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Title: "Curriculum as an Ideological and Political Mega–Field Text Targeting To Religious Education"

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Workshop Title: **"Curriculum as an Ideological and Political Mega-Field Text for Targeting Religious Education".**

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INTRODUCTION

Nothing can be brought into existence without a backbone or autonomously, detached from its own historical and social conditions. In the *Pre-modern* era one can detect a religion in a culture and a conflict between *"sacred vs. profane"*. In the *Modern* period the dichotomy of liberal and conservative ideologies is noticeable. The projection of *individualism* and penetration of cosmic sphere amongst the church (*"secularism"*), historically encountered, will synthesize what will later substantialize the alternative physiognomy of the Religious Education designed in a Mega-field at each European state separately.

The constitutional settlement of the relation between the Church and the State depends on the extent of union or division of secularism and the political philosophy that the local requirements for Values are based upon. This means that the social as well as the religious background and their implications in mentality, economy, politics and education receive philosophical, historical and sociological adjustment, depending on the level or not, of the state's influence in the ecclesiastical sphere.

The Mega- field:

The design of the Curriculum on a National Mega-field largely expresses the dynamics of its period and is mainly an ideological, political and sociological text. Provided that the Curriculum constitutes the ideology's philosophical foundation of each local context of Values in which it is structured, the creators of Curriculums focus their attention on determining the identity of the *Valuable Knowledge* in order to define, based on it, the content in a macro-field Curriculum. The dynamics of the core determining the Valuable Knowledge are impossible to be perceived or defined unilaterally. I support though, that anything called Valuable Knowledge, seems oddly binary: a cause of pre-existence and a simultaneous result of the whole philosophical framework of design in every Curriculum. The actuality of Ideology affects all stages, from a priori to a posteriori framework of design of the core of the favored in production Valuable Knowledge. "Rigorous Ideology" acts and also deeply causes.

Inspired by the field of *History of Ideas*, trying to result in the philosophical modelling of the educational systems, I wonder whether I can abridge the perceived gap in between the Financialization and Humanism in Education[1], briefing the distance which divides the *"configuration"* from the *"production"* of people prepared for social accountability.

Succor in my experimentation under the capacity of the curriculum mason, is the introduction of the Aristotelian concept of *"middle way"* and *"golden mean"* to what is ideologically defined or

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[1] Wayne, H. & Miskel, S. (2001)[6]. *Educational Administration: Theory, Research, Practice*. Mc Graw Hill: Singapore, pp.186

contained in a Curriculum[2] that has the ability to simultaneously develop the student both emotionally and cognitively. And I prolong the questioning: in a local community of a diverse ideological *liquidity* is it possible to enter Virtue (from the Greek: "Areti") in the Curriculum as the mean of balancing from the *completed man* to the *qualified product*, or vice versa – and as a parameter of Virtue the meaning of the theological Synchoresis in Education as my *duty[3]* towards the succeeding generations?

I explain for concurrent understanding that the meaning of Synchoresis at the Orthodox theology has social and non-legalist character of offering grace. The word etymologically is ancient Greek and compound: "syn" ("syn" = equate but equal) and "choroumai" which means to be free with everyone else in the same space, "syn+choroumai". The space ("choros" = space) is psychological. The Greek metacognitive value of Synchoresis does not perform in the content analysis of the word "*Forgivenes[4]s*."

I shall avoid introducing the concept of Forgiveness in a Mega–field[5] of Curriculum production, not intending to praise my own, the local content of "Synchoresis", but since I am unaware

[2] According to Levine in Ball (1987:156) *"Maintenance and survival are political issues that call for application of the most elaborate attacks and survival tactics, materials or theoretical, within an arsenal of specialised politicians"*.

[3] Batson, D., Eidelman, S., Hiqley, S., Russell, S. (2002) "And Who Is My Neighbor?" Quest Religion as a Source of Universal Compassion. *Journal for the Scientific Study of Religion*, Vol 41 (2) pp.45.

[4] Barnes, Ph.(2002). Forgiveness, the Moral Law and Education: A Reply to Patricia White. *Journal of Philosophy of Education,* Vol.36 (4) pp.535.

[5] Rique,J., Dyer, M. (2003). Teacher's Views of Forgiveness for the Resolution of Conflicts Between Students in School. *Journal of Moral Education,* Vol 32 (3) pp.234.

whether a reflection of the idea that people nowadays can live blissfully through their multiple identities can be true, when the prevailing ideology – safely moving – instigates depersonalization mechanisms and occasionally, with a sophisticatedly imposed way "maintains" the existing structures unaltered.

