

Integration of Digital Technology in Teaching and Learning of Christian Religious Studies: Challenges and Prospects

By

John Atuluku, PhD

**Christian Religious Studies Department
FCT College of Education, Zuba- Abuja**

johnatuluku@gmail.com

08061263702

&

Benjamin Nongoamo Mtar

**Department of Christian Religious Studies
FCT College of Education, Zuba-Abuja**

benjaminmtar@gmail.com

Abstract

The introduction of technology in the world has significantly changed the way and manner in which every aspect of the world operates, and the education sector is no exception. Since the introduction of these technologies, policy makers in every country have made concerted efforts to ensure that their country is not left behind in the radical changes that technology has brought. As digital technology continues to shape the landscape of education, its integration into Christian Religious Studies in Nigeria presents both challenges and prospects. This paper, therefore, examines the integration of digital technology in teaching and learning of Christian Religious Studies: challenges and prospects. The paper reveals the potential for increased interactivity, inclusivity, and accessibility, which offers exciting prospects for engaging students in meaningful discussions about faith and values. The paper concludes that by adopting a proactive approach that includes media literacy training, fostering community, and accommodating diverse learning needs, educators can effectively navigate these challenges and create a rich learning environment that honors the integrity of Christian Religious teachings. The future of the subject in the digital age depends on our ability to embrace these prospects while remaining vigilant against the pitfalls that may arise. The paper recommended that educators should strive to create a balanced digital learning environment that minimizes distractions, and that the instructors must be friendly to the learners and utilize suitable pedagogical methods to keep the training interesting, among others.

Keywords: Digital Technology, Christian Religious Studies, Teaching, Learning, Integration

Introduction

The place of Christian Religious Studies in our educational system can never be over-emphasized. This is why it was introduced into the Nigerian educational system to enable us imbibe its values. According to Gbenda (1997) in Anozie (2006), religion is very important in human society; it provides meaning to life, answers the most fundamental questions regarding life, death, and the hereafter. It confers sacred values on people, social laws, and institutions, a cohesive and integrative element in society, and above all, consoles man in a crisis.

Based on the above, it is clear that Christian Religious Studies make man a more balanced being, in that it teaches man how to adjust and adapt in circumstances that science, technology, and other mechanisms have no solutions. In the words of Anozie (2006), 'religion is a factor that helps people to adjust and adapt the circumstances of the personal lives of the individuals and those of societies, and inherent mental, emotional, stresses, disorder, instability, insecurity and peacelessness'. The values above show that religion functions as social integration, which helps in educational, political, social, economic, and moral aspects of human endeavour. It is also known that religion contributes a lot to socialization, order, stability, peace, and security of the general society.

Undoubtedly, Christian Religious Studies as an aspect of religion plays the same role as religion vis-à-vis the society where it is practiced. Christian Religion, through its moral values,

makes morality an indispensable tool that society uses to interpret socio-political, economic, and other actions, so as to maintain good governance and stability of the state. Interestingly, the optimal achievement of the above objective of religion in our schools depends largely on the appropriate application of Instructional materials, teaching methods, techniques, and relevant skills. However, the place of instructional materials, especially Digital Technology, cannot be overemphasized if the youths of the 21st century must be made to understand the values of Christian Religious Studies. This is because digital technology provides students with meaningful instruction in their learning process.

According to Okafor (2010), digital technology resources provide learning opportunities and create a condition that can enhance learning. He further opined that the traditional instructional approaches cannot achieve the goals of teaching at this period of information explosion and globalization. Hence, the need to incorporate Digital Technology as an instructional material required in teaching and learning of Christian Religious Studies in our schools.

Digital technology has dramatically transformed the landscape of education, including Christian Religious Studies. According to a report from the Pew Research Center (2021), approximately 93% of teens have access to a smartphone, and 81% use social media platforms, indicating that digital engagement is a significant part of their lives. This trend presents an opportunity for Christian Religious Studies teachers to harness these platforms for teaching purposes. The integration of digital tools can help make Christian religious studies more relevant and accessible to a younger audience, who may otherwise find traditional methods less engaging. However, the shift to digital technology also raises critical questions about the effectiveness of these tools in conveying religious teachings accurately and respectfully.

