

THESIS SUMMARY

CURRICULAR REFORM IN TEACHING AND LEARNING IN THE ROMANIAN RELIGIOUS PREUNIVERSITARY EDUCATION

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KEY WORDS:

Inquiry, integrative character, educational skills, curriculum, Christian education, comparative data, religious education, sample content, religious experience, experiment, Christian didactic literature, Religion textbook, teaching and learning Religion, curricular results, Religion teacher curriculum, curriculum reform, Religion, teaching strategies, curricular supports, catechetical schools, curriculum theory and practice,

INTRODUCTION

This thesis is intended to be a contribution to the religious teaching in school. In the context of Educational Reform, initiated after 1995, reforming the curriculum in teaching and learning by developing a new religion curriculum by focusing on the formative dimension values of the Christian religion, the objective of modern teaching methods and strategies can contribute, in our opinion, at the restoration of this discipline to a maximum interest into the students soul as it was twenty years ago.

The first part of the thesis, the theoretical substantiation of the need to reform the curriculum of religion, justified the capacity to integrate religious education in the frame of the disciplines of education under an educational, historical and social spiritual aspect. As the religious education in the Romanian education was always in the Christian manner, I pointed out that modern education is based on principles of Christian education. For relevance, I have synthesized in diachronic presentation the origins of education in early Christianity and patristic period, the period of maximum flowering of religious pedagogy.

The evolution of religious education from traditional teaching to modern and appreciation of scientific achievements in the field of education during Religion class presents, in our view, a norm and natural document, as the anchorage of Religion into precepts and anachronistic, obsolete educational methods, would inevitably mean the removal of this discipline from school curriculum. I tackled this idea on a comparative presentation of the religious education status in educational systems of different countries, especially of the European Union.

At the foundation of progress have always been educational reforms. The need for reform was felt every time the society has changed certain precepts that seemed immutable. We presented a summary of the Romanian education reform from the beginning until today, as a basis for religious education through the development of educational reforms. The hypothesis research of the formative experiment from the content of this thesis is related to Education Reform, initiated in our country after 1995. A reform of the national curriculum reform should produce curricular reform in each study.

For these reasons we presented essentials aspects of The Curriculum Theory and its applications in the field of religious education as the pillars on which we can base a viable religious education, modern pedagogical point of view, with opportunities to develop student skills and specific skills.

In the first part of this thesis we have proposed a theoretical justification of the need for curriculum reform in teaching Religion in school. The reform in education is defined as a

fundamental change in the macro- system structure and hence the micro level - structural, or disciplines. Education reformed pedagogical concept as a record of theoretical and methodological consensus, which remains constant even in the political diverse practices of education, apparently inconsistent or enhanced, such as those lately.

In the historical development, all the reforms in education are determined by the extent of the changes made to the overall level of society.

Pedagogical changes due to the education reform in our country aimed at radically transforming the education system, the objective at the aims of education, education structure and content. The objectives of reform was designed to anticipate and prepare the last decades of transition from a pedagogical ideal of industrial society, the formation of a multilateral figures, adjusted to the social needs, but again, the educational ideal of post-industrial society, aimed at forming creative personality, adaptable to special conditions created by a society in constant change.

Changing structure of the education system has produced changes to the curriculum of each material. These changes include, inter alia, amendments to teaching and learning objectives or to correlate with the general and specific skills expected to be achieved at the level of a system.

Religious education as an integrative part of education, is included as a perception of educational reform.

The Romanian school of religious education has always been present in school, except during the dictatorship. After 1989, religious education has returned from study subjects in primary and secondary.

First part of my thesis ground theoretically and gives explanation for the two aspects of teaching and learning process related to religion in school.

1. Religious experience is common for the human being in its becoming: historical, social and spiritual.

2. Religious education in school must take to the standards of modern pedagogy, curriculum reform and the promotion of ideals and values that helps creativity, thus building adaptable humans to current existential conditions. This objective is achieved by reforming religion and objectifies their content through modern teaching methods and strategies.

