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Role of schools in raising children and acceptance of the other

Introduction:

The paper has the ambition to develop a modern and effective approach to understanding the school and its capacity for the education of young people, and thus the community of which this young man was actor and future holder of decision-making process.

At the beginning of the paper, a conceptual explanation of the faculty department of social pedagogy, which personally I lead, and that is rare in the European framework of academic, university, seeking a combination of Islamic learning and its operational value and modern scientific models.

Then, the paper develops the social pedagogical concept school's, pointing out the importance of scientific interest for everything that happens in the school environment and its interactive relationship with environment. Social pedagogy to develop such a methodology of observation school, constructing models and intervention programs in schools to all the participants academic process feel better, stronger, more successful.

We have singled out two studies as examples of scientific social pedagogical interest in school, as a function of better understanding the changed perspective of observation of what is important in the research of the school. It is peer dynamics in schools and other research, it is very important, examines the possibilities and practice of talking about religion in school.

At the end of the paper, suggested that some elements of modern intervention in a school, whose instruments are in the world is very present-prevention models and programs. School their own development opportunities, about that all along, the goal of this paper is to offer a method for achieving more significant and positive development inevitably effects of school, both on individual as well as the overall community.

The institutional context of academic credibility, which provides access to the problem:

In Bosnia and Herzegovina in the Islamic Pedagogical Faculty in Zenica is established a Department of Social Pedagogy, ac.2004/2005.years, whose base is the effort to develop and apply the principle of integrated education, which in addition to forming the mind, special attention is given shaping the soul, why is it necessary intertwining of informative and formative components of Study. In the implementation of the study participants Pedagogy, Psychology, Sociology, Psychiatry, and Theology through the scholarly disciplines such as Methodology of spiritual education, Qur'anic anthropology, Islamic ethics and other disciplines.

The goal is to provide students the art of understanding human beings in the Universal sources, from which he will construct his specific spiritual vertical as a precondition for professional knowledge. In curriculum studies of Social pedagogy religion is present in its meanings and relevance history and culture in order to be presented to students in its most important dimensions with emphasis on the modern socio-cultural context from which it is possible to see the relevance, complexity, versatility and richness of religion.

Competencies of students generated these methods of studying religion in the study of social pedagogy are:

- The ability concept of religion as a holistic, multidimensional and dynamic historical phenomenon; Competency-methodological and conceptual development a coherent approach to the study of religion;
- Methodological and conceptual knowledge of correlates of religious studies with an emphasis on socio-cultural, and social anthropology, social pedagogy;
- Informed and safety of movement of students within the indicators of changes in the study of religion today;
- Exploring the phenomenology of religious tolerance (occurrence and development dialogical theology at the beginning of 21st century);
- Sensitivity to the importance of spirituality in achieving an integrated education.

In the previous section is described study context within which young professionals, social pedagogues, developing, among other things, their understanding of the school.

The modern social pedagogical approach to school:

It is customary in studies of child development and young people to emphasize the family and indicate its enduring, relevant prognostic impact on a person. This impact theory of development is recognized through the 'internal working model' (Kreppner, 1989, translates: Thomas, 2001, by: Klarin, 2006 : 41). This model is a mental scheme built on the basis of early experience gained in family. It is something about the kind of representatives of the accumulated experience of social observation in interaction. Basic excessive concentration of this approach is expressed by the observation that the framework internal working model of a relatively rigid, hard to modify, which means that one uses in different social contexts is relatively unchanged (Schneider et al., 2001). The fact is that the development challenges are changed. These findings (Such knowledge) imply the occurrence of developmental theories of socialization in the group (A group socialization theory of development, Judith Harris, 1995), which accent out of family development environment like friends, neighbors / neighborhood, religious community, culture and the broader cultural environment (Klarin, 2006). The most important family influence is limited to the period up to six years old child's life. After that, all through the adolescent period, dominated by peers in the developmental influences on the person. Experience acquired in the family, the adopted models of perception and behavior, will either disappear, which largely depends on whether they peer culture confirmed or ignored.

The school is an area of intense, complex, development of peer event. Social pedagogical access to the school respects the pulse of the overall developments in school and in the interaction between the school and context. This approach insists on the vitality of school events, because it assumes that the

school will fully use their capacity to the point where one learns if it develops its activities from the insight into the fact that the child assimilates 'social food' if it is actively involved, if the interaction is real. Passivity, receptivity, are prerequisites for development and modified. Passive models imitating or learning, are insufficient to explain the complex subject Development Research

Person. Contemporary mark as initiators of social interaction and mental development, which directly reflects on the practice model of school learning.

The primary source of startup development mechanism at the level of confrontation with the entity itself or with the physical reality, but at the level of conflict with the subject of claims or actions of others (Klermon, 2004:48).

