

Pregledni znanstveni članek (1.02)  
 Bogoslovni vestnik 76 (2016) 2,417—431  
 UDK: 27-472  
 Besedilo prejeto: 02/2016; sprejeto: 04/2016

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## **The Corpus-based Study on the Impact of Religious Education on the Humanization of Man and Development of Religious Competence**

*Abstract:* Religious Education (RE) promotes basic human and Christian values important for personal moral development and well-being. It has the capacity to inspire and encourage an individual to reach faith maturity through cognition, commitment and behaviour. RE provides, fosters and expands both human and Christian religious experience as a source of knowledge about the world. It educates consciousness, an innate drive of an individual to search and move toward a sense of wholeness or contact with the sacred or transcendent such as prayer or meditation. It fosters healthy spirituality that engenders individuals' virtues such as compassion, respect and concern for the others, truth, sense of justice, love, faith and hope. This paper explores whether and how selected official documents of the Church, the European documents referring to RE and Croatian national curricula reflect and endorse these arguments. The hypothesis of a positive impact of RE on the humanization of man is verified through religious-pedagogical, theological and corpus-based approaches to terminology extraction using WordSmith Tools 5.0. A detailed linguistic, statistical and religious-pedagogical analyses are provided.

*Key words:* religious education, humanizing effect, domain-specific corpus, key terminology, human, religious competence, interdisciplinary approach, national curriculum

*Povzetek:* **Korpusno utemeljeno proučevanje učinka verske vzgoje na humanizacijo človeka in razvoj verske kompetence**

Verska vzgoja pospešuje osnovne človeške in krščanske vrednote, ki so pomembne za osebni moralni razvoj in dobrobit. Zmožna je navdihovati in spodbujati posameznike, da dosežejo versko zrelost preko spoznanja, zavzetosti in vedënja. Verska vzgoja omogoča, pospešuje in širi človeško in krščansko versko izkušnjo kot vir znanja o svetu. Oblikuje zavest, to notranjo potrebo posameznika, da išče in se giblje proti občutku celovitosti ali stiku s svetim oziroma presežnim, kot sta molitev ali meditacija. Krepi zdravo duhovnost, ki posameznikom vceplja kreposti kot na primer sočutje, spoštovanje in skrb za druge, resnica, zavest pravičnosti, ljubezen, vera in upanje. Članek raziskuje v kakšni meri in na kakšen način izbrani uradni cerkveni dokumenti, dokumenti o verski

vzgoji na evropski ravni in hrvaški učni načrti verske vzgoje izražajo in potrjujejo te trditve. Hipoteza o pozitivnem učinku verske vzgoje na humanizacijo človeka se preverja na podlagi versko-pedagoških, teoloških in korpusno utemeljenih pristopov k ekstrakciji terminologije s pomočjo programa WordSmith Tools 5.0. Priložene so podrobne lingvistične, statistične in versko-pedagoške analize.

*Ključne besede:* verska vzgoja, humanizirajoči učinek, domensko specifičen korpus, ključna terminologija, človek, religiozna kompetenca, interdisciplinarni pristop, nacionalni kurikulum

## 1. Introduction

The European culture of education has been deeply rooted in Christianity. Confessional religious education is a significant part of European identity and its valuable spiritual heritage aimed at the safeguarding of education sustainability and wholeness. Adjusting to the socio-cultural changes and tendencies, the multiethnic, multilingual, multi-cultural and multi-religious European societies recognize religion as an important dimension of this ever-growing diversity. It is also considered as an educational necessity and inherent part of contemporary education which aims at a democratic and knowledge-based society, but also at the complete and responsible individuals who, in order to reach their personal fulfilment and development, social inclusion, active citizenship and employment, need to acquire key competences for lifelong learning as suggested in the *EU Recommendation 2006/9632/EC*. In this context, the *OECD has developed the Program for International Student Assessment (PISA)*, an ongoing triennial international survey which aims to evaluate education systems worldwide by testing the skills and knowledge of the secondary school students in real-life situations (Croatia joined in 2006). Also, in order to clarify how intercultural dialogue may help in preserving and promoting human rights, democracy and the rule of law, the Council of Europe launched the *White Paper on Intercultural Dialogue, "Living Together as Equals in Dignity"* in 2008.

Intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. Freedom of choice, freedom of expression, equality, tolerance and mutual respect for human dignity are among the guiding principles of this document. Moreover, the Council of the European Union adopted *EU Guidelines on the promotion and protection of freedom of religion or belief* in order to complete the existing ones referring to the death penalty, torture, children in armed conflict, violence against women etc. The promotion of human rights and dignity of human person is the EU's important commitment expressed through various documents and efforts of its institutions aimed at combating all

forms of inhumanity based on political, racial, ethnic, national, religious ground or sexual orientation, gender, disability etc. Regardless of religious education models, education into religion – about or from religion –, it has a humanizing effect on children and the young as it contributes to their moral and spiritual development, informing and forming them in how to think critically and act responsibly. In this context, both teachers and students are life-long learners as the human search for meaning is constant and common to all people at all times.

## **2. Key competences for lifelong learning**

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*Competence* refers to having sufficient skill, ability, knowledge, or training to permit appropriate behavior, whether words or actions, in a particular context. Competence includes cognitive (knowledge), functional (application of knowledge), personal (behavior) and ethical (principles guiding behavior) components, thus the capacity to know must be matched to the capacity to speak and act appropriately in context; ethics and consideration of human rights influence both speech and actions. Typically competence does not depend on any one single skill, attitude, or type of knowledge, instead engaging a complex set of skills, attitudes, and knowledge. Key competences for lifelong learning are a combination of knowledge, skills and attitudes necessary for personal fulfilment and development, social inclusion, active citizenship and employment. They provide added value for the labour market, social cohesion and active citizenship by offering flexibility and adaptability, satisfaction and motivation. The acquisition of key competences fits in with the principles of equality and access for all. This reference framework also applies in particular to disadvantaged groups whose educational potential requires support, such as people with low basic skills, early school leavers, the long-term unemployed, people with disabilities, migrants, etc. These key competences are: communication in the mother tongue and foreign languages, mathematical competence and basic competences in science and technology, digital competence, learning to learn, social and civic competences, sense of initiative and entrepreneurship, cultural awareness and expression. These key competences are all interdependent, and the emphasis in each case is on critical thinking, creativity, initiative, problem solving, risk assessment, decision taking and constructive management of feelings.

However, are all of these competences guarantee that people would act or behave humanly? Man usually inflicts harm on others due to his self-view as moral agent in morally justified action, lacking religious competence. Depriving a human being of his/her human qualities, personality or spirit is defined as dehumanization. What is religious competence and how can it help in preventing, limiting or combating dehumanization?

### 3. Religious competence

A term *religious competence* was first used by evangelical theologian Michael Schibilsky in 1978 in order to associate concept of sense with that of social relationships. (Hemel 1988, 674) The catholic theologian Ulrich Hemel extended the term and defined it as »a complex ability to cope responsibly with different dimensions of self-religiousness facing with the lifelong changes«, in his book *The Aims of Religious Education*, 1988. Hemel's model of religious competence is highlighted through different dimensions of religiosity: *religious sensitivity* (the affective dimension of religiosity is fundamental); *religious content* (the cognitive dimension of religiosity is, e.g. documented by the Creed, or in the basic knowledge of biblical texts and church historical developments); *religious behavior* (the pragmatic dimension of religiosity is, e.g. displayed in rites and prayers, as well as in community and humanitarian activities); *religious communication* (the basis for this communicative dimension is a religious vocabulary and a religious grammar, to be able to, e.g. articulate one's religious feelings and attitudes, the religious dialogue with different denominations, religions and world views); *religiously motivated lifestyle* (a special dimension of religiosity which encompasses all other dimensions). (1988, 675–690)

A differentiated evolution of the other dimensions by no means indicates that a person is motivated and willing to shape and organize their life accordingly. The issue of religious competences in schools within the Croatian National Curriculum Framework, is researched by Garmaz. (2012, 427–451) Studies on religious education in Croatia, but also throughout Europe focus on professional standards in religious education: good-quality religious education and its scientific dimension, the contribution of religious education to general education, dialogic quality of religious education and its contribution to peace and tolerance, child-oriented education based on children's right to religious education and competent religious educators. (Jaeggle; Rothgangel; Schlag 2013) The research of Barić (2014) shows that religious competencies are effectively developed due to the high-quality religious educators, their good relationship with students and the high-quality religious/faith programs based on specific religious beliefs, forms of institutionalization, certain rituals and everyday religiosity in all its forms.

The future of religious education (RE) as a source for development of religious competences and thus, the humanization of man has been in the focus of many researchers throughout the Europe. Models of RE that have been worked out by the Comenius Institute, Hans Mendel and Rudolf Englert are presented and contrasted to the corpus-based key terminology extraction and analysis.