The use of digital technology in Christian religious studies can facilitate a more interactive learning environment. For instance, online platforms such as Zoom or Google Classroom allow for real-time discussions and collaborative projects, which can enhance student engagement. According to a study by the International Society for Technology in Education (ISTE, 2020), 70% of educators reported that integrating technology into their teaching practices increased students' participation. This interactivity can help students develop a deeper understanding of religious concepts by encouraging them to ask questions and engage in dialogue with their peers and educators.

Furthermore, digital technology can provide access to a wealth of resources that can enrich religious education. Online libraries, virtual museums, and educational websites offer a plethora of materials that can complement traditional textbooks. For example, the Digital Public Library of America hosts thousands of digitized religious texts and artifacts, allowing students to explore religious history and doctrine in a more immersive way (DPLA, 2022). This access to diverse materials can promote inclusivity by catering to different learning styles and preferences, making religious education more equitable.

Nevertheless, the integration of digital technology in Christian religious studies is not without challenges. One significant concern is the potential for misinformation. With the ease of access to information online, students may encounter misleading or inaccurate representations of religious teachings. A study conducted by the Media Literacy Now Organization (2021) found that 65% of students could not distinguish between credible and non-credible sources of information. This emphasises the importance of equipping students with critical thinking skills to navigate the digital landscape effectively. While digital technology presents numerous opportunities for enhancing the teaching and learning of Christian religious studies, it also poses challenges that educators must address. The balance between utilising technology for engagement and ensuring the integrity of religious teachings is crucial. As religious educators explore the integration of digital tools, they must remain vigilant in fostering an environment that encourages critical inquiry and respectful dialogue. Discuss the relevance of the above statistics to your work and the void you are trying to fill.

Christian View on Digital Technology

Sidjabat (2021) stated that, Christian religious studies is a sincere and systematic effort, supported by spiritual and human endeavors, to transmit knowledge, values, attitudes, skills, and behaviors consistent with the Christian faith; striving for change, renewal, and reform, both in individuals and groups, even in structures, by the Power of the Holy Spirit, so that learners may live according to the will of God as expressed in the Bible, especially in Jesus. The deliberate and systematic effort to transmit knowledge requires a holistic and comprehensive approach. All learners, both young and old, enter into an active faith relationship with God Himself, and through Him, they are also connected to His church community that acknowledges and glorifies His name at all times and in all places. Christian religious education fundamentally revolves around faith in Jesus Christ. Also, Christian religious studies is the activity of fellow pilgrims and seekers who deliberately give attention to the activity of God in our present time, to the stories of the Christian faith community, and to the Vision of the Kingdom of God, the seeds of which are already among us. It means that all Christian education experts emphasize the importance of transmitting the Christian faith through various approaches (methods) so that a learner can connect with their God. This is where the importance of integrating technology into Christian learning platforms is applied in anticipation of the digital age for millennial.

In practice, the morality of the use of technology becomes very important. Ethical attitudes in behavior are a necessity. Christian ethics emphasizes how one should determine attitudes and act when faced with situations that raise ethical questions. This is inseparable from the Christian values found in the Bible (the word of God), which serve as the foundation for Christians in making moral decisions (Wolterstorff, 2008). In Genesis 1:1 God created the heavens and the earth, and endowed humans with wisdom, knowledge, and creativity (Exodus 31:3; Proverbs 8:12). From this perspective, technology can be seen as a product of human ingenuity which ultimately stems from God's creative design. This forms the basis of belief for Christians that everything under the heavens is a development from God's original creation (Genesis 1:1; Psalm 24:1). God is regarded as the ultimate source of wisdom and knowledge (Proverbs 2:6), which includes the creativity that enables humans to develop technology (Exodus 31:3, where God filled Bezalel with "the Spirit of God, with wisdom, understanding, knowledge and all kinds of skills" for craftsmanship). However, over time, evolving technologies have not always been used for God's glory but have been turned into tools of oppression and even objects of worship. For instance, the Tower of Babel (Genesis 11:4–9) illustrates how human innovation, when misdirected, can become a means of pride and rebellion against God. In modern times, scholars have noted that while technology improves life, it can also be manipulated to exploit the poor through digital surveillance, cybercrime, and labor exploitation (Mumford, 2010; Noble, 2018). Thus, Christians view technology as a gift that should be guided by God's principles of justice and stewardship.

