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MORAL VALUES DILEMMAS IN BULGARIAN EDUCATION

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Abstract

Main focus of the article is the transformation of values in a situation of ideological and their subsequent collapse. Problematic is value vacuum in which younger generations grow up and lack of supports for the formation of moral literacy. To overcome the problem of threshold seek opportunities to introduce value orientations by finding compatibility between civic education and non-confessional religious education. Outlines projections for: - implementation of practical value model called: democratic citizenship and ethical.

Keywords: civic education, religion, morality, literacy, values, virtues transformations.

Introduction

"... So everyone who hears these words of mine and puts them into practice is like a wise man who built his house upon a rock. And the rain descended, the floods came, the winds blew and beat on that house; it fell not: for it was founded upon a rock. And everyone who hears these words of mine, and doeth them not, shall be likened unto a foolish man who built his house on sand. And the rain descended, the floods came, the winds blew and beat on that house; and it fell: and great was its fall ... "(Matthew 7: 24-27)

Transitions in value systems. The problem for the spiritual education of the younger generation is part of the problems of the 25-year transition period in which they live, they are born and grow up already generations. "The transition" has become the symbol of non-structural educational and social strategies. Very soon, the next generation will ask, "What is this "transition"? A conscience of historians will oblige them to introduce this concept in the history books and civic education. The biggest load of political and social transition in Bulgaria fell to teenagers - now 30 years old adults. Namely the then these children wandering in the timeless values: the great renunciation and offering zero; they are mute and uncomprehending witnesses of borrowings idols changing portraits; confused between yesterday's "comrade" and today's "ma'am."

And today, after lengthy questions how and why, the question remains whether? Is Bulgarian education will be able to build a house is not on sand but on rock? Such that as a "raging rivers, the winds blew, and burst against that house, it does not fall, it will collapse ú is great. (Matthew 7: 24-27). Not a few are examples in history that such turning points are always associated with an attempt to replace a foundation of values and create a new value-empirically impossible. Because morals, morals are ethical categories; not ideological acts, landmark, primordial patterns that store, develop, cultivate, but not cracked; not discarded as unnecessary.

Aristotle used the term to denote the ethics group known virtues - the heart and character; those of the heart called ethical. Originally meaning of the word ethos is a joint housing (a) and rules arising from cohabitation; norms, social cohesion, promoting the study of conscience, compassion, friendship, friendship, etc. And morality is a system of principles of conduct (b) and attitude to the world relating to the concepts of good and evil in this house. It is empirical morality, which entered: culture of manners; the values of the national stereotype models of human behavior and interpersonal communication. Morality is a set of standards for human behavior in society (in this house) and personal manifestation of the spiritual qualities and values individual human nature (c). And Seneca and Marcus Aurelius ponder morality as understood by the latter type of purposeful activity ennobling man, for implementing the recommendations of spiritual discipline (d). Structural elements of philosophical ethical model: togetherness: Community (a), principles: respect (b), personal expression, human qualities (c), spiritual discipline (d) clearly are the most susceptible to the value transformations of time and transition. Because criteria and standards during the transition, filled with different and more antagonistic significance of the original. The transformation which marks morality as the foundation to the value system most clearly can be drawn in the ethical discourse of functional literacy

- a skill to communicate value; navigate the value patterns of behavior can manifest virtues in personal, civic, cultural, religious aspect.

Functional - moral literacy. Today "literacy" course and said as an integrative concept; it is not only "primary school literacy", but also "computer literacy", "information literacy", "economic literacy", "political literacy". Specifics builds initial ability to communicate in a particular environment through literacy. In Bulgarian dictionary "literate and literacy" are defined, respectively, "who knows how to read and write and is familiar oriented thing" and, literacy quality and ability of literate. An important point in understanding literacy is defined by UNESCO in the 50s of the 20th century: „a set of skills, including reading and writing, perceived in their social context "(and now technological context). The phenomenon of "functional literacy" was born in the 50s of the 20th century to the idea for the eradication of adult illiteracy in the world. According to the UNESCO definition,, functionally literate is one who can take part in activities in which literacy is a prerequisite for effective functioning of his group and community and that allows him to use reading, writing and arithmetic for its improvement and development community“.

In the transitional period after the ideological vacuum of morality creates functional and moral illiteracy. Namely: the inability to interpret, respect, respect, learning important moral values. Antagonism in the case of transition experience and replacement values, does not stand in the empirical structure of moral dilemmas and religious messages. He stands in search of a sustainable solution to their place in education - not recognizing that faith as values. Because only one value-oriented and committed young man would have made proper life roles. Functional and moral literacy is the ability to recognize the value patterns of behavior in a wider global sense - bringing his family confessional, but also recognizing the "other". The ability to communicate in the dimensions of "their" and "foreign", knowing the moral imperatives. The outline of its development are still minimized or directed towards modernity entrepreneurship coaching (leadership) and a number of important skills in our contemporary economic development, but "that advances in knowledge, but lags in morality, he moves more backward than forward "(Aristotle).

