

EDUCATION AND RELIGIOUS EDUCATION: FOUNDATIONS, CHALLENGES, AND PERSPECTIVES IN CONTEMPORARY TIMES

 <https://doi.org/10.63330/aurumpub.032-014>

Erivelton da Silva Lopes¹, Wanda Luzia Caldas de Brito², Aquila Mescouto Miranda³, Suelene Coelho Martins⁴, Joseane Maria Sousa de Queiroz⁵, Camila de Almeida Cavalcante Assis⁶, Eliane da Costa Lopes⁷, Ariele Gonçalves Pinheiro⁸, Vanessa Kely da Silva Brito⁹ and Ginane do Nascimento Alves¹⁰

Abstract

This article explores the theoretical and legal foundations of Religious Education in Brazil, considering its contemporary configuration based on the principles of secularity, plurality, and inclusion. The study is justified by persistent challenges related to teacher education, curriculum definition, and the overcoming of confessional practices in public schools. The objective is to critically reflect on the role of Religious Education in fostering ethical, civic, and critical student development. A qualitative approach is adopted, grounded in the methodology proposed by Lakatos and Marconi (2017), through a bibliographic review and analysis of normative documents such as the LDB, BNCC, and PCNER. The results indicate that despite legal advances, significant gaps remain in the implementation of the subject, particularly

¹ Doctoral Candidate in Educational Sciences, Postmodern Social Dynamics and Religiosity Florida University of Science and Theology, Orlando-FL

E-mail: eriveltonlopes89@gmail.com

² Specialist in Special and Inclusive Education with an Emphasis on Assistive Technology,

Faculdade de Educação São Luís - MA

E-mail: Wandaluzia1315@gmail.com

³ Master's in Education, Federal University of Pará – UFPA, Belém –PA

E-mail: mescoutoaquila@gmail.com

⁴ Specialist in Special Education, Uniasselvi, Indaial - SC

E-mail: suelene.coelho@gmail.com

⁵ Specialist in Inclusive Education, Unibf, Paraíso do Norte – PR

E-mail: rykluc2@gmail.com

⁶ Specialist in Inclusive Education, Faculdade Campos Elíseos, São Paulo – SP

E-mail: mila.cavalcante_assis@hotmail.com

⁷ Undergraduate Student in Pedagogy, Educa Ead, São Paulo - SP

E-mail: elianelopes.el71@gmail.com

⁸ Literacy and Language Development, Uniasselvi, Indaial - SC

E-mail: pinheiro.arielle@gmail.com

⁹ Specialist in Special Education from the Perspective of Inclusion,
Faculdade Ipiranga, Belém, PA

E-mail: britovanessa.prof@gmail.com

¹⁰ Graduate in Pedagogy, Universidade Paulista (Unip), São Paulo, SP

E-mail: souzaana1102@gmail.com

regarding curricular coherence and professional qualification. It is concluded that strengthening Religious Education requires effective public policies, continuous teacher training, and a pedagogical approach committed to human rights and religious diversity.

Keywords: Religious Education, Education, Secularity, Religious diversity, Teacher education.

INTRODUCTION

The National Common Core Curriculum (2017) constitutes a fundamental normative document of Brazilian educational policy, as it defines the essential learning outcomes of Basic Education and guides the construction of an education grounded in equity and respect for sociocultural diversity. In this context, Religious Education is recognized as a curricular component that must be offered in a secular, plural, and inclusive manner, promoting knowledge of different religious and non-religious traditions, as well as interreligious dialogue. As established by the BNCC, this field of knowledge contributes to the ethical, civic, and critical formation of students, strengthening democratic values and respectful coexistence in the school environment.

Moreover, the contemporary conception of Religious Education departs from confessional practices and assumes the religious phenomenon as an object of historical, cultural, and social study. Such a perspective requires specific teacher training in the field of Religious Studies and the development of pedagogical practices that foster listening, respect for differences, and the appreciation of students' spiritual diversity. By treating religious knowledge as a cultural production of humanity, the subject contributes to the consolidation of human rights, the secularity of the State, and the plurality of ideas in the educational space.

