The Philosophical Context of Curriculum Innovations with a Focus on Competence Development

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Abstract

Aim. The article describes the philosophical background of competency education and analyses the weaknesses that are present in curriculum changes, focusing on the absence of dynamic acceptance of otherness.

Concept. The starting point is a reflection on the philosophical background of education as a repetition and production of the same. The basic principles of the post-metaphysical approach of education to otherness and the interpretation of the innovation curriculum in relation to these principles are presented.

Results. Curricular changes and innovations appear to be cosmetic adjustments in which the traditional philosophical and pedagogical principles of passive reception of knowledge and acquisition of large amounts of knowledge are preserved.

Conclusion. Changing the curriculum requires a change in teachers' attitudes as well as a change in the school education system. It is necessary to define who the teacher is, who the pupil is. Parents must identify with curricular reform and see it as a positive change for their children.

Cognitive value. Curricular reform cannot be done without systemic changes in education. All participants in the change must be familiar with and identify with the new paradigm and its philosophical background, otherwise it will not be possible to realise the transition to competency pedagogy.

Keywords: competence pedagogy, philosophical context, education, curriculum innovation, acceptance of otherness

Introduction

Current trends in pedagogy suggest that the focus of interest is shifting from passive pedagogy focused on memory performance to competency pedagogy. The experience of recent years suggests that passively oriented pedagogy does not adequately meet the current needs that society has. Fact-oriented pedagogy is an approach to education that emphasises memorising and reproducing facts, information, and knowledge. This approach is often associated with the traditional teaching style, where the teacher is the main provider of information and students try to memorise and repeat the learned facts (Stan, 2015). The main features of passive pedagogy are memorisation, reproduction, and guidance.

Students are passive recipients of information and facts, which they obtain either by interpreting the teacher or by learning them from prescribed teaching texts and materials. Important facts for memorisation are

names, definitions, dates, and other relevant facts. The facts that students acquire when memorising are reproduced in different types of answers. At a minimum, creativity and one's own approach are required for this reproduction. On the contrary, it is important that pupils accurately reproduce the content of the submitted curriculum through various types of tests, oral answers, written papers, and other similar tasks. The emphasis is on accuracy, accurate description of facts and information. In passive teaching, guidance on the part of the teacher is important. The teacher represents the main source of information and decides what needs to be remembered and how to reproduce correctly remembered information. The task of pupils is to submit to the guidance of the teacher, imitate him, and memorise the information that the teacher gives at the maximum possible volume (Kobylarek, Błaszczyński et al., 2022).

It is clear that pedagogy, which is oriented towards passive memorisation of facts and information, has its place in education. It is useful for acquiring specific knowledge, but it cannot be the last goal of the educational process. After obtaining the necessary information, the pupil must continue to develop it and also acquire skills for using this information in practice (Gadusova et al., 2021).

The so-called educational subjects have a specific position from the point of view of the pedagogical approach. In the context of Slovak pedagogy, these are mainly subjects of ethics, religious education, and citizenship education. The task of these subjects is for pupils to acquire specific skills and competences that they will apply in everyday life, in personal self-realisation. In our article, we will focus on religious education and we will monitor to what extent these subjects can develop in pupils real competences for life in civil society.

Before focusing on individual educational subjects, we turn our attention to the philosophical background of the context of education and its philosophical interpretation.

Philosophical Context

The European tradition of philosophy of education identifies its roots in the Socratic search for truth, which is based on self-knowledge. The Socratic quest has massive potential in terms of the individual and his possibilities for interpreting the lifeworld. On the other hand, the goal of the search is a truth that is common to all, and so ultimately Socrates wants to lead us to one picture of the world, the truth that triumphs. The victory of Socratic truth is not the victory of weapons or the domination of another, but it is still one truth and one knowledge that is common to all people as far as true knowledge is concerned. The immediate and even causal link between knowledge and action is also a problem. According to some interpretations of Socrates, whoever knows the good also does it. So knowledge is enough for us to do good.

Bringing people to the truth should have the effect of an orderly society. However, this assumption does not come true, people who know the good do not automatically do it. Within the framework of philosophical interpretation, therefore, a mediating, and at the same time, problematising will was inserted between knowledge and action. As Pindarios, for example, writes in this context, it is not enough to know ourselves; the path to doing good is more complicated, it is not an immediate correlation between knowing good and doing it. A reduced relationship between knowledge and action can also be found in pedagogy aimed at unilateral transmission of the volume of information to be remembered by the pupil.

