



## Review Article

### EDUCATION FOR INTERRELIGIOUS DIALOGUE. INTERACTIVE SITUATIONAL METHODS FOR LEARNING OF STUDENTS

\*RumyanalIchevaNeminska

Trakia University, Faculty of Education,. Lyulin 5, bl. 542/46, 1359 Sofia, Bulgaria

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#### ABSTRACT

The issue of interreligious dialogue is considered theoretical, didactic and methodological aspect. This dialogue is conceptualized in four aspects: pedagogical paradigm, informative and personal. Interreligious dialogue is seen as a skill that develops. To construct this special environment, specify the principles and methods of education. Provide empirical research related to the needs of today's students develop interreligious skills. The empirical study outlines simulation-based training to develop pedagogical interfaith dialogue.

##### Keywords:

Religiousknowledge,  
Dialogue,  
Higher Education,  
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## INTRODUCTION

The place of religion in modern education is becoming - a pluralistic and multi-context. If years ago raised the discussion "for" and "against", "why" and whether "religion in schools, today this question acquires a completely different education, values and supranational dimensions. His metamorphosis is now looking into the question of how to weave it of value, educational and cultural heritage in a situation of multicultural and multiethnic society. It turns out that Bulgarian teachers - a product of different academic time, no sufficiently effective pedagogical skills and attitudes to change their educational status quo to religious knowledge. And from no cognitive resources for the development of effective, not sporadic, developing and forming interfaith dialogue. The first fundamental marker of the problem is connected with the pedagogical discourse of effective dialogue. Because the effectiveness of inter-religious dialogue in its various manifestations education is in fact knowledge - constructive, deeply moral, value-knowledge. That knowledge, which generates firstly respect for cultural, social and educational offerings of their traditional religion, and hence to the recognition of these values and elements in other religions. Long-term cohabitation / still exists in several religions within a national territory / physical space is not a guarantee for the development of dialogue.

\*Corresponding author: RumyanalIchevaNeminska,  
Trakia University, Faculty of Education,. Lyulin 5, bl. 542/46, 1359  
Sofia, Bulgaria.

Like coexistence (even in schools) usually generates habit, everyday behavioral norms reconciliation associated with the presence instead of traditions, rituals, handicrafts, but not with their reconciliation. Today such empirical content of tolerant behavior is not an effective form of dialogue and interaction. And under pressure from a number of global processes not stand as a philosophy of reflection, self-reflection, even philosophy for human survival. The very social structure, dynamic processes and value dilemmas displayed the fact of religious knowledge as a serious need.. The second fundamental marker defines religious knowledge as a cognitive construct of interfaith dialogue.

Through him conceptualize the notion of "religious knowledge" and distinct from the deep religious faith of a man of religious relations in the Muslim community, of religious education (as a subject). In the context of interreligious dialogue is perceived (Neminska, 2014) that religious knowledge is a modern educational trend (paradigm) accompanying confessional faith and praxis. It promotes inclusion and moral education of many generations formed away from faith in God and religious morality. In this aspect outlines several Bulgarian generations that led away from traditional religion, remain at the crossroads of moral discomfort and behavioral dilemmas. Religious knowledge builds civil discourse of values of religious knowledge. It implies educational opportunity to examine a number of legal and social issues; problems of civil and international law; case studies, open to the Convention on the Rights of the Child, Convention on Human Rights and a

number of recent European documents. The third marker outlines fundamental religious knowledge as exercising the right to information choice of value choice, the right to information. And in particular: the right to study religion as a cultural fact. The research review of modern educational practices for the teaching of religious knowledge (Bogomilova, 2010) presents many promising models, taking into account differences in historical, cultural and social perspective. Interestingly, however, the fact that it outlines a similar matrix for teaching religious knowledge as an educational philosophy. As a prerequisite for the development of interreligious dialogue not only between religions but also between generations and nationalities.<sup>1</sup>

The fourth founding tag corresponds directly to the forming and growing role of religious knowledge. In the context of interreligious dialogue, religious knowledge is a skill believer person for admission and moral solidarity of other different / faithful to himself. Because "being religious in an age when the man flew into space, and" air "is saturated with images and sounds that might catch ..... is not, of course, the same thing as being a believer in prehistoric times in antiquity, in the Middle Ages or simply in another era. Being wise without pure scientific knowledge is not the same as knowing more, because you live in a scientific civilization "(Grigoriev, Fr., 1995). The pedagogical context of religious knowledge of the believer is Culturological discourse of worldly communication; in developing attitudes to provide sharing of sustainable ethical matrices in various situations. Religious knowledge of other (different from their own faith) placed in active, highly integrated position today believer presupposes positive and active correspondence of values and attitudes to prevent and manage conflicts.