CHAPTER I

In the first chapter of the book, after trying to argue that the sacred, or religiosity is an element in the structure of the sanctity of conscience and not a stage, or a stage in the history of this

consciousness, that "living" as a human being is in itself a religious act "M. Eliade's words, I sat at the stage of religious education which integrative and inclusive education.

After I have pointed out that all theories about education include religious education as part of typical human speech, I expressed the need for teaching religion in school, motivated in part cultural, psychological and ethical. We live in a cultural background deeply driven by the emerge of Christianity. Christian education is rooted in the earthly life of Jesus Christ.

Christianity conceives education as one of the most noble and complete human activities, Jesus Christ himself being called evangelical pages often nicknamed "Teacher." The light of Christian education reaches its climax, one that makes education about Christ himself saying that "the sea is called the kingdom of heaven" (Matthew 5:19).

In the early Christian centuries, in the patristic era, Christian religious education invoice has developed mostly in non-doctrinal and pastoral aspect. The first forms of Christian religious education were qualified the catechumen and catechetical school and later writings of the Fathers.

In subsections dedicated to Christian education, apostolic era and the first part of the patristic period we analyzed representative Christian literature for this period in an attempt to capture ideas and paradigms of Christian pedagogy relevant to modern pedagogy. The presentation of these concepts leads to the conclusion that Christian pedagogy, in an environment prepared by Greco-Roman thought and taking speculative ideas and educational experiences of the ancient world and has formed its own system, passing the perennial principles of education, which he reformed and optimized.

Religious education in diachronic presentation was part of major educational reforms. So with the Christianization of the peoples of Europe, Christian education is not centered on informal appearance, the assimilation of religious precepts and doctrine, but the formative aspect, the creation of Christian habits and behaviors.

Religious education as a subject of study with the reform of education goes from traditional to modern didactic teaching. Make religious education in accordance with the principles of modern didactics means merging of disciplines, subjects 'positive' receiving such a positive role even in religious matters.

In our theoretical approach of the need for reform in the teaching have shown the existence of theories related to the integration of religion into the curriculum: instructional theory, theory of Christian education, spiritualistic theory. After I have defined the terms: religious education, religion,

used to define the matter that is taught in school, I argued the view that the word Religion is the most appropriate and consistent with the objectives and content submitted to religious education in school.

Comparative studies carried out on the content of teaching religion in different educational systems in European countries aimed at identifying the types of religious education that is taught in school. The investigation is of interest because there are still views that converge to address a religious education model "religion", a non-confessional religious education, focused on knowledge of different religions and religious denominations.

The conclusions of the investigation are relevant in the sense that only a "look inside" of religious education in which learning goals and content are designed and aimed at the cultivation of religious sentiment may complete that segment of human education as a whole.

Another problem that I have considered was important throughout the theoretical foundation of the Religion curriculum reform, was that of the factors determining the approach to religious education in school systems: the way of a state company, the type of its religious tradition the extent to which a state ideology is found in various religious traditions of that State. All these factors determine to a greater or lesser extent, how the request is dealt with religious education in public schools of that state. Finally, our focus has shifted and to the educational aims of teaching religion in different countries, the objective of finality submitted content. Thus we conclude that emerged in most European countries, educational aims are consistent with the principles of religion and the teachings of the evangelical Christian faith and catechisms, confessions tailored course.

To confirm the usefulness of the medium and long term research on the topic of religion from the curriculum reform, we investigated the current status of teaching and learning of religion as stipulated in the legislation of European states. Legislative acts that were analyzed include provisions for religious education in school: prescriptions and international laws such as the Universal Declaration of Human Rights, Declaration of the Rights of the Child, the Council of Europe recommendations; Constitution as fundamental law of each state Education Law, Religious Law other laws, conventions, decisions of the states in relation to teaching religion in schools.

In the study we pointed out the conclusion that most European countries promote the teaching of religion in educational curriculum and any action on reforming and improving the teaching of religion is appropriate.

CHAPTER II

In the second chapter of the book I have circumscribed the problem of curricular reform in the Romanian education Religion, trying, in a historical approach to emphasize that religious

education in Romanian schools was positively influenced by educational reforms which took place in the Romanian territory.

