

## Article

# Catholic Ecology Mindset amongst Youth: *Laudato Si'* and *Laudate Deum's* Impact in Higher Education

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**Abstract:** The climate crisis is widely regarded as the most significant challenge facing humanity in the 21st century. In light of these concerns, Pope Francis announced the encyclical *Laudato Si'* in 2015, which conveyed both concern and hope in the fight to mitigate and adapt to climate change. This is further reinforced by the publication in 2023 of the encyclical *Laudate Deum*, which once again emphasises the relationship between religion and ecology. In this regard, an educational intervention was conducted to ascertain the extent of knowledge and acceptance of these texts and their premises among first-year high-school students. The action comprised an initial classroom analysis of the encyclicals *Laudato Si'* and *Laudate Deum*, during which various passages were read and commented on. This was followed by a second phase, in the form of a focus group, during which the students, in groups of five, were invited to share their perspectives on the relationship between faith and environmental stewardship. The preliminary study was conducted with a sample of 90 students in the second year of Baccalaureate from a secondary school in Barcelona, Spain.

**Keywords:** *Laudate Deum*; *Laudato Si'*; adolescents; ecology; education; Catholic religion



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## 1. Introduction

The relationship between religion and ecology, two phenomena that may appear to be distinct, is becoming increasingly evident (Tatay Nieto 2021). For this reason, the aim of this study was to investigate an educational intervention that facilitates a transformation in the way religion is approached in the second year of the baccalaureate, with a particular focus on the role of the Church in addressing future challenges, one of the most significant of which is climate change (Tafalla Gonzalez 2022). The objective of this research was to analyse the level of interest generated in the sample of adolescents by this educational proposal in religious education and to ascertain whether they consider the potential role of the Catholic Church in combating climate change to be significant. To this end, a case study was conducted, with particular focus on the subject of religion in the classroom, and the analysis of the two encyclicals that address the climate issues, the encyclicals *Laudato Si'* and *Laudate Deum*. The educational intervention was conducted with a sample of pupils over the course of a full academic year (2023–2024). The pupils were divided into three groups of equal size and attended three one-hour sessions per week. The educational intervention comprised lectures on the Catholic religion, in which both Christian values and their implications for the development of the Western world, as well as the impact of Christian ethics at a theoretical level, were addressed. Additionally, numerous sessions focused on actions carried out by the Catholic Church. The Catholic Church's engagement with human rights, including interreligious dialogue and interdenominational dialogue, and its response to societal challenges, with a particular focus on counteracting climate change, was also examined. This involved an in-depth analysis of the encyclicals *Laudato Si'* and *Laudate Deum*.

### 1.1. Objectives

The initial phase of the study was designed to ascertain students' perceptions of the novel subject model. This objective entailed a comprehensive assessment of students' opinions and attitudes, encompassing both positive and negative aspects. The objective was to identify the strengths of the new model, such as improvements in content comprehension and its practical application, as well as any potential weaknesses, such as difficulties in adapting to the new pedagogical approach. To this end, a combination of qualitative and quantitative methodologies was employed to collect comprehensive and representative data on the diversity of students' views. The identification of these perceptions was crucial for making necessary adjustments and optimisations to the subject model in order to maximise its effectiveness and acceptance among students. In the subsequent phase, the focus was on students' perceptions of the relationship between climate change and Catholicism. To this end, a mixed methodology was employed, comprising a quantitative approach using an ad hoc survey and a qualitative approach incorporating the techniques of active observation and 10 focus groups.

### 1.2. Hypotheses

The following hypotheses are proposed in this study on the perception of the new educational proposal in religious education:

**H1.** *A majority of students evince a high level of interest in the new educational proposal in religious education.*

**H2.** *Students perceive the subject of religion to be more beneficial than other subjects in the baccalaureate curriculum.*

**H3.** *The majority of students expressed support for the continuation of the religion subject in subsequent academic years.*

**H4.** *The students' perception of religion has undergone a positive transformation as a result of the new educational proposal.*

In addition, a series of hypotheses pertaining to the relationship between faith and ecology, as elucidated in the encyclicals, are posited.