Displayed markers outline the basic pedagogical priorities of education for inter-religious dialogue. Namely:

- Need to develop pedagogical discourse on education for inter-religious dialogue;
- Specification of the religious knowledge as a construct of interfaith dialogue;
- Pedagogical strategies for exercising the right to information and choice an informed decision on participation in interfaith dialogue;
- Pedagogical strategies for the development of reflexive - value communication skills through interfaith dialogue.
- The dimensions of inter-religious dialogue in education are associated primarily with the principles of conduction, pedagogical approaches and methods for its implementation.

### **Pedagogical principles of education for Interreligious Dialogue**

**I. Pedagogical principles:** The pillars upon which education takes place for Interreligious Dialogue regulate didactic parameters of religious knowledge, fundamental interdisciplinary methodology and suggest a pedagogical reflection of the learner.

<sup>1</sup> See also: Neminska R. For inter-religious dialogue, education and public attitudes change magazine. Pedagogy, 4/2015.

They appear reduced for educational purposes of principle construct based on the "Decalogue dialogue: rules of inter-religious dialogue" in Ecumenical Studies 20, 1 (Winter 1983), p. 1-4. Inside the "Dialogue Decalogue" ten rules are modeled on the Christian Decalogue. They are aimed at community relations between communities on skills for dialogue to effective techniques to avoid conflicts and appropriately the dignity and identities. Pedagogical interpretation of these rules summarizes them primarily active in five en-ups - principles. They are mainly related to regulating the ways of teaching, organizing interaction through different / similar religious knowledge, discursive inclusion of freedom and equality. "Dialogue is a conversation between two or more people who have a different understanding on the subject of their conversation and that have the same opportunity to learn from each other, so they can develop and improve." (Source indicated.)

The pedagogical discourse on interfaith dialogue is associated primarily with professional - personal attitude of the teacher to construct an appropriate learning environment and strategy to the needs of learners. Expressed in vocational skill adaptive value-reflexive reproduction uniqueness and its impact. Pedagogical strategies for the development of interreligious dialogue associated with the ability to speak - listening and understanding of diversity with a presumption of freedom, rights and awareness. And last but not least interreligious dialogue in the educational environment encourages harmony and prevention of religious conflicts. The first principle of education for inter-religious dialogue is connected with freedom of representation, enrichment and expansion of own words as ideas and concepts (ideological / religious) as this is not intended to influence the diversity / against us, but only to enrich himself and interlocutor her. An important condition for the implementation of this principle is the understanding that dialogue is not debate. It is not intended to persuade but to submit.

The second principle is the protection of the dignity and identity of the participants in the dialogue. Pedagogical direction is associated with the development of empathy, assertiveness; with the ability to dialogue in a safe area of reconciliation of values and preserving identities. The third principle - the principle of the learning community. It provides an opportunity to hold a dialogue not only between different religious communities but also between players from the same community as Orthodox Christians in Eastern Orthodox Christians; to present the opportunity for Interreligious Dialogue and its educational functions; to be presented to other members in more fullness a religious symbol, problem, etc. The fourth principle of education for inter-religious dialogue is the principle of equality. The pedagogical discourse analysis does not compare the ideal and practice, ideal with ideal; practice, practice. Thus store unique, traditional and deeply the religious message in all religions. The fifth principle of equality. Dialogue only takes place between equal- those who have come to learn. Or, as the Second Vatican Council says "equal to equal" (par cum pari). Both sides should endeavor to dialogue in order to learn from each other.

**Training construct.** Education interreligious dialogue is through training in three successive stages. First stage-

cognitive. Second stage-communicative. Third stage – competency.