#### 3.1 Model of Religious Competences worked out by the Comenius Institute

The model introduces the following aspects of religion as a phenomenon: (1) Areas/ fields of religion (Individual religion, Main religion of RE: Protestant Christianity (in Germany), other religions and world views, religion as a cultural fact in

society); (2) Dimensions to explore religion (methods, ways of acting). For the development of religious knowledge, skills, and attitudes different dimensions of access are relevant: *Perception*: recognize and describe; *Cognition*: understand and interpret; *Performance*: create and act; *Interaction*: communicate and make judgements; *Participation*: participate and decide (to participate in religious communities or not).

Exemplary problems of life can be solved by referring to 12 basic religious competencies which are as follows: (1) Express one's own faith or understanding of the world also in dialogue with others; (2) Reflect on religious interpretations of contingencies in life and their plausibility; (3) Reflecting ethical decisions in life and their religious dimension; (4) Knowing and understanding basic forms of religious language; (5) Presenting knowledge of Protestant Christianity; (6) Performing basic religious practice on a tentative basis and reflect on it; (7) Learn the difference between supportive and hostile forms of religion; (8) Dealing with other religious views and dialogue with people of other religions; (9) Examine critical views on religions; (10) Decoding religious background of societal traditions; (11) Explaining basic ideas and values of religions; (12) Identify and reflect on religious motifs in culture. (Schreiner 2009, 11)

### 3.2 Mendl's model of religious competences

The fields of religious competences according to Mendl (2011, 70) are based on the performative dimension of religious education which provides basic and structural knowledge on faith and the Church important for life and they are as follows: religious sensibility or perception; religious content and cognition; religious communication or interaction; ability of religious judgement or evaluation; religious reflection and performance; awareness of culture of life and faith or involvement.

### 3.3 Englert's model of religious competences

According to Englert (2007, 9–28) model of religious competences is based on the following dimensions of knowledge: perception-cognition-performance-interaction and participation. It includes orientational knowledge, theological argument, richness of theological expression, competence in ethical reasoning, competence in responsible participation referring to the interpretation of the world.

Different approaches to the acquisition of religious competence certainly contribute to the understanding of their nature and purpose. Human moral and spiritual life are affected by materialism, a chronic disease that has no cure. The communication of materialistic values to children and the young weakens their subjective well-being but fosters their greed, jealousy, selfishness, fake self-esteem, intolerance, prejudices, hatred, humiliation, contempt, indifference towards the other and the world. The substance of religion is common good of all humans. However, it is often misinterpreted and expressed in a way to provoke all forms of inhuman behavior and violence. Awareness and understanding of religions, beliefs, values and traditions encourage children and the young to reflect on and

evaluate issues of the meaning and purpose of life, faith, truth, ethics, right and wrong, the self, being human, being sensible, sentimental, etc.

This study aims to detect and analyze specific terminology of the language operative in religious education and through quantitative and qualitative analysis of its linguistic patterns reveal how religious education positively affects human dimension of man.

## 4. Corpus-based approach to terminology extraction

Corpus linguistics focuses on the study of a body of digitally stored samples of naturally occurring language. Practical application of corpora in the field of lexical studies, contrastive analysis, translation studies, sociolinguistics, discourse analysis, forensic linguistics, register/genre analysis etc. resulted in the development of tools which can easily process a large amount of text and offer corpus-based investigations. Corpus-based approach provides linguistic evidence for prevailing, repetitive linguistic patterns of language, typicality of usage and quantification. As stated by Sinclair: »One of the principle uses of a corpus is to identify what is central and typical in the language... recurrent phrases which encode culturally important concepts.« (Stubbs 1996,174) The purpose of this study is to extract key terminologies from three corpus samples in order to detect their similarities/differences and on the basis of contrastive analysis interpret how these linguistic patterns of language reflect the role and impact of RE on humanization of man. Monolingual special purpose corpora used in this research reflect a particular subject field, language variety and text type.