**H5.** *Students perceive it as important for the Church to take an active stance in the fight against climate change.*

**H6.** *Students consider that there is a strong correlation between the Catholic faith and environmental responsibility, based on respect for God's creation.*

### 1.3. Catholic Faith and Ecology

In recent years, it has become evident that there has been a growing interconnection between the Catholic Church and ecology (Beling 2023). This phenomenon has given rise to a process through which the role of faith in environmental protection (Urbano 2022) and the protection of the common home (Posas 2007) is being elucidated. This relationship is further reinforced by Pope Francis's announcement of the encyclicals *Laudato Si'* (Richie 2015) and *Laudate Deum*, as well as the work being undertaken by the social doctrine of the Church (Delgado Rojas 2023). Pope Francis has emerged as a pivotal figure in this movement, underscoring the imperative of environmental stewardship as a moral and spiritual obligation (Kureethadam 2019); however, there are controversies, as shown in other studies (Vincentnathan et al. 2016).

The first of these writings, which has been widely regarded as highly relevant and influential, is entitled *Laudato Si'* (Malavasi and Giuliadori 2016). This encyclical is regarded

as one of the most significant documents in the relationship between the Catholic religion and ecology. Most notably, it emphasises the necessity of advocating for care within a society that is characterised by the prevailing dynamics of capitalist frenzy (Deane-Drummond 2016). In this encyclical, Pope Francis calls on all people, not just Catholics, to take urgent action against climate change and environmental degradation (De Gregorio 2016). He focuses on the interconnection between social justice and environmental justice, arguing that environmental damage disproportionately affects the most vulnerable (Raven 2016). However, within the Catholic faith, there are also opposing positions (Daley-Zaleha and Szasz 2015).

The Social Doctrine of the Church represents a pivotal aspect of the transition from theoretical to practical Christian values, positing that the Catholic Church can assume a pivotal role in the leadership of a more sustainable society (Gutián 2020). The text places particular emphasis on the principles of human dignity, solidarity, and the common good, which are considered to be at the core of Catholic ecological teaching (Trujillo 2020). These principles are applied with the objective of promoting a sustainable and just economy, in which the responsible use of natural resources is given precedence over economic profit, thereby triggering the necessary protection of ecosystems (Estrada 2018).

One might enumerate several pivotal principles that imbue the role of Catholicism with significance in the endeavour to assuage the effects of climate change (McKim 2019b). The primary tenet is the belief that God created the world and, therefore, that humans have a responsibility to care for and protect the common home (Edwards 2016). This encompasses not only the conservation of nature but also the promotion of sustainable development that respects both people and animals (Miller 2017). Another pivotal concept elucidated in *Laudato Si'* is the notion of interconnectivity, which can be seen in chapter four. Integral ecology espouses a comprehensive perspective that encompasses the environmental, economic, social, and cultural well-being of individuals and communities (Rowlands 2015). This necessitates a radical transformation in adopting more sustainable lifestyles, entailing a reduction in superfluous consumption (Francis 2015).

In consequence of the aforementioned factors, we observe the advent of Catholic climate activist movements, exemplified by the Global Catholic Climate Movement, which endeavours to mobilise Catholics across the globe in the struggle against climate change (Tatay Nieto 2021). Furthermore, there has been a notable rise in the number of actions initiated by parishes and dioceses. A considerable number of parishes and dioceses have introduced programmes aimed at promoting recycling, energy conservation, and the use of renewable energy sources, as well as fostering environmental awareness (Orozco et al. 2022). Furthermore, campaigns are organised with the objective of raising awareness of environmental issues, as exemplified by the Catalan proposal of *Ecoparròquies de la Xarxa de Parròquies EcoSolidàries* (<https://www.justiciaipau.org/ecoparroquies/>, accessed on 23 August 2024).

One indication of the Catholic Church's commitment to providing a theoretical and intellectual foundation in ecological ethics is its alignment with other philosophically oriented doctrines, such as ecofeminism.

