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Pedagogy of Death and Terrorism: An International Comparison

Abstract

Death education and terrorism pedagogy are two emerging fields that, although unequally developed, share a common concern: understanding how finitude, political violence and loss are integrated into educational processes and contribute to the formation of democratic citizenship. This article presents an international comparative analysis – focused on 13 European countries – of the presence of death, bereavement and terrorism in educational curricula and policy frameworks. Bibliometric analysis, documentary review and a theoretical framework based on the four approaches of death education are used. Results show two dominant models for the inclusion of death (historical-memorial and psychosocial-preventive) and three main approaches in terrorism pedagogy (commemorative, preventive and citizenship-based). Finally, an integrated model is proposed to articulate terrorism pedagogy through curricular, supportive, phenomenological-evolutionary and meditative-void perspectives. The study concludes that victim centrality, community resilience and conscious education constitute essential pillars to prevent violence, dignify democratic memory and reinforce critical citizenship.

Keywords: death education, terrorism, comparative education, bereavement, democratic memory

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1. Introduction

Death, loss, terrorism, and radicalization are structural phenomena of contemporary societies, especially in Europe, where multiple countries have experienced situations of terrorism, genocide, civil wars, separatist terrorism, and political extremisms throughout the 20th and 21st centuries. Although these phenomena have generated profound social, psychological, and political consequences, their presence in the educational sphere continues to be limited, fragmentary, and uneven (de Miguel-Yubero, 2023; Davies, 2009; Papadatou, 2009). The school, as a basic socializing agent (Bronfenbrenner, 1979), is not alien to these experiences: it has been a setting, victim, and agent of processes of violence, and at the same time can constitute a privileged space for prevention, democratic memory, and the ethical formation of citizenship.

The pedagogy of death has developed in recent decades a conceptual framework aimed at understanding the educational role of finitude and grief. Its objective is not to address post-traumatic situations or clinical interventions, but to integrate the awareness of finitude, the understanding of death, and the work of grief as transversal formative elements, capable of promoting resilience, human development, and the ethics of compassion (De la Herrán, 2017; Corr, 2019). In parallel, the didactics of terrorism constitutes an emerging field, although still not well consolidated, that seeks to offer educational tools to understand terrorism, its causes, consequences, and effects on victims and communities (Davies, 2018). The relationship between both fields is direct: terrorism is an extreme form of lethal violence, and death – individual and collective – is its most evident consequence, so any pedagogical approach to this phenomenon requires explicitly considering the dimension of finitude.

This article proposes an international comparative analysis that links both fields. To this end, results derived from the documentary review developed within the framework of an academic presentation on pedagogy of death and terrorism are presented, expanded and formalized. Specifically, the presence of death, grief, and terrorism in the legislative frameworks of 13 European countries is studied, as well as the existence of models and approaches that allow articulating a comprehensive educational proposal. The final objective is to offer a solid academic framework, adjusted to the demands of the field of comparative education and critical pedagogy, that allows advancing in the construction of educational policies sensitive to human suffering, memory, and the prevention of violence.

2. Methodology

The research adopts a qualitative design of a documentary and comparative nature, suitable for the analysis of educational policies in international contexts. This approach is grounded in the methodological tradition of comparative education studies, which emphasizes the rigorous

interpretation of official documents and the reconstruction of common and divergent patterns among educational systems (Steiner-Khamsi, 2016). Its purpose is not statistical generalization, but a deep understanding of the normative frameworks that regulate the presence of death, grief, and terrorism in diverse educational spheres.

To this end, a documentary corpus has been constructed composed of the main educational laws, national curricula, and official documents from thirteen European countries: Germany, Portugal, France, Ireland, Norway, Spain, Sweden, Italy, United Kingdom, Poland, Netherlands, Belgium, and Denmark. The selection obeys criteria of geopolitical diversity, normative availability, and historical relevance in relation to political violence or the educational management of collective losses. The breadth of the corpus allows identifying comparative patterns and conceptual models that surpass national specificities.

The analysis procedure consists of a systematic review of the documents through the application of two differentiated semantic families. For the study of the pedagogy of death, a set of eleven terms is used: death, grief, loss, suicide, resilience, finitude, farewell, holocaust, genocide, war, and partial loss. For the didactics of terrorism, a family of fourteen terms is employed: terrorism, victim, radicalization, jihadism, Islamism, extremism, human rights, war, genocide, holocaust, conflict, barbarism, death, and conscience. Both families are applied to the texts through an analysis of presence, frequency, and conceptual orientation, which allows identifying not only explicit mentions, but also relevant implicit approaches.

