

Study of Curriculum Based on the Ideology of Religious Orthodoxy Emphasizing the View of Eisner

Farahnaz Kiani

Shiraz University, PhD student, Philosophy of Education

Abstract

The present paper is the result of a qualitative study which is performed using Burdi model and descriptive-analytic method. The main objective is to examine the curriculum based on religious orthodoxy ideology with an emphasis on Eisner's perspective. The required data were collected through note taking at library, and then were analyzed using the above methods. To realize the study objective, the conceptualization of the term *religious orthodoxy* was done and then using the obtained data, its different common concepts were extracted. Then, according to Eisner perspectives about the ideology of the curriculum in general and religious orthodoxy ideology in particular, the role of religious orthodoxy ideology was examined in the curriculum. The main elements of the curriculum including objectives, content, teaching and evaluation methods in various common ideologies called religious orthodoxy were compared. Findings show that faith in God and importance of revelation in determining the content, training objectives and methods are common in curriculum based on the ideology of religious orthodoxy. The observed differences is in different religious acts.

Keywords: curriculum, religious orthodoxy, the ideology of the curriculum.

Introduction

Since the age of enlightenment, ideologies were effective in the formation and expression of social, political, economic and training opinions and great revolutions were largely a manifestation of ideology.

Ideology, as a way of looking at the world, is a set of ideas, a variety of social activities and customs that we would like to accept it as natural and justified and acceptable phenomenon. In fact, ideology is the intersection or common point of meaning and power in the social world. Customs, beliefs, and values are sometimes created as individuals irregular perceptions of their positions in the social and cultural order. In this way, they are convinced to accept its position and hide the unfair relations regarding the power and domination. Sometimes it can be called the ideological domination (Fathi and Varjaragah, 2013). Ideologies had important implications for education and training both formal and informal. From the beginning of new government - nations, the ideology has affected the status and implementation of policies in areas such as economy, science and technology and education. Educational policies and programs and actions caused by it formal have a direct impact on formal education (Goteg, 2004). One of the topics that has long been the origin and source of the disagreement among the theorists in the field of curriculum is normative theories of curriculum or curriculum ideologies. Another conflict and disputes among experts is recognizing an idea as theory, with regard to the explanatory or perspective nature of theory.

From this perspective, we can distinguish between the two types of theories. Curriculum descriptive theory and curriculum normative theory (Mehr-Mohammadi and Amin Khandaghi, 2009). First, ideology was considered as the key concept and element in the curriculum movement as a political text. Then, the concept of ideology was conceptualized to a central concept in understanding the curriculum and curriculum as an ideological "discussion". Ideology entered the field of curriculum and helped the curriculum policy-driven experts around the world to better identify its views and progress its arguments. In terms of McLaren, ideology in a simple understanding refers to the meaning production (Fathi and Varjaragah, 2013).

This issue of curriculum ideology is one of the basic and controversial issues. A glance at the published literature in the area of the curriculum in the past decade suggests that this issue is very seriously considered; so that considerable works have been written in this field. Two famous experts in the field who have published the prestigious works are Eisner and Miller (Mehr-Mohammadi and Khandaghi, 2009). Miller raises seven ideologies, including behavioral, subject / discipline, social, growth-oriented, cognitive process, humanistic, beyond the individual and six ideologies that Eisner has examined the curriculum relevant to them include: religious orthodoxy, rational humanism, progressivism, critical theory, reconceptualism, cognitive pluralism. In terms of Eisner (2002) curriculum ideologies are defined as beliefs about the following cases: What materials should be taught? What are their reasons? And for what? What should be taught in school, what is its ultimate goal and what is taken as an argument. Until an ideology can be more implicit than explicit, it is fair to say that all schools have at least one ideology, and they have often more than one ideology which determine the direction of the duties and functions.

In terms of Eisner (2002), the importance of ideology in education are: orientation to the target element in the curriculum, providing proven theorem or premises for making decisions about the material in practice, the function in culture transfer, impact on whether the subjects in curriculum are problematic or non-problematic, the exact function as representation in a variety of languages including: Economic competition language. To identify what is raised in the curriculum as a problem is to search inside an ideology and to see what are important and to recognize where an ideology emphasizes the importance of a particular subject. Ideologies are valuable for teachers and students which are present in all their daily activities.

The concept of ideology in the curriculum is introduced as one of the areas of education. Eisner, as one of the experts, has proposed ideologies in this field. Eisner, among these ideologies, has studied the religious orthodox ideology in various types. The ideology of the curriculum are appeared in religious-like views.

Types of orthodox religious ideologies that Eisner has introduced belong to various religions and rituals. This study aims to compare the curriculum related to various religious orthodoxy ideologies.