In this regard, secularity constitutes a structuring principle of Religious Education in public schools, as discussed by Knoblauch and Valente (2022), who highlight the challenges of ensuring informative and critical instruction without favoring specific beliefs. In contexts marked by cultural diversity and ideological disputes, Religious Education presents itself as a sensitive field that requires

constant theoretical and pedagogical reflection, especially with regard to promoting dialogue, mutual respect, and democratic coexistence.

Furthermore, when properly structured and conducted by qualified professionals, Religious Education can become a privileged space for the development of alterity and civic awareness. By addressing themes such as identity, belonging, values, and spirituality, it stimulates students' critical reflection on themselves and on others, fostering relationships based on respect and solidarity. Thus, the classroom is transformed into a learning environment in which the religious phenomenon is understood as a constitutive dimension of human experience, without a doctrinal character, in accordance with the principles of a democratic state governed by the rule of law.

For Knoblauch and Valente (2022), the principle of secularity, which separates State and religion in many educational systems, raises questions about how religious education can be neutral and informative without favoring any specific religion. This is a complex, sensitive issue and remains in a constant process of construction and evolution, especially in contexts marked by cultural diversity, ideological conflicts, and the need to promote an education focused on mutual respect, dialogue, and democratic coexistence in schools.

According to Silva and Rosseto (2022), Religious Education in public schools goes beyond established content; it opens up dialogical possibilities and forms of knowledge by addressing the diverse religiosities present in students' daily lives. In this way, empathy, mutual respect, appreciation of cultural diversity, and the development of critical civic awareness are promoted. It also contributes to the construction of a more just, inclusive, and democratic society by fostering understanding among different beliefs and worldviews.

Finally, the objective of this article is to explore the theoretical and legal foundations of Religious Education in Brazil, highlighting its historical evolution, current challenges, and future perspectives. It also seeks to understand how this curricular component can contribute to the ethical, civic, and critical

formation of students, promoting respect for religious and cultural diversity within the school environment.

METHODOLOGY

The research adopts the methodology proposed by Lakatos and Marconi (2017), characterized by a qualitative and exploratory approach. A comprehensive bibliographic review was conducted, including official documents and recent academic articles, with the aim of understanding the multiple facets of Religious Education in Brazil.

Furthermore, the investigation sought to identify theoretical and practical contributions that may support the implementation of Religious Education aligned with the principles of secularity, inclusion, and respect for diversity. To this end, curricular guidelines and research developed in recent years were analyzed, with emphasis on contemporary debates concerning the role of religious education in promoting interreligious dialogue. The choice of this approach allowed for a deeper understanding of the challenges faced by educators and the possibilities for constructing a critical, ethical, and plural pedagogical practice.

THE HISTORICAL EVOLUTION AND LEGAL MILESTONES OF RELIGIOUS EDUCATION IN BRAZIL

The presence of Religious Education in Brazil dates back to the colonial period, marked by the activity of the Society of Jesus beginning in 1549, with the arrival of missionaries led by Manuel da Nóbrega. The Jesuits assumed a central role in the organization of formal education, founding schools that became a reference in the public and free education of the period. Although initially directed toward Indigenous catechesis, these institutions progressively came to serve the interests of the colonial elite, consolidating an educational model strongly linked to Catholic doctrine and to the cultural domination projects of the Portuguese Crown.

This educational model remained in force until the mid-eighteenth century, when, in 1759, the expulsion of the Jesuits from Portuguese territories, ordered by the Marquis of Pombal, brought about a restructuring of public education. As a result, education came to be administered by other sectors of the Catholic Church, while nevertheless maintaining its confessional character and the centrality of religion in school formation. This period reveals the close relationship among State, Church, and education, a characteristic that would influence later configurations of Religious Education in the country.