The school does not have a priori a positive development efficiency. Social pedagogical access to school and the candidate is observed and provides research on the evaluation parameters which can clearly distinguish positive from negative developmental impact on school children and young person. For example, in the wake of the important distinction between the concepts of academic failure and school failure. Academic failure refers to bad grades in school and is measured mainly by objective, standardized measure tests. Definition of school failure include at least two perspective. First, the one you occupy adults, one might say out, and the other, more important, inner-personal experience of children and young people who feel unsuccessful in school.

School failure can be described as a subjective assessment of his own failure, both academically and in personal and interpersonal level (Basic, Tavra-Kranželić, 2004:110). The schools generally follow the academic achievement, ie, academic failure, while there is no systematic monitoring data on school achievement, which, along with academic achievement, including achievement and relationships with peers and adults, the subjective feeling of success and satisfaction in school, and behavior tracking school. Such got to see not only in scholastic achievement, but also in the scope and modalities of the appearance and movement risk behavior and behavioral disorders in schools, and such data can then be used in designing prevention strategies in the educational system at state and local levels.

Exemplary research:

The following presentation of two studies that will serve as an examples social pedagogical sensitivity in observing the school. Results sensitivity in observing these and similar studies serve as a starting point, an insight into a situation from which to make specific prevention programs strengthen the educational / training capacity of the school.

The first research was directed at the quality of peer relationships in school are very important indicator of a healthy school climate. We tried to identify signs of violence among their peers, direct or covert, that the media in the world including in Bosnia and Herzegovina as a prominent problem. Other research has questioned the nature of teaching religious education in schools, Catholic and Islamic. Exceptional potentials religious education based on traditional values in the process of development of young people but also the total school atmosphere. We are interested in whether these capacities are developed in class.

The first research: Peer Context¹

Realized in the winter of 2007, the survey was to obtain insights into the nature of the functioning of peer groups in the school environment from the perspective educational-prevention interests. Brief, research results are as follows:

The tested sample, (the second year high school students, 17 years old), young people assess their friendship rather quality. On a questions about the nature of social pressure experienced by the peer group, young people can chose between two basic directions in the work of social pressure on the individual: mechanisms persuasion achieved by asking advice, and mechanisms of coercion which is achieved by a promise, threat, ridicule, degradation, group boycott, exclusion from groups and individuals violence. In the study group, the interaction within the peer group, significantly more likely to use the mechanisms of persuasion but prisile. The results showed that the quality of interactions among peers to be significantly less come to the fore the social pressure in the group expressed in their variants through mechanisms persuasion. High school is in Bosnia and Herzegovina elite school and it is expected that the results were significantly different from that examined some of the other secondary schools.

Social-pedagogical professional prevention efforts through the school and observe the quality of peer environment in which it develops programs in himself. There are arranging the climate in the peer group at school to support in young person. These programs are sensitive to the aspirations / ambitions of the young person and character of the peer environment that will support them washed. At the same time, construct a program of individualized support to a young person to develop its emotional competence, style and decision criteria, empowerment of strong personalities, which will again be incorporated into the quality of social functioning of individuals.

The second research: Catholic and Islamic religious education in schools²

The study was implemented in spring 2007, a research sample consisted of students of Catholic and Islamic religious education in Bosnia and Herzegovina, the 70 students of final year secondary škole. The sample is constructed according to principles that enable its representation and psychometrical processing of data.

Two research questions, designed from the insights of contemporary issues in the development of individuals and society, to which by nature, it is education in the faith can give significant contributions.

The first research question presence or absence of speech in religious education (Catholic and Islam) from sensitivity to the 'ethical universalism' religion

'Ethical universalism', most credibly testified exactly by religions, in the most important point at which the idea plurality, parallel existence of differences and dialogue of equal dignity between cultures rest.

¹ Research presented at The Second Scientific Conference of the expert 'System for preventing social exclusion of young people', organized by the Department of Social Education of the Islamic Pedagogical Faculty in Zenica, November 2007. godine. Author of research, Edina Vejo.

² Research presented at The Thirteenth World Congress of Comparative Pedagogy, held in Sarajevo in September, 2007. godine. Authors of research, Edina Vejo et al.

For plurality, as contemporary reality can not be achieved without an ethical consensus, and it was an expression of the universality of religion (Rosana, 2004:114).

Based on the given results one can claim that the principle of ethical consonance of different cultures is not developed sufficiently in religion education. If one assumes that it is possible to establish imaginary gradational continuum of development of this principle, then one can notice its initial presence. Youth are not ashamed to consider in front of other from the position of their religion, there is interest for other religions learning and they think it is fine to consort with a member of other religion or an atheist. There is, the so-called 'anthropological disposability', and even so, 'cultural openness', in young people for dialogue of equal dignity, and religion education should be able to encourage, lead and strengthen this predisposition. The contemporary context that we live in implicates such expectation, because, plurality, as contemporary reality, cannot be accomplished without ethical consonance and religions are the exact expression of universality.