Technology is one of the ways used by God to achieve the salvation of humans while they are in the world. The Bible says in Proverbs 1:5; *"Let the wise hear and increase in learning, and the one who understands obtain guidance."* This means that although humans are responsible for developing technology, the wisdom (understanding) given by God and its use is far more important in honoring God. The importance of individual moral responsibility in facing choices and decisions in life. In the context of technology use, his view of moral responsibility demands deep reflection on how technology is used, whether it aligns with spiritual values and obedience to God. Genesis 1:27–28 explains that humans were created *"in the image"* of God and given the task of caring for the earth (Reformed, 2012) opines that when humans reflect the image of God (Imago Dei), God entrusts them with the responsibility to create or discover technology, which means that every technology produced by humans must be accounted for. In essence, with technology, humans have the knowledge to seek truths in implementing their lives in the world to glorify God.

Technology is a gift from God to humanity, given to assist in various aspects of life and facilitate progress (Nababan et al., 2023). However, when technology is misused, it reflects an attitude that opposes God. The story of the Tower of Babel (Genesis 11:1–9) is an example of how God responds to human arrogance in using technology for the wrong purposes. God Himself does not oppose human-created technology, but rather when it is misused or used for purposes contrary to His will. Contradictory to your earlier positions. The motivation behind the project of the Tower of

Babel was humanity's ambition to equal the greatness of God (Genesis 11:4). This means that the use of technology that does not align with God's plan is highly unacceptable due to the potential negative consequences that may arise from disbelief, as stated by the Apostle Paul in Romans 14:23, *"..and everything that does not come from faith is sin"* (Alinurdin, 2018).

Therefore, there is a connection between faith and knowledge. Humans need faith to apply knowledge in accordance with the will of God and produce beneficial outcomes for humanity, while knowledge is also necessary to clarify beliefs so as not to be easily influenced. *"Religion without science is blind and science without religion is lame"* (Suriasumantri, 2001). In the Gospel of Matthew 22:37, Jesus teaches us to *"Love the Lord your God with all your heart and with all your soul and with all your mind."* The word *"all"* is the result of human effort in applying it scientifically to glorify God with all the potential that we possess, including technology (Telaumbanua et al., 2022).

In the digital age, the integration of technology into Christian religious studies offers unique opportunities and challenges. Teachers can utilize technology as a tool to enhance the learning of Christian values within the society, but they must also ensure careful supervision to uphold spiritual values. Authentic spiritual experiences should be observed and preserved within the context of technology use in the school (Teologi, Jurnal, and Pendidikan, 2025). Campbell, (2021) highlights the impact of technology on interpersonal relationships, including within the context of the family. She emphasizes the importance of reintroducing authentic presence and communication among members in the society, which are often disrupted by the use of technology. Her approach considers the spiritual aspects and relationships within family life, which may include the need for meaningful moments, rich shared experiences, and deep reflection. It means the importance of teaching children about responsible and wise use of technology, while also preserving authentic spiritual experiences amidst technological advancements. With a balanced approach, the integration of technology can enrich spiritual experiences and strengthen bonds in the Christian faith.

In the context of technology use, it is important to maintain authentic spiritual experiences (Crouch, 2017). Although technology can be an effective tool for conveying Christian religious information, deep spiritual experiences often require personal closeness with God and the faith community.

Prospects of Digital Technology in Christian Religious Studies

The potential benefits of digital technology are that it can foster dialogic and emancipatory practice. Dialogic practice is that in which students are active, engaged and empowered participants in a conversation from which learning emerges. Emancipatory practice is that in which an individual student's ideas go beyond the learning prescribed by the teacher/syllabus as they draw on knowledge gained outside formal education to construct understanding. Different technologies can improve learning by augmenting and connecting learning activities. Digital technology can often also be exciting for learners and offers a potentially more engaging alternative. At the same time it is important to be aware that some learners may be less confident in learning with digital technologies and steps need to be taken to ensure equality of access. Digital technology offers immediate feedback for both the learner and the teacher. One of the most significant prospects of digital technology in Christian religious studies is the enhanced interactivity it offers (Anderson, 2019). Traditional teaching methods often rely on lectures and passive learning, which can lead to disengagement among students. In contrast, digital platforms enable educators to create interactive lessons that encourage participation. For instance, educators can use online quizzes, polls, and discussion forums to stimulate student involvement (Hrastinski, 2020).