An important place in these case studies is the issue of reflections literate religious people as a structural element of functional literacy and moral, as well as the problem of their value formation and development. The role and influence of religion in education and the public sphere continues to be discussed and have important implications for civic education in our Bulgarian society. Perhaps one stereotype inherited rejected the idea that knowledge of religion provides a valuable contribution to civic participation, and that religious cognitive training is compatible with both the secular function of the school and with appropriately the canonicity of faith. It could be argued that in today's world of free human migrations for many 'world citizens' religious commitment and literacy are deeply intertwined with civil participation, self-esteem and an active social life; and more - are a guarantee for preservation of identity, national and native identity. BUT it could not expect people ignored moral sources to be ready to participate in a full and objective civil dialogue; constructive construction of pluralistic civil society; to understand the moral differences and how to live together in spite of them. Here comes one of the main issues in the exhibition - not the place to discuss the subject of religion, nor the role and shape teaching. The main case is to provoke discussion of projections and religious dimensions of citizenship; the possibility of moral value orientation and adaptation of young people to a more global ethical and moral world of values, together with civic education.

This is a different concept of civil discourse of knowledge about religion and education of young people as morally sustainable and constructive dialogical personalities. Ability adolescents to commit to a broader range of moral, religious and social perspectives in a way that promotes civic virtue. And more: it is an opportunity to outline the second structural element of functional literacy and moral, namely: democratic literate people. In the framework of functional literacy means that adolescents have the resources of information, skills, networks and influence necessary for the exercise and sale not just of citizenship and democratic ethical citizenship. Promoting this kind of religious citizenship is realized by creating a special environment requires greater availability and variety of reading materials in schools, in libraries, in media centers and non-traditional locations and also at home, and moreover It requires strong support from their families. It is necessary to raise awareness of parents on this issue and on the crucial role they can play in raising literacy and moral motivation of their children.

Civic education and religion - ethical discourse. In a study of civic education in Europe, "Eurydice" output objectives in four main categories:

- build political literacy - knowledge of basic facts and understanding of basic concepts;

- building religious literacy - developing values, attitudes, behavior of tolerance, interpersonal understanding, social and moral responsibilities;
- construction of critical thinking and analytical skills;
- promoting the active participation and involvement in the school and in the community.

The recommendations to the parties: "Development of values, attitudes and behavior" is most often recommended on different educational levels. Similarly stand and recommendations to the curriculum: do not provide topics for "equality and justice" or "cultural diversity" at primary school - are represented in secondary education. Tolerance and the fight against discrimination, cultural diversity and sustainable development are the most common themes that come back to the recommendations for the development of school level. It is obvious targeting of civilian targets to develop communication skills, solidarity, engagement in public and political life, not only to ensure the flourishing of fundamental democratic values but also to enhance social cohesion at a time of increasing social and cultural diversity.

In the same dimension could be considered the idea of Christian social teaching and Christian ethics that appear fundamental principles: freedom, justice and solidarity as fundamental and essential moral values for the building of any society. Because there is to modern society, democracy needs to be understood not only as rules of the political system, but as a fundamental spiritual values and moral standards of human and social behavior. The Concept of Holies Synod of the Bulgarian Orthodox Church to introduce subject religion reveals a deep evolutionary time, consistent with the realities that moral educational impact is directed to an ever unharmonious and ideology-atheistic society; that society and education have long been our multiethnic and multifait. First in the concept are considered religious and moral dimensions of life from the perspective of both child development and student and religion as a broad social phenomenon. Regardless of the ever-changing conditions in today's multicultural society, the purpose is directed towards: building moral identity, support for personal orientation adaptation and realization in modern society. The fundamental concept is the position of the Bulgarian Orthodox Church compulsory confessional religious education, but is also given the opportunity to choose from - each child to choose to study their religion or if it wishes, ethics. Understanding that religious education regulated in this way should be accompanied by other accompanying educational models driven by the specifics of the Bulgarian society, part of which remains atheistic ideology-set. The main case in the exhibition is connected to that part of the choice: for unrealized non-confessional religious education, whose "apology note" can not be atheistic or functionally illiterate family - can not be expected to elective subject for which a The majority of society has no memories.

The philosophy of both educational areas civic education and religion reveals a common ethical discourse resembling the model of "Aristotle's ethical house." And this leads to the idea that civic education could be the frame of moral values of non-confessional religious education. Civic education, understood as a lifelong learning can reconcile ethics of monotheistic religions as seen in Bulgaria and to realize the model of religious citizenship. Because long ago in Bulgaria we need another new model of religious education in the spirit of multicultural and multiethnic society, which was formed in modern times.

Moral values of education dilemma in choosing a direction:

- the reflecting structures on the value of the individual - through atheism to faith;
- the reflecting structures on the value of the person to faith in democracy, so to overshadow said: "spiritual bread of humanity rests with religion."

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