

УНИВЕРЗИТЕТ „ГОЦЕ ДЕЛЧЕВ“ – ШТИП
ФАКУЛТЕТ ЗА ОБРАЗОВНИ НАУКИ
UNIVERSITY “GOCE DELCEV” SH TIP
FACULTY OF EDUCATIONAL SCIENCES



**ОБРАЗОВАНИЕТО ВО XXI ВЕК
– СОСТОЈБИ И ПЕРСПЕКТИВИ –**

**МЕЃУНАРОДНА
НАУЧНА КОНФЕРЕНЦИЈА
– ЗБОРНИК НА ТРУДОВИ –**

**EDUCATION IN XXI CENTURY
– CONDITIONS AND PERSPECTIVES –**

**INTERNATIONAL SCIENTIFIC
CONFERENCE
– PROCEEDING BOOK –**

Штип, 24 – 25 Септември, 2015
Shtip, September, 24-25, 2015

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LADIES AND GENTLEMEN, DEAR GUESTS!

With great honor and pleasure I welcome You on behalf of all teachers, associates, employees and students of the Faculty of Educational Sciences at the University "Gotse Delchev" in Shtip and I wish You pleasant moments during this solemn event organized to mark 20 years of university education of teachers.

But in fact, the Faculty of Educational Sciences basis its twenty years of existence on 146 year continuous development of formal education of teachers and preschool teachers in the region. The achievements of the Pedagogical-Seminary school founded in 1869, the existence of which is linked to the name of the creator of the first primer and the first textbook for teachers - School Pedagogy - Josif Kovachev, and to the name of the great teacher Gotse Delchev, followed by the School for Teachers established in 1946, Higher Pedagogical School founded in 1959, and the Pedagogical Academy (1961) are woven into the tradition and development of our Faculty.



In 1995 the two-year formal education of teachers and preschool teachers developed into four-year university studies.

In 2007 the Pedagogical Faculty became part of the State University "Goce Delchev" in Shtip, said to be the fastest growing university in Macedonia.

Following the global trends in teacher education, modern trends in education policymaking in Europe and in the world, respecting the knowledge of the history of civilizations as an important intellectual resource for social development, as well as scientifically and experientially diagnosed educational challenges that have emerged as a result of deep changes of values in our society and globalization trends (scientific, educational, technological, and economic) the Faculty of Educational Sciences has designed study programs for I, II and III cycle of studies in accordance with the organizational - pedagogical quality standards in compliance with the principles of the Bologna Declaration and European credit-transfer system with a high level of recognition in the area of European Higher Education.

If 20 years ago our Faculty started to implement teaching with 5 PhDs and 3 masters as regular employees, today we can proudly say that our academic community is comprised of 20 PhDs and one master.

Today our students have the opportunity to educate themselves at the faculty which sees its future as a continuous development aimed at:

- Strengthening and expanding international partnerships
- Popularization of mobility of students and staff,
- Internationalization and improvement of scientific research work,
- Improvement of pedagogical approaches to teaching and links with practice, putting students at the center of the educational process.

Ladies and Gentlemen,

I take this opportunity to thank you for coming today to celebrate with us the teaching profession and our contribution to it.

We are quite aware that the road to success is long and winding and it is easier to travel with joint forces. That is why we wanted to mark this celebration by organizing a scientific conference dedicated to education in the 21st century. Let us share our knowledge, understanding and experiences regarding the situation and perspectives and suggest possible ways of modernization. 89 papers have been submitted and there are authors from 8 countries. This is really promising!

Once again, I wish you all a warm welcome and successful work.

Dean,
Prof. d-r Sonja Petrovska
24. 09. 2015., Stip

ПОЧИТУВАНИ ...

Со голема чест и задоволство, Ве поздравам во името на сите наставници, соработници, вработени и студенти на Факултетот за образовни науки при Универзитетот Гоце Делчев во Штип и Ви посакувам пријатни моменти во текот на оваа свечена манифестација организирана по повод 20 годишно факултетско образование на наставници и воспитувачи.

Факултетот за образовни науки своето постоење го темели на 146 годишниот континуиран развој на формалното образование на наставници и воспитувачи на овие простори. Во традицијата и развојот на нашиот факултет се вткаени достигнувањата на Педагошко-богословското училиште основано во 1869 год. Со чие постоење се врзува името на творецот на првиот буквар и првиот учебник за наставници – Школска педагогија – Јосиф Ковачев, и името на големиот учител Гоце Делчев, па Учителската школа основана во 1946 год, Вишата педагошка школа формирана во 1959 год, Педагошката академија (1961 год.).

Во 1995 година формалното двегодишно образование на наставници и воспитувачи прераснува во четиригодишно факултетско образование.

Во 2007 година Педагошкиот факултет стана дел на државниот Универзитет „Гоце Делчев“ во Штип, кој го носи епитетот најбрзорастечки Универзитет во Р Македонија.