### 4.1 Corpus compilation

The corpus compiled for the purpose of this research consists of 32 domain-specific texts referring to religious education, i.e. 578.412 words in total. It is divided into three following corpus samples in the English and Croatian languages freely available on the official Vatican web site and the Web:

- *Vatican Corpus* sample (VC), consists of 16 documents<sup>1</sup> and 109.734 words in total;

<sup>1</sup> The Declaration Gravissimum educationis; The religious dimension of education in Catholic schools; Circular Letter addressed to the Presidents of Bishops' Conferences; Meeting with the representatives of Catholic Elementary and Secondary Schools and leaders in Religious Education; Address of Pope Francis to members of the International catholic child bureau (BICE); Educating today and tomorrow: a renewing passion, Instrumentum laboris; Address of his Holiness Benedict XVI to the participants in the first European Meeting of University Lecturers; Educating together in Catholic schools; Educating to Intercultural Dialogue in Catholic Schools, Living in Harmony for a Civilization of Love; Consecrated persons and their mission in schools; Address of Pope Francis to the students of the Jesuit schools of Italy and Albania; participants in the plenary session of the Congregation for Catholic Education, Celebration of vespers with priests, men and women religious, seminarians and various lay movements; Decree on the reform of ecclesiastical studies of philosophy; the Apostolic Constitution Sapientia Christiana; the Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities;

- *EURE corpus* sample (EUREC), consists of 10 documents<sup>2</sup> containing 306.529 words;
- *National RE corpus* (NREC) sample consists of 6 Croatian RE curricula, 162,149w (pre-school, primary, three-year and four-year high school).

## 4.2 Tools

Statistically-based WordSmith Tools 5.0 (WS) developed by Scott (2010) was used for a monolingual terminology extraction. The word-list automatically generated in both alphabetical and frequency order aims to study the type of vocabulary used, to identify common word clusters (words found together in each other's company, sequentially), to get concordance of the selected words (words in their original contexts and text file), to carry out consistency analysis or to be used as input to the KeyWords program which analyses the words in a given text and compares frequencies with a reference corpus, in order to generate a list of »key-words«. It is based on the assumption that key-words occur significantly more often in a domain-specific corpus than one would predict or expect on the basis of their frequencies in a general language reference corpus. Any word is considered a key-word if it has either high or low frequency (positive/negative key-word) in comparison with the reference word list. (Gašpar, 2015) For the purpose of this research the default British National Corpus (BNC) reference list was used for the English language and the Croatian National Corpus reference list for the Croatian language. The frequency threshold was set up at 4 and the number of the key-words was limited to 500w using the Log-likelihood test (LLR).

## 4.3 Linguistic and statistical analysis

Apart from function words such as prepositions, pronouns, determiners, conjunctions and auxiliary verbs which were discarded from the list, twenty top ranking words extracted from the *Vatican corpus* are as follows: *catholic, education, church, school, life, human, educational, students, religious, people, God, community, university, Christian, culture, teacher, world, faculty, faith, person*. The word *human* is highly ranked on the key-word list indicating to the importance it has in the official documents of the Catholic Church. The words *catholic, education* and *human* are distributed throughout the corpus consistently.

Twenty top ranking words extracted from the EUREC sample are as follows: *students, school, religion, learning, other, curriculum, teaching, RE, children, knowledge, development, life, educational, people, beliefs, human, social, national, subject, pupils*. Based on its frequency the word *human* is ranked lower on the list but still holding its relevance.

<sup>2</sup> Papers from the 11th Nordic Conference of Religious Education: RELIGARE Working Document No. 1, September 2010, Religious Education in Europe, Oslo University, 2005; Curriculum for the secondary School Teacher Accreditation Program for Catholic Religious Education (Innsbruck, 2014), National Curriculum Framework (Croatia, 2010), Primary School Curriculum (Ireland); A Curriculum Framework for Religious Education in England (2013); Religious education in English schools: Non-statutory guidance; Teaching about Religions in European School Systems, Policy issues and trends; Toledo Guiding Principles on Teaching about Religions and beliefs in Public Schools.

Twenty top ranking words extracted from the NREC sample are as follows: *Zagreb, church, life, educational, concepts, faith, God, Jesus, understand, love, God, recognize, introduce, church, themes, quote, God, explain, conversation, unit*.<sup>3</sup>

Contrastive analysis of the key-word lists resulted in only two matching words: *life* and *educational*. The first two key-word lists, consisting mostly of nouns and adjectives, have six matching words (*school, schools, life, people, educational, human*), whereas the third key-word list referring to the NREC consists of nouns, adjectives but mostly verbs (*understand, recognize, introduce, quote, explain, reveal*).

In order to identify and analyse the linguistic co-text of a word, i.e. Key Word in Context (KWIC), a total number of 37 concordances were computed for the key-words and all the inflected forms of the word *human* in the English and Croatian languages. The concordance lines consist of the highlighted *target words* and a span of words in their surrounding, i.e. *collocates* thus forming repetitive string of words, i.e. recurrent *patterns* of the domain specific language.

