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## **The child and the unknown word around him**

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The nature is a world, based on the harmony, the unity, and the existing relations, logical dependencies and conditions between the objects and the phenomena in the non-animated nature and the processes of growth and development, observed in the living organisms. The world exists objectively, independently from us and it reveals itself in an innumerable quantity of different forms of life. But because of the human consciousness, confined in the time and the space, the perception of the unity of the world and the awareness of it as a system of relations and interactions become more difficult.

Nevertheless, the man has always tried to find the World secret, asking questions to himself and looking for his own place in it. There are some ancient stories about the World, which reflect the concepts of the mankind from a definite period and they are the expressions of both the already established by the practical experience knowledge of the surroundings and our dreams.

The man as a biological species has reasons to accept himself as a crown the life. The material world has undergone a multitude of transformations, based on the self-organising function of the Cosmos so that our living form exhibits itself. The mankind has a specific place in the genesis of the Cosmos, organized with the communication. Anything from this world can't exist without all the rest. To exist means to be connected, because the connection lies in the base of the existence. Ever since the first instant of the Giant explosion that originates the Universe, every one of the innumerable particles is connected to all the others in the whole universe. And there is no moment from the future of the Universe, when these particles could attain a point of incoherence. The alienation of a particle is theoretically impossible. The Universe is a self-organizing system, which creates existences differing each from the others, but organizing themselves. The loss of a link and the consequent alienation is one of the greatest evils in the Universe. Being enclosed in your own world, being cut off from the closeness with other creatures, being not able to feel the joy of the mutual

presence – such conditions have been regarded from the ancient as a curse over the personality. /according to Brian Swimme and Thomas Berry/.

When the ancient Greeks began to think of the world in which they live, they called their striving for knowledge “Philosophy”. They named this world “Cosmos” – i. e. Universe, which meant an “order”, an arrangement, a system. The world paradigm of the ancient Greek philosophers englobes many questions that raise many others. It represents rather an open system that allows the development of the human thought. The questions were directed at “What is the primary in the Universe?” “What is the constant characteristic of the world?” “What is the meaning of the Universe?” “What is the link between the One and the Many?” “What is the place of the man in that Universe?” “Is the World cognizable?”... If the World is a constantly changing system, can we rely on our senses in the process of knowledge? These questions astound the mankind even today with their logicity and comprehensiveness. May be the ancients have reasoned that way, because they managed to make sense of the Aristotle’s postulate that “The whole is more than the sum of the separate parts”. Thinking about the problems of the contemporary condition of the immediate relation between the man as a biological species and the Nature, many facts guide us to the conclusion that this unbreakable relation is very much disunited.

Lately, of worldwide importance, new concrete pedagogical technologies are elaborated in connection with the perception and rationalizing of the world unity. Examining the process of creating new paradigms, Karl Werres refers to the psychological observations during the last hundred years, which permit to raise the formulation “The inclusion of the creative potential in the didactical conception of the education and learning will stimulate the all-round development and breeding of the man”/1, p. 49 –50/

Many psychological studies notice that the natural human need of rationalizing the various natural phenomena is of relatively short duration – not later on the age of ten. To this effect it represents some interest to examine the place and the importance of the pre-school childhood for the formation of lasting knowledge interests in the child, related to the process of acquaintance of the surrounding world and the awareness of the own place in the Nature.

The pre-school childhood period is assumed as a sensitive period of the human development:

Everything, which is specifically human, which distinguishes the child from the rest animal world manifest itself and receives a primary impact to the development between his birth and his 7<sup>th</sup> year.

Everything, which is specifically human, which hasn't revealed itself in the particular child is because of the fact that a period is missing in his stimulating – the pre-school childhood.

This is supported also by the last, already constantly manifested tendencies for a new approach not only to the educational problems, but mainly to the erection of a new World Paradigm, where a basic attention is paid namely to the educational model.

