around the world. In the same context of formal education, the curriculum of religious education is somewhat less represented. Although the programming and updating of these curricula are shaped contextually, these curricula are aimed at acquiring specific competencies that have touching dimensions aimed at acquiring skills, attitudes, and knowledge for a better and more competent life in the modern world. Therefore, the paper specifies the challenges of current global movements that are reflected in a special way on the structural dimensions of these curricula in order to point out the developmental tasks of religious and citizenship education, which is suggested to receive an update in the 3G perspective (*get – give – guide*).

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**Keywords:** *educational challenges, implementation context, school perspective, religious competence, citizenship competence*



**André MUJYAMBERE**

## **RELIGIOUS EDUCATION AND RELIGIOUS PLURALISM: CONTRIBUTION TO A PEACEBUILDING EDUCATION**

Nowadays, religious education has been removed from public schools' curricula in many European countries. In countries that kept it in their schools, many opposing voices have been raised. The reasons put forward are, among many others, the promotion of religious diversity and some other characteristics of today's society such as secularism and globalisation. Moreover, religious education has been accused of indoctrination and the lack of openness. However, since the Second Vatican Council, religious education is different from parish catechesis, yet complementary to it. What then could be the role of religious education in our global and multireligious world? Does religious education have necessary resources to contribute to a peaceful and harmonic society?

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**Keywords:** *religious education, pluralism, peacebuilding, reconciliation, dialogue*

Jean-Paul NIYIGENA

## THE SPECIFIC CONTRIBUTION OF RELIGIOUS EDUCATION TO THE CIVIC EDUCATION: AN AFRICAN PERSPECTIVE

In Africa, school religious education has a history and its organization depends on several parameters. For example, school religious education does not have the same place in the countries colonized by Belgium as in the countries colonized by France; religious education is not organized in the same form in Catholic schools and in public schools.

During the period of Western missionaries, school religious education was confused with catechesis. This trend is far from changing because there is not enough research on religious education in Africa. On the one hand, religious education is not one of the priorities of African states in their educational policies. They are still preoccupied with basic needs in terms of education, such as the construction of schools, teacher salaries, and so on. On the other hand, the Church continues to consider religious education in schools as a way of evangelizing and doing catechesis.

However, the repeated conflicts in Africa and ecological problems call for changing religious education. Nowadays, religious education is forced to contribute to education for peacebuilding. Several challenges persist for an effective contribution of religious education to civic education. Among these challenges, we mention the lack of research, the lack of collaboration between bishops, researchers and the State, the timid valorisation of traditional African methods, and so on.

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**Keywords:** *Africa, colonization, catholic schools, public schools, religious education, catechesis, traditional learning methods*



**Gaston OGUI COSSI**

## **RELIGIOUS EDUCATION AND THE CHALLENGES OF THE AFRICAN POLITICAL REALITY**

As part of humanity's common heritage, Christianity plays a special role in religious education within families, schools and in society. And yet, the contribution of endogenous religions in the construction of the African personality is such that no serious educational project should be embarked upon without considering the achievements of these religious traditions. In the complexity of the contemporary world, how does one reconcile, with regards to religious education, the requirement of the catholic faith and the concerns around the relevance to the African context? In line with Joseph Ratzinger's notion that religion is the soul of cultures, we propose a harmonious synthesis of these two educational systems as possible solutions towards a real encounter with the other and a possible path to tackling the challenges of the African political reality.

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**Keywords:** *education, dialogue, Africa, initiation, interculturality, Catholic faith, religious traditions, political reality*

**Odilon-Gbènoukpo SINGBO**

**RELATIONSHIP BETWEEN THE CHURCH, STATE, AND SOCIETY IN BENIN AND CROATIA: AN EXPERIENTIAL COMPARISON**

The Church is always confronted with diverse societal realities depending on the states in which she exercises her mission. The agreements concluded between each state and the Vatican often contribute to defining the frameworks for the exercise of this mission for the good of the people. This lecture aims to outline a comparative reflection of two states: Benin and Croatia. One is a multicultural and multi-religious country, while the second is more homogeneous and predominantly Christian. Emphasis will be placed on education in general and religious education in particular as essential factors in the development of the individual and society. While the mechanism for religious education in Benin is in the private domain of the Church and its (private) schools, in Croatia we can see an (in)direct contribution from the state for the realization of such an education. Do these two different approaches in themselves bear the same fruit?

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**Keywords:** *Benin, Croatia, education, intercultural relationship, Catholic Church*



Josip ŠIMUNOVIĆ – Gordana BARUŽIJA

## RELIGIOUS EDUCATION IN PUBLIC AND CATHOLIC SCHOOLS IN CROATIA: HOW TO PROMOTE AN OPEN AND DIALOGICAL IDENTITY?

The lecture provides an overview of Catholic religious education in the educational system of the Republic of Croatia in a systematic way. Within the given topic, Catholic religious education is explored in the context of its approach to education and the promotion of an open dialogue.

The lecture consists of seven short chapters that harmoniously form a mosaic of the given topic. First, the legal framework for the realization of Catholic religious education in primary and secondary schools in the Republic of Croatia is presented. The second chapter provides statistical data on the overall number of students in primary and secondary schools in the Republic of Croatia and the number of students attending confessional religious education classes. School curricula represent the professional basis for the realization of Catholic religious education classes, and they are discussed in the third chapter, while the fourth chapter highlights the principles that promote dialogue and openness in the teaching of Catholic religious education in primary and secondary schools. To avoid dwelling only on theoretical considerations, the fifth chapter presents concrete examples from practice in which religious teachers promote dialogue and openness in the construction of identity. Such and similar extracurricular activities call for the additional education of religious education teachers, which is discussed within the sixth chapter of the lecture. The lecture concludes with the seventh chapter in which Catholic schools in the Republic of Croatia are briefly presented.