The conclusion we reached was that the Romanian education reforms have optimized the process of teaching and learning of Religion. The research also highlighted the fact that some reforms were accomplished and finalized with the contribution of religious and educational ideas and concepts that have been made by men of the Church.

Influence of religious education on pedagogical thinking of the three Romanian provinces: Transylvania, Moldavia and Wallachia, is underscored by the pedagogical work of religious literature of the seventeenth century starting with „bucoavnele” from religious books and continuing with Christian pedagogy work, such as the one entitled Christian pedagogy that trailed about the good guidance of children, growth and composition, released in early nineteenth-century by Bishop Gregory of Wallachia in the composition, when he was a monk at Mount Athos.

Not only the educational reforms from eighteenth and nineteenth centuries are marked by the ideas of Christian education reforms but also contemporary or modern, which can conclude that education in religion have always been the core concerns of teaching Romanian. Removing the abuse of religion by school dictatorship meant stagnation in development of curriculum discipline. Resumption of teaching and learning in the place where religion has fallen behind by 60 years without an update by the Religion curriculum reform is an anachronistic discipline, boring, tedious for the student.

The evolution of educational reforms after 1990 brought a new focus, characterized by the tendency of further improvement of the education system through a new orientation of the aims of education, by redesigning the teaching content, by restructuring the entire educational system. This kind of reform must be applied and religion, to be attractive, interesting and especially useful for the student.

To implement the concept of curriculum reform in the teaching-learning in school I have considered religion as an essential knowledge and element of the fundamental ideas of curriculum theory and practice.

CHAPTER III

For this reason, in the third chapter of the work we have done a vast field of exploration of the educational curriculum theory, particularly chapters which apply the teaching-learning religion.

A taxonomy of types of curriculum taken by different criteria of classification: basic research, applied research, the epistemological criterion, Religion curriculum research can provide important elements necessary to optimize the discipline.

An essential component of the current National Curriculum reform involves reforming the curriculum of each discipline, including Religion. For this reason we considered necessary curricular reform approach religion through the official documents of the National Curriculum, to report specifically religious aims and the ideal educational skills and powers of the whole educational system. We paid special attention to layout design or curriculum design curriculum, the overall meaning of the design of educational activities to Religion.

By determining the aims of teaching religion by designing curriculum materials, we highlighted the aspects of merging disciplines and explained the aims of approaching in aesthetic education, moral and civic education most of the intellectual and even physical education. Assuming the teaching-learning curriculum reform we devoted considerable attention to religion designing educational content designed to process whole set of skills, knowledge, strategies, and attitudes and behavioral objectified by teaching methodology and curriculum products. An analysis of the contents, but also their approach to the teacher and student, leads to the conclusion that only a church-school collaboration, content and design of teaching and learning strategies can achieve their optimum potential. Radiography education in the discipline process Religion, as it unfolds today highlights both the positive aspects and shortcomings which require reconsideration.

A curricular reform Religion can not be done without a thorough investigation into the methodology of the educational process, carried out in order to assert those teaching methods and strategies that produce learning process optimization. As a note cornerstone of the methodology used in teaching religion is that it is a meta-formative nature, purpose or ideal purpose transcends religious education teaching. Even if teaching religion is used throughout the entire methodology of didactics, measure the effectiveness of any methodology can be assessed to the subject matter taught in the schooling period, only partially. Full assessment is carried throughout life and beyond.

On the assessment of learning, mentioned Religion in system analysis purposes of analyzing the aims at macrostructure level, and process analysis, in assessing the objectives and competencies or specific microstructure.

Religion curriculum development can not be conceived without pedagogical research. Pedagogical research in religious education gained accomplishment especially in recent years due to religion teachers and researchers who have devoted their investigations of this segment of education.

Research on Religion offer education to the curriculum emphasizes the positive character of its need to maintain discipline and school curriculum. Curriculum development in religious education takes place in an approach which consists of three phases or stages: curriculum design, testing and validating the curriculum. Investigator assessment of each stage leads to results that can later be used to optimize the curriculum.