The parallel comparison of the child's development, which on an individual plan follows the logic of the man's development in the genesis of the Cosmos may give us a hint how to balance our social society with our material prime cause. The child in the pre-school age corresponds to the first stage of the relatively independent existence of the man among the other species. Then, the man learnt to look intently at the nature different from him, gained sensitive experience, fed his natural curiosity and found out one after another new miracles, began to experiment.

What impressed him the first was the eternal rotation of life.

- The man found about himself and his children the cycles of the nature, although he couldn't find explanation of that repeatedness at that stage of his development.
- The man found the exhibition of those cycles in the animal and the vegetable kingdom, observing the specific behaviors of the separate species.
- The man gained sensitive experience, which grew into a precondition for the perfection of the consciousness and the manifestation of the first essential question about the World and its nature.

Today's child is exactly as close to the nature, as was the man in the beginning of his era. The problem is that the developed human society in the beginning of the 21<sup>st</sup> century hasn't reached enough perfection so as to gain the characteristics of an organism, i.e. in the meaning of a "repartition of the labor and a unification of the organisms in one united body with different organs for an expedient collective action with the purpose of preserving the common body"/according to Karl Kautski/. By analogy we could accept that "the education is this specific function of the "public organism", whose purpose is to support the balance inside the system and its balancing among the rest of the world. Independently from the numerous changes in the pedagogical conceptions during the different stages in the civilization's development, the problem of breeding through the nature and providing conditions for the development of the potential of every personality has always been significant. But today, in the conditions of the standing out

tendency towards the contrast between the “social organism” and its material prime cause, we can’t rely only on the family and on the subconscious in the human nature, in order to preserve the relations and the interaction between the child and the natural world. A special system is needed here, a system of educational interaction, which must be structured advisably and, in a certain way, must follow the history of the man’s knowledge of the Nature.

The general requirements of the erection of such system are manifested in its conform with the following formulations of principle.

- The NATURE is the material prime cause of our existence.
- The World is united and the man must accept it that way! Every organism in the Universe is an element from the whole and it is dependent on the general laws of constant development and perfection; of cause and effect dependence and condition; of repeatedness and cycles; of irreversibility in the time and the space.
- The man and the human society are also an element from the whole and our existence depends namely on the skill of preserving our relations with the other living organisms.
- The destruction of the natural harmony, based on the unity is a precondition of the abolition of life on Earth.
- The child’s knowledge of Nature is generally a function of the education and it is beyond doubt from the “non-specialized” society bodies.
- The pedagogical community must help the child to develop his natural curiosity into a constant knowledge interest to the natural objects and phenomena. Thus he will accumulate enough sensitive experience to open his personal potential and to erect his specific situation.
- The concrete educational content must reflect mainly the relations and dependencies between objects and phenomena of the Nature; it must be organized in the form of plot situations, which allow the reflexive awareness of the man’s place in the world; it must be subordinate to a system of questions, reflecting the different aspects of manifestation of the reality /more detailed in other methodic treatments of the author/.
- An essential place must be defined for the seasons in the Nature, as a constant cycle and process that determines the life on Earth and reflects the evolutionary dependence between the phenomena and the organisms.

- Together with that the child must find out the characteristic features of the animal and vegetable kingdom in order to formulate a general idea of a living organism, which will allow him to harmonize his relationships with the surrounding nature.
- The organized knowledge activity of the child has to render an account of the particularities in the thinking development and to base on the experimental-research approach to the formation of the World conceptions.

The subordination of the education at these requirements perhaps will permit the faster transition to the Ecozoic era/according to Thomas Berry/. Even today, the human child is closer to the harmony of Life, because he is still closer to the intuitive, which allows him to renounce the useless comfort of the Loneliness at the expense of the emotional intensity of the Co-existence.

We, the adult representatives of the human kind, we are called to help the child find the answer of the eternal question:

Why are people on Earth?

Let's allow the children to make their own deliberate choice in order to preserve life on Earth.