**II. Three modal learning construct:** Education for Interreligious Dialogue be implemented through training in three consecutive educational and cognitive construct-cognitive, communicative competency“

- In cognitive construct (theoretical) students exchange information, learn represent different / own religious (or irreligious) knowledge. Individual learning plan activities that predispose to organize students to share publicly. At this stage add quantitatively different "truths" or value in the tradition of the interlocutor. Foundational skills for dialogue, listening comprehension of religious values. Basic operating principles are the principles of freedom and dignity and identity.
- In communicative construct (practical) plan problematic situations leading to understanding the value of tradition and the other is assigned to their own tradition. At this stage, learners receive and open their understanding of the tradition to which they belong, which led to a change in their own understanding. For example, in Buddhist-Christian dialogue Christians could learn more about the many esteemed tradition associated with meditation and Buddhists could learn about the prophetic tradition. In Christian-Muslim dialogue of Christians could understand the value of the moral messages of the Decalogue Up and Muslims to understand the value of the same from the Decalogue. Each one of them is traditionally strong and connected in unity with the other. Key principles in this module are the principles of the learning community and the principle of equality.
- In construct competence (practical) focuses on cognitive activities related to new ideas about the meaning and the various truths that none of the students did not know. Here it is possible to comment on institutional and global initiatives on interfaith dialogue and their perspectives level educational environment. Building block is the position of the caller - speaker / listener. It is important that dialogue be conducted in full agreement on both sides, where both interlocutors remain completely honest with other doctrinal tradition. It is important to emphasize, if the dialogue is ongoing with integrity and openness, the outcome will be positive. For example, Jews will become more authentic Jews and Christians will be authentic Christians, though, and we both found something very valuable from the other tradition, but just because of this fact, and not in spite of it. In competency module planned educational cognitive activities aimed at asking questions about the unknown dimension, understanding and testing process of dialogue. Basic principle of this module is the principle of "equal to equal" (par cum pari).

### Interactive situational training methods

Education of students in religious literacy is a prerequisite for effective pedagogical discourse interfaith dialogue. In this context it should be noted that students could not understand, appreciate or respect what they do not know of their social and educational practice. Therefore the religious literacy may be

considered as subject (subjectivist area) higher academic education. In a number of academic programs offered elective courses related to knowledge of the diversity of religious and spiritual practices; with integration of religion and spirituality in the curriculum; with awareness and practice of religious awareness.

Academic education for Interreligious dialogue cultivates religious literacy among future generations. It related to the right to learn of the different religions in a comparative, educational, sociological, philosophical aspect. With essential, this refers to pedagogical faculties that educate and develop teachers' capacity of the Bulgarian school. The fact is that many universities develop electives related to the religious fact and public integrity of religious knowledge. Or in other words: the first step that universities take to cultivate religious literacy is to give students the opportunity to study different religions; to provide optional subjects related to the diversity of religious and spiritual practices. More Thomas Merton (1915-1968) describes the problems that arise from the knowledge only of their religion. Building on the tradition of contemplative practice of East and West, Merton points out that one of the most important aspects of inter-religious dialogue is ... one of the least discussed (Merton, T. Masters, Z., 1967).

A second aspect, which is looking for - clear decision is the integration of religion and spirituality - 1) in different learning academic disciplines; 2) methods for integrating subject in the school program. Krista Tippett (Tippett, K, 2007) notes in his book that "religion has moved from the sidelines to the center of world affairs" (p. 9); that higher education and interfaith dialogue are one area - whether students believe in a particular religion, they have to study religion. Mary Tucker and John Griym, a professor of religion at Yale and "codirectors" Forum on Religion and Ecology, noted that religions should be an interactive dialogue with the academic disciplines (including natural sciences, ethics, economics, education, public order, and Gender Studies) - the only way to develop integrated solutions for global, local environmental problems. (Joseph L. Subbiondo, 2012)

Third aspect academic education for interfaith dialogue initiatives to raise awareness and practice of religious awareness. Through activities such as projects, internships, mobility, subsidies for public student lectures. An important prerequisite for the development of this aspect is the support of public lectures and activities between students - teachers and students - theologians. This will achieve deep pedagogical philosophy of meeting the great diversity of religions and spiritual traditions. It could be argued that in academic education for Interreligious Dialogue build integrative links between religious knowledge, religious literacy and religious pluralism. As specific concepts and norms they suggest the development of activity-reflexive and axiological approaches as to the issues and the personality of the student. Considering the complex structure of listed here markers principles and didactic design of Education for Interreligious Dialogue, followed in short form to present their methodological decomposition in educational and cognitive activity of students - educators.