With the promulgation of the 1824 Constitution, the first Brazilian constitutional charter, Catholicism was officially consolidated as the religion of the Empire, reinforcing its presence in institutional spaces, including education. Religious Education, in this context, assumed a mandatory and confessional character, reflecting the conception of unity between State and religion. Only with the Proclamation of the Republic in 1889 and the issuance of Decree No. 119-A of 1890 did the process of separation between Church and State begin, ensuring freedom of worship and establishing the foundations for the secularity of public education.

Moreover, the 1891 Constitution deepened this movement by declaring public education secular and guaranteeing the free exercise of religion, marking a significant turning point in the history of Religious Education in Brazil. However, throughout the twentieth century, the subject returned to the school curriculum under different legal formats, such as the decrees of the Vargas Era and subsequent Constitutions, always under tension between the secularity of the State and social demands for its permanence in the educational system. These historical milestones demonstrate that Religious Education in Brazil constitutes a field marked by political, cultural, and pedagogical disputes, whose understanding is fundamental for the analysis of its contemporary challenges.

In 1931, during the government of Getúlio Vargas, religious education was officially reintroduced into Brazilian public schools by decree, assuming an optional character and becoming part of the school timetable. This measure represented an important milestone in the debate on the relationship between State and religion in the educational field, rekindling discussions about the secularity of public education.

Thus, this period marked an intensification of reflections on the limits and possibilities of Religious Education in a constitutionally secular State.

Consequently, the Constitution of 16 July 1934 reintroduced religious education in public schools as an optional subject, evidencing a partial retreat from the previous secular model. This provision was maintained in the Constitution of 10 November 1937, during the *Estado Novo*, reinforcing the symbolic presence of religion in the school space. Although optional, religious education became part of the regular timetable of public institutions. These provisions demonstrate the historical oscillation of the Brazilian State between formal secularity and confessional accommodations. In addition, the period reveals the instrumentalization of education as a mechanism of social and cultural control.

At the outset, the Constitution of 18 September 1946 reaffirmed optional religious education in public schools, preserving freedom of conscience and belief. On 20 December 1961, the first Law of Guidelines and Bases of National Education (Law No. 4.024/1961) was promulgated, maintaining this provision and assigning educational systems the organization of its offering. Religious education came to be understood as an optional component, without cost to the State, since this period consolidated educational regulation in dialogue with democratic principles and individual rights, given that the legislation reflects an unstable balance between religious plurality and historical tradition.

Later, on 11 August 1971, Law No. 5.692 reformed primary and secondary education, reaffirming religious education as an optional subject in official establishments. The legislation inserted this provision in an authoritarian context in which education assumed a central role in moral and civic formation. The legal provision reinforced the normative presence of religion in the curriculum, albeit under the aegis of optionality. One observes the coexistence of State control and religious references in educational policy. This milestone highlights continuities and ruptures in the relationship between education and religion.

Furthermore, the Federal Constitution of 5 October 1988 reaffirmed the secular State and ensured religious freedom, maintaining optional religious education in elementary education. On 20 December 1996, Law No. 9.394 (LDB) regulated this offering, assigning educational systems the definition of

content and prohibiting proselytism. Subsequently, Law No. 13.796 of 3 January 2019 amended the LDB to guarantee the right to absence for reasons of religious observance, with the possibility of making up activities. This normative advance strengthens the protection of religious diversity in the school environment. The historical trajectory reveals a construction marked by disputes, advances, and reinterpretations of the principle of secularity.

The implementation of Religious Education in Brazilian public schools presents obstacles involving both theoretical and practical aspects. One of the main challenges is the clear definition of the subject's object of study, since, unlike confessional instruction, the Religious Education provided for by Brazilian legislation must adopt a secular and plural approach aimed at knowledge of the various religious traditions, without the intention of converting students or privileging any belief. According to Machado (2025), religious education must adopt a non-confessional approach, since the State, from the outset, has not managed to implement a National Common Curricular Guideline for this subject.