#### 4.4 Key terminology and phraseology extracted from corpus samples

1) Analysis of the concordances and their frequencies obtained from the Vatican Corpus: *human* and its cognates, *religious* and *education*.

Human – 351 freq. (*greatness of the human creature, dignity of every human person, uniqueness of every human person, supreme human desire, foundation of human ethos, promote human and spiritual bonds, meaning of human existence, unity of the human family, mystery of human existence, transcendent dimension of human life, loss of human dignity, intrinsic demand of human nature, sensitivity for all human beings, unity of the human race, relationships between human beings, fundamental human rights, God's plan for the human person, truth about the human person, centrality of the human person, branches of human knowledge, variety of human ways of knowing, cultivate human formation, treasury of human knowledge, legitimate autonomy of human culture, advancement of human dignity, human affairs and activities, integral human development, purify human conduct, depths of the human heart, human concept of the person, human formation of youth, complex range of human emotions, formation of highly-skilled human capital; human: intelligence, values, knowledge, qualities, reality, experience, spirit, freedom, community, societies, reason, spirit, problems, culture, civilization, virtues, crisis, race, being, nature, struggle, organization, grandeur, misery, wisdom, history, patrimony, suffering, responses, existence, activity, condition, migration, potential, mobility, anxiety, identity, education*).

<sup>3</sup> Due to the inflective nature of the Croatian language the word God is over represented. The word Zagreb (capital of Croatia) is the top ranking word due to its frequency associated with 630 references, i.e. articles and books on the basis of which Croatian religious curricula were designed, however all of them were published in Zagreb from 1968–2014.



Instances of the words: humanity, humanism, humanistic and humanizing.<sup>4</sup>

Religious – 304 freq. (*religious fundamentalism, reason and religious faith, study of each other's religious heritage, dialogue of religious experience, different religious traditions, believers or religious persons, spiritual and religious identity, cultural and religious backgrounds, extreme marginalization of religious experience, young people »without a religious home«, practice of religious precepts, denial of religious sentiment, one's own religious identity, repression of religious institutions, religious and ethical expectations, life's ethical and religious dimension, spiritual and religious fervor, transcendent and religious reality, religious men and women, moral and religious education, cultural and religious pluralism, different religious persuasions, nature of religious instruction, necessary and moral criteria, total religious indifference, confessional religious education, religious sense of life*).<sup>5</sup>

Education – 484 freq. (*field of, newness of, freedom of, value of, goals of, process of, forms of, role of, risk of, mission of, quality of, foundation of, task of, development of, methods of, types of, work of, function of, agents of, manipulation of, common idea of, sacramental character of, religious dimension of, love of education, right to education, »education to love«, education to freedom, education and teaching, mission of education, education to intercultural dialogue, education to peace, education program, access to education, specialized paths of religious education, in charge of education, culture and education*). Adjectives and nouns used as pre-modifiers with the word education: *Catholic, intercultural, well-rounded, scholastic, complete and comprehensive, non-formal, overall, religious, higher, integral, real, primary and secondary, Christian, continuing permanent, university, human and professional, effective, interpellant, formal, school, non-conventional, full, faith, moral and religious, suitable, personal and social, important, prudent sexual, own, human, inclusive, best*.

<sup>4</sup> Humanity – 53 freq. (humanity of the other, divine plan for humanity, vast areas of humanity, maturation and promotion of humanity, signs of reconciled humanity, humanity's true humanization, golden rule of humanity, laboratories of culture and humanity, humanity's living conditions, perspective of »openness to humanity«, all the strata of humanity, very future of humanity, humanity's criteria of judgment, mysteries of humanity, every sector of humanity, rich in humanity, expert in humanity, serve humanity better, for the good of humanity, great sin of humanity, conscience of humanity, renewal of humanity, problems afflicting humanity, all of humanity, true and full humanity, common humanity, progress of humanity, broader awareness of humanity, mystery of humanity, richer humanity, moulders of a new humanity).

Humanism – 21 freq. (dimension/vision of a plenary humanism, humanism of the beatitudes, message of integral humanism, universal humanism, Christian humanism, new humanism, humanism of the future, authentic humanism, cradle of humanism).

Humanistic – 4 freq. (humanistic and scientific inheritance, humanistic and cultural development, a humanistic vision, the humanistic and cultural dimension).

Humanizing – 5 freq. (humanizing and filled with solidarity, humanizing action, humanizing proposal of man, humanizing capacity).