Both proposals demonstrate a clear interest in understanding the relationship between ecology and social justice (Pascual 2024). A close reading of both proposals reveals an emphasis on interconnectedness. This is evident in the recognition of the human being as interdependent and eco-dependent (Ramos-Gómez 2017). This highlights the reality that damage to the environment affects humanity, particularly the poor and vulnerable (Fernández-Reyes 2023). Consequently, both doctrines condemn consumerism and unbridled capitalism, arguing that economic profit supersedes human and environmental well-being. They advocate for more equitable and sustainable economic systems (Bullón Hernández 2016). Furthermore, they propose urgent action to protect the most vulnerable and promote equity (Segura and Alpízar 2022).

It is important to highlight the distinctive features of each proposal that set them apart and contribute to the broader effort to combat ecocide in unique ways. The encyclicals

*Laudato Si'* and *Laudate Deum* are based on a theological and doctrinal perspective, which frames concern for the environment within the context of divine creation and the moral responsibility of human beings to care for God's creation (Francis 2020). Ecofeminism is a theoretical perspective that emerges from feminist and environmentalist theory. It focuses on the intersection between gender oppression and environmental exploitation (Blasco-Herranz 2005). Furthermore, Christianity recognises the human being as a central figure in its narrative. However, it is a renewed perspective of anthropocentrism, assuming human responsibility for the environment and also pointing to the moral dimension of respecting the created world. In other words, it is an anthropocentrism of responsibility as opposed to a traditional anthropocentrism of domination (Pérez-Prieto 1999), and it is also distant to the ecofeminist positioning, which is a perspective that is far from anthropocentrism (Vallés Marugán 2019).

#### 1.4. Religion as a Subject in Formal Education

The role of religion in the Spanish education system has been a subject of ongoing debate and evolution, with various reforms influencing its presence and approach in the school curriculum (Coy-Africano 2009). Following the drafting and subsequent approval of the Spanish Constitution in 1978, the non-denominational nature of the State was established (Micó-Sanz et al. 2020). Subsequent agreements with the Holy See (1979) established the teaching of the Catholic religion in public and public schools as a voluntary option for students, a provision that has been maintained to this day (Grana Gil 2021).

The presence of religion in the education system has been regulated by several education laws, each with a different approach (Escorcia Guzmán and Arrieta 2020). In the Organic Law on the Right to Education (LODE) of 1985, the option of taking religion or an alternative subject was introduced, which was maintained with the Organic Law on Education (LOE) of 2006. Conversely, the Organic Law for the Improvement of the Quality of Education (LOMCE) of 2013 reinforced the role of religious education, establishing it as a subject that could be assessed and contribute to the student's overall grade, while maintaining its optional status (Moncada Guzmán 2021).

This remained the case until 2020, when the new reform introduced by the Organic Law for the Modification of the LOE (LOMLOE) abolished the compulsory nature of taking an alternative subject to religion (Moncada Guzmán 2021), reduced the time load of the subject of religion, and established that the grade for religion would not count towards the student's average grade, a state of affairs that has been maintained to this day (Rodríguez Moya 2021).

The long-standing debate on the training of religious education professionals has been a prominent feature of the country's educational landscape since the late 1970s. It concerns the manner in which non-denominationality and neutrality are approached in educational institutions, while ensuring the provision of education in spirituality (Rodríguez Antequera 2022) and culture (Moncada Guzmán 2021). Some sectors argue for a greater separation between Church and State, proposing that religious education should be extracurricular and not part of the official curriculum (Garreta Bochaca et al. 2020). Some parties (Javier and Guzmán 2020) argue that the teaching of religion in schools offers a comprehensive education and respects the right of parents to choose the religious education of their children.