The question remains, of course, of freedom and the degree of its application in the decision-making process, but also in the process of creating a picture of the world. Creating a picture of the world is important, it is crucial to identify in the world what is significant to us and distinguish what is significant from irrelevant. The Socratic idea of the good is very vague in this context, because it presents the good as an effect of logical reasoning, as the result of thinking that is abstract and minimally linked to practical action. This view corresponds to teaching in which pupils sitting in school, similar to Socrates' pupils discussing in the marketplace, reflect on what good is and look for ways to express it verbally in the best possible way. Although Socrates offers a picture of how good triumphs in the form of his own death, we can hardly find in this pattern a guide to the daily good life.

In this sense, we must also add that the Socratic concept indicates the need for space for human freedom, since the realisation of the universally valid principle of the good can take different forms in the case of individuals. This starting point is essential for understanding competency pedagogy and fully finds its application only in a post-metaphysical approach. The idea of freedom in the European tradition did not take too deep roots, and the emphasis was placed primarily on receiving wisdom from those who possessed it. Plato expresses this in the picture, where he talks about passengers as people who, although free to move around the deck, their free movement does not somehow affect the direction of the water. Everything is in the hands of a wise captain, who controls the rudder and the entire ship. All men have one nature, but some of them are disposed to work, others to fight, some contemplate the truth, and others lead everyone to that truth. This model of social hierarchy has become part of European thought and has not escaped the understanding of upbringing and education.

The origins of the competency model of pedagogy can be found in the ancient teaching on virtue, which was developed through the Middle Ages to the present day. The simple principle of action is that by repeatedly performing certain actions, a person acquires habituation, and these actions become easier for him. It means that a person stops thinking about certain situations and stops making decisions because he has already made a primary decision, a model decision for a given situation, and whenever the

situation repeats itself, he uses that proven decision. The practice of virtue and doing good is based on the principle of repeating the same. The universally accepted idea of one good goal and a predetermined goal creates the conditions for a hierarchically ordered society dominated by those who decide what is good, they are helmsmen who lead others to the goal; they are teachers of wisdom. The task of passengers is to learn actions that will not cause damage to the ship, sink the ship, or deviate from the specified course (García Martín et al., 2021).

The ancient philosophical tradition places in its European roots the fundamental conviction that a good person can only be one who has adequate knowledge. On the other hand, this tradition inserts into the European civilisational paradigm the assumption that not everyone is able and competent to develop their knowledge and wisdom in the same way. Therefore, it is essential that the wise teach the foolish. To lead them to the good that they knew and recognised as real. The criteria for who is wise have changed — dare we say that they have changed according to the current needs of the time, so the image of wisdom has undergone different transformations from Aristotle to the present day (Nemec, 2021). The common denominator of all these transformations was the conviction of one truth and the resulting human nature and essence, which have no variations or possible interpretations. If there are multiple variations, then only one of them is superior to the others (racism, totalitarianism, imperialism, etc.). The wise have power and rule; the uneducated and unable to receive education are controlled. The teacher teaches, and the student obeys. At the same time, this approach to understanding wisdom creates a prerequisite for fear of otherness as something that is foreign and therefore dangerous. At the same time, the rejection of otherness establishes the idea of universal unity, which comes from Plato's world of ideas and is completed in Christianity, as a world religion that has the ambition to absorb into itself all the people of the world. This is equally true of Islam (Hlad et al., 2022).

Knowing the truth is associated with possessing it. The Catholic Church represents an ideal image of this connection. The Magisterium of the Church prides itself on its infallibility and inalienable patent on truth and its interpretation. Within the hierarchical structure, those who can proclaim the truth and communicate it to others are selected and taught, any deviation from the central truth is understood as a transgression or even a sin. In the connection between religion and philosophy, we see a definitive connection between the knowledge of truth and morality. In antiquity, emphasis was placed on the interpretation of truth as a transcendent phenomenon that cannot be revealed except by higher knowledge, by looking at transcendent truth, which, as Plato mentioned several times, is only one and everything points towards it (Tavilla et al., 2018).