<sup>5</sup> Adjective *religious* pre-modifies the following words: *expression, consecration, families, institutes, freedom, beliefs, diversity, formation, teaching, values, complexity, congregations, authorities, families, ignorance, matters, dimension, form, superior, phenomenology, life, studies, injustice, principles, liberty, relativism, charisms, message, communities, questions, ethics, awareness, knowledge, behaviour, condition, convictions, truths, development*.

2) Concordances for the word *human* and its cognates obtained from the EU-REC sample

The word *human*, 468 freq. is used as pre-modifier with the words: *rights, person, history, personality, condition; more human and inclusive Europe*.<sup>6</sup>

3) Analysis of the concordances obtained from the NREC sample

Concordances for the word *human* and its frequencies in the Croatian language: *ljudska (68), ljudske (125), ljudski (36), ljudskog (69), ljudskoga (66), ljudskoj (34), ljudskom (38)*. The word *human* co-occur with the following words, as translated into the English language: *rights, wickedness, health, development, wholeness, damnation, experience, love, maturity, cooperation, nature, sexuality, person, need, responsibility, heterosexuality, happiness, situation, ingratitude, freedom, culture, conceptions, morality, qualities, sexuality, laws, upbringing, elements, attitudes, life, work, creation, capacity, dignity, embryo, birth, heart, evil, choice, action, organism, body, moral behaviour, situation, community, love, word, history; linguistic expressions: human and church community, human and Christian maturity, human illness and suffering, human features of Jesus person, human history and religiosity, human need to confess, dignity of human person, respect for human person, features of human person, fullness (completeness) of human person, immanence of human being, end/future of human nature, holiness of human life, master of human life, sense of human life, promotion of human life, human life conception*.<sup>7</sup>

Concordances for the word »*vjere*« (*faith*) – 444 freq. pre-modifiers used with the word *faith*: *true, Christian, Mary's, Biblical, Jewish; »of«* or a genitive construction of the word *faith*: *spirit, power, message, experience, cognition, foundations, freedom, significance, models, living, tradition, proclamation, pedagogy, encounter, safeguarding, fundamental truths, responsibility, great persons, trials, fostering, suppression, purification, Christian virtue, contribution, burden, confession, communication, promotion, purity, community, way, symbols, light, faith and natural sciences, faith and reason, Bible, book of faith, faith and culture, offences*

<sup>6</sup> Collocations of the word *humanist* – 17 freq.: *culture, movement, challenges, Association, traditions, values, representative, philosophers, culture, parents*. Terminology and phraseology extracted for the word *humanistic* – 23 freq.: *non-confessional humanistic school-teaching, three-dimensional humanistic approach, humanistic worldview, modern humanistic audience, humanistic accountability, philosophical humanistic teacher, humanistic teaching, modern humanistic life, humanistic perspective, humanistic relativism*. Co-occurrences of the word *humanities* – 33 freq.: *humanities framework, area, subjects, section, school, model*.

<sup>7</sup> Concordances for the word »*život*« (*life*) – 480 freq., and its pre-modifiers: *eternal, religious, merciful, social, Christian, human spiritual-religious, successful, human, Jesus', contemporary, nomadic, sources, conditions, value, school, missionary, fields, whole, family, spiritual, matrimonial, consecrated, sacramental, responsible, earthly, culture; post-modifiers of the word life: troubles, questions, experiences, testimonies, style, dimension; »of«* or a genitive structure of the word *life*: *enhancement of, guidelines of, democratic way of, shaping of, horizons of, peace and happiness of, gift of, celebration of, transience of, faith and life, the bread of, temptations of, values of, (family) bearer of., sense of, victory of life over death, realization of an individual, rules of, power of life in unity, philosophy of, ministry of love and, victory and celebration of, understanding of, form of, model of Christian, endangerment of, lord of, man-guardian of, dignity of human, mystery of, Bible, book of faith and, sense of, meaningless of, fullness of, end of, quality of, truth-ground for trust and, prayer and life; faith and life; love as fundamental good of human life; life of the faithful, life among people, man-guardian of, life and death*.