In practical teaching, micro level, the term curriculum is often used for the purposes of teaching and learning content. The Religion curriculum is a articulated discipline theory and practical elements grouped into four major components of the educational curriculum: the goals of education, school documents fixed content, instructional strategies and assessment strategies. Driving forces behind the composition and content of the curriculum as learning discipline are Religion: general concept of the ideal education or education related to the act of teaching design and build its culture through the education system and ecclesiological conception, that religious education is an act designed by the Church for her sons, which is "the pillar and foundation of truth" (I Tim 3:15).

Knowledge and use of sources for Religion curriculum is correlated with the achievement of the aims of operational discipline, general skills and specific skills. Select content from the four branches of theology: biblical, historical, systematic and practical teaching competence should be done with the light of psychological factors, ecclesiological and pedagogical.

Modern teaching frequently uses the term "technology education" as a set of related tools and training programs, at both macro-and micro-level. An analysis undertaken on these strategies allows the researcher to adapt their religious education in religion in order to optimize its discipline. This analysis allowed us an indication of the operational techniques applicable to religion and also provides some forms of work organization at the religious teaching.

CHAPTER IV

Chapter four of the paper is devoted to theoretical analysis of curricular aids used in teaching religion, and also concludes Part I of our investigative approach.

Curriculum support is included and used as auxiliary means of education curriculum: human resources involved in education, resources and time involved in teaching approach for improving teacher education programs.

Among the curriculum supports the teaching-learning adaptability religion has given more media attention for manual Religion curriculum. I reasoned this with an acute shortage of textbooks and replaced them with the default curriculum support materials: books teaching, methodological guides, educational software.

For curriculum development and media selection to the manual I set some benchmarks in line with current teaching practice. To facilitate media sharing curriculum, we proceeded to the presentation of media functions necessary for teaching religion curriculum:

- informative function
- formative function
- stimulating function
- the function of self training
- management of learning function.

We also presented a classification of curricular supports spanned. Between Religion auxiliaries curricular time we presented specifically religious and auxiliary materials, technical means to support curriculum and literature used to support specific religious curriculum.

Reforming Religion curriculum involves teaching and learning, as shown not only reconsider the content and methodology of their objectivity, but also the promotion of new ways of learning, a result of developments in science and technology, human progress. Here, we addressed the problem of using educational software, interactive learning programs, investigation of the software, test and simulation programs and multi-media kits that support the religion curriculum.

Made a serious and competent, religious education can contribute to exit from that state that deepens the crisis of contemporary society in which human beings are alienated, leaving the reality of a harmonious world through the sense of loss-the metaphysical sense of everything that transcends the world of human senses

The second part of the paper is devoted to the formative experiment, conducted in two distinct phases: Phase acknowledgment that explains a whole, radiography of the current situation within the teaching and learning of Religious and actual experimental phase, in which we conducted ground testing or research hypothesis and analyzed the results.

CHAPTER V

Experimental research conducted started from the theoretical delineation of the action, specifying operational concepts and operational terms. The principles were the bases of experimental action are those that generally govern the process of learning and teaching religion in school: the principle of pedagogical knowledge, pedagogical communication principle, and the principle of pedagogical creativity. It summarizes pedagogical knowledge, in my view, both specialized knowledge in this case, theological training and psycho-pedagogical logic, that springs designing

educational approach based on psycho-physical features of the learners and transform scientific knowledge in teaching accessible to them.

Before pointed objectives and assumptions experiment formative research conducted as we considered necessary to define the site of the experiment as a method in teaching practice: a classic natural experiment, collectively, the investigative period average. I have tried the experiment and developed taxonomy of teaching by certain classification criteria, showing the synthetic characteristics of each type of experiment. Selection criterion in the taxonomy of types of experiment can be correlated with adaptation to experimental research in religious education.

Theoretical premises that have led to the investigative approach range from the need for curricular reform in teaching to learning religion. These assumptions can be summarized in several motivational items that we have presented and analyzed in Chapter V of this paper.