The second question of form/lack of form of the concept of religion as an encouragement for a young person to 'search openly' in a process of free, awakened growth in religion and humanity. Persuasion as a search and growth, developmental advancement of person is in the basic of developmental model of piety (Kahoe, Meadow, 1981) related to the developmental theories of personality. The criterion to reach is defined by the sensibility for development of one's personal relationship towards transcendental, inner and interpersonally positively employed. Obviously, it is about the ratio of reciprocity in person-for his/her enriching relationship towards God develops from the readiness to invest in his/her spiritual well-being.

Only this type of believing is ontological constituent of human being. The aim of this research is to find out if religion education encourages or inhibits it.

The given results show that religion education intentions are rather oriented towards formation of social identity of young person than receiving his/her personal identity. This insight implicates that in those lessons the placement of ready answers is more present than encouragement for development of ability to develop critical thinking and support for reflexive vigil upon their believing. If one accepts that the characteristics of a young person are strong emotional attachment to abstract ideas, creativity, intensive religious feelings and, generally to values (Ćorić, 1998:131) than, religion education insufficiently uses and establishes this developmental capacity in young people.

A person is a carrier, the protagonist of every social identity. Just about the under-taken into account in some aspects of Muslim education identity. Islam is an astonishing fact that just one man, without intervention, has the ability to address God. Contemporary or postmodern, insisting on the right person as a doctrinal subject. Islam has the capacity to send a man, the individual, directly, your, individual relationship with God. Education in Islam in its practice under-used its constituent Vertical reflectivity, plunge themselves in a very personal, delicate shaping our relationship with God. The study asks whether there is a difference in the quality parameters of hikes in the practice of the Catholic and Islamic religious education. Mladim were asked the following questions: Do you support the principle of equal dignity among cultures? Do you feel ashamed when judged from the teachings of their faith before the members of another faith? You are interested are some general places, the values present in the teachings of another faith? Do they have a negative attitude towards having fun with members of another religion or atheism? Are our faith in the motivation for the more creative and fertile life? Is religious education in them being launched by the growth in faith and humanity? Have faith in finding answers to the question of meaning of life? Do you make important decisions take into account that God is pleased with them? Whether the family, among friends, talking about faith?.

As there is no significant difference in the quality of the range of achieved parameters in practice of Islamic and Catholic religion education this confirms the importance of this research problem. Traditional learning of Catholicism and Islam in their epistemological foundation, in their inner, intellectual dimension establish demands for awakening, activity, involvement, reflexive focusing of the person who believes. On the contrary, one recognises in the religion education traces of the so-called

'spinning/rotating religion'³, deprived of spiritual efficiency, reduced, non-involving and insufficiently active to move a young person dynamically.

Concluding remarks:

Social pedagogy in the spirit of recent findings about the nature of the relevant developing people, developing an effective perspective of observation school and at the same time, developing intervention models in school. Such models are a function of empowerment of people-students, teachers, staff-as well as improving the overall functioning of the school environment. There are prevention concepts and develop at several levels for a specific school and specific people, applications support and development.

Understanding and setting up strategies to prevent behavioral disorders and risk behavior takes place through three levels: universal prevention (aimed at the total population, with the aim to empower individuals and communities), selective prevention (directed toward individuals and groups with the risk of developing behavioral disorders of higher than average), indicated prevention (focused on high-risk individuals, groups, registered with at least minimal sign of some form of behavioral disorders). We believe that this approach in the school embodies the essential teachings of the religion with the operational models and support programs in school context. This approach has access to the methodology of measuring the effects of its efficiency. Social educators trained in the Islamic Pedagogical Faculty in Zenica, Bosnia and Herzegovina, from this conceptualization create their presence in the school.

References:

³ The concept has been established: Kahteran, Nevad (2003). Today we can speak of a renewed interest for internal, the intellectual dimension of religion, leading to a resurgence of traditional learning and articulating religion. There are disappeared experience in scientific circles as a matter of tradition pasti. In this context, Nevad Kahteran, doctor of Islamic philosophy, develops its text on ihsan intellectual Tradition. Ihsan, it is known, means the commission of a beautiful and good. According to this tradition, doing good is not just a way of performing specific work, but it is a way of understanding human existence. Absence of such traditions from modern discourse is one of the most serious symptoms of the disease discourse. Without this particular form of Islamic intellectual tradition ihsan I was exposed to Islam is becoming an ideology devoid of spiritual performance, and its central teaching Lailaheillalah, has been reduced to a mere slogan, which in the modern world phenomenon called 'rotated religion'. Whenever it happens the experience and integrity of living their traditions, the fullness of its intellectual understanding, regardless of whether Islam or any other religion it is, reduced to an ideology, then the tradition has no more ability to purify the human heart and its function is tantamount to justify the extreme earthly pursuits narrow circles.

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