Следејќи ги глобалните тенденции во образованието на наставници, современите тенденции во креирањето на образовните политики во Европа и во Светот, респектирајќи ги знаењата за историјата на цивилизациите како значаен интелектуален ресурс за општествениот развој, како и научно и искусствено дијагностицираните воспитни предизвици кои се појавија како резултат на длабоките вредносни промени во нашето општество и глобализациските тенденции (научни, образовни, техничко-технолошки, економски) ФОН дизајнираше студиски програми за I, II и III циклус на студии согласно организациско –

педагошки стандарди за квалитет, согласно принципите на Болоњската декларација и Европскиот кредит-трансфер систем, со високо ниво на препознатливост во Европскиот високообразовен простор.

Ако пред 20 години нашиот факултет започна да ја реализира наставата и вежбите со 5 доктори на науки и 3 магистри, како редовно вработени, денес со гордост можеме да кажеме дека оваа академска заедница ја сочинуваат 20 доктори на науки и 1 магистер.

Денес нашите студенти имаат можност да се образуваат на факултет кој својата иднина ја гледа како континуиран развој во насока на:

- зајакнување и проширување на меѓународните партнерства,
- омасовување на мобилноста на студентите и на вработените,
- интернационализација и подобрување на научно-истражувачката работа,
- унапредување на педагошките пристапи во наставата и врските со практиката, поставувајќи ги студентите во центарот на образовниот процес.

Почитувани присутни,

Ја користам оваа прилика, да ви се заблагодарам што дојдовте денес заеднички да го чествуваме учителското дело и нашиот придонес во него.

Ние сме сосема свесни дека патот до успехот е долг и кривулест но и дека полесно се патува со заеднички сили. Затоа ова наше празнување сакавме да го одбележиме со Научна конференција посветена на образованието во 21 век, да ги споделиме нашите знаења, разбирања и искуства во врска со состојбите и перспективите како и да предложиме можни начини за негово осовременување.

Уште еднаш, На сите Ви посакувам топло добредојде и успешна работа!

Декан,

Проф. д-р Соња Петровска

24. 09. 2015. година Штип

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THE SPIRITUAL ASPECT OF HUMAN DEVELOPMENT AND THE EDUCATION IN XXI CENTURY

Eleonora PENCHEVA¹

Abstract

*The author of the paper reflects on a new aspect of education in XXI century – a **spiritual aspect of human development**, not from a religious perspective, but rather as a constituent of the wholeness of human existence. Education in the XX century provided a technocratic intelligence, which allowed for adaptability in the world driven by technological progress that could justify human greed, violence, absurdity and ignorance, as vices with “natural” origin. Up until now, human Mind and Soul have not been subjects of interest in education. In this paper, the author presents a new vision for education of children **as spiritual beings**, who are developing high human virtues and values, such as: **compassion, sympathy, nobility, generosity, honesty, harmony, love towards nature and fellow human beings**. The author reveals the common spiritual foundations of the ancient philosophies: Hermetism (the teaching of Hermes), Nagualism (the teaching of the ancient Toltecs), and Buddhism, as a joint basis for understanding **high human nature** and its divine origin and values. The researcher outlines the connections between the knowledge in these philosophies and the recent discoveries in quantum physics and the theories of the universe as consciousness. The report proposes the author’s arguments on the integration of **spirituality as a part of the education of XXI century**.*

Keywords: spirituality, high human nature, Mind and Soul, values, universe, education in XXI century.

Introduction

All reforms conducted in the last fifty or sixty years have aimed at making education more effective and efficient for the development of the socio-economic system. The main question, however, is why hasn’t education made children **better**.

In the last twenty-five years, school violence and the growing lack of motivation among students have acquired alarming proportions. It is obvious that we need to change something in education in order to motivate children and young people to change their characters and mindsets, for the future depends mainly on them.

We must admit that science has not yet given us the fundamental knowledge about the human being, about the meaning of life, about the role of life on Earth, about the purposes and direction of evolution. Without this knowledge, all reforms in the educational system are bound to be insufficiently effective and efficient.

We study humans as physical beings and slowly learn more and more about their mental processes. But we have only just begun to realize that the individual is a **multidimensional being endowed with a Reason and Soul**, a being with a **vast spiritual potential**. Unfortunately, this is still not taught in school.

Why does it have to be? Because the knowledge about the human as a **microcosm**, as part of a **macrocsm**, will change the meaning of human being and our notions of “evolution”, giving a new direction to our development. These changes will lead to the creation of new disciplines in the educational system,

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which will reveal the vast potential inherent in every individual and motivate the individual for self-transformation, self-realization, self-control.

What is the human being?