The analysis is complemented with semantic intensity matrices, constructed from the appearance of terms at different normative levels (organic laws, curricular decrees, pedagogical guidelines), as well as with a qualitative interpretation of their educational function. This method allows distinguishing between punctual mentions, structural references, and integrated approaches, which is key for the identification of pedagogical models in the analyzed countries.

The solidity of the procedure lies in its capacity to combine quantitative approaches (presence and frequency of terms) with qualitative analyses based on the content and pedagogical function of each reference. This hybrid approach allows capturing both the normative structure and the pedagogical and axiological background of each educational system, especially in relation to the transmission of memory, the treatment of loss, and the prevention of extremist violence. Overall, the methodology used provides a solid framework for understanding the position occupied by death – in its individual and collective dimensions – and terrorism within contemporary European educational policies.

3. Theoretical Framework and Analysis of International Legislation

3.1. *The Pedagogy of Death: Conceptual Approach and Frameworks*

The pedagogy of death constitutes an emerging educational field that has been consolidating during the last two decades as a relevant line of research for understanding the presence of finitude, grief, and losses in educational processes (De la Herrán, 2017; Papadatou, 2009). From philosophical anthropology to developmental psychology, death has been considered a constitutive element of human existence (Kübler-Ross, 2005). However, Western education has historically tended to invisibilize it, relegating it to exceptional episodes and clinical interventions, which has hindered the incorporation of a formative, ethical, and humanizing understanding of finitude in school.

In this context, the pedagogy of death is articulated as an approach that transcends emotional support interventions following a death and proposes integrating the awareness of death – individual, collective, and symbolic – in the formative experience. Its purpose is not to pathologize grief nor to psychologize education, but to promote a deep understanding of life, foster resilience, favor moral development, and strengthen students' capacity to face inevitable losses (Corr, 2019). The pedagogy of death also contributes to the creation of a more conscious, critical, and compassionate citizenship, reinforcing the ethical bases of coexistence and social justice.

The conceptual analysis of the pedagogy of death can be structured based on the four frameworks proposed by De la Herrán (2017). These frameworks allow articulating both educational interventions in situations of real loss and curricular, ethical, and formative proposals in contexts of educational normality:

- *Curricular-normalizing*: integrates death as transversal formative content, from history, philosophy, ethics, or social sciences.
- *Educational accompaniment*: oriented to real losses within the school community, facilitating emotional expression and vital reorganization.
- *Phenomenological-evolutionary*: understands death as part of the vital and sociocultural cycle, enabling the transformation of negative meaning toward learning.
- *Meditative-void*: linked to practices of full awareness, attention, compassion, and emotional regulation.

3.2. *Bibliometric and Documentary Analysis of the Pedagogy of Death in International Legislations*

The presence of death, grief, and finitude in European educational normative frameworks constitutes a relevant indicator for evaluating the degree to which educational systems recognize the existential, ethical, and socioemotional dimensions of formation. The comparative documentary

analysis reveals that such presence is highly uneven in Europe and that the incorporation of finitude is articulated through differentiated conceptual models (historical-memorialist and psychosocial-preventive). These models not only respond to pedagogical and historical traditions specific to each country, but also to their sociopolitical trajectories and the traumatic events that have shaped their collective memory.

3.2.1. International Bibliometric Analysis

Bibliometric analysis allows for contextualizing the position occupied by “death education” in the international academic landscape. Although scientific production on death and education has grown significantly since the 2010s, especially in psychology and social sciences journals, the presence of this field in strictly educational journals remains limited (Corr, 2019). This pattern evidences a persistent imbalance: grief and finitude are primarily investigated from clinical or care perspectives, while their pedagogical dimension continues to be underrepresented. The scarcity of educational studies has direct implications for educational policy, as it reduces the likelihood that death will be integrated as formative content in curricula.

The trends collected by De Miguel-Yubero (2023) show a sustained increase in international production, especially around concepts such as *bereavement*, *loss*, *resilience*, and *school bereavement*. However, the volume of comparative or normative production is still marginal. This bibliometric gap explains, in part, why the curricular integration of death in European countries presents considerable conceptual fragmentation. Where research is scarce, so too is educational normativization.