Methodology

The present study is a qualitative study which is performed using comparative method with the help of Burdi model and descriptive-analytical method. Burdi in the comparative study of education has four phases: 1) Description: Burdi believes the researcher should describe the phenomena under study based on evidence and information 2.) Interpretation: This phase includes checking the data described in the first step. 3) Proximity: During this phase information in the early stages 1 and 2 are categorized and put together. 4) Comparison: In this stage, the research subject which has passed the previous phases, especially the proximity phase that the researcher passed it, is exactly compared given the detail in terms of similarities and differences (Aghazadeh, 1996).

Conceptualization of orthodoxy

Before addressing the orthodox curriculum in terms of Eisner, first the term orthodox should be defined and its meaning must be described from different perspectives. Orthodox in Amid dictionary (2010: 98) has its origin in Greek and is defined as true belief, according to religious creed, in accordance with good faith, believe in true religion, true in religion, having true faith and belief "about the followers of Jesus", follower of the Orthodox Church, related and affiliated to Orthodox Church, one of the three branches of the Christian religion whose followers are mostly people in the Balkan Peninsula, and Orthodoxy means complete obedience to the religious teachings and belief in a true religion. Moein dictionary (1971: 115) introduces orthodox as one of the fundamentalist sects of Christianity and in the Dehkhoda dictionary (Ktabnak website) Orthodox (French, p, 1) (from Greek ὀρθός, orthos ("right", "true", "straight") and δόξα, doxa ("opinion" or "belief", related to dokein, "to think") that is defined as the religious belief which is considered as true, and also adherence to accepted norms and righteous.

In another study, the term «Orthodox» is taken from the Greek origin «Doxa» means "belief, opinion". (If "correspondence with reality" and "modal" are also added to "belief", then «episteme» means science, in which there is a kind of stability). The word in the Christian has a religious meaning, i.e. by adding the prefix «ortho» meaning "true and right", it means "right belief"; and in contrast, the «heterodoxy» meant "other teaching" it was known as "wrong thinking" and this is due to the premise that it whoever think like us is right-minded and everyone who don't think like us is not right-minded. Occurrence of two facts and consistency of them caused this part of Christianity take this name: a) this group of Christians knew themselves as right-minded and considered others as influenced by old Greek and Rom; b) Since the publication of chalcedony creed, a dispute was occurred about the authenticity of belief. This group of Christians preferred true belief of «orthodoxy» than honest acting in «orthopraxy». In other words, they considered the criterion for religion as true belief, and

honest acting and righteousness as the criterion for man morality. Hence, the Christians became known as Orthodox (Vallier, 1999: 245).

Orthodoxy, along with the Catholic and Protestant is usually considered as a branch of Christianity. But, it should be noted that the Orthodox has substantial differences with these two branches of Christianity. Orthodoxy is seeking to give a more spiritual narration of the phenomenon of Christianity and regard the Christianity as it was in the early years of the birth of the Christian Church and in the era of Fathers of the Church and in the era of great characters of the Orthodoxy (Chekonas, 1993: 95). It is noteworthy that if the three words "Orthodox, Catholic and Protestant" are written with small letters, their literal meaning will be obtained, and if they are capitalized indicate three sects of Christianity (Vallier, 1999: 245). Orthodoxy avoids extremes in the Catholicism and Protestantism and emphasizes the spiritual dimension and its role in society refinement. Orthodox is not frail and empty dogmatism but expressing the solidarity with the ultimate truth of world (that is "God - Father") (Chekonas, 1993: 95).

Thomas Aquinas, the greatest, and most prolific theological theorist of Catholic that in explaining the revelation that happened to him, said, "In this revelation, I saw the world from the perspective of God, and I observed that all knowledge, learning and teaching, and all my devotion to God has a value as much as a feather, and as a particle in the infinite space, in contrast, servants were precious in the sight of God. Orthodox in defending themselves against Catholics, resorted this statement and said that you will have someone like Thomas Aquinas after all this theorizing and fracas, who died this way. So let's instead of understanding facts, realize them in yourselves. Orthodox are looking to do the same (Vallier, 1999).

Chekonas (1993: 95) argues that Christianity and Orthodoxy, as a manifestation of genuine religious experience had historic proportions and given their supernatural source and end, affect the history. Orthodoxy and Christianity seek to change and improve human morality, society and the whole world, and provide the ground for the establishment of the rule of God on earth. In this respect, they differ from religions that encourage people to leave material gifts and material world. Its true that Orthodoxy due to its spiritual nature, at some point in the history has emphasized the asceticism and world aversion and has supported such trends, however, these religions in their basis and origin are spiritual force that the hearts of human beings and human society is the arena of their action and has set its ultimate goal to ethical refinement and fraternity among all human beings.

Types of Orthodoxy ideologies in terms of Eisner

What Eisner described as orthodox ideology includes common cases in America's schools. He has introduced the orthodoxy ideology with titles Jesuits, Jews and Christians.