**Keywords:** *Catholic religious education, dialogue, identity, primary school, secondary school, Catholic schools, education of religious education teachers, CRE curricula*



# Speaker Information



**Boni Eriola Richard ATCHADÉ** is a post-doctoral researcher at the Luxembourg School of Religion and Society in Luxembourg. He holds a licentiate degree in philosophy from the University of Abomey-Calavi in Benin and a doctoral degree in philosophy from the Faculty of Theology of the University of Trier in Trier, Germany. His doctoral thesis was focused on the Paul Tillich's understanding of power in the context of philosophical theories of power in the 20<sup>th</sup> century.

**Gordana BARUDŽIJA** is a senior adviser for religious education at the Croatian Education and Teacher Training Agency in Zagreb, Croatia. Apart from her work related to the field of continuing education of religious education teachers, the subject of her research interest is also the feminist theology.

**Martinien Bosokpale DUMANA**, OFM Cap, is a professor at the Catholic University of Congo, the National Pedagogical University, the University of Saint Augustine, and the Catholic Pedagogical Institute in Kinshasa. He obtained his doctor degree in Educational Sciences from the Salesian Pontifical University in Rome. He is a member of the *Scholas occurrentes*, a member of the UNESCO Chair of the Catholic University of Milan, and a member of the Quality Assurance of the Catholic University of Congo. He publishes on the problems of education in DR Congo.

**Siméon ESSAMA OWONO** is the vice-dean and a professor at the Catholic University of Central Africa in Yaoundé, Cameroon, and director of the Public Education and Action Search Centre – *Center de Recherche en Education et Action Publique* (CREA). He received his doctorate in educational sciences from the University of Ottawa. His research interests include children's rights, the educational relationship, school ethnography, citizenship education, educational ethics, and educational policy.

**Ana Thea FILIPOVIĆ**, DSNB, is a professor and head of the Department of Religious Education and Catechetics at the Catholic Faculty of Theology of the University of Zagreb in Zagreb, Croatia. Her research interest focusses on the various aspects of religious education, including the interpretation of the Christian faith on the horizon of the issues of the contemporary world and societies (culture, diversity, women, social, etc.).

**MARY N. GETUI** is a professor at the Department of Religious Studies at the Catholic University of Eastern Africa in Nairobi, Kenya. Her research interest and publications are on the interface between religion, education, culture, gender, peace and health. She is also involved in community service and church initiatives that focus on the family with special interests in children, youth, and women.

**Bernhard GRÜMME** is a professor and head of the Department for Religious Education and Catechetics and the dean of the Faculty of Catholic Theology at the Ruhr University of Bochum in Bochum, Germany. His main field of research is public religious education, heterogeneity, educational justice, anthropology, and philosophy of religious education.

**Tomislav KOVAČ** is an assistant professor and head of the Department of Fundamental Theology of the Catholic Faculty of Theology, University of Zagreb in Zagreb, Croatia. His principal domain of research is the theology of religions, interreligious dialogue, especially Christian-Muslim dialogue, missiology, and the relationship between faith and culture.

# Speaker Information



**Marijana MOHORIĆ**, SCJ, is an assistant professor at the Department of Religious Sciences at the University of Zadar in Zadar, Croatia. She studied theology in Rijeka and completed a specialist study programme in Youth Pastoral Care and Catechetics at the Faculty of Education of the Salesian Pontifical University in Rome, Italy, where she also earned a doctoral degree with the dissertation on the post-conciliar catechetical renewal in Croatia.

**André MUJYAMBERE** is a doctoral student at the Catholic University of Louvain in Louvain-la-Neuve, in Belgium. His research is about the contribution of religious education to peace in the context of religious pluralism and post-genocide in catholic schools in Rwanda.

**Jean-Paul NIYIGENA** is a professor of Systematic Theology at the Catholic University of Rwanda and a professor of Religious Education and African Theology in Belgium. He is the scientific secretary of the International Foundation Religions and Societies and the consultant appointed by the Pope for the Congregation of Catholic Education. He is also the consultant of Paul Tillich Francophone Association.

**Gaston OGUI COSSI** is a Research/Full Professor of Christology at the Faculty of Theology of the Catholic University of West Africa (UCAO), in Abidjan in Ivory Coast. He is also the director of research and cooperation at the same University. His topics of research are essentially the articulation between the universal and the concrete; anthropology as a way of theology and interculturality as a new paradigm of inculturation. His last book is: *Kasafayé: Réflexion inculturée sur les vertus théologiques*, Paris, L'Harmattan, 2021.

**Odilon-Gbènoukpo SINGBO** is an assistant professor in the Department of Theology at the Catholic University of Croatia in Zagreb, Croatia. He is originally from Benin, but he has lived in Croatia ever since 2004. In 2019 he earned a doctoral degree in Moral Theology at the Catholic Faculty of Theology of the University of Zagreb. His doctoral thesis focused on the theological-bioethical valuation of transhumanist anthropology.

**Josip ŠIMUNOVIĆ** is a professor and head of the Department of Practical Theology and Dean of the Catholic Faculty of Theology, University of Zagreb in Zagreb, Croatia. His research interests include pastoral care in parishes and schools. He is a researcher in the project European Values Study: Croatia in Europe. He is also a member of the Commission for the Permanent Formation of Employees in Catholic Schools at the National Office for Catholic Schools of the Croatian Bishops' Conference.

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