Moreover, digital media fosters inclusivity in religious education by accommodating diverse learning styles and needs. For example, visual learners can benefit from multimedia presentations, while auditory learners may find value in podcasts or recorded lectures. A report by the National Center for Learning Disabilities (2020) highlights that students with learning differences often thrive in digital environments that offer personalized learning experiences. By utilizing various digital tools, educators can create a more inclusive classroom that caters to the unique needs of each student, ultimately enhancing their understanding of religious teachings.

Digital technology can help bridge geographical barriers in religious education. Online learning platforms allow students from different locations to participate in the same classes, fostering a sense of community among learners from diverse backgrounds. For instance, the Global Online Academy offers courses in religious studies that connect students from around the world, promoting cross-cultural understanding and dialogue (Global Online Academy, 2022). This global perspective is invaluable in religious education, as it encourages students to appreciate the diversity of beliefs and practices that exist within and across faith traditions.

Digital technology can enhance the accessibility of Christian religious studies. With the rise of e-learning platforms, students can access religious teachings and resources at their convenience, breaking down the barriers of time and space. According to a report by the Online Learning Consortium (2021), enrollment in online courses has increased by 20% over the past five years, reflecting a growing demand for flexible learning options. This accessibility is particularly beneficial for students who may face challenges attending traditional religious education settings, such as those with disabilities or those living in remote areas. More prospects should be added, such as how digital technology could aid the access to materials, and the ways it could help the teaching and learning process.

Challenges Associated with Digital Technology in Christian Religious Studies

Despite the numerous benefits of digital technology in Christian religious education, several risks must be acknowledged and addressed. One of the primary concerns is the prevalence of misinformation and the potential for students to encounter misleading content. The internet is rife with unverified claims and distorted representations of religious beliefs, which can lead to confusion and misunderstanding. A study by the Stanford History Education Group (2016) found that 82% of middle school students could not distinguish between a sponsored post and a news article, highlighting the need for media literacy education in today's digital landscape. This issue is particularly pertinent in religious education, where accurate representations of beliefs and practices are crucial for fostering understanding and respect.

Moreover, digital distractions pose a significant challenge in the context of Christian religious education. The allure of social media, gaming, and other online activities can distract from students' focus during lessons. According to the American Psychological Association (2020), the average teenager spends over seven hours a day on screens, raising concerns about their ability to engage meaningfully in educational content. This distraction can hinder students' ability to absorb and reflect on religious teachings, ultimately diminishing the effectiveness of digital media as a learning tool.

The reliance on digital technology may inadvertently lead to a depersonalization of religious education. Traditional religious education often emphasizes personal interactions, mentorship, and community building, which are vital components of spiritual growth. The shift to online platforms may limit opportunities for face-to-face interactions and meaningful connections between students and educators. A report by the Community College Research Center (2021) found that students in online courses often feel isolated and disconnected from their peers, which can impact their overall educational experience. It is therefore essential for educators to find ways to foster a sense of community and connection, even in digital environments.

The digital divide remains a pressing issue, with disparities in access to technology and internet connectivity affecting students' ability to engage with digital tools. According to the Federal Communications Commission (2021), approximately 14 million children in the United States lack access to high-speed internet, creating barriers to online learning opportunities. In Nigeria, the challenge is even more severe due to poor infrastructure, limited broadband penetration, and the high cost of data. Studies show that many schools, especially in rural areas, face significant barriers in accessing stable internet services, which limits the integration of digital technology into teaching and learning (Afolabi, 2022; Okeke & Eze, 2021).

Another critical issue is the lack of reliable electricity, which affects the consistent use of digital resources in education. Nigeria has long struggled with epileptic power supply, forcing

students and teachers to depend on generators or solar alternatives, which are often unaffordable (Adebayo & Ojo, 2020). This unreliability hampers the smooth running of online classes or the use of devices during lessons. Without stable electricity, the full benefits of digital technology in Christian Religious Studies cannot be maximized.

Also, maintaining digital infrastructure is costly, and systems quickly become outdated. Schools often face financial constraints in updating hardware, purchasing software licenses, or providing continuous technical support. Inadequate ICT facilities, combined with insufficient digital literacy training for teachers, further widen the gap between the promise and reality of digital learning (Nwachukwu & Asogwa, 2020).