The Concept of one Truth and Human Nature

European thought moved one step closer to competence pedagogy during the Enlightenment, when it at least formally declared the equality of all citizens, but the real application of this idea in practice is still lacking. The problem of the Enlightenment concept remained the conviction of one truth, which, although revealed in the collective consciousness, in the common will, and other instruments, is important enough that all those who understand it, that is, those who are wise, submit to this truth. Others must be enlightened or forced (the French Revolution). So, in this sense, we have not moved very far from Plato. In our view, the problem with the Enlightenment and modernity is the still-persistent conviction of one truth. This truth is less transcendent, but it still remains one. Modernity is based on the belief that man is the creator of the world, subordinates nature, and uses it for his needs. The truth is a product of man. Man creates truth and must convince others that he is right. Including pupils at school. Modern man does not use the contemplation of transcendent truth, but its assertion through technology. The European concept of truth is becoming an export item and is moving on the wheels of the technological revolution to other continents. Monarchies occupied the colonies, tried to build empires. Monarchs, at least formally, through belonging to churches, tried to create the belief that their actions had God's blessing and were connected with the pursuit of transcendent truth (Rychnová, Akimjaková et al., 2022).

Of course, the fight for truth does not shy away from Europe itself. Immediately after the French Revolution, Napoleon began his imperial campaign, and even after his defeat, the desires of individual monarchies to expand their power did not cease. All these desires culminated in two world wars, which sufficiently showed that the project of one truth was not feasible. Already in the 19th century, philosophical directions appeared that suggested that we should resign ourselves to the concept of one truth and one nature of man. Whether it is voluntarism, which emphasises that the will to power is stronger than transcendent truth, or movements leading to the creation of nation-states that pride themselves on their uniqueness and difference from other nations (Kralik & Torok, 2016).

The acceptance of otherness that begins to emerge in the fading Enlightenment manifests itself at the individual level in defiance of the masses. Among the many authors, we can mention Kierkegaard, who opens the way for existentialism and other directions that express the principled idea of competence pedagogy, that is, that the essence of man is formed in the process of his ontogenesis and is not given in advance. The acceptance of individuality and otherness has also found its continuation in contemporary philosophy, that is, in currents that label themselves as postmetaphysical (Kobylarek, 2019).

Individuality as an Expression of the Dignity of the Human Person

In the 19th century, we see the first signs of resignation to universal rationality, which, however, rarely appear in pedagogical approaches (Pavlikova, 2017). As a positive example, we can mention the pedagogy of Maria Montessori, which was based on the assumption that the environment has a significant influence on the child's development. The prepared environment should be well organised, aesthetically pleasing, and full of stimuli and materials that support the development of the child's specific abilities. Freedom and independence are essential for a child's development, as is guiding the child to make good use of the opportunities that freedom offers. It is important to give children freedom of choice and independence within set boundaries. Children should be able to freely choose their activities and pace of learning, thus encouraging their autonomy and decision-making.

Freedom and free decision-making do not constitute arbitrariness but create space for the possibility of the child's objective self-assessment and correction of his actions (Plašienková, 2020). The teacher's task is not to evaluate the child, but to encourage the child's self-esteem and help him in self-correction. The development of the child does not happen only through the acceptance of knowledge and passive facts, but also through the practical use of learned information, through practical activities, and through the manipulation of materials that develop in children the ability to think abstractly while at the same time developing fine motor skills and physical dynamics. In line with the ideas of the 19th century, Montessori is inclined towards an individual approach to each child in order to respect individual development. Also, thanks to an individual approach, it is possible to comprehensively develop all aspects of the child, not only cognitive, but also social and physical.

Even before the postmodern, Montessori's pedagogical approach emphasised that man is not born as a piece of formless matter to be given shape by a teacher or educator. Man is born with the potential for possibilities, some of which are realised and others are not (Kobylarek, Alam et al., 2022). The goal is not to do self-realisation for a young person, but to help him do it on his own. Postmetaphysical philosophy is the conceptual basis for competence pedagogy in that it emphasisesu the openness not only of social systems but also of the individual's existence. Man is an unfinished being and will remain so until death. Postmetaphysical thinking favours openness, dynamics, and contextuality in the interpretation of reality and knowledge. Instead of searching for a single and objective truth, I emphasise how different perspectives, cultures, and experiences influence our understanding of the world.

Otherness is becoming an important source of knowledge and a key concept for postmetaphysical thinking. A diversity of opinions and per-

spectives offers an opportunity for a richer and more comprehensive view of problems and issues related to identity, reality, and cognition. It is a shift in the understanding of European rationality, which was based on the Platonist-Christian pursuit of one transcendent truth. Postmetaphysical thinking deals with the deconstruction and critique of binary oppositions such as mind versus body, subject versus object, and nature versus culture. This critical attitude opens up space for new forms of thinking that take into account the complexity and interactions of these concepts (Kralik & Máhrik, 2019). Thus, otherness plays a key role in postmetaphysical thought by allowing us to transcend traditional dualisms and discover new ways of understanding and knowing reality. Exploring and acknowledging otherness allows us ambiguity, contextuality, and dynamism in our thinking about the world, which can lead to a deeper understanding and richer knowledge.