Situational and simulation methods of education for inter-religious dialogue. Research methods of education for inter-religious dialogue directly correspond to the three basic

constructs - cognitive (theoretical - cognitive), communicative (theoretical-activeness) and competency (practical-supplied).

As situational methods are defined:

- Update problem. Students are encouraged to discuss the significance of the various moral and ethical topics, share their own position. The aim is through the experience of religious experience - their own or foreign, to create interest; to design religious knowledge in educational knowledge. As an individual method is applied by option - pedagogical essay.
- Summarising. This method is used in systematization or generalization of religious knowledge or positions. In summarizing seek a balance between prominent religious "truths", maintaining a positive and frank didactic structured dialogue.
- Method: Solve the case. The specificity of the method "case study" is expressed in the pedagogical discourse of religious knowledge. Associated with pedagogical and methodological training of students. The aim is to develop skills for planning, goal setting, organization of interdisciplinary lessons related to the development of inter-religious education in the school environment.

Assimilation methods are used:

- Visualization – through photographs, videos. Visualizing helps to track certain observable competencies important for interfaith educator.
- Create a bibliography. Method by which the students realize a study on a particular religious issue / topic. Explored sources of content are presented to the audience.
- Behavioral modeling. Method for developing interpersonal skills and professional behavior. The method is performed in the following sequence: 1) the presentation of a model of professional conduct in interfaith educational environment; 2) the most accurate reproduction of the proposed behavioral model; 3) feedback, which indicates the degree of success of mastering the relevant behaviors.

Tapping into professional activities through simulation methods for the development of interreligious skills helps to flexibly adapt to the specific conditions of school interaction, transfer of religious knowledge and behavioral patterns.

### **Empirical studies of the needs of students, the curriculum academic discipline Knowledge for religion in elementary grades**

In Pedagogical Faculty of Trakya University, students study academic discipline "Integration of knowledge about religion at an early stage" and "Interdisciplinary training 1.- 4.class" module "Knowledge about religion." These courses aim to equip students with lasting knowledge of the historical, cultural and value dimensions of the three world religions: Judaism, Christianity and Islam. Second parallel goal is for students to develop flexible skills for planning, organizing and managing interdisciplinary religious knowledge in the classroom level activity.

Leading research method is case-study simulation and role-playing method. Thus realize the simulation-based training in religious academic educational level. In it provides learning

environment for students in which they develop pedagogical competences to use her religious knowledge in their teaching. Applying utilized religious-cognitive theory in specific problematic situation, they develop skills and attitudes to appear practical ethical lessons.

*In simulation-based training in religious studies using didactic.* Didactic cases of religious knowledge are designed for students to understand, analyze and apply simulation religious knowledge to solve certain ethical problem. Educational content in the didactic studies deep distance of theological knowledge, which has its own special place in academic education. In the cases discussed didactic emphasis by the cultural and civic discourse of such knowledge and the methods by which it is taught interdisciplinary.

### **Didactic case be understood as**

- Research problem whose solution is subject to civil and religious knowledge, in the sense of - understanding of religion as a cultural fact.
- Allowing his position on the moral problem of school life. Didactic case study aims to exercise the use of knowledge in different contexts; it is closely connected with the course. In the current study involved 95 students studying the following subjects.

The study was conducted in 2015/2016 academic year. The study group students learn discipline "Integrating knowledge of religions at an early stage" and module "Knowledge of religions" as part of the course "Interdisciplinary training 1. - 4. class".

### **Aim of the study**

To explore the educational needs of students and to specify their expectations of subject with cognitive focus "religion as a cultural fact."