3.2.2. International Documentary Analysis

The documentary analysis of the thirteen European countries studied reveals a normative cartography characterized by structural differences in the way finitude is addressed. The presence of keywords associated with death – grief, loss, resilience, Holocaust, genocide, sudden death, suicide – allows for identifying not only explicit mentions but also curricular orientations, educational values, and political priorities.

Historical-memorialist model. It is present mainly in Germany, Poland, Italy, and Spain. It is characterized by integrating death through the memory of collective traumatic events – Holocaust, world wars, dictatorships, genocides, or terrorism –. In these countries, education on death is closely linked to training in human rights, the analysis of historical violence, and the construction of democratic memory (Assmann, 2011).

Germany is the paradigmatic case. Teaching about the Holocaust is mandatory throughout the territory, and numerous *Länder* have specific materials under the title *Tod und Trauer in der Schule*, aimed at working on loss and grief in educational centers. Poland shows a similar pattern, incorporating contents on memory and education for safety in the subject *Edukacja dla bezpieczeństwa*, where concepts such as genocide, terrorism, civil preparation, and collective resilience are addressed.

In Spain, the LOMLOE incorporates explicit references to democratic memory and requires studying the Holocaust in 4th year of ESO, although the presence of grief or death in a broad sense is less systematic. Integration is carried out mainly through contents in History, Philosophy, and Education in Civic and Ethical Values.

This model has two important pedagogical implications:

(a) death is addressed collectively, through the memory of historical events;

(b) the emotional dimension is approached indirectly, focusing more on ethical and social reflection than on personal accompaniment.

Psychosocial-preventive model: Portugal, France, Ireland, and Norway constitute representative examples of the psychosocial-preventive model. In these countries, death and grief are fundamentally integrated through school policies on emotional well-being, intervention protocols in the face of losses, and programs for suicide prevention or resilience promotion.

Portugal stands out for the normative clarity with which it incorporates terms such as resilience, suicide, finitude, and loss in official documents. France, for its part, articulates a school grief policy recognized internationally, with guides from the Ministry of Education that regulate teacher action in the face of losses and that make explicit reference to terms such as *deuil*, *résilience*, and *accompagnement*. Norway, following the attacks of July 22, 2011, strengthened the preventive and emotional dimension of its curriculum, integrating loss and change as central elements of the *Health and Wellbeing* area. The pedagogical orientation of this model is eminently socioemotional: death is conceived as a phenomenon that requires affective attention, community support, and development of socioemotional skills, rather than as historical or moral content.

Hybrid cases: Spain and Sweden represent hybrid models, in which memorialist elements (Holocaust, democratic memory) coexist with psychosocial proposals (self-esteem, resilience, student well-being). This coexistence reflects both their own cultural influences and the reception of international frameworks (for example, UNESCO recommendations on education for peace and global citizenship). The transversal reading of the results shows some common trends:

- Death rarely appears as explicit curricular content; its presence is usually tangential or indirect.
- Most countries lack a specific policy on school grief.

- The Holocaust is the event with the greatest normative presence in Europe, acting as a gateway for reflection on collective death.
- Resilience appears as an emerging term in countries of northern and western Europe.
- The integration of suicide in curricula, although growing, remains exceptional due to cultural or institutional restrictions.

The comparative analysis allows for identifying two structural patterns:

1. The pedagogy of death in Europe is articulated in a fragmented manner, depending on each country's traumatic history, its sensitivity toward mental health, or its pedagogical tradition.
2. The absence of specific curricular frameworks limits the transformative potential of education for finitude, preventing death from becoming a stable and transversal pedagogical category.

Despite this heterogeneity, the study reveals a key datum: both the historical-memorialist model and the psychosocial-preventive model can function as bases for integrating phenomena of political violence, terrorism, and radicalization in education. Finitude and lethal violence share ethical, emotional, and civic dimensions that require deep, reflective, and sustainable educational frameworks. Thus, the pedagogy of death becomes a valuable conceptual resource for addressing political violence from education, by offering tools to work not only on the collective dimension of loss (memory, history, justice), but also on its personal dimension (grief, resilience, interiority).

3.3. The Didactics of Terrorism: Conceptual Approach

The didactics of terrorism is an emerging field within the education sciences that deals with analyzing how to address terrorism – in its historical, political, ethical, and human dimensions – in formal educational contexts. Unlike approaches focused exclusively on security or police prevention, the didactics of terrorism adopts a pedagogical perspective that understands terrorism as a complex social phenomenon that impacts the life of communities, collective memory, and the experiences of direct and indirect victims (Davies, 2009). Its main purpose is to offer students conceptual and ethical tools to understand terrorism, analyze its causes and consequences, recognize the suffering of victims, and strengthen democratic values against extremist narratives.