CHALLENGES AND PERSPECTIVES OF RELIGIOUS EDUCATION IN CONTEMPORARY TIMES

Religious Education in contemporary times faces structural challenges that express historical tensions among the principle of State secularity, the cultural and religious diversity of Brazilian society, and educational practices still strongly marked by confessional legacies. Although the legal frameworks ensure its optional and non-confessional offering, the implementation of this curricular component occurs unevenly across school systems, varying according to regional contexts, political conceptions, and normative interpretations. This heterogeneity compromises the formative potential of the subject and highlights the need for critical reflection on its epistemological, pedagogical, and ethical foundations. Moreover, the absence of guidelines that are widely understood and operationalized contributes to mistaken interpretations regarding the educational objectives of Religious Education.

Historically, Religious Education was associated with confessional and catechetical models, especially during the colonial and imperial periods, which still reverberate in contemporary pedagogical practices. Even after the consolidation of the secular State, traces of approaches centered on hegemonic religious traditions remain, often legitimized by local customs or by sociocultural pressures. These practices strain the principle of religious neutrality in public schools and challenge the construction of a truly plural and inclusive education. In this sense, it becomes essential to understand Religious Education as a field of knowledge, guided by the critical analysis of the religious phenomenon, rather than as a space for indoctrination or proselytism.

One of the most relevant challenges concerns the training of teachers who work in Religious Education within public school systems. In many contexts, the teachers responsible for the subject do not possess specific training in the field of Religious Studies, which makes it difficult to approach the various religious traditions and philosophies of life in a systematic, critical, and contextualized manner. This reality favors pedagogical practices based on personal experiences, individual beliefs, or confessional references, compromising the secular and educational character of the subject. As a consequence, Religious Education runs the risk of distancing itself from its formative and social objectives.

The late regulation of the licentiate degree in Religious Education, instituted only in the 1990s through Law No. 9.475/1997, reveals a historical delay in the professionalization of the area. To fill this gap, extension and specialization courses began to be offered as emergency alternatives to initial training. Such initiatives contributed to minimizing the deficiency in training, although they still prove insufficient in light of the existing demand in school systems. Since the absence of consistent continuing education programs aggravates this scenario, it limits teachers' professional development and weakens the pedagogical quality of Religious Education.

Another significant challenge concerns the production, selection, and use of teaching materials. When guided by confessional perspectives, these materials tend to reinforce symbolic exclusions, stigmatization, and practices of religious intolerance, contrary to the constitutional principles of secularity

and respect for cultural diversity. Furthermore, materials that privilege only one religious worldview end up rendering other beliefs, spiritualities, and philosophical conceptions invisible, negatively affecting students belonging to religious minorities or those who profess no religion.

In line with this, Silveira (2010) states that intolerance of any kind toward the Other, different from us, generates discrimination, prejudice, conflict, violence, and even war. Thus, constant updating in Religious Education makes it possible to keep pace with social and cultural transformations, maintaining its relevance and coherence with the challenges of the twenty-first century.

The strengthening of interreligious dialogue in schools also stands as one of the main perspectives for the future of Religious Education. Such dialogue does not mean relativizing differences, but rather recognizing and respecting them, promoting listening, empathy, and mutual understanding. The school can become a privileged space for this exercise in democratic coexistence, contributing to the formation of conscious, critical citizens committed to the values of social justice, peace, and equity. In this context, Silva (2024) states:

Religious Education, by addressing issues related to spirituality and ethical values, has a unique potential to foster inclusion and respect for differences. However, its effectiveness depends directly on teacher training, which must prepare teachers to deal with the specificities of students and promote inclusive pedagogical practices (Silva, 2024, p. 3).