The basic philosophical starting point of competency-oriented pedagogy could be expressed by a simple goal: to be able to see things differently. The ability to see things differently will allow us to accept the student as he is and not as we want him to be according to our teacher's interpretation. The aim of education and training is not to make a pupil a system copy; the aim is to help the pupil become himself. This happens primarily in educational subjects. Pedagogical tendencies in Europe suggest that competence learning is becoming a priority (National Institute for Education in Slovak Republic [NIVAM], 2015).

The Need for Competency-Oriented Pedagogy

PISA data show that one in five pupils in the European Union (EU) has insufficient proficiency in reading, mathematics or science. 8 Worryingly, between 2012 and 2015, the trend in underachievement for the EU as a whole has worsened. In the countries involved in the OECD Survey of Adult Skills (PIAAC) 2012, between 4.9% and 27.7% of adults are proficient at only the lowest levels in literacy and 8.1% to 31.7% are proficient at only the lowest levels in numeracy.

In addition, 44% of the EU population have low or no (19%) digital skills, 10 despite the fact that the pace of technological and digital change is having a profound effect on our economies and societies. The rapid digital transformation of the economy means that almost all jobs now require some level of digital skills, as does participation in society at large. Digital skills are now as vital as literacy and numeracy and Europe therefore needs digitally competent people who are not only able to use but also to innovate and lead in using these technologies. (European Commission, 2018, para. 6-7).

Competency-based pedagogy is an approach to education that focuses on the development and achievement of competences in pupils. Competencies are understood as the integrated sum of knowledge, skills, attitudes,

and values that learners acquire and develop through learning. This approach to learning puts emphasis on the practical application of knowledge and skills in real life, and on how pupils use their competences for problem-solving, communication, cooperation, and self-reflection. Competency-oriented pedagogy differs from the traditional approach, which focuses primarily on the transfer of knowledge and information. In competency-oriented pedagogy, it is important that pupils are active participants in their own educational process and that they have the opportunity to apply and practically apply their knowledge and skills in different contexts.

When using competency-oriented pedagogy, emphasis is placed on the following aspects. Defining competences: Learning objectives are formulated in the form of competences to be achieved by pupils. Competencies are specific and measurable and take into account pupils' needs and requirements related to a particular field or field of education. Active learning: pupils are active participants in their own learning. Teaching focuses on the active involvement of pupils in experiences, activities, projects, and practical tasks that are relevant to their lives and future professions. Collaboration and communication: Students learn to work together as a team, communicate effectively, express their opinions, and listen to others. Collaborative and communication skills are important for developing the ability to solve problems and work with other people. Assessment of competences: Assessment focuses on assessing pupils' achieved competences. Different assessment methods are used, which allow the collection of evidence on the competences achieved and their presentation (NIVAM, 2020).

Competency-oriented pedagogy supports the development of skills and competences in pupils that are necessary for their success and full functioning in the world. It focuses on the practical application of knowledge and solving real problems, helping pupils develop skills that have practical application in their lives (Khonamri et al., 2022). In our opinion, the philosophical concept of competency education is best applied to so-called educational subjects. The cited European Union documents place particular emphasis on mathematics, natural sciences, and competences in the use of information technology. In our opinion, it is equally important to develop personal competence. Personal competencies are a priority in educational subjects. We will focus on religious education, and through the analysis of the innovative curriculum in the Slovak Republic, we will evaluate to what extent competency-oriented pedagogy is applied in this curriculum.

Competency Innovation of the Religious Education Curriculum

The basic starting point for innovation in the religious education curriculum is the definition of so-called religious competences. This definition was based on the context outlined by Hemel. According to this context, religious

competence is understood as the teachable ability to relate responsibly to one's own faith as well as to the faith of others, in different dimensions throughout life (Hemel, 1988). In the new curriculum, competences in religious education are defined as general competences that are both cross-subject and processual. Competencies should create a synthesis of religious content that is linked to individual areas of the thematic unit. Competencies, according to Raimer, are meant to allow the development of personal ability, religious orientation, and competence to find meaning in one's own existence. The acquisition of religious competencies must necessarily be linked to the content of thematic units (Reimer, 2020).