## **MATERIALS AND METHODS**

To achieve the objective using a specially designed interactive interview. Three structural model of interactive interview directly correlates to three modal learning construct (see page 4). In the interactive interview the student accepts three parts - of student, parent and teacher. Thus emerges a broader socio-pedagogical and practical application framework issues didactic and methodological basis of knowledge about religion. The survey is conducted in two parts. The first part is exploring the level of knowledge and attitudes of students. The second part is related to modeling and simulation of teaching cases. Modeling is used in the construction of didactic cases related to the educational content of the course. Didactic studies are situated in an interactive interview. The stimulation is administered at:

- The resolution of cases in a setting imitating a real school environment
- Offering solutions from the perspective of different roles

### **Empirical results from interactive interview.**

#### **PART ONE. QUESTIONNAIRE (poll).**

**PURPOSE.** To examine the attitudes of students about the place and role of the subject with cognitive focus "religion as a cultural

fact. "For purposes of the study, the attitude is conceptualized on two levels: 1. Ready to act or react in a certain manner (Jung); 2. Knowledge, skills and motivation that give rise to susceptibility to certain cognitive, emotional activity in certain situations. In the questionnaire<sup>2</sup> recognize the main elements of both conceptualizing attitude.

- Study of knowledge about religion (question from 1. to 3.)
- Survey of views on the educational role and place of religion in the educational process (question 4).
- Survey of views on the organizational forms, content and management of interdisciplinary teaching of religion (question from 5 to 8).
- Study the level of personal motivation and readiness for pedagogical activity in interdisciplinary teaching of religion (question 9).

The first questions in the survey of (first to fourth) are aimed at outlining the cultural and educational field, which should be applied and made-teaching reflection. Questions (first to third) associated with the knowledge of three religions - Judaism, Christianity and Islam. 90% of students answered that they have no knowledge of Judaism. The remaining 10% say they have knowledge only for some holidays. Knowledge of the Christian religion noted 32% of students, while the remaining 48% responded that they only know the holidays of the Christian religion. There is a group of 20%, which notes that have no knowledge of the Christian religion. Almost equally distributed answers on the question of the Islamic religion - 29% responded that they have knowledge of it; 35% recorded know that holidays and almost as many - 36 percent responded that they have no knowledge.

Colorful mosaic of answers outlines two main focuses - first focus "Holidays" and second focus "Knowledge / ignorance." Mass knowledge that describe students lying on extremely household and family level - their primary carrier is the knowledge of the traditional celebration of the holidays of both religions - Christianity and Islam coexist Bulgaria. In the second focus "Knowledge / ignorance" is bordered on the average rate of "knowledge" = 23.6% to the average rate of "ignorance" = 52.6%. Which in turn is a realistic result - a reflection of schooling, set atheistic society and family upbringing.

Conceptual philosophy: "Religion teaches," is supported by 42% of respondents. For them, this knowledge is a moral investment. 23% of students choose static response - "lack of knowledge is negative." No offer ideas and activities. It is there fore considered that this response is more-less empirical level. Interesting research is the fact that 35% of students displayed in equality: knowledge  $\neq$  morality. Knowledge without to learn can lead to negative actions (in the words of the respondents).

The following questions (from fifth to eighth question) are directly related to the specifics of the Bulgarian school space. They seek answers about the place, form and method of conducting a subject of concept „knowledge of religions“.

More than half of surveyed students reported that the subject of concept 'knowledge of religions' should be binding - 55%. As the choice they noted - 35% and school activities (formal education, interest groups - 10%). Important is the fact that more than 80% expressed the opinion that this training should be conducted by "specially trained primary teacher" and the topics are aimed at "family holidays, symbols" - 40% ", "moral relations, behavior, rituals" - 53%. In the last question of the survey seems personal-motivational element. More than half of the students responded that they have desired to supplement their knowledge of religion and acquire methodological training on how to teach religious knowledge. The arithmetic mean percentage score of answers "a" and "b" is 57%. An important result is that 43% of students surveyed did not identify themselves to any religion, but believe that this knowledge has a place in the cultural and educational perspective of Bulgarian education.

Important pillars that project future reflections in simulation activities are:

- delineated boundaries: the average rate of "knowledge" = 23.6% to the average rate of "ignorance" = 52.6%. An essential element of religious knowledge are holidays.
- 65% of students indicated the educational potential of religious knowledge, of which - 42% design activism and active attitude.
- 90% of students indicate that religious knowledge must be obtained in the school specially trained teachers in various forms.
- High motivation of students to engage in academic discipline is related to their conviction that religious knowledge has an important role in Bulgarian education.