#### 1.5. *Laudato Si'* and *Laudate Deum* in the Context of Secondary Education

Pope Francis's most recent encyclical, *Laudate Deum*, was published on 4 October 2023. It builds upon the themes addressed in his previous encyclical, *Laudato Si'*, published in 2015. While *Laudato Si'* addressed the care of the "common home" and the necessity of an integral ecology, *Laudate Deum* focuses more specifically on the climate crisis and the imperative to take urgent action to mitigate its effects (Irrázabal 2023).

Pope Francis asserts the moral and spiritual responsibility of all, noting that the climate crisis is not merely a technical or scientific concern but an ethical and spiritual matter that

necessitates an ecological conversion (seen in the sixth chapter). The interrelationship between social justice and environmental justice is emphasised, with particular attention paid to the fact that those who are poor and marginalised are the most affected by climate disasters and environmental degradation (Tyagi et al. 2014). The encyclical urges the international community to honour the commitments set out in the Paris Agreement and to work together on global solutions that are based on solidarity in order to address climate change (Erickson and Brase 2019).

In light of the aforementioned factors, the *Laudate Deum* can be considered a valuable resource for fostering awareness and sensitization about the climate crisis (Medina Méndez 2023). Educators may utilise the teachings to assist students in comprehending the gravity of the situation and the necessity for immediate action (Pary Farfán 2021). The encyclical advocates for an integrated and holistic approach, which is crucial for effective environmental education (Beling and Vanhulst 2019). Students can be made aware of the interconnectivity between the ecological, social, economic and cultural dimensions of the climate crisis. Integrating *Laudate Deum* into the environmental education curriculum can assist students in reflecting on ethical and moral values pertaining to the environment (Carrera Carrera 2023). Ecological education represents a cross-cutting theme within the encyclical *Laudato Si'*. This encompasses responsibility towards future generations, solidarity with the most vulnerable, and respect for creation. Promoting action and personal and community commitment (Lima Hanco 2024) is also encouraged.

## 2. Materials and Methods

This case study employs a mixed methodology, combining quantitative and qualitative approaches. The quantitative component utilises an ad hoc survey, while the qualitative aspect incorporates the techniques of active observation and 10 focus groups.

### 2.1. Sample

The sample comprised a total of 90 adolescents, aged between 16 and 18 years old, enrolled in the first year of the baccalaureate programme at the La Salle Montcada secondary school in Barcelona, Spain. The sample was divided into two groups, one comprising students pursuing a scientific–technological curriculum and the other comprising students pursuing a humanistic–social curriculum.

### 2.2. Educational Intervention

The educational intervention (See Figure 1), conducted as part of this study, spanned a period of three months. It comprised three one-hour sessions per week. The 90 pupils were divided into three groups, with each group taking the subject consecutively: the first group from mid-September to November, the second group from December to February, and the third group from March to May. The subject used as a means of intervention was obligatory.

### 2.3. Instrumentation

In order to conduct the study, a variety of methodological tools were employed, including both quantitative methods, such as surveys, and qualitative methods, such as focus groups. By integrating the findings from these different approaches, the results yield a more comprehensive and robust understanding of the phenomenon under investigation.

#### 2.3.1. The Survey

The objective of the survey is to ascertain the adolescents' opinions regarding the usefulness and significance of the subject matter they have curated. To this end, the ad hoc online questionnaire comprises two sections. In the initial phase, we collected biographical data, including gender and age. In the subsequent section, we posed six questions in the form of a scale to elicit information about the pupils' perceptions and satisfaction with the educational intervention.

### 2.3.2. Focus Groups

To gain further insight into the pupils’ opinions and reflections following the reading and analysis of selected passages from *Laudato Si’* and *Laudate Deum*, a series of focus groups was conducted. In particular, this resulted in 10 focus groups comprising five students each, conducted throughout the 2023–2024 academic year. The focus groups were conducted under the supervision of a member of the research team at the educational institution where the sample is studying, with each group meeting for approximately one hour.

Sections	Content
Block I: Justice and Peace	Human Rights
Block I: Justice and Peace	Classification of human rights
Block I: Justice and Peace	Social issues and the Church
Block I: Justice and Peace	Encyclicals
Block II: Solidarity	Catholic values
Block II: Solidarity	Catholic NGOs
Block II: Solidarity	Future challenges for the Church

Figure 1. The subject matter covered in the subject (Own source).