Within the innovative curriculum, we encounter five modified competences to be developed in the teaching of religious education. The first competence is the ability to perceive, which makes pupils capable of perceiving the needs of others. This competence is important not only for pupils, but also for teachers themselves, so that they can discern the needs of individual pupils, including whether a pupil is religious or not. The competence to perceive is also important in terms of understanding the acceptance of otherness in the sense of the aforementioned philosophical context. Another competence is cognition, which is characterised as living cognition, that is, not passive absorption of knowledge, but practical acquisition of the ability to work with acquired knowledge.

The competence to communicate, which is based on the ability to engage in dialogue with others, which is a dialogue of respect, also appears to be important. Dialogue is characterised by the search for compromises and common solutions. Also in this competence, we discover the already mentioned philosophical background, the competence to communicate reflects the plurality of opinions and their respect. The penultimate competence is the ability to decide, where one means the ability to judge things in terms of their moral value and to make decisions for the good. In the philosophical context, it is a competence that is directly related to the development of virtues that have characterised the European ethical context since its earliest beginnings. The last competence is the one to follow, which reflects the focus on the practical lives of pupils. It is mainly about acquiring the ability and skills to act practically on the basis of one's religious convictions, to respect the opinions of others, and to act morally in practice (Catholic Pedagogical and Catechetical Center, 2020).

At the same time, the curriculum also indicates the individual contents to which specific competences are to be linked. At this point, we see the weakness of the innovative curriculum, since the dominant content remains the teaching of the Catholic Church, the focus on the sacramental life, at least reflecting the active participation of the Christian in a community that is not primarily a religious community. In the context of the curriculum, a polarisation is created in which Christianity stands out in opposition to the rest of the world. Christians are represented as those who must fight for their truth, who must necessarily defend their opinions

against those of others, who feel safe only in the community of the faithful of the Catholic Church, and the ability to actively cooperate with those is only minimally emphasised. who do not belong to the Church. In the background, there is a fear that others are enemies and that otherness is a danger that needs to be feared and vigilantely avoided. There may even be an impression that the world outside the faith community is evil and dangerous (Stan, 2017a).

The competence to perceive is accompanied in the curriculum by the synonyms observe, awareness, reasoning, or even emotional perception. Within the competence to perceive, the aim is to amaze pupils at the complexity and perfection of creation, and this wonder should be accompanied by joy and not fear or resignation. Perception in the context of dialogue with another person means that pupils should develop the ability to listen, pay attention to what the other person says, and react sensitively in communication. It is clear that the competence to communicate overlaps significantly, even duplicates it, with the competence to listen, respect, not humiliate, not ridicule, and not refuse. The competence to perceive also develops the ability to accept otherness and the fact that we are not all the same (Kondrla et al., 2021). The curriculum refers to competence as being perceived not only as the starting point of all religious education, but also as a competence goal. Perception is not understood as passive reception of information, but as openness to multifaceted and dynamic reality, which invites the learners to interact with each other.

The competence to know is the second in order and represents a response to the intercepted stimulus. The active verbs know, understand, learn, and acquire are assigned to this competence. Here, too, the necessity of humility and respect with which man approaches the knowledge of God and his creation is emphasised. We consider it important to emphasise that the object of respect and humility is not only God but all creation. So, in addition to religious practices, it is important to emphasise the practical acts of everyday life, such as nature conservation. There is little space in the curriculum for this area, that is, the area of God's creation. Developed perception draws the pupil's attention to specific situations and questions that lead him to further search for information and reveal or recognise the unknown (KPKC, 2020). In practice, this objective is achieved only very limitedly. As with perception, cognition is an active activity. Cognition is also an evaluation of the surrounding situation. The pupil gets acquainted with the basic message of the Catholic faith, is aware of the basic contexts of religious concepts, texts, and religious tradition, as well as the historical activity of the Church. He extends this understanding by applying it to his own life and the significance of religion to himself. Since religious education in Slovakia is bound with confession, emphasis is placed on understanding such facts as the content of the faith, knowledge of the liturgical year, discernment between the sacraments, understanding of the basic features of the sacrament, and so on.

