

THE CHANGES IN THE CURRICULA IN FUNCTION OF THE IMPROVEMENT OF THE QUALITY IN EDUCATION

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Abstract

The changes in education that can be referred to as expansive, develop in line with the whole changes in the community and widespread on many fields. One of them refers on the changes in the curricula. The changes in the curricula are more general. Some of them refer on the structure of the curricula and its structural elements. The others refer on the planned objectives. Some of them are determined as contextual and refer on the contents in the curricula in a sense of redesigning and "refreshing" of the teaching matters. But, there are changes which move in a direction of innovation, and as a result there are new teaching matters. There is one such current attempt in R Macedonia which is about implementing new teaching matters referred to as Ethics in the religions. That is the subject of interest in this paper. Here we will try to identify the meaning of the contents and their contribution in the improved quality in education.

Key words: curricula, quality in education.

An introduction for the barriers on the way towards understanding, trust and amnesty

The crisis in the educational system and teaching is deeply rooted in terms of educational elements. Consequently an accumulation of the latest scientific knowledge in educational institutions have dominated the educational elements, although ultimately the determined educational tasks are declarative. The implementation of the technique and technology, computerization and informatisation had occupied the teaching classes. Such an institutional process of teaching produces a person who knows, a person with a great fund of knowledge. Instruction emphasizes the development of an individual and thus neglects the natural need of human life in the community. At one point it has become a strong process of individuation without socialization. On the other side it is the society. The expansive development in all segments of society imposed the need for a person who knows, a capable person. But the progress is the result of the productivity of all its members together, rather than the activities of the individual. The intention to emerge from the crisis point, the society now promotes quality knowledge, defining the standards for what is called the quality of knowledge. The requirements set by that society in that direction has not derailed teaching. That was one reason for the qualitative changes in the teaching process not only in the organizational, didactic-purpose of methodical, but teleology and content sense. Close-step in that direction is the introduction of a new content in the curricula that will significantly contribute to increasing the quality of education and thus the quality of life. One such attempt at the curricula changes which are going on in the Republic of Macedonia refer to the introduction of new teaching contents in the curricula of the primary schools which are determined as Ethics in religions. The paper will try to answer the questions why religious content, "that cover the contents of subjects in the Ethics religions? As outlined curriculum," Who is offering to new content in the curricula in the improvement of the quality of education.

The need of religious education

Religious education in modern constellations remains a popular issue and is a subject of philosophical, religious, sociological, political, scientific and academic thought and discussion.

Dialogue between science and religion, which throughout history has always taken a hard dimension in theoretical terms when asked whether religion inhibits the human freedom, or whether it is a danger for the democracy and modern political and social systems. Negative discussions are continuing and within the religious, philosophical circles as well as the circles of social sciences, especially when it comes to religious education, but here the polemic gets another dimension, which brings into question the establishment and preservation of religious identity.

However, regardless of the scientific, technical and technological achievements, the modern world are often attacks the ancient values of human existence. The more the world gets modern in technology and technical terms, there is a bigger need to be fed and powered by the out-of-time values of existence, sublimated, interpreted and proclaimed in the religious education.

Religious education should not at any moment question the commitment of the students, or even to suggest one-sided views and attitudes; religious education should not be based solely on one religion. Religious education should clearly contain all the elements of history and philosophy of religions, but also it should include basic ethical values as a summary of religious, social and philosophical values. From here, the religious education should be multi-religious, and it should offer an objective interpretation of the essential historical, philosophical, ethical and social values of all religions. Thus the multi religious education will affect the building of the sensibility of the existence of different religions and cultures with their authentic values. This is particularly important for developing a particular sense of respect for otherness, something that is different, even opposite from its own historical, mental, anthropological, religious and social code.

The multi religious education should stimulate and sharpen the sense of communion, for respect as a very important social feature of the multicultural, multi-religious societies and the multi linguistic ones. The multi religious education always opens broad perspectives that have implications for international understanding. In the understanding of the religion of Muslims, Orthodox Christians, Protestants from my country, I ensure understanding of Muslims, Orthodox Christians and Protestants than any other country in the world. Understanding, tolerance and simultaneously means respect for all cultural differences within certain religion. Mutual respect and tolerance ceases to be an utopian idea formulation in the moment you begin to practice at all levels of social life.

This perception of the importance of religious education is downloaded from the agenda of the academic and scholarly discussion of any attempts for interpretation of the religious education as a dogmatic, single, simplified, undemocratic and unfit for modern political systems and societies.

The religious education in total educational process imported content and methods of autonomous thinking which expands and strengthens the necessary moral education of youth.