Romanian education reform can not be fully realized without a religion curriculum reform as a reflection of the fact that reform has occurred from the inside. To optimize discipline reform and Religion, I consider it necessary to make an investigation on the current situation related to teaching religion in schools, an x-ray how to run the entire curriculum of religion, meaning not only the content but also the entire methodology, teaching materials, reasoning with strategies etc. content. This investigative approach has been included in the formative stage of the experiment observant.

The research objectives and methodology were designed observant approach to secure an objective investigation, thus its results allowing an experimental approach to the formative stage in full knowledge. Selecting the sample of schools as the foundation of a relevant distribution for the experiment and included schools in rural and urban counties with high school students and secondary classes. Experimental sample of teachers who have participated in teaching this subject, professors at theological schools and parents of students, was also selected as relevant for our experiment aimed at ascertaining the stage.

On the same lines of scientific integrity has been achieved and the design elements of research methodology: surveys, questionnaires, tests. Items used in obtaining responses were also selected to be able to provide results that support formative experiment.

The assessment analyzed the inventory objectives of ascertaining the investigation, is concluded that research is aimed at achieving results related to the following aspects of teaching - learning Religion: - integration into the curriculum - learning content coherence and consistency of its sequencing, as reflected in the curriculum - readiness of teachers teaching methodology and ability to teach religion.

To achieve a proper assessment, taking into account that the formation and crystallization of religious sentiment is in direct correlation with psycho-genetic stages of child development, we proceeded to select a type of declarative statements theoretically demonstrated by the religious moral education attitude and behavioral visible, concrete.

Knowledge Management and quantification of initial test results it was at the stage of ascertaining an objective pursued mainly because of issues:

Religion in the curriculum integration, testing, curriculum content, the effectiveness of Religion and media textbook curriculum, student performance, methodical and didactic training of teachers all conclude to a religious behavior - morality.

CHAPTER VI

Formative experiment started from specific assumptions summarized in the following forms: a discipline curriculum reform through one nine developing curriculum content, the objective methods, strategies and technical means used in modern pedagogy, is optimizing subject religion.

This goal can be formulated objective hypothesis testing, the test is:

- developing and structuring new programs in which educational goals take precedence over those formative information
- design, development and coordination of methods, programs and teaching strategies
- learning modern, attractive programs based on hardware and software
- a balance between the development of specific components of religious education and skills resulting from learning and using new teaching methods
- analysis of the relationship between learning outcomes, using modern methods reformed curriculum content.

Organizing the whole formative process was the focus of creating favorable conditions for implementing and testing a working hypothesis, reflected in the curriculum and modern teaching methods objectified. As a form or type, the experiment was part of the collective coordinates of an experiment, in that they attended a sufficient number of subjects: group samples, categories (students, teachers, parents, institutions).

Under these conditions for the experiment is a natural experiment performed that its trial is conducted entirely in natural school context, common conditions in home conditions were the same for experimental and control sample.

In time, the experiment is a formative and medium term experiment conducted over six semesters, totalizing three years of school.

The research methods used allowed obtaining conclusive results in qualitative and quantitative results being analyzed and interpreted by methods known data analysis and processing.

Quantification and analysis of results achieved in formative experiment, relevant research and valorization of the results presented, where religious education has some specific characteristics. Because informative and formative aspects are in a very close inter-relationship in the sense that an informed student, who knows, does not necessarily show that an educated religious and, therefore, evaluation of immediate results is likely. Likewise, a student informed in terms of religious knowledge may be seen as an "educated" religious only later in life and not immediately, but values the religious knowledge received in school at the right time. For these reasons formative assessment issues are arising from the reform content subject religion as they were developed in our experiment as difficult and require a longer period of time.

CHAPTER VII

If we could present the results of the full side formative findings and experimental results of variable information, they are then considered as fully measurable aspects. These findings can be grouped as follows:

I. *Conclusions on teaching and learning* by introducing experimental curriculum learning efficiency which has greatly increased, as evidenced by the analysis of experimental data. If first, an overview of the experimental program, no impression dilution instructional concepts, by taking themes "established" in teaching - learning religion, final results showed that students have mastered in a much greater knowledge and also taught information on topics that have not been taught in sufficient quantity. In fact the objective of the reform program is not load the curriculum with content that is more circumscribed theological vocational schools.