SECOND PART. SIMULATION-ROLE RESEARCH<sup>3</sup>. Simulation – role studies, students placed in two positions: parent and teacher.

#### The research goal is

- Approbation of simulation models in the interactive interview; Consideration of their didactic and methodological adequacy.
- Educational purposes (for students) is: to design an educational technology from both research profile.

The profile of the parents outlining equal educational technology for both classes in the teaching of religion as a cultural fact. Determine that knowledge should be based on official Christian religion, and through it to familiarize children with other religions. Emphasis on holidays; of moral deeds and examples of tolerance and mutual assistance. The profile of the parents manifested its willingness to participate in the festivities, observations, tours associated with empirical religious experience of the children. The profile of the parents noted that the need to develop qualities such as charity's good nature, camaraderie.

The profile of teachers gives its specificity, because respecting the peculiarities of the class in the big city and the characteristics of the class in the small village. He pleaded for a

<sup>2</sup>The questionnaire (survey) is presented in the Annex.

<sup>3</sup>Trainings simulations and case studies are presented in Annex-Interactive interview № 1 and № 2.

nationwide solution and normative place of subject 'knowledge of religions' in the field of civic education. But at the same time describes the various technologies and methods for visualizing at familiarization with the various elements of religious holidays and rituals; when visiting temples and monasteries.

The first simulation case in the interactive interview contains three options for commissioning relationships- from the perspective of parents and teachers. It is associated with the development of skills in realistic simulated environment. It should be noted that the involvement of students in these simulated scenarios, all participated. In these simulations are created dialogues, commentaries and projections for joint educational-didactic technology. After a variety of reflections, the students came to the following conclusions.

- Knowledge of religion as a cultural fact has its place in the formative educational process.
- Family, regardless of their self-determination (religious, atheistic, ethnic, national) is required to participate in activities related to the sharing of religious fact in the school.
- Master, regardless of their self-determination (religious, atheistic, ethnic, national) is obliged to ethical and professional approach to religious knowledge and content.

The results of the interactive interview outlining several problem areas that research has its future projections. Three areas of concern are:

- Cultural and educational field related to the academic training of students for learning and teaching of religion as a cultural fact;
- School - legal field related to the organization of learning in Bulgarian schools;
- Personal motivational-area related to the degree of motivation for academic study of the subject.

These fields allow you to specify a number of didactic and methodological details related to the specifics of the studied groups of students. Namely: how much to upgrade the general fundamental knowledge of religion; how to organize the school's educational process; why is it necessary to have an informative choice.

### Summary

Interreligious dialogue is a dialogue between cultures. It is a cultural dialogue about religious values, messages and perspectives. In educational space that dialogue requires a new perspective pedagogical and didactic interpretation leading back to the pluralistic, interdisciplinary religious knowledge. To manage this dialogue in the school environment requires not only knowledge but also other skills. Those academic education will develop in future teachers through simulation-based training in religious

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### ANNEX

#### INTERACTIVE INTERVIEW.

#### PART ONE. Questionnaire (Survey)

##### 1. Do you have knowledge of religion Judaism?

- a) I have not knowledge
- b) know the holidays and some instructions
- c) have a knowledge

##### 2. Do you have knowledge about religion Christianity?

- a) I have not knowledge
- b) know the holidays and some proverbs
- c) have knowledge

##### 3. Do you have knowledge of the religion of Islam?

- a) I have not knowledge
- b) know the holidays and some hints
- c) have knowledge

##### 4. In your knowledge of religion and the attitude towards it you reflect public morality?

- a) knowledge of religion is moral investment
- b) lack of knowledge is negative
- c) knowledge of religion does not correlate with public morality.

##### 5. In your opinion, what form that should include knowledge about religion in school?

- a) as a compulsory subject
- b) as an optional elective subject
- c) extracurricular activities to NGOs

##### 6. Who should conduct classes for teaching religion in school?

- a) class teacher
- b) specially trained primary teacher
- c) clergyman pedagogical degree

##### 7. What subjects are eligible to be considered at an early stage in familiarizing children with religion?

- a) family holidays, symbols
- b) moral relations, behavior, rituals
- c) religious personalities and messages d) More .....