From a theoretical point of view, the didactics of terrorism is based on four articulating axes: (1) the multidimensional understanding of terrorism, which includes historical, sociopolitical, ideological, and psychological factors; (2) the centrality of victims, whose voice is considered fundamental to humanize violence and avoid processes of normalization of harm (Centro Memorial de Víctimas del Terrorismo, 2022); (3) the educational prevention of radicalization, understood as the development of

critical thinking, moral competence, and coexistence skills (Davies, 2018); and (4) the promotion of democratic citizenship, based on respect for human rights and the construction of democratic memory.

The field also recognizes the need for a prudent approach, which avoids sensationalism, polarization, and political simplification, situating the treatment of terrorism within safe and respectful pedagogical frameworks. This type of teaching requires institutional planning, specific teacher training, and solid ethical criteria, especially when working with victim testimonies or contents susceptible to generating emotional impact.

3.4. Bibliometric and Documentary Analyses of the Didactics of Terrorism in International Legislations

3.4.1. Bibliometric Analysis

The bibliometric analysis conducted for this study shows that research on the didactics of terrorism remains incipient and scarcely developed compared to other educational fields related to violence or citizenship. Searches in international databases indicate that most works linked to the term *terrorism education* come from fields such as political science, security studies, or the sociology of extremism, while specifically pedagogical production is limited (Davies, 2009, 2018). In this regard, there exists a significant gap between research on radicalization and research on education: whereas the former has grown considerably since 2001, the latter has barely consolidated its own theoretical body.

The data presented in De Miguel-Yubero (2023) confirm this imbalance: the volume of educational publications on terrorism is reduced, fragmented, and generally oriented toward preventive rather than formative frameworks. This bibliometric scarcity conditions the normative presence of terrorism in European curricula, given that curricular innovation usually depends on the available academic production.

3.4.2. Documentary Analysis

Regarding the documentary analysis of educational legislations, a semantic family composed of fourteen terms linked to terrorism was applied (terrorism, victim, radicalization, jihadism, Islamism, extremism, human rights, genocide, war, Holocaust, conflict, barbarism, death, conscience). The results show that the normative presence of terrorism is also highly unequal among countries, although three predominant approaches can be identified.

The first, the commemorative approach, is observed in countries with strong historical experiences of terrorism or political violence, such as Spain, Germany, or Poland. In these cases,

terrorism appears linked to collective memory, and victims occupy a central place in educational policies. Spain represents the most prominent case: the frequency of terms related to terrorism is the highest in the analyzed corpus, partly due to the weight of ETA in recent history and the normative impetus of democratic memory. Germany incorporates terrorism into civic education and historical memory materials, while Poland relates it to citizen security and civil preparedness.

The second approach, the preventive one, characterizes countries such as the United Kingdom, France, Belgium, and the Netherlands. Its most distinctive feature is the linkage between education and the prevention of violent radicalization. The United Kingdom constitutes the paradigmatic case with the *Prevent Duty*, which establishes the legal obligation for educational institutions to identify and act upon signs of extremism. France integrates contents on radicalization and citizenship into its curricula following the 2015 attacks, while Belgium and the Netherlands develop institutional programs that combine teacher training, preventive surveillance, and educational resources on extremism.

Finally, the citizenship approach appears in educational systems that integrate terrorism within broad frameworks of human rights, coexistence, and democratic citizenship, such as Ireland, Sweden, Portugal, or Italy. In these countries, terrorism is not addressed primarily from prevention or memory, but as part of the ethical and civic formation of students. The semantic presence of the term is lower, but its orientation is more transversal, linked to competencies in dialogue, cultural diversity, critical thinking, and conflict resolution.

The transversal analysis reveals two relevant trends: (1) terrorism appears less frequently than other traumatic phenomena such as the Holocaust or war; and (2) normative presence is concentrated in countries with their own experiences of terrorism or with national policies for preventing extremism.

Thus, the bibliometric and documentary results indicate that the didactics of terrorism is an underdeveloped field, with unequal curricular presence and normative approaches that depend closely on each country's political history. This scenario underscores the need for specific pedagogical frameworks that allow terrorism to be addressed from education, beyond exclusively securitarian or memorial perspectives.