### 3. Results

One of the key objectives of this research was to analyse the level of interest generated in the adolescent sample by this educational proposal in religious education. The proposal was developed in response to current challenges and is designed to facilitate closer engagement with the subject matter among pupils. Consequently, the participants were first requested to evaluate the subject matter of the proposal on a five-point Likert scale (see Figure 2). It was evident that a significant majority of the participants (over 90%) expressed a highly positive evaluation of the subject matter.

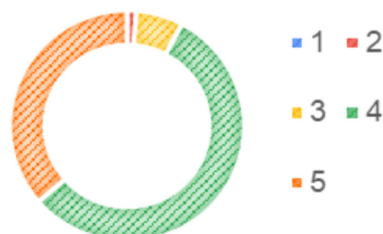
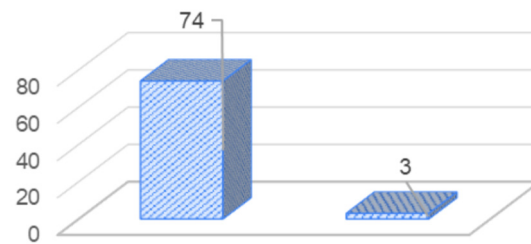


Figure 2. Own source.

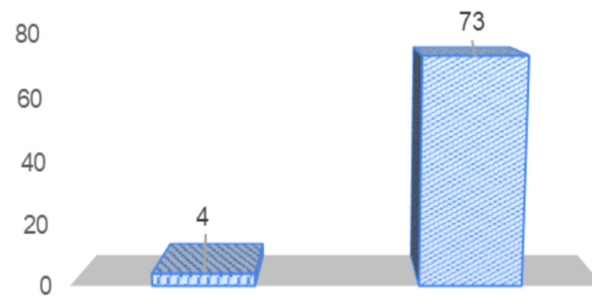
Furthermore, the students were asked to compare this subject with the rest of the baccalaureate curriculum, including both optional and compulsory subjects. The participants were then asked to indicate whether they perceived religion to be a more or less beneficial subject in comparison to other subjects. The results of the sample responses

indicate that more than 96% of respondents consider religion to be better than other subjects (see Figure 3).



**Figure 3.** Own source.

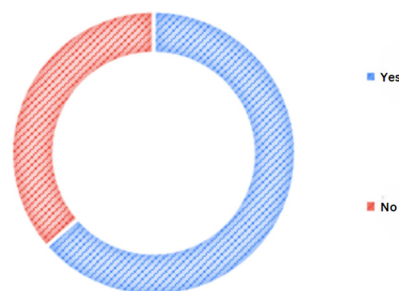
Additionally, the sample was queried as to their opinion of the subject, with the objective of ascertaining whether they considered that the subject should be maintained in the forthcoming academic year. Additionally, the majority of the sample (95%) expressed support for the subject's continued inclusion in subsequent years (Figure 4).



**Figure 4.** Own source.

The most intriguing question at this stage of our investigation was to ascertain whether the sample had been able to perceive and comprehend religion from an alternative and more intriguing perspective. Over 60% of respondents indicated that their understanding of religion had undergone a positive transformation (see Figure 5).

The objective of the focus groups was to address issues pertaining to the nexus between faith and environmentalism. The intention was to ascertain the perspective and opinion of the students following their engagement with, analysis of, and reflection on the encyclicals *Laudato Si'* and *Laudate Deum*. The focus group was structured into two sections. In the initial segment, the participants were posed five opinion-based questions pertaining to the subject matter (See Figure 6). In the subsequent phase, they were invited to respond to selected passages from *Laudate Deum* (See Figure 7).