In the framework of the policy of respecting diversity there is always the possibility for the development of harmful micropolitics which can inevitably lead to the marginalization or self-detention of groups.

As Charles Taylor indicatively reports in his essay: *'The projection of an inferior image of others so that this image is then internalised and accepted, even by the targeted group, can lead to distortion and oppression.'* The fear of inner freedom, of which its holder does not always have the awareness makes him sense the element of recognition of the others' hypostatic particularity as a threat: *"Such people prefer the security of conformity with their state of unfreedom to the creative communion produced by freedom and even the very pursuit of freedom".[6]*

This could apply in the field of Curricula creating, especially for Religious Education. I shall schematize Taylor's reflection presenting it as an ideological repatriated loan between the terms "liberation" vs. "enslavement"[7] of all forms of power[8] and corresponding obedience to it, where

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[6]Freire, P. (1996)[26]. *Pedagogy of the Oppressed.* England: Penguin Books, pp. 63.

[7]Foucault, M. (1995). *Discipline & Punish: The Birth of the Prison*: Paperback, pp. 54.

the phenomenon of Assimilation is observed. I explain by comparing explanatorily the power of 'Influence' in the scheme with Neoliberalism as a tool for globalization where the content of the term "Freedom" is also both qualitative and quantitative: It would be a crime against authenticity to level the assimilation as a 'melting pot' type of homogenization of each person's hypostatic value from the dominant identity in a Religious Education Curriculum:

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In the following chard I valuate my reasoning:
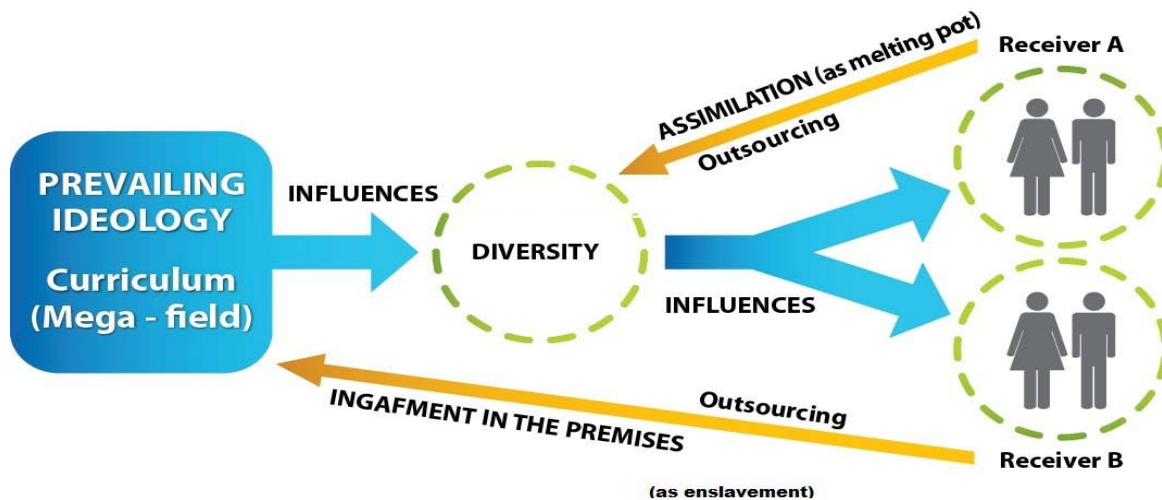
Synopsis:

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8   Koutselini, M. (2006) "Towards a meta-modern paradigm of curriculum: Transcendence of a mistaken reliance on theory" *Educational Practice and Theory*, Vol 28 (1) pp. 56.

The Curriculum is a product of ideology of every local context which serves politically and micro politically. For the Religious Education the dawn of its plan modeling in a European Mega–field always goes through the Cyanean Rocks of the relationship between Formal Church and State and is formed according to their relations degree of union or division. Taking into consideration – as a specialist of building a Curriculum – a tuple of political, social, philosophical and economical parameters that affect its construction especially in the Cyprus Educational System that I hold, I suggest the induction of the theological Meaning of Syn+choresis as – living and creating equally together – (Syn) which is diverged in the Index Analysis from the forensic forgiveness as a meaning of planning dawn. This is what will constitute in the security valve against any homogenisation from of my design's receiver: of each child's hypostatic diversity in the classroom.

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