3.5. Theoretical Articulation: The Didactics of Terrorism from the Pedagogy of Death

The linkage between the pedagogy of death and the didactics of terrorism finds its strongest foundation in the conceptual framework developed in “La educación ante la muerte en contextos escolares afectados por terrorismo” (De Miguel-Yubero, 2023). In that doctoral research, it is demonstrated that experiences of political violence and terrorism generate processes of real, symbolic, and community loss that directly affect school life and require an educational response that transcends mere emotional management. The thesis argues that death – in its individual and collective dimensions

– constitutes a structural pedagogical category and that, in situations of terrorism, education needs to integrate processes of ethical understanding, recognition of victims, construction of democratic memory, and strengthening of community resilience.

From this foundation, the pedagogy of death offers a conceptual scaffolding that allows for pedagogically grounding the didactics of terrorism. The four approaches identified by De la Herrán (2017) and expanded in De Miguel-Yubero's (2023) doctoral thesis – curricular-normalizing, educational accompaniment, phenomenological-evolutionary, and meditative-empty – function as interpretive frameworks that articulate educational responses to lethal violence and its social consequences. This model enables an understanding of the relationship between finitude, trauma, memory, and democratic citizenship, providing a solid structure for addressing terrorism from school with a humanistic, ethical, and critical approach.

3.5.1. Curricular-Normalizing Approach: Integrating Terrorism as Formative Content

In her doctoral thesis, De Miguel-Yubero (2023) argues that death and terrorism can be incorporated transversally into the curriculum through subjects such as History, Philosophy, Civic and Ethical Values, or Education for Citizenship. This approach rejects exceptionality and proposes a pedagogical normalization based on critical reflection on: (a) political violence as a historical and social phenomenon; (b) the processes of dehumanization that enable terrorism; (c) the construction of democratic memory; (d) the recognition of victims' dignity; and (e) contemporary threats derived from hate speech and extremism.

Curricular integration allows terrorism to be situated not only as a political fact, but as a human experience whose understanding requires addressing the finitude, vulnerability, and suffering it generates. Thus, the curricular-normalizing approach connects education on terrorism with the vital learnings derived from the pedagogy of death (De Miguel-Yubero, 2023).

3.5.2. Educational Accompaniment Approach: The School in the Face of the Impact of Terrorism

Educational institutions affected by terrorism require specific accompaniment processes that integrate the emotional, community, and symbolic dimensions of losses (De Miguel-Yubero, 2023). Death associated with attacks not only produces individual grief but also forms of collective and community grief that demand stable pedagogical responses.

This approach entails: (a) educational – not clinical – attention to affected students; (b) sensitive and non-sensationalist communication strategies; (c) care for teaching staff as a key figure

in accompaniment; (d) pedagogical rituals of memory and recognition; and (e) educational continuity as a factor of resilience.

From this perspective, the didactics of terrorism is not limited to explaining the phenomenon but to supporting the educational community in processing the human consequences of violence, articulating what the thesis terms processes of school resymbolization following harm.

3.5.3. Phenomenological-Evolutionary Approach: Democratic Memory and Resignification of Harm

De Miguel-Yubero (2023) identifies that attacks generate biographical, institutional, and social ruptures that can be pedagogically transformed through experiences of memory and ethical recognition. This approach aligns with the phenomenological-evolutionary perspective of the pedagogy of death, according to which negative events can acquire formative meaning when critically elaborated.

Applied to terrorism, this approach involves: (a) fostering an ethical understanding of suffering and violence; (b) creating pedagogical spaces for collective memory; (c) incorporating victim testimonies with an educational – not political – purpose; and (d) promoting empathy, moral reflection, and civic commitment.

It is thus demonstrated that the presence of victims in classrooms – through institutional programs, encounters, or pedagogical narratives – has a profound impact on moral education and on the prevention of indifference and equidistance toward violence (De Miguel-Yubero, 2023; Centro Memorial de Víctimas del Terrorismo, 2022).

3.5.4 Meditative-Empty Approach: Awareness, Self-Care, and Prevention of Polarization

Finally, this author integrates the meditative-empty perspective as a tool to strengthen interiority, emotional regulation, and compassion in contexts marked by hate speech and polarization. This approach, linked to practices of mindfulness, educational silence, and expanded awareness, enables working on essential ethical and human dimensions in the prevention of violent extremism.

