



ЮГОЗАПАДЕН УНИВЕРСИТЕТ "ИВАН ВУДЪН РАДСКИ"

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КУЛТУРНО ПРОСТРАНСТВО

EUROPE AS CULTURAL SPACE

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Европейският съюз многократно изтъква, че за да бъде ученето през целия живот реалност в Европа и се облекчи прехода към обществото, основано на знанията, е необходимо всички държави-членки да осъществяват многостранни стратегии за обучение.

Нашата страна, която вече е предприела стъпки за реформа в традиционната образователна система, също трябва да се съобрази с тези стратегии на европейската образователна политика за целите на постигане на европейската област на учене през целия живот. Тя трябва да включи европейските приоритети за ученето през целия живот като отправни точки в своята образователна политика в съответствие с националната практика и законодателство. За да бъдат пълноправни членове на информационното общество, всички български граждани трябва да имат равен достъп до новата „информационна грамотност“, до ценностите на обществото на знанието. Защото бъдещето на всяка европейска страна, бъдещето на Европа зависи от степента, до която нейните граждани могат да се озоват пред икономическите и социални предизвикателства.

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EDUCATIONAL POLICY OF THE SOCIETY OF KNOWLEDGE

TATYANA SHOROVA

As the answer to the globalization and transformations of Europe into region with the most competitive and dynamically developing economy, based on knowledge (information), comes change in a paradigm of education. The new program of the European Union "Lifelong learning" has turned in main principle for development of European policy in the field of education and training. Especially important here is a role of e-learning as a tool of achievement to eeffective access to lifelong learning and education for all.

EDUCATION AND ITS ROLE IN THE CHANGES IN MODERN SOCIETY

Vlado Petrovski
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Education and upbringing are fundamental social processes in the creation of man and mankind; the continuity of culture and mankind's destiny, as well as the destiny of any man depends on these processes. They are at the same time the expression of the man's nature and existence. Without education and upbringing the entire culture and civilization would remain dead; future men, if there would be any, would pass by these without any knowledge or understanding. Man's potentials, first and foremost creativity, can develop only through the process of education and upbringing in the context of human practice, i.e. it is the question of social mediation between an individual and the culture.

The evolution of education moved from being insufficiently institutionalized to completely institutionalized forms, from exclusivity to collectivity, from its marginal knowledge of social roles and positions to its direct and decisive influence in the distribution of social roles and on the satisfaction of social statuses.

At the beginning education was almost exclusively general, classical, humanistic and non-productive, because only the highest social circles were able to afford it, and it represented a sign of their elite status. Afterwards education was accorded the function of educating the managing elite.

The decisive step in the development of education was made at the moment when it began to be realized systematically and continuously within schools as specialized institutions for acquiring knowledge and skills needed for realizing social roles and establishing social statuses, all this based on socially verified professional qualifications; this by itself understands learning knowledge and building people's characters. This decisive and qualitative leap happened in the West after the establishment of the civic society when natural and technical sciences developed very fast, and whose results are directly applied in practice; in this way they greatly contribute to the fast paced social development. Education is increasingly becoming massive, highly professional and continuous. At the same time, it is

becoming more and more significant for the social status of individuals and social groups.

So education is shown as one of the decisive factors in an individual's and society's development. In contemporary industrial societies the state provides the right to education to every citizen. For this aim formal institutions are organized where education is realized systematically and at a professional level. Education today, as a rule, is universal, obligatory and free of charge. It can be said that the ideology of mass education is one of the key segments of the ideology of mass society. It is based on the supposition that all people have equal chances for success and that the school stimulates individuals to completely develop their intellectual, emotional, ethical and aesthetical abilities and characteristics, through a system of fair competition and objective evaluation, where success in passing the prescribed exams should be the foundation for the distribution of social roles and social status.

However, some critically oriented research shows that with knowledge the dominant social values are also transferred and thus the desired type of personality is formed. Although the talented and diligent individuals are given a chance to succeed in life, education is till the main means not only for reproduction of work force but also of social circles. Some research warns us of the fact that even in the most developed industrial societies the success in education and profession are related more to family background than to talent and quality. So, the children of the rich and the powerful much more easily get well paid jobs than do the children of the poor and the less powerful, regardless of their abilities. Actually, this fact is covered by the widely spread myth about "meritocracy".

All this brings the school into the foreground. As a relatively old and important institution, the school can be analyzed from a number of angles and at a number of levels.

First and foremost, school can be observed as an institution which in an organized and systematic manner transfers knowledge and qualifications to people, developing their interests and abilities mostly through changing the manner of playing their professional roles, which also means issuing formally and socially recognized proofs about the needed qualifications for a successful realization of their professional work.

In addition, the school can be observed as a powerful instrument in the hands of the society, or as a means of helping those who dominate the society to realize their interests, not only by creating the needed professional labor force, but also because in this way a desired type of personality is shaped, a personality prepared to give the society his/her knowledge or skills through an agreed upon mutual relationship, and in turn receives material compensation and spiritual satisfaction.

It is also shown that the school is a powerful means in the hands of family and related groups who, according to their own goals, try to provide a future for their own children, which to certain extent should also ensure the reproduction of the social structure in a relatively unchanged form.

Furthermore, school can also be observed as an important channel for vertical social movement and an indication of the openness of a certain society which does not allow the social structure to take root. The school makes it possible for the capable individuals from lower social circles to climb into higher social circles, meeting personal aspirations, family goals and social needs; this instigates social development and also stabilizes the existing establishment.