##### 8. Knowing that the name of the subject refers to the specifics of content, how do you think can be the subject called religion seen as a "cultural fact"?

- a) Celebrations and traditions in religion
- b) Religion and morality
- c) Knowledge of religion d) More

## 9. Why did you choose to study the academic discipline "Integration of knowledge about religion at an early stage"

- I do not have enough knowledge and know how to support interfaith relations in modern classroom.
- I have knowledge of their own religion, but not enough for others traditionally recorded in our country religions.
- I do not support any religion, but I think that religious knowledge is part of the culture and it is important for the profession of teacher.
- To know how to introduce young students to the moral values of behavior and attitudes.

### PART TWO.INTERACTIVEINTERVIEW

#### PARENT

If it perceives that religion is a "cultural fact" in the development of society and that today it is a cultural, historical, philosophical and ethical function, how would you answer the following questions?

**First simulation:** You are the parent of a child at an early stage. Your child studied in class with children from heterogeneous family confession - Islam and Christianity. The class teacher will conduct classes for religious education.

- What content would prefer to provide training in religion?
- What personal qualities are instilled through the knowledge of religion?

**Second simulation:** You are the parent of a child at an early stage. Your child studied in class with children with homogeneous family confession. The class teacher will conduct classes for religious education.

- What content would prefer to provide training in religion?
- What do you think will be the educational impact of religious education?
- What personal qualities are instilled through the knowledge of religion?

#### Simulation Case

- In class your child teach children from different religious communities - Christianity, Islam, Jews. Today in the news transmitted clashes outside a mosque in the city. Comment global terrorist offenses related to a religious group. What educational strategy would apply so as to prevent the involvement of children in imitation aggressive behaviors?
- In class your child teach children from a religious community. Today in the news transmitted clashes outside a mosque in the city. Comment global terrorist offenses related to a religious group. What educational strategy would apply so as to prevent the involvement of children in imitation aggressive behaviors?
- Your child learns in a large urban school. It taught many students. This school is attended by children of families with different nationalities and confessional. Today morning news talk about clashes on religious grounds.

You are worried about the peaceful climate in the class of your child, because there studying several children of different nationalities and confessions. Your child is friends with Alex Mohamad, TuncelEmrula, Sylvie Haghghat, AyselAliyeva, Berkant, Haydar..... What a supportive strategy would you use so as to safeguard peace and trust between children?

#### TEACHER

**First simulation:** Are you a teacher at the initial stage. In your class teach children from heterogeneous family confession - Islam and Christianity. Today the director you assign a task to a program of religious education.

- What content would prefer to provide training in religion?
- What do you think will be the educational impact of religious education?
- What personal qualities are instilled through the knowledge of religion?

**Second simulation:** Are you a teacher at the initial stage. In your class teach children from homogeneous family confession - Islam and Christianity. Today the director you assign a task to a program of religious education.

- What content would prefer to provide training in religion?
- What do you think will be the educational impact of religious education?
- What personal qualities are instilled through the knowledge of religion?

#### Simulation Case

- In your class learn two children from different religious communities - Christianity, Islam, Jews. Today in the news transmitted clashes outside a mosque in the city. Comment global terrorist offenses related to a religious group. What educational strategy would apply so as to prevent the involvement of children in imitation aggressive behaviors?
- In your class teach children from a religious community. Today in the news transmitted clashes outside a mosque in the city. Comment global terrorist offenses related to a religious group. What educational strategy would apply so as to prevent the involvement of children in imitation aggressive behaviors?
- You are a teacher in a large urban school. It taught many students. This school is attended by children of families with different nationalities and confessional. In the early hours notice that children have exchanged places. Usually this happens to sit next to friends. Today is not so. They are confused. They are divided differently: Alex Mohamad sits next TuncelEmrula, Sylvie Haghghat sitting next AyselAliyeva, Berkant sitting next to Haidar. .... "The News" - guess is you. "In families have commented onthe news ... What to do?" What educational strategy would you use so that you bring peace and trust between children?

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