Another competence is the ability to communicate, which is primarily applied to religious communication and not interreligious communication. The curriculum emphasises that it is about the ability of pupils to have dialogue with and communicate with others in respect. Pupils should learn respectful dialogue, i.e., active listening, sharing, affirmation, and also correction of their religious ideas. Communicative competences are expressed by the alternative verbs listen, dialogue, share with each other, express oneself, and so on. It is clear that the competence to communicate overlaps significantly and even duplicates the competence to perceive. In our opinion, the competence to communicate should be extended by acquiring unique and, above all, practical skills that pupils need in practical life in order to be able to communicate their opinions and beliefs in a way that does not offend the other, ridicule him, or even make him the other's enemy. The competence to communicate is expressed only very formally, and we dare say that it brings only minimal new content compared to the old curriculum.

The penultimate competence is referred to as the ability to decide, which in a broader context means acquiring skills in forming religious judgment. It is primarily about the ability to assess things through evaluative confrontation. New experiences, new environments, new experiences — all this requires constant judgment and decision-making. In the previous competencies, the pupil should acquire enough knowledge as well as skills to correctly process the acquired knowledge and use them through the competence to decide to apply this knowledge to their own current situation. In other words, the ability to decide for oneself implies moral decision-making, which is limited within the curriculum to general and theoretical moral commandments and recommendations (Roubalová et al., 2021).

The last competence that the curriculum addresses is the competence to follow. It is the ability to live a life that is motivated by religious principles. Only this competence is identified by the curriculum as a practical skill. Previous competencies are referred to as competences acquired for the purpose of knowing, understanding, or communicating, only the last competence leads the pupil to participate in social and church life. The active attitude of a young Christian in the social environment is based on acting responsibly towards himself and towards others, and especially on finding a personal way in which the disciple follows Jesus Christ. The competence to follow has only one synonymous expression in the concept of apply, which means to put into practice the general truth. In a broad sense, the application of universal truth is understood as observation, which is also an entry into a relationship. In the indissoluble unity between faith as devotion to the heart and faith as a set of doctrinal truths, religious pedagogy must always take the side of the primacy of the relationship, otherwise, the old model of teaching, in which it looks away from the real and integral commitment of the pupil, would return (Kondrla et al., 2021).

The creators of the innovative curriculum assume that the effect of its application will not only be learning and talking about what is good, what

is valuable, and what the lifestyle of Christians looks like. An important effect should be the awakening of the pupil to a conscious, motivated, and permanent choice to live under the influence of faith, hope, and love. The principles of conduct for pupils in the old model of the curriculum are a sequence: rule, law, and pattern of behaviour. The new curriculum aims to motivate pupils to act through the power of good (personal God) and to deepen communion with him. In the complex of competences, it is primarily the competence to follow, which the Curriculum (2020) understands in response to Jesus' call to follow, but at the same time combines this challenge into targeted religious education. The student learns to be a follower of Jesus by developing the other four religious competencies: perception, cognition, communication, and decision-making.

Conclusion

The competency model is becoming crucial, and pedagogy focused on passive memorisation is not enough to meet changing societal needs. The EU stresses the need to move towards competence pedagogy, with an emphasis on science subjects, languages, and information technology. However, the inadequacy of the classical model of pedagogy is also shown in educational subjects. The philosophical context focused on one truth, the same essence of man, and a unified social system that still remains valid (Kralik, 2015). The concept of so-called weak truth and the post-metaphysic acceptance of otherness as a dynamic principle of the social environment are minimally present in innovation (Stan, 2017b).

Education in the virtues that express the dynamics of action is present in innovation, but its application is aimed at achieving a goal that is determined in advance by authority. Virtue education is a dynamic tool to achieve the same (Rychnová, Maturkanič et al., 2022). The example of the innovation in the curriculum of religious education shows that it is mainly a change in the concepts by which the process of education is described, but it is not clear how the way and quality of the educational process will change.

There are teachers in schools who received their pedagogical education under the old model, and it is questionable to what extent they understand the need to change the pedagogical approach. A lack of understanding of the competency model resonates in society; the idea that quality education is based on the volume of knowledge and not on competencies still dominates. It is essential that curriculum reform takes place with an emphasis on active pedagogy. In order to do this, the concept of teaching in schools also needs to be changed. Competency pedagogy will not work in static classrooms, where the teacher stands in front of the students, explains, and the pupils listen quietly. It is essential to create a massive in-service training program for teachers. In order to apply active and competency-oriented pedagogy, teachers must first abandon the traditional philosophical con-

cept that is present in the pedagogical paradigm. Otherwise, they will teach the new but in the old way, and thus continue to reproduce society in the process of repetition and not in the process of creating a new one.

Acknowledgement

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