Also a characteristic of an experimental program is the fact that reducing issues quantitatively, the actual time devoted to teaching - learning has increased, thus allowing a greater focus on them.

By using modern didactic methods, teaching tools provided by the system, especially computer and hardware products, students have a greater appetite for classes of Religion.

The best results are offered in the spring experiment and use educational software suitable subject religion. Because almost all schools have computer labs or at least a practice in which

students are used to the computer, the experiment could benefit from these facilities and teaching of lessons using methods that make use of multimedia programs, interactive and educational software.

II. *Conclusions on the analysis of experiment results formative opinion of teachers, parents and teachers of theology professor* of religion teaching experience of the last decade have led to a large extent our investigative approach. According to the teachers of Religion, students are lately drawn more than an hour of Religion. In the same view in the grounds, first that include curriculum is overloaded with theological issues with informative content. For this reason an experimental version was received with interest by teachers.

The conclusion was that teachers in teaching - learning religion paradigm shifts can occur as a result of testing the proposed curriculum, teaching methods objectified by us without totally abandon the traditional ones still proving its worth.

All the curriculum of the Religion after 1990, are dependent to the curricula before 1948, "loaded" curricula, in which the names of the units of learning and learning content are mostly theological, not adapted to students' age, difficult to scour for them and sometimes even for the teachers. The last review of program in the 2008-2009 school year, it is noted first by some depletion by the changing names of learning units and their redistribution at a lower cycle or at a higher. In this case, the achievement of further progress in training- education remains difficult.

Regarding the order of the units of learning from the experimental program and achieving the informative and formative educational aims pursued by religious education, the respondent teachers have expressed the appreciation, including:

- the flexibility in adapting content to the psycho-physical development of the student

- predominance of type formative learning units by replacing learning content, taken from the textbooks of theological schools with predominantly informative character, with one related to daily life, with the concerns and aspirations of students, becoming its moral-religious

- the achievement of a process that ensures conditions, through a consistent and logical succession for respecting the specific principles of religious education: the ecclesiastic and hristocentric principles and the national-patriotic principle;

- creating the possibility of capitalization of the manual, a media education curriculum and modern technology

- the achievement of an interdisciplinary approach content, which aware the student of the integrator and integrative character of Religion.

Religion teachers confirms whether teachers to use computers in the classroom, a video - audio media projector and use educational programs, especially in high school classes with positive results, which help to optimize the properties of religious knowledge and skills.

From the research undertaken and the conclusion is drawn that the student feels attracted, interested in discerning and instructive religious values - education as far as three educational factors: the teacher, the subject content and methodology of implementation are in a relationship.

The research revealed that there is an interest of the students for Religion and demonstrated that this interest may increase through an effective curriculum reform, not just through a cosmetic content.

From the investigated analysis on the high-school students opinion, by applying new experimental programs, they come to possess theological fundamental and pedagogical concepts and the ability to use them against the aims set out in official school documents.

The same analysis shows that students' opinions expressed on the key areas set out in the framework of the European Commission "Education & Training 2010", content and learning units included in the experimental approach, contributes at the formation of key skills directly targeting three areas: " *Learning to learn (metacognition), interpersonal skills, intercultural, social and civic and 'sensitivity to culture. "*

In the field of "learning to learn", teaching and learning Religion develop skills as: the manifestation of autonomy, perseverance, discipline, critical reflection on various aspects of learning, all adapted to their religious identity and addressed in an ecumenical context and attitudes: adaptability on knowledge and skills learned, positive appreciation of learning and personal use of its desire for self-improvement, etc..

Information and skills formed by the experimental content related to its faith, knowledge of other faiths, reporting to the community, under religious aspect, accountability and support their own religious identity, respect for other religious views, a nonviolent attitude generated by religious beliefs, contributes to the field completion "interpersonal, intercultural, social and civic skills."