Finally, the school can also be observed as a relatively independent institution and organization that, following certain enlightenment-rationalistic ideals and hiding behind them, maintains the hierarchy and authoritarianism as its essential feature, and then, through a compelling process of success-award and failure-punishment, forms a certain standard type of personality characterized by submission, discipline, diligence and worthiness and thus creates "steady people" who without resistance accept their social roles and also take over the given positions. Authoritarian training, passive and mechanical memorizing of facts, a diploma as a final goal of each educational process – all this should create a quiet useful expert whose professional knowledge would be appropriately expressed only if it is combined with cooperation and obedience.

Because of such a character, the school found itself a subject of severe criticism. Its radical critic, the Austrian sociologist Ivan Illich, published the book "Down with schools" in the early seventies of the previous century. He proposed de-schooling of the society because the greatest part of knowledge is acquired outside school. He thinks that school has not satisfied the educational ideals and that it has become a repressive institution which indoctrinates pupils, suffocates their creativity, turns them into conformists who calmly accept the interests of the powerful people.

According to Ivan Illich, the essence of education is in research, creativity and personal initiative. Here an individual should explore, create, use his/her initiative and reasoning, and freely and completely develop talents and abilities. These educational ideals of school in his opinion cannot be satisfied because they are institutions of oppression which boil down the pupils' creativity and imagination, impose conformism on them and make them stupid so that in the end they are ready to accept the ruling social system and serve to the interests of powerful people.

Other explorers also indicated the negative dimensions of school among which are Michel Lobro. He indicated the difference between the manifested (adjustments of young people to society) and latent (pressure upon a young child to accept the desired ideas and values) functions after which the child most often acquires negative experience in work, relations with people, and this in a certain sense averts it from work, learning and people.

Based on this, Lobro thinks that schools today are experienced as something foreign and external. It is being looked down on and despised and, with it, any intellectual endeavor or spiritual life become undesirable; this is manifested in disgust to anything abstract and theoretical and has the character of teaching. The school causes boredom and repulsion and contributes to experiencing human relationships as being authoritarian. The schooling system also enhances fear of school which in turn creates specific mechanisms of defense which in later life are often

manifested in the form of authoritarian and dependent behavior.

Michel Lobro, Ivan Ilich and other researchers rightfully showed the negative sides of the institutional education in the modern society, and in this way contributed to the rejection of the ideological, rationalistic- enlightenment mistaken notion about schools as "shrines of knowledge" and centers of enlightenment, and about people in schools as being the embodiment of spirituality. Their severe criticism facilitated the start of thinking seriously about a long-term and gradual change of the conditions in schools. This does not necessarily mean that changes will be radical and that they will happen without resistance or straying.

Such radical demands, however, contain a utopical dimension as the essence of the problem is found in the fundamental suppositions of modern industrial societies, and they cannot be changed directly by making changes in the educational system which is only one of the derivatives of such societies.

In order to be able to answer the challenges of time, the school should overcome its own formalism and rigidity, abandon the pattern and face the life truths, and make it possible for the young people to enunciate the thorough social and civilizational changes needed. The road to the new society is mediated by culture. Therefore the contemporary generation of young people has a civilizational task and a moral obligation to create new culture. And this in turn understands a critical valorization of the existing values and heritage of the industrial civilization.

Nevertheless, culture is the result of education in the same manner as education, on the other hand, is a constituent factor and the drive of cultural changes and expansion of culture, but with a possibility to sometimes impoverish culture or push it aside. This can be especially seen today when school curricula are analyzed – they are brimming with technical and economic contents at the expense of cultural contents and humanistic and artistic education. Based on all that is previously mentioned, there is general agreement that schools should open themselves to culture contents, to step out from pragmatic education which insists on the division into humanistic and natural-scientific program contents, and to become sensitive to the needs of local, national and global culture.

Two trends have already been crystallized today in the culture of the modern world whose dilemma should be resolved in the XXI century, and that is: on one side there is an increasing globalization of culture and education and on the other side there is a need to protect the diversity of cultures. Education must cherish multiculturalism, understanding and tolerance among cultures in the world that is increasingly living in mutual dependence.

Because of all this, education today must be designed in a much broader manner in relation to culture. The expansion of media culture makes our organization of knowledge and our systems of communication completely out-of-date. In the present, knowledge is acquired more outside classrooms than inside them, and education is become increasingly intertwined with work and continuing during the whole life.

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EDUCATION AND ITS ROLE IN THE CHANGES IN MODERN SOCIETY

For modern societies the importance of education has increased so much that it has itself become one of the great topics of our time. Education is a complex phenomenon that can be observed from different angles and aspects. The evolution of education changed from insufficiently institutionalized forms of exclusion to large membership of marginal importance for social roles and statuses, and to its direct and decisive influence on the distribution of social roles, on acquiring social statuses and, in this context, on modernizing of the society.

РОЛЯ НА ИЗКУСТВОТО ПРИ ХОРАТА С УВРЕЖДАНЯ

Иван Топузов
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Прилагането на изкуства при лечение и рехабилитация на пациенти/клиенти има своите големи традиции. В много източници то се нарича арт-терапия. Понятието арт-терапия включва прилагането на способности и технологии от изкуството и художествената дейност за рехабилитация на лица с ограничени възможности и увреждания. Като лечебно средство се използват различните видове и жанрове на изкуствата (L. W. Pedretti, M. B. Early, 2005).

Установено е, че изкуството има въздействие върху емоционалното състояние на индивида, като включва творческите възможности за адаптация и самосъхранение. Според Ал. Копытин (2002), има редица преимущества на арт-терапията, които трябва да бъдат използвани при рехабилитацията, а именно:

- Арт-терапия може да се използва без ограничения от възрастта, пола и образованието на клиентите, тя няма противопоказания.
- Арт-терапията е средство с предимно невербално общуване, при него се използва т.н. символно общуване; чрез изкуство, човек може да изрази много точно и пълно себе си, както и своите емоции, влечения, потребности, страхове и нагони.