*against faith, religious thought and faith, faith in God, guidelines of Christian faith, discourse on faith, attitudes on faith.*

#### 4.5 Concordances extracted from the Holy Bible (NIV)

There are 214 concordances for the words *human* and *humanity* taken from the Holy Bible. The Old Testament consists of 123 concordances. The word *human* is used as pre-modifier denoting physical, spiritual and moral dimensions of man.<sup>8</sup> The New Testament consists of 91 concordances for *human* and *humanity*.<sup>9</sup>

### 5. Religious competence and its dimensions in the corpus

Religious competence is highlighted in the Vatican corpus sample through its different dimensions encompassing: empathy and compassion for man, heart-based relationships among people, promotion of culture of life, peace, interreligious dialogue, healthy lifestyle, issues of justice, rights, fairness, responsibility, personal and social well-being, positive role model, ethical reasoning, positive Christian communication, self-enhancement. Humanizing role of RE is reflected in the VC through promotion of: the right to education and education for all; importance of education in the whole man's life; the well-rounded personal and social education; the Church's duty and responsibility to educate and announce the way of salvation to all men; the building of more human world; providing spiritual aid; promoting spirit of mutual understanding and religious freedom; the knowledge of the world, life and man illumined by faith; the human formation of youth; acquisition of the necessary religious and moral criteria; awareness of the concepts of value and truth; »school-home« education inspired by the Master Teacher; Christian educational philosophy based on the faith-culture-life balance; the formation of a healthy and morally sound life-style; appeals for peace, freedom, justice and progress for all people; all humanity to be treated as a large family; intellectual work stimulated by critical thinking and reflection; awareness of the inter-relatedness of human culture and faith; recognition and rejection of the cultural counter-values threatening human dignity.

<sup>8</sup> (Human) Beings, race, society, heart, blood, corpse, bone, hands, eyes, feet, intrigues, help, mind, burdens, ills, oppression, spirit, understanding, memory, pride, uncleanness, rules, sword, form, grave, dwellings, likeness, excrement, power, sacrifices, plans, cords of human kindness; (a noun) human or animal, mere human/s, born human, all humanity, patience of humans, humans.

<sup>9</sup> (Human) Concerns, origin, rules, traditions, hands, decision, testimony, beings, standards, praise, form, design and skill, argument, limitations, ancestry, desire or effort, approval wisdom, strength, mind, judgments, leaders, court, authority, hopes, hearts, covenant, likeness, tradition, commands and teachings, masters, word, fathers, anger, voice, testimony, faces, measurement, sinful humanity, mortal human being, mere human being, new humanity, fully human, evil human desires, human beings sold as slaves. Ten words are common for both Testaments.

Google search engine offered 537.000 results for a word »humanization« and for its antonym »dehumanization« 554.000 hits, indicating to the presence and almost equal coverage of these terms and related issues on the Internet. (Accessed January 2016).

The EUREC sample highlights contribution of RE through promotion of freedom of religion or belief, tolerance and education; understanding of societal diversity; fostering of democratic citizenship; quality curricula in the area of teaching about religions and beliefs; education and teaching in the field of inter-religious dialogue; the religious and philosophical upbringing of children; the needs of national or ethnic minorities, smaller religious communities and migrants; protection of children from any form of discrimination; future education to be based on »learning to know«, »learning to do«, »learning to live together«, and »learning to be«; the significance of tolerance, respect and caring for others; communication, respect, inclusion, personal responsibility and participation in community; teacher-centered and student-centered pedagogies; learning into religion (a particular faith tradition), learning from religion (critical thinking about religious and moral issues), learning about religion (knowledge-oriented religious education).

In line with the Croatian National Curriculum Framework which brings a significant change of educational paradigm (transition to competence system, student achievements and learning outcomes), and consequently a profound change of the contents, ways and purpose of learning and teaching in schools, the NREC sample reflects a humanizing and person-building dimension of RE through a comprehensive knowledge, skills and experiences required: to satisfy an individual's urge for enlightenment; to preserve and transmit one's tradition and heritage to the next generation; to express one's own religious abilities and talents; to build religious interconnectedness through communication and religiously motivated formation of life; to cope with a personal and the world's problems; to promote human wholeness; to express concern for the other, the marginalized, the poor etc. through the spirit of belonging to a common humanity. Theological thinking on the influence of RE on the humanization of man is expressed in the book written by Garmaz and Scharer. (2014, 11–63; 215–271)

Corpus-based study certainly shows that religious education is closely related to the promotion of dignity and human life, i.e. the humanization of man. Religious education promotes overall human knowledge, personal growth and development, but also spiritual, cultural, social and moral development of children and the young. It promotes a comprehensive learning and fosters the religious affiliation of students. (Englert 2007, 254–255)

If religious education/catechism clarifies overall religious approaches to reality, guides students to research, study, and learn; aims to connect different dimensions of religious knowledge with the pragmatic dimensions of life through encounter with people witnessing the importance of faith by their life; deals with the various forms of living faith in the past and present; provides experimental religious practice based on the idea of »performative« religious education; encourages children and the young to express their personal thoughts, to connect facts and integrate knowledge with their personal experience; if thoughtfully designed and based on different methods such as learning diaries, study and evaluation of the learning outcomes, religious education makes student learning processes plausible as well as if it includes deepening knowledge through repetition and referen-

ce to the previous learning processes such religious education is prerequisite and valuable factor in the process of humanization of man.