**Figure 5.** Own source.

NO.	Question	Student response
1	Do you think it is important for the Church to take a stand in the fight against Climate Change?	100% of the sample answered yes
2	Do you think that the fact that the church is talking about Climate Change communicates that we are facing a major problem?	More than 85% of those surveyed said yes.
3	Do you think the church could help in the fight for climate justice?	The total count of the sample considers that if
4	Do you think it makes sense for the church to take a stand against consumerism and capitalism?	57.14% of respondents think it does make sense, while 28.57% think it does not. The remaining 14.28% did not take a position.
5	Can the Catholic faith have a bearing on the environmental issue?	85.7% responded that they believe that a relationship between faith and environmentalism can be established.

Figure 6. Analysis section I (Own source).

NO.	Fragment	Degree of agreement or disagreement
1	<i>"A low richest percentage of the planet pollutes more than the poorest 50% of the world's population".</i>	The total sample surveyed found this statement reasonable and agreed with it.
2	<i>"We are in time to avoid even more dramatic damage".</i>	The total number of students agreed with the statement.
3	<i>"This is not a secondary or ideological issue, but a drama that hurts us all".</i>	They unanimously agree with the statement
4	<i>"No one can ignore that in recent years we have witnessed extreme events, frequent periods of unusual heat, drought and other groans of the earth that are just a few palpable expressions of a silent disease that affects us all".</i>	85.7 % of the respondents agreed with the fragment and were in favour of it.
5	<i>"We say that the world around us is not an object of exploitation, of unbridled use, of unlimited ambition".</i>	Only less than 15% disagreed with this statement.

Figure 7. Analysis section II (Own source).

Having conducted eight focus groups with the adolescents in the sample, we would like to highlight some of the opinions and reflections they shared that seem relevant to us.

To question 1: Do you think it is important for the Church to take a stand in the fight against climate change?



The G3 focus group answered that the fact that the Church, such a popular and relevant body throughout human history, was positioning itself so firmly on the environmental issue made them feel that the problem was greater. In other words, we can deduce that the fact that a body as recognised as the Catholic Church, and in the name of Pope Francis, is contributing to the communication of climate change can help to convey the urgency of action in the face of this crisis.

To question 5: Can the Catholic faith be related to the environmental issue?

The G7 focus-group participants commented mainly on respect for creation. They stated that considering that, under the Catholic premise, the world is a gift from God, not acting to mitigate climate change means disregarding the most precious gift God has ever given, and that it therefore makes perfect sense to link environmental sensitivity with faith.

“A low richest percentage of the planet pollutes more than the poorest 50% of the world’s population”.

The G2 focus group commented on this statement, agreeing that economic inequalities are related to inequalities in terms of climate responsibility. Addressing the question of whether all people and territories should contribute equally to reducing their environmental footprint, the following statement was made:

“This is not a secondary or ideological issue, but a drama that hurts us all”.

The G5 focus group introduced the problem they are facing with the denialist movement as a result of this statement. Taking into account that some users on social networks or even important political figures communicate that climate change does not exist or is not a threat, the following statement was made:

“We say that the world around us is not an object of exploitation, of unbridled use, of unlimited ambition”.

The G8 focus group contributed the concept of planned obsolescence to their reading of this statement. They also commented that they consider that we are immersed in a society that is increasingly consumerist and therefore less and less sustainable.

#### 4. Conclusions

The proposed study identified an increasing convergence between Catholicism and ecology, demonstrating how religion can serve as a vital instrument for fostering environmental consciousness and action against climate change. The implementation of an educational model in the second year of high school, focusing on the analysis of the papal encyclicals *Laudato Si'* and *Laudate Deum*, has proven effective in stimulating students' interest in the relationship between religion and ecology. This pedagogical strategy has demonstrated efficacy in reshaping students' understanding of religion and its function in addressing the climate crisis.

The results of the survey indicated a high level of satisfaction among students with the novel educational approach. A rating of the subject was provided by more than 90% of the participants, with more than 96% indicating that it was more beneficial than other subjects in the baccalaureate curriculum. This finding is consistent with the results of previous studies which have indicated that the integration of contemporary and relevant topics into religious education can increase student interest and engagement (Kureethadam 2019; McKim 2019a). Moreover, 95% of students expressed support for the continuation of the subject in subsequent academic years, indicating a widespread acceptance and recognition of the value of religious education in contemporary contexts.