According to Eisner (2002) belief in the existence of God, the necessity and importance of the word of God in the content, purpose and situation of education are common in all religions. Christians and Jews in America have similar commitments include encouraging and guiding young people toward God. How religious groups, despite the relatively clear ideas about the main components of Educational Excellence, combine it and apply it for educational purposes in schools?

Eisner describes Jesuits according to Kuntz who introduces himself as a Jesuit and a student under Jesuit education as "in the Jesuit tradition, the teacher is the one who should take responsibility for the success or failure of education about the justice. Teacher at the Jesuit school must keep in mind two purposes: one enabling students to have higher standards of Christian morality even when dealing with external cultural pressures, and other encouraging students to be guided to live according to the criteria. Jesuit coaches make teachers in charge of moral education."

Catholics: beliefs that are at the center of attention for Jesuits lacks the importance for other denominations of Catholic. So, the Catholic school as a branch of Christianity is pluralist even in its guidance and training instructions.

In America, about 90% of all private or independent elementary and secondary schools are Roman Catholic. The main purpose of Roman Catholic schools is guiding youth to a Roman Catholic Church and to the Lord Jesus Christ "as" through the religious beliefs of church. American Protestant Christians have likewise targets. Although not clearly like the belief in God.

Jews: Jews are divided into three major religious beliefs: Orthodox Conservatives and Reformers (Eisner, 2002). Members of each group accept different ideas about what determines the concept of being a "Jewish". So, the types of personal characteristics, beliefs and behaviors of children and adolescents should be developed in light of their schools. For Orthodox Jews only forms adopted for life are acceptable. For example, an orthodox Jew is not allowed in the Sunday holiday to walk more than 2000 steps. This is a barrier or protection against the fact that to use Sunday for business purposes. Orthodox Jews should not only eat halal meat, but also he must keep halal meat separate from other things, that are appliances and tableware for dairy and meat products. In addition, daily prayers are obligatory, and Saturday –the most holiday day of week - should be maintained.

For conservative and reformer Jews, religious laws pertaining to daily life are certainly less demanding the relationship between religion and material life. So, even within the same religion, the meaning of what it means to be religious has a considerable dispersion (difference or inconsistency) and different views of their practical descriptions are not only found in public behavior of their fans, this can also be found in describing what is emphasized in their schools. For example, in Orthodox Jewish religious schools, it is estimated that about 60% of the time during the day is dedicated to the study of religious texts. In Jewish Reformer schools, about 30% of the time is allocated to such texts. In Orthodox schools, boys and girls are separated but in conservative and reformist schools, classes are mixed.

Each group has a different perspective about what requires the presence of God, although all three groups believe in "the God". At a higher level than high school, a special privilege is given to the special status of the curriculum and to address the interpretation of a text. Traditional religious texts for a variety of interpretations and ability to explore the concept of God are the ultimate goal of searching the religious law and Scripture. As a result, the hermeneutic interpretation is one of the most important rational acts in the development of the religious scholarship. In this process, different interpretations among the authors sometimes are originated to incite readers to engage in intellectual amazement that arise from competition, but at the same time unbelievably, it is raised from interpretation of texts. Such things happen when there a paradoxical quality manifests in educational dogmatic ideology.

Orthodox basically are not in doubt, but in certainties. In fact, being Orthodox is being a true believer. Eisner generally believes that the purpose of an orthodox is forming the others' view such that it is coordinated with approach involving orthodoxy.

Table 1: Comparison of dimensions of the curriculum of orthodoxy religions in terms of Eisner

	Target	Content	Teaching Methods	Evaluation Index
Jesuits	Social justice	Establishing moral norms of Christianity and live according to the norms	Teacher-centered	Being True Believers
Orthodox Jews	Discovery of the concept of God	Traditional religious texts	Not specified	Being True Believers
Christ Catholic and Protestant	Guiding to the church	Based on revelation	Not specified	Being True Believers

Table 1 contains the aspects of curriculum including purpose, content, teaching methods and evaluation criteria in the ideologies that are examined in perspective of Eisner as orthodox ideology. Based on the table, in terms of Eisner, orthodox is referred to different religions and sects in America like the Jews, Catholics and Protestants, which focuses on revelation and faith into practice.

Conclusion:

Divisions done by Eisner of different religions and denominations show that in his perspective, orthodoxy ideologies are referred to the sects that emphasizes the past traditions

it is to preserve them. Therefore they oppose any change and dynamics. So, from the perspective of Eisner, orthodox have an undervalued and lost ideology.

Although belief in the existence of God, the necessity and importance of the word of God in the content, purpose and situation of education in all religions are common as the orthodoxy in terms of Eisner, but the aspects of curriculum except the evaluation criteria is different in each of the different ideologies discussed. Since Eisner doesn't attribute the dogmatism present in the orthodox ideologies to other religious, so the dogmatism cannot be attributed to his views on religion.

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