Ultimately, safety and health issues must also be considered. The use of digital technologies exposes students and teachers to risks such as cyberbullying, hacking of personal information, and unrestricted access to inappropriate online materials. In addition, prolonged screen time can lead to health problems such as eyestrain, poor posture, and Repetitive Strain Injury (RSI). Addressing these challenges requires a multi-stakeholder effort involving government, educators, parents, and religious institutions to ensure that digital technology supports, rather than undermines, the teaching and learning of Christian Religious Studies.

Conclusion

The presence of digital technology is growing in alarming crescendo. The new generation of students comes ready to work with these new technologies, which play an important role in students learning and acquiring various cognitive skills. The application of educational technology enhances skills and cognitive characteristics. With the help of new technology comes an explosion of learning and receiving new information, especially on mobile devices. With the rise of digital technology, Christian Religious Studies faces new challenges and prospects. This article investigates the integration of digital tools in teaching Christian Religious Studies, focusing on their potential to make learning more engaging and accessible. The study analyzes both the prospects, such as interactivity and inclusivity, and the risks, including misinformation and digital distractions.

Recommendations

To effectively utilize digital media in Christian religious studies education while mitigating associated challenges, educators should adopt a multifaceted approach.

- i. It is essential to incorporate media literacy training into the curriculum. By equipping students with the skills to critically evaluate online content, educators can empower them to discern credible sources from misinformation.
- ii. Educators should strive to create a balanced digital learning environment that minimizes distractions. This can be achieved by establishing clear guidelines for device usage during lessons and incorporating focused activities that encourage active participation.
- iii. Fostering a sense of community in digital environments is crucial for maintaining student engagement. Educators can achieve this by utilizing discussion boards, group projects, and virtual study sessions to facilitate interaction among students.
- iv. Educators should be mindful of the diverse needs of their students when integrating digital technology into religious education. This involves offering a variety of resources and learning formats to accommodate different learning styles and preferences.
- v. The instructors must be friendly to the learners and utilize suitable pedagogical method to keep the training interesting.

References

- Adebayo, F. S., & Ojo, M. O. (2020). Power supply and digital learning in Nigeria: Challenges and opportunities. *Education and Information Technologies*, 25(6), 5175–5188. <https://doi.org/10.1007/s10639-020-10123-5>
- Afolabi, A. (2022). Internet connectivity and digital learning adoption in Nigerian secondary schools. *International Journal of Education and Development Using ICT*, 18(2), 134–148.

- Alinuridin, D. (2018). Konsep kebenaran Allah menurut Rasul Paulus di dalam Surat Roma. *Veritas*, 17(1), 1–14.
- American Psychological Association. (2020). Teens and screen time: The impact on mental health and learning. *American Psychological Association*. <https://www.apa.org>.
- Anderson, T. (2019). Challenges and opportunities for online learning in the 21st century. *International Review of Research in Open and Distributed Learning*, 20(2), 1–20.
- Anozie, C. O. (2006). *The role of Christian Religious Studies in Nigerian education*. Snaap Press.
- Campbell, H. A. (2010). *When religion meets new media*. Routledge.
- Campbell, H. A. (2021). *Digital religion: Understanding religious practice in digital media*. Routledge.
- Cheong, P. H., Fischer-Nielsen, P., Gelfgren, S., & Ess, C. (2012). *Digital religion, social media, and culture: Perspectives, practices, and futures*. Peter Lang.
- Community College Research Center. (2021). Student experiences in online learning during COVID-19. *Teachers College, Columbia University*. <https://ccrc.tc.columbia.edu>.
- Crouch, A. (2017). *The tech-wise family: Everyday steps for putting technology in its proper place*. Baker Books.
- Cush, D., & Robinson, C. (2021). Digital religious pedagogy: Innovations and barriers. *British Journal of Religious Education*, 43(2), 128–144.
- Dawson, L., & Cowan, D. (2004). *Religion Online: Finding Faith on the Internet*. Routledge.
- Digital Public Library of America. (2022). *Digital collections*. <https://dp.la/>
- Ellingson, S. (2020). *Reimagining religious education in a digital world*. Baker Academic.
- Federal Communications Commission. (2021). *2021 broadband deployment report*. FCC. <https://www.fcc.gov/reports-research/reports/broadband-progress-reports/2021-broadband-deployment-report>.
- Gbenda, J. S. (1997). *African traditional religion and Christianity in Tivland*. Enugu: Snaap Press.
- Global Online Academy. (2022). *Annual report 2022: Connecting students worldwide through online learning*. Global Online Academy. <https://globalonlineacademy.org/>.
- Heidi, C. A. (2013). The mediatization of religion: Digital media and the reconfiguration of religious authority. *Media, Culture & Society*, 35(3), 297–313.
- Homrighausen, E. G., & Enklaar, I. H. (1974). *Pendidikan Agama Kristen*. BPK Gunung Mulia.
- Horsfield, P. (2015). *From Jesus to the Internet: A history of Christianity and media*. Wiley-Blackwell.
- Hrastinski, S. (2020). What do we mean by blended learning? *Tech Trends*, 64(5), 564–569. <https://doi.org/10.1007/s11528-019-00375-5>.
- Hussey, M., & Smith, G. (2017). *Digital media in religious instruction: Best practices for online engagement*. Springer.
- International Society for Technology in Education. (2020). *The 2020 ISTE impact report: Shaping the future of education*. ISTE. <https://www.iste.org/>.
- Lövheim, M. (2011). Mediatization of religion: A critical appraisal. *Culture and Religion*, 12(2), 153–166. <https://doi.org/10.1080/14755610.2011.579716>.
- Mumford, L. (2010). *Technics and civilization*. University of Chicago Press.
- Nababan, S., Sianturi, E., Rantung, D. A., Naibaho, L., & Boiliu, E. R. (2023). Peran pendidikan agama Kristen dalam mengatasi dampak penggunaan teknologi bagi remaja di era digital. *Harati: Jurnal Pendidikan Kristen*, 3(2), 205–217.
- National Center for Learning Disabilities. (2020). *The state of learning disabilities: The COVID-19 impact*. National Center for Learning Disabilities.
- Noble, S. U. (2018). *Algorithms of oppression: How search engines reinforce racism*. NYU Press.
- Nwachukwu, C. C., & Asogwa, U. D. (2020). ICT integration in Nigerian schools: Barriers and prospects. *African Journal of Educational Technology*, 8(1), 45–59.
- Okafor, C. F. (2010). *Education and technology in Nigeria: The need for paradigm shift*. Enugu: University Trust Publishers.