Moreover, the development of teaching materials requires the participation of qualified specialists in the fields of Education and Religious Studies, capable of ensuring informative, critical, and pedagogically accessible content. In this context, the work of these professionals helps prevent proselytizing practices and strengthens a plural school environment grounded in dialogue, respect, and the appreciation of diversity. Thus, Religious Education can fulfill its social and educational function, aligned with human rights and the promotion of a culture of peace.

Another critical point in the implementation of Religious Education concerns the absence of a clearly defined national coordination for this subject. This gap results in heterogeneous pedagogical

practices among states and municipalities, generating significant disparities in the quality of the education offered. Consequently, without a National Common Curricular Guideline that is widely disseminated and effectively monitored, many schools end up reproducing confessional models, sometimes sustained by the personal convictions of administrators or teachers, in disagreement with the current legal principles.

In addition, the reconciliation between the constitutional principle of secularity and the offering of Religious Education in public schools remains a sensitive issue in the educational field. Although the Federal Constitution of 1988 ensures freedom of belief and the separation between State and religion, Article 33 of the LDB authorizes the optional offering of the subject in Elementary Education. This duality gives rise to recurring debates about the best way to implement Religious Education without violating students' rights, especially in contexts marked by the predominance of a single religious tradition.

Despite the legal advances observed in recent decades, the persistence of confessional practices in public schools reveals that religious intolerance still constitutes a concrete challenge. The resistance of certain social groups to the proposal of a secular Religious Education compromises fundamental democratic principles and directly affects students' right to freedom of belief. Consequently, such resistance perpetuates symbolic inequalities and reinforces processes of exclusion within the school space.

Overcoming this scenario requires the implementation of firm educational policies committed to compliance with the law, as well as the incorporation of interreligious dialogue as a central pedagogical strategy. Interdisciplinary projects that integrate Religious Education with areas such as History, Geography, and Portuguese Language broaden the understanding of religions as historical, cultural, and social phenomena. These initiatives favor the development of socioemotional competencies, such as empathy, respect, and active listening, which are fundamental for democratic coexistence.

The participation of families and the school community proves essential for the consolidation of a plural and inclusive Religious Education. Much of the resistance stems from a lack of knowledge

regarding the pedagogical objectives of the subject, which can be overcome through training actions, pedagogical meetings, and spaces for collective dialogue. It is fundamental to understand that Religious Education does not replace family or community religious experience, but rather offers analytical tools for understanding the multiple religious and philosophical manifestations present in society.

The future perspectives of Religious Education point to the need to consolidate pedagogical practices aligned with the principles of secularity, inclusion, and cultural diversity. This requires continuous investment in both initial and continuing teacher training, ensuring theoretical, methodological, and ethical mastery of the religious phenomenon. The use of digital technologies also emerges as a promising perspective for contemporary Religious Education. Digital platforms, audiovisual resources, hybrid methodologies, and virtual learning environments broaden students' cultural repertoire and encourage more dynamic and contextualized approaches. These tools make it possible to present different religious traditions in a critical and interactive manner, strengthening interreligious dialogue in the school environment.

Furthermore, the strengthening of academic research in the area constitutes another fundamental axis for the advancement of Religious Education. Interdisciplinary investigations contribute to the maturation of the field as an area of scientific knowledge, supporting the formulation of more effective public policies and the qualification of pedagogical practices. The dialogue among research, teacher training, and school practice proves indispensable for the consolidation of the subject.

Finally, overcoming the challenges involving Religious Education depends on the ethical and political commitment of the various actors involved in education, including teachers, administrators, universities, public policy makers, families, and students. The consolidation of a plural, secular, and inclusive Religious Education requires valuing difference as a pedagogical principle and maintaining a permanent openness to dialogue. In this process, the school reaffirms its role as a space of comprehensive, democratic, and humanizing formation, contributing to the construction of a society that recognizes religious diversity as the cultural and spiritual heritage of humanity, as noted by Nascimento et al. (2021).