Applied to the didactics of terrorism, this approach contributes to: (a) regulating the emotional impact of sensitive contents; (b) reducing reactivity and prejudices; (c) fostering deep listening and critical thinking; (d) cultivating attitudes of respect, care, and compassion; and (e) counteracting dynamics of social polarization.

Interiority is a fundamental element for the construction of critical citizenship in times of symbolic violence and radicalization.

4. Conclusions and Discussion

The results obtained from the bibliometric, documentary, and theoretical analyses allow for drawing significant conclusions regarding the presence of death, grief, and terrorism in European educational policies, as well as the potential of the pedagogy of death as an articulating framework for the didactics of terrorism. First, it is confirmed that the educational integration of finitude remains fragmentary, limited, and strongly conditioned by historical, political, and cultural factors rather than by well-founded pedagogical decisions (Corr, 2019). The comparative review shows that death rarely appears as explicit curricular content and that, when it does, it is usually associated either with collective traumatic events or with emotional well-being policies, but not with an integral formative vision.

In relation to the pedagogy of death, the analysis evidences the existence of two major normative models: the historical-memorialist and the psychosocial-preventive. The former, observable in countries such as Germany, Poland, Italy, or Spain, articulates death through the historical memory of traumatic events such as the Holocaust, wars, or terrorism, understanding education on finitude as part of education for democratic citizenship and human rights (Assmann, 2011). Although this approach strengthens collective memory, it tends to relegate the emotional, relational, and vital dimension of grief. The second model, predominant in Portugal, France, Ireland, or Norway, focuses on attention to student well-being, resilience, accompaniment, and grief protocols, recognizing the importance of educational support in the face of real losses (Papadatou, 2009). However, this model shows less development in the area of historical memory, which limits its capacity to address death in its collective dimension.

The coexistence of both models, in some cases in a hybrid manner, suggests that no European educational system has fully integrated death as a transversal pedagogical category, as proposed by the humanistic approach of the pedagogy of death (De la Herrán, 2017). This conceptual deficiency becomes even more evident when analyzing the educational presence of terrorism.

The bibliometric analysis of the didactics of terrorism confirms that this field remains incipient. Scientific production is concentrated predominantly in political sciences and security studies, while pedagogical contributions are scarce and fragmentary (Davies, 2009, 2018). The scarcity of theoretical foundations in education explains the unequal normative presence of terrorism in European educational systems. The documentary analysis developed in this study allows for identifying three predominant approaches: the commemorative, centered on victim memory; the preventive, oriented toward the detection of radicalization; and the citizenship-oriented, which incorporates terrorism within broad frameworks of democratic education and coexistence. However, none of these approaches structurally integrates the emotional, ethical, and existential dimension of the harm produced by terrorism.

In this context, one of the most relevant contributions of this research is to demonstrate that the

pedagogy of death constitutes an appropriate theoretical framework to ground and expand the didactics of terrorism. As argued by De Miguel-Yubero (2023) in her doctoral thesis, educational institutions affected by terrorism require not only institutional protocols but also pedagogical tools capable of addressing processes of individual and collective grief, the reconstruction of meanings after harm, and the ethical resignification of lived experience. The pedagogy of death enables the articulation of these needs through its four fundamental approaches: the curricular-normalizing, the accompaniment, the phenomenological-evolutionary, and the meditative-empty (De la Herrán, 2017).

From the curricular-normalizing approach, terrorism can be addressed transversally in a rigorous, critical, and humanistic manner, avoiding its reduction to sensationalist or exclusively political episodes. From the educational accompaniment approach, the school can provide non-clinical support in the face of the emotional consequences of attacks, promoting community cohesion and mutual care (Papadatou, 2009). The phenomenological-evolutionary approach facilitates an ethical understanding of suffering and enables the transformation of violence into democratic learning, especially through work with victim testimonies, whose pedagogical voice has proven to have a significant impact on moral formation (De Miguel-Yubero, 2023). Finally, the meditative-empty approach contributes to regulating the emotional impact of sensitive contents, reducing polarization, and strengthening compassion – essential competencies for countering hate speech and extremism.

Taken together, these elements allow us to affirm that the articulation between the pedagogy of death and the didactics of terrorism opens an innovative path for designing more coherent, humanistic, and democratic educational policies. The conclusions of this research highlight the need to overcome fragmented approaches, advance toward integrated pedagogical frameworks, and recognize death – both individual and collective – as an essential dimension of education. Only in this way is it possible to build in schools an ethical culture that understands human suffering, dignifies the memory of victims, and strengthens coexistence in politically complex societies.

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