Among knowledge and skills acquired by students through Religion, which fall within the area of "cultural sensitivity", we can list: the contribution of religion to universal culture and civilization, the role of religion in art, architecture, comparative analysis and debate on the role of religion in universal culture, showing a positive attitude, openness to science, culture and progress.

Throughout the investigative approach, students who participated in the experiment have shown openness, interest and receptivity to new units of learning and teaching strategies and to their objectification.

Investigative results have shown that new knowledge has been easily integrated throughout the concepts and values that the student has already acquired. They also have created an interdisciplinary approach of content, while acknowledging the student of religion integrator and integrative character.

CONCLUSIONS

Results of experimental investigation themed curriculum reform in teaching and learning Religion may be an important value applied both at the individual level, for teachers and students, as well as institutional, for school, church and society. The problem approach consistently stood out during the author's two decades of activity in spring coordinating religious education and teaching religion in schools, in the custody of His Eminence conf. univ. Dr. Timotei Sevciciu, Archbishop of Arad, in the Archdiocese of Arad, whose jurisdiction extended until 2009 over Hunedoara county.

The direct contact with Religion teachers, clergy and laity and students, assisting in classes and their extracurricular activities, but, especially, contact with the entire evolution of the discipline curriculum, objective in documents of the institutions involved in the educational approach: Ministry of Education, the Romanian Patriarchy, the State Secretariat for Religious Affairs, with the difficulties of processing and their implementation in educational practice, especially in the curriculum, our concerns have led to the identification and diagnosis of causes that lower students interest for Religion, or those that optimizes this area of study.

Which are the potential beneficiaries of an objectification of our experimental approach?

First, students, children and young people throughout entire Romanian education, but also those outside the system, such as children of the Romanian Diaspora. A curriculum for Sunday schools or other forms of teaching and learning Religion could be designed based on the proposed curriculum.

For the immediate future and long term, attracting students for studying Religion, through a reformed curriculum, is a leading goal. Father Patriarch Daniel writes: "Years of heavy communist dictatorship taught us not to want culture without faith, science without spirituality, matter without spirit, knowledge without communion, philosophy without hope and in particular, school without a soul, that education without religion especially at the age of existential questions and spiritual formation of young people. "

Second, the reform in teaching and learning curriculum Religion is important and beneficial for authorized teachers to teach this subject of study. Religion teachers, priests and laity, were the

first who found and reported difficulties in teaching and learning, due to the curriculum. Among the priorities indicated by them to improve religious education in schools are: curriculum reform, textbooks and support materials. Without claiming an exclusive issue, our research can provide the premises of achieving a religion curriculum developed by a national panel of scholars, teachers, psychologists, linguists, on which the projects of Religion textbooks to be realized attractive, competitive, also evaluated by a panel of experts. They thus have more poignancy connecting the study of Religion in contemporary realities.

Finally, the beneficiaries of the result of research are The Church and The State. Both pursue that teaching and learning Religion to achieve a climate of understanding and harmony in society. In the face of new challenges of the world: terrorism, religious extremism, fanaticism, and secularization and secularism, Europe's education systems are preparing new approaches, in which the role of Religion and education in school is one of the first size.

On the other hand, in the context of European constitutional, in which the references to God and Christianity, the Christian roots of European culture lacking in a Europe where many believe that they are already living in a post-Christian society where Christian dimension of education is undermined and minimized, teaching Religion through its formative role in the lives of young people, reduce the negative effects of contemporary crisis of orientation and identity. "In Romanian society, writes his Holiness Daniel The Patriarch- religious education is a stability and communion factor, a sacred spring and abiding for defending and promoting the spiritual identity and dignity that lives today in a world increasingly pluralistic and break up from spiritually and socially point of view. "The way in which religious education in schools is made is crucial for the future of the discipline, but also of society.

Religious reform in teaching and learning is a necessity. Realized, it will bring religious education among the educational materials and greater attractiveness for students, thereby will optimized the concepts and values of discipline in the area of school and, implicitly, in the contemporary world.