Education, particularly religious education, acquires new content and meaning because it refuses to be reduced only to the acquisition of knowledge from one or more areas. It is anthropological, ethical and profound spiritual sense. The purpose of learning and educational process is not only education and dialogue on truth, goodness, beauty, philanthropy runs between tutor and student, the goal of educating is a metaphysical process, a process that would allow disclosure beyond their own benchmarks. Republic of Macedonia as a country of different ethnicities, confessions, cultures, and in the past, and today develops, builds and maintains a constant dialogue and communication between the diversity that underlies the highest human values: mutual respect, tolerance, mutual understanding and assistance. Republic of Macedonia in modern terms, in its

aspirations to become part of the great European family is constantly faced with new challenges that in a certain extent are closely related and consistent with respect for human rights.

From here, the basic human right to express his own will, national and religious background and clearly and unambiguously building and expressing their own religious identity is a right which every citizen must hold. Republic of Macedonia is responsible for creating conditions that will enable maximum realization of this right. The creation and development of these conditions starts from the earliest age through education in social stem cells - in families, and continues at all levels of education.

Pedagogical research are unanimous in the view that the basic ethical values are taught and acquire even at the earliest age, even in elementary school, and continues to develop and expand in the higher levels of education. Therefore, the social justification and necessity of introducing this type of education is reflected precisely in the area of creating ideal conditions for the development of young people, generations to promote principles of tolerance and mutual understanding. Generation who will be responsible for their own future and the future of generations to come.

What are the curricula changes about? How are they conceptualized?

Innovation in the curricula of primary schools refer on the introduction of new instructional content, and religious content in nature. The content relating to subjects Ethics in religion which is provided with a curriculum in the V grade at elementary school as an optional subject in 2 classes per week or 72 classes during the school year. The contents of the subject Ethics in religions enable students to acquire knowledge of ethics as the science of good and morality, knowledge about the concept and importance of ethics and morality and knowledge for the good as the highest ethical value. From a functional point of view, the content is aimed at developing capacity for recognition, acceptance and application of rules of conduct and the good human relations among people. Through these content the student is encouraged to develop a responsible behavior to himself and to the others and an ethical way of reasoning. Also the contents of the subject Ethics in religions are an opportunity to acquaint the student with the ethics of certain religious teachings as orthodox Christianity, Islam, Catholic teaching, Judaism and Evangelical methodical learning. Students will gain knowledge of common ethical foundations of religions and ethical principles of religious teachings contained in the holy books. At the same time the contents of the program will enable students to adopt certain knowledge of the Bible, Koran, Talmud. In addition students will adopt the ways of reading and understanding the contents of the holy books. The study of the subject content of Ethics in religion among students will help develop the abilities to accept and respect differences between people and their different gender, national origin and confession. Besides the knowledge that the student religion teaches people the mutual respect and understanding enables students to develop skills for dialogue, tolerance, respect and to cooperate with others as well as the feelings of solidarity and humanity.

Curriculum Development in Ethics in religions content is outlined in three themes. The first two topics are compulsory for students of all confessions. Contents of Ethics as a science theme of good and morality are on the rise and development of a whole person and the community to which it belongs, in particular the knowledge of the importance of ethics and morality of the life of every individual and capabilities to adopt and practice of human relations people, self-esteem and mutual respect.

Knowledge of common ethical foundations of religious teachings and human values, the

ability to detect that the ethical dimension of religion is part of the contents of the holy books, the ability for comprehensive general rules of good behavior and living together in religious teachings, the student will acquire through the contents of the topic Ethics in religions. Through interesting content for the theoretical foundations of religious teachings, the ethical basics and fundamentals of religious morality of each individual learning, the student will acquire knowledge of general and common dimensions of the ethnicity of Orthodox Christianity, Islam, Catholic teaching, the United Methodist learning and Judaism. The third topic is divided into five modules that have the status of eligibility. Each module treats the ethical questions of nature in various religious teachings as orthodox Christian doctrine, Islamic teaching, Catholic Christian teaching, Judaism and Evangelical Christian Methodist learning. The student has the opportunity to choose a module of the subject depending on his background confession.

The contribution of the new curricula in the improvement of the quality of education

In life there are certain “constants of our mentality” that pose a serious obstacle to understanding, trust and tolerance between people, religions and cultures. These strong patterns of thinking, beliefs and behaviors are traditionalism, authoritarian mentality and the confessional un / culture, the anti intellectualism, prejudices and lack of critical public. These notions take a long time. On the other hand religion is a broad field of human existence and activity, which includes faith in the transcendence and rites and rituals through which faith is practiced. Religion involves a series of institutions and rules more or less relevant to society. In this sense the religious content in the curricula will contribute significantly in increasing the quality of education. The acquired knowledge from religion expand the field of knowledge and encourage mutual respect, unity, self-esteem, cooperation, partnership, dialogue, democratic relations. Also the contents of religion encourages critical thinking as a function of lifelong learning thus, given the quality education. Through their content is emphasized the individual specificity of each individual. At the same time each individual has the opportunity to develop cooperative relations with other individuals, through dialogue and tolerance, contributes to the development of his personality and society at large. We can only imagine for the effects of these changes. The empirical verification of them is possible after a certain time period will be subject to other research in our study. At the end we can only conclude that they are making substantial efforts to increase the quality of education. A quality education entails a new quality of life.

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