The course syllabus of the new National Curriculum Framework drafted in Croatia, emphasizes, among other competencies aimed to be accomplished, significance of religious competence as it contributes to solidarity, responsibility, personal integrity, respect, whole person development, personal, social and civic responsibility and civic competence and cultural awareness. Top ten educational objectives include religious competence which favours religious sensibility, knowledge and communication, respecting-others and faith-driven life. Following selected learning topics of the Curriculum: Man preoccupied with the Question of God and the Meaning of Life, Christian Faith and Life, Moral and Responsible Freedom, the Church, Intercultural and Interfaith Dialogue, explicitly highlights three completely different concepts of education into religion – about and from religion, regardless of which of them will prevail in practice.

Verbs used to denote the outcomes of the first five cycles are: identify, interpret, elaborate, research and to think critically. They suggest rather cognitive-oriented approaches to religious education which, if you take into account students' age, seems overambitious as the cognitive abilities of students not reaching the fifth grade are still under construction and therefore, the tasks of interpretation and critical thinking are questionable. New Curriculum emphasizes the importance of didactic approaches which encourage communication, active collaboration, critical thinking, creativity and innovation. These didactic approaches present a major challenge for the religious educators as the study programs and lifelong learning programs certainly require quality evaluation and improvement so they have to adjust in order to carry out their tasks and responsibilities professionally.

It is to conclude that the new National Curriculum Framework is in line with the documents examined in this work as it aims to contribute to the whole person development and human dimension capacity-building. Catholic religious education forms part of the general curriculum in Croatian schools because of its beneficial role and significance are recognized and aimed to be reflected through students' awareness of what it means to be human, their own religious convictions and values, sense of belonging, tradition, faith in God, culture, family, society etc.

## **6. Conclusion**

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This paper presents theological and corpus-based approaches to the study of humanizing effects of RE on man. For the purpose of this research, key terminology and phraseology are extracted from a domain specific corpus. Automatically obtained key-word lists and concordances were analyzed. Linguistic and statistical data supported the assumption of significant and humanizing impact of RE on

individual and social well-being. Contrasted key-terminologies revealed no significant differences. Theological approach highlighted different religious competence acquisition models, its dimensions and coverage in a particular corpus sample. This article aims to contribute to the development of theological thought in the field of RE and bioethics, corpus linguistics and Christian terminology building. The future research would include evaluation of digital resources for Religious Education.

## Abbreviations

- BNC** – British National Corpus  
**EU** – European Union  
**EUREC** – EURE corpus  
**KWIC** – Key Word in Context  
**LLR** – Log-likelihood test  
**NIV** – Holy Bible  
**NREC** – National RE corpus  
**OECD** – The Organization for Economic Co-operation and Development  
**PISA** – Program for International Student Assessment  
**RE** – Religious Education  
**VC** – Vatican Corpus  
**WS** – WordSmith Tools 5.0

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*Maksimilijan Matjaž*  
**Eksegeza evangelijev**  
**»Kaj pa vi pravite, kdo sem?«**

Temeljna naloga eksegeze je razlaga besedil. Razlaga ali interpretacija Svetega pisma pa mora biti vedno naravnana na celovit teološki pogled. Samo eksegeza, ki izhaja iz dejstva učlovečenja, prerašča razkol med človeškim in božanskim, med znanstveno raziskavo in gledanjem vere, med dobesednim in duhovnim pomenom Svetega pisma. Eksegeza mora ostajati v »popolnem soglasju s skrivnostjo učlovečenja, skrivnostjo združenja božanskega in človeškega v popolnoma določenem zgodovinskem bivanju« (CD 87,10).

Pričujoči priročnik pomaga začetniku, da vstopi v metodologijo eksegeze kot znanosti, koristil pa bo tudi strokovnjaku, da bo razširil domet svojega delovanja na tem področju.

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Ljubljana: Teološka fakulteta, 2015. 286 str. ISBN 978-961-6844-39-0. 12 €.

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