The high rate of acceptance and satisfaction with the subject indicates that students appreciate the opportunity to address environmental issues from a faith-based perspective. This finding is corroborated by research indicating that interdisciplinary approaches to education can enhance students' comprehension and engagement with global issues (Gutián 2020; Deane-Drummond 2016). The success of this educational intervention may serve as a

model for other educational institutions seeking to integrate religious and environmental education.

Furthermore, the focus groups offered insight into students' perceptions of the relationship between Catholicism and the climate crisis. A unanimous consensus was reached on the necessity for the Church to assume an active role in combating climate change, with 100% of participants affirming this requirement. This perception is consistent with the findings of Valera (2017) and Urbano (2022), who emphasised the increasing role of the Catholic Church in promoting environmental justice.

Moreover, 85.7% of students demonstrated an understanding of the interconnectedness between social justice and environmental justice, aligning with the holistic perspective proposed by Pope Francis. This finding is consistent with the findings of previous research which points out that environmental and social justice are intrinsically related, and that efforts to address the climate crisis must consider both aspects (Raven 2016; Estrada 2018). The students' perceptions demonstrate a profound comprehension of the tenets of integral ecology espoused by the Catholic Church.

A comparative analysis of selected excerpts from the encyclicals *Laudato Si'* and *Laudate Deum* revealed a high degree of alignment between the opinions expressed by Pope Francis and those of the students. All participants concurred on the necessity of addressing the climate crisis and the disproportionate responsibility of affluent countries for global pollution. These findings align with those of previous studies that emphasise the necessity for prompt and collective action to mitigate the impacts of climate change (De Gregorio 2016).

Moreover, the majority of students expressed support for the view that the world should not be subject to unbridled exploitation. This reflects a growing awareness of the problems associated with consumerism and planned obsolescence. This finding is corroborated by research that critiques unsustainable economic models and advocates for more equitable and sustainable economic systems (Bullón Hernández 2016; Pascual 2024). The students' critical reflection on the encyclicals demonstrates an awareness of the necessity to alter consumption and production patterns in order to safeguard the environment.

The findings of the study indicate that the integration of religious teachings with ecological issues may prove an efficacious strategy for the cultivation of more profound environmental awareness among young people. When approached from a contemporary and relevant perspective, religious education can play a significant role in shaping sustainable attitudes and behaviours. Prior research has demonstrated that environmental education that incorporates ethical and moral principles can have a long-lasting impact on students (Miller 2017; Rowlands 2015).

The integration of the encyclicals *Laudato Si'* and *Laudate Deum* into the educational curriculum was demonstrated to enhance students' awareness of the gravity of the climate crisis, while also motivating them to reflect on their own actions and ethical responsibilities towards the environment. This approach is aligned with the recommendations of education for sustainable development, which advocates for education that promotes social and environmental responsibility (Puleo 2005).

In conclusion, the findings of this study demonstrate that the relationship between the Catholic faith and ecology has the potential to serve as an effective instrument for environmental education. The favourable response of students to the educational intervention indicates that an interdisciplinary approach, integrating religious values and ecological awareness, can facilitate meaningful learning and active engagement in environmental protection. The Catholic Church, through its teachings and moral leadership, has the potential to play a pivotal role in promoting sustainable development and climate-change mitigation by offering an ethical and spiritual perspective that complements scientific and technical approaches. Moreover, this research corroborates the initial hypotheses, substantiating the new educational proposal's value as a contribution to the interdisciplinary field of environmental and religious education. The integration of these two domains has the

potential to yield positive outcomes in the education of young people. Further research could investigate the potential for adapting and extending this educational model to other contexts and educational levels. Furthermore, it would be beneficial to investigate students' long-term perceptions of the relationship between faith and ecology, as well as its impact on their behaviours and attitudes towards the environment.

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