- Okeke, C. I., & Eze, R. O. (2021). Bridging the digital divide in Nigerian schools: Issues and strategies. *Journal of Educational Policy and Practice*, 12(4), 67–79.
- Online Learning Consortium. (2021). *Digital learning pulse survey: Fall 2021 findings*. Online Learning Consortium. <https://onlinelearningconsortium.org>.
- Pew Research Center. (2021). *Teens, social media and technology 2021*. Pew Research Center. <https://www.pewresearch.org/internet/2021/11/23/teens-social-media-and-technology-2021/>.
- Radde-Antweiler, K. (2012). Religion in the digital public sphere: Religious education and digital participation. *Heidelberg Journal of Religions on the Internet*, 5(2), 1–19.
- Reformed, D. (2012). *Allah dan penciptaan*. Surabaya: Momentum.
- Royle, J. (2018). Social media as a tool for religious education: Opportunities and risks. *Religious Education*, 114(3), 213–230.
- Selwyn, N. (2014). *Digital technology and the contemporary university: Degrees of digitization*. Routledge.
- Sidjabat, B. S. (2021). *Strategi pendidikan Kristen*. PBMR ANDI.
- Solihin, E. (2021). *Pendekatan kualitatif dalam penelitian pendidikan*. <https://digilib.uinsgd.ac.id/39936/>.
- Suriasumantri, J. S. (2001). *Filsafat ilmu: Sebuah pengantar populer* (11th ed.). Jakarta: Pustaka Sinar Harapan.
- Telaumbanua, A., Lombok, J. L., & Harefa, O. (2022). Perspektif etika Kristen tentang standar mengasihi dan penerapannya bagi orang Kristen masa kini. *Fidei: Jurnal Teologi Sistematis dan Praktika*, 5(2), 233–249.
- Teologi, Jurnal, dan Pendidikan. (2025). Technology and Christian values in education. *Teologi, Jurnal, dan Pendidikan*, 7(1), 45–58.
- UNESCO. (2021). *Futures of education: Learning to become in a transforming world*. UNESCO Publishing.
- Vail, J. (2020). Adapting religious education for the digital age. *Journal of Religious Education*, 68(1), 45–63. <https://doi.org/10.1007/s40839-020-00110-y>.
- Wolterstorff, N. (2008). *Justice: Rights and wrongs*. Princeton University Press.