FINAL CONSIDERATIONS

The analysis of the challenges and perspectives of Religious Education in Brazil highlights the complexity of this curricular component in the contemporary educational scenario. When guided by the principles of secularity, plurality, and human rights, Religious Education reveals a significant formative potential. It contributes to the construction of an ethical, democratic, and inclusive education. Its relevance goes beyond religious content and reaches civic formation.

The challenges identified, such as insufficient teacher training, the lack of inclusive teaching materials, and resistance to non-confessional models, demand concrete actions from public authorities. Clear educational policies, continuing education, and oversight of pedagogical practices are essential measures. Institutional commitment is indispensable to ensure the effectiveness of the legislation.

It is concluded that Religious Education must be understood as a space for critical reflection, dialogue, and the promotion of human rights. When conducted responsibly, it fosters respect for diversity and strengthens democratic coexistence. In this way, it contributes to the formation of conscious, ethical subjects prepared to act in a plural society.

REFERENCES

- Brasil. *Constituição Política do Império do Brasil* [Political Constitution of the Empire of Brazil]. Rio de Janeiro: Assembleia Geral Constituinte, 1824.
- Brasil. Decreto nº 119-A, de 7 de janeiro de 1890 [Decree No. 119-A, of January 7, 1890]. Proíbe a intervenção da autoridade federal e dos Estados federados em matéria religiosa e consagra a plena liberdade de cultos [Prohibits intervention by federal and state authorities in religious matters and establishes full freedom of worship]. *Diário Oficial da União*, Rio de Janeiro, 1890.
- Brasil. *Constituição da República dos Estados Unidos do Brasil* [Constitution of the Republic of the United States of Brazil]. Rio de Janeiro: Congresso Nacional, 1891.

Brasil. Decreto nº 19.941, de 30 de abril de 1931 [Decree No. 19,941, of April 30, 1931]. Dispõe sobre a instrução religiosa nos cursos primário, secundário e normal [Provides for religious instruction in primary, secondary, and teacher-training courses]. *Diário Oficial da União*, Rio de Janeiro, 30 Apr. 1931.

Brasil. *Constituição da República dos Estados Unidos do Brasil* [Constitution of the Republic of the United States of Brazil]. Rio de Janeiro: Assembleia Nacional Constituinte, 1934.

Brasil. *Constituição dos Estados Unidos do Brasil* [Constitution of the United States of Brazil]. Rio de Janeiro: Congresso Nacional, 1937.

Brasil. *Constituição dos Estados Unidos do Brasil* [Constitution of the United States of Brazil]. Rio de Janeiro: Congresso Nacional, 1946.

Brasil. Lei nº 4.024, de 20 de dezembro de 1961 [Law No. 4,024, of December 20, 1961]. Fixa as Diretrizes e Bases da Educação Nacional [Establishes the Guidelines and Bases of National Education]. *Diário Oficial da União*, Brasília, DF, 27 Dec. 1961.

Brasil. Lei nº 5.692, de 11 de agosto de 1971 [Law No. 5,692, of August 11, 1971]. Fixa Diretrizes e Bases para o ensino de 1º e 2º grau [Establishes Guidelines and Bases for 1st and 2nd level education]. *Diário Oficial da União*, Brasília, DF, 12 Aug. 1971.

Brasil. *Constituição da República Federativa do Brasil* [Constitution of the Federative Republic of Brazil]. Brasília, DF: Senado Federal, 1988.

Brasil. Lei nº 9.394, de 20 de dezembro de 1996 [Law No. 9,394, of December 20, 1996]. Estabelece as diretrizes e bases da educação nacional [Establishes the guidelines and bases of national education]. *Diário Oficial da União*, Brasília, DF, 23 Dec. 1996. Available at: http://www.planalto.gov.br/ccivil_03/leis/19394.htm. Accessed on: 05 Apr. 2025.

Brasil. Lei nº 9.475, de 22 de julho de 1997 [Law No. 9,475, of July 22, 1997]. Altera dispositivos da Lei nº 9.394, de 20 de dezembro de 1996, que estabelece as diretrizes e bases da educação nacional [Amends provisions of Law No. 9,394 of December 20, 1996, which establishes the guidelines

and bases of national education]. Available at:

https://www.planalto.gov.br/ccivil_03/Leis/L9475.htm. Accessed on: 04 Apr. 2025.

Brasil. *Base Nacional Comum Curricular (BNCC)* [National Common Core Curriculum (BNCC)].

Brasília: MEC, 2017. Available at: <http://basenacionalcomum.mec.gov.br/>. Accessed on: 05 Apr. 2025.

Brasil. Ministério da Educação. *Base Nacional Comum Curricular* [National Common Core Curriculum].

Brasília, DF: MEC, 2018.

Brasil. Lei nº 13.796, de 3 de janeiro de 2019 [Law No. 13,796, of January 3, 2019]. Altera a Lei nº

9.394, de 20 de dezembro de 1996 (Lei de Diretrizes e Bases da Educação Nacional) [Amends Law No. 9,394 of December 20, 1996 (Law of Guidelines and Bases of National Education)].

Diário Oficial da União, Brasília, DF, 04 Jan. 2019. Available at: Lei nº 13.796/2019 – Planalto.

Accessed on: 24 Jan. 2026.

Knoblauch, Adriane; Valente, Gabriela. Formação de professores e a questão religiosa [Teacher education

and the religious issue]. *Em Aberto*, Brasília, v. 35, n. 114, p. 31–36, May–Aug. 2022. Available

at: <file:///C:/Users/Usuario/Downloads/5336-Texto%20do%20artigo-9537-1-10-20220929.pdf>.

Accessed on: 19 Feb. 2026.

Machado, Cristiane Rodrigues da Silva. Ensino religioso à luz da BNCC: do confessional a laicidade

[Religious education in light of the BNCC: from confessionalism to secularism]. *Revista*

Contemporânea, v. 5, n. 2, p. e7481, 2025. Available at: <https://doi.org/10.56083/RCV5N2-070>.

Accessed on: 02 Jun. 2025.

Marconi, Marina de Andrade; Lakatos, Eva Maria. *Metodologia científica* [Scientific methodology]. 8.

ed. São Paulo: Atlas, 2017.

Nascimento, Shirley Cristina Cabral; Lopes, Erivelton da Silva; Brito, Wanda Luzia Caldas de; Carmo,

Ingrid Kalinka Brito do. A afetividade na relação docente [Affectivity in the teacher relationship].

Brazilian Journal of Development, v. 7, n. 4, p. 36619–36627, 2021. Available at:

<https://doi.org/10.34117/bjdv7n4-228>. Accessed on: 21 May 2025.

Silva, Aline Coelho Pereira da. Educação especial e ensino religioso: formação docente como ferramenta para a promoção do respeito à diversidade [Special education and religious education: teacher education as a tool to promote respect for diversity]. *Revista Foco*, v. 17, n. 12, p. e7179, 2024. Available at: <https://ojs.focopublicacoes.com.br/foco/article/view/7179>. Accessed on: 06 Apr. 2025.

Silva, Rubens Dornelas da; Rosseto, Selma Correia. Educar para a tolerância religiosa nas escolas públicas: um desafio para o componente curricular do ensino religioso diante das tradições religiosas afro-brasileiras [Educating for religious tolerance in public schools: a challenge for religious education in the face of Afro-Brazilian religious traditions]. *Research, Society and Development*, v. 11, n. 11, p. e253111133544, 2022. Available at: <https://doi.org/10.33448/rsd-v11i11.33544>. Accessed on: 05 Apr. 2025.

Silveira, Rosa Maria Godoy. Diversidade religiosa [Religious diversity]. Sep. 2010. Available at: http://www.dhnet.org.br/dados/cursos/edh/redh/03/03_rosa2_diversidade_religiosa.pdf. Accessed on: 03 Jun. 2025.