We have daily proof that intellectual progress is not equivalent to spiritual progress and does not make the world a better place; our technological progress distances us from knowledge of our inner world, and this “rational” global capitalism makes the world more inhumane. Science must **accept within itself the spiritual aspect** of human development, it must unite the knowledge of worldviews that have been looked down upon as “unscientific”: Hermetism, Buddhism, the teaching of the Toltecs. In them the knowledge about the human being as a **totality of body, Mind, Consciousness, Spirit, and Soul** is completely revealed. What is more, in this ancient knowledge there are thousands-year-old practices that can transform the character of individuals and reveal the nature of their anger, greed, jealousy – feelings that prevent individuals from freeing themselves from their indistinctive nature.

Already in Ancient Egypt, in the teaching of Hermes, it is claimed that human reason is a part of Universal Reason. The first law of Hermetism, preserved in the Corpus Hermeticum, is the law of mentalism: **All is Mind; the Universe is Menta**.¹ As a microcosm that is part of a macrocosmic system, the individual contains the fundamental principles of the universe and therefore influences the universe – consciously or not. Every particle that constitutes the whole can influence the whole. We learn this from the understanding of the interaction between the human being and the Universe according to another law, the law of correspondence: **“As above so below.”** In this sense, we carry the divinity of the Universal Principle, of Universal Reason.

The implication of this knowledge for education is that it will enable children to recognize that they have a **higher nature (the spiritual one)** which has its origins in the Rational Universe and that they can learn to live according to its predestinations. The understanding of knowledge in the ancient texts points us to the main conclusion regarding **the meaning of human life**: the purpose of our life on earth is **to restore our divine higher nature and to “return Home”**.

The Corpus Hermeticum reveals that knowledge (Gnosis) can save humans from ignorance: “And the soul’s vice is ignorance.”² It tells us that God is the Good, therefore Good “must be essence, from every kind of motion and becoming free (though naught is free from It).”³ This knowledge obligates us to provide **ethics education** to children not in one semester or one discipline, but throughout the period of education and in many disciplines. The conscious striving towards self-improvement and self-control should not be driven by the desire to win the teacher’s approval; it should be an inner necessity and personal choice of every child throughout his or her life. The free choice to behave honestly and virtuously follows from the recognition that there is a supreme cosmic order that is above the social (earthly) order.

Buddhism promotes the same idea about the meaning of life: the capacity of the mind to change. When the mind becomes a **Buddha-mind** – that is, **enlightened** – it frees humans from their confused notions of material and spiritual life. The ordinary mind is subject to emotions and conventions, to habits and dogmas. The **Buddha-mind** is the perfect state, which pupils strive to attain. The main qualities that help the mind to change are willpower and persistence, empathy and compassion. Those who have attained wisdom understand that emotions are born in the mind and die; they understand that emotions are an **illusory** reality and they know how not to create them. The ability of **how** not to give in to anger can be taught in school. Then children will not fight and hurt each other in schools, they will know how to control the emotions that get them into trouble.

The practices of dealing with anger and “disturbing” emotions can be taught in school, and not just in Buddhist temples. It is high time we displayed wisdom and stopped regarding Buddhist knowledge as sectarian or “detrimental to Christianity”. If there is a shortage of teachers with such qualifications, it can be filled in by teachers from martial arts schools – they have the requisite knowledge, experience, and wisdom. *Children who are aware of their higher human nature* and understand the meaning of life will certainly not turn to drugs and alcohol.

¹ Book I, *Poemandres, the Shepherd of Men*, verse 21). <http://www.gnosis.org/library/hermes1.html>

² <http://gnosis.org/library/hermes1.html> 12. book’s, verse 24.

³ <http://gnosis.org/library/hermes1.html> 10 book’s, verse 1.

The worldview of the Toltecs is the least known. It is valuable in that it reveals the **energy-nature** of humans and its connection to the energies of the universe. The ancient Toltecs regarded their connection to the heavens as natural and revered the celestial beings (their ancestors). They did not believe that humans originated from apes. The Toltec teaching reveals that humans have a higher nature that exists in “the other reality” of spiritual dimensions. The Toltecs believed that “the idea of our own importance is inculcated in us by the social order so as to keep us within its rules and limits by means of reward and punishment.”¹ Because of their **arrogance and illusory feeling of self-importance**, humans do not understand that the meaning of life is transformation of consciousness and self-realization.

The power of fate is for the mere mortals who do not have energy and will, the Toltecs believed. The Toltec warrior can regain his power and change his fate. “[F]or the rational man to hold steadfastly to his self-image insure[s] his abysmal ignorance”, the **Nagual/teacher** tells his disciple. This can change when “the rational man” realizes that he has “the freedom to perceive not only the world taken for granted, but everything else that is humanly possible.”² The knowledge that **they themselves can change** their lives will stop young people from accepting their fate as a punishment and motivate them for self-improvement.

No worldview is all-encompassing. Creation and being itself are infinite. However, we have been given the possibility to share every new view about the **Path** to self-knowledge in order to rethink *the meaning of life*.

Forgetting the cosmic order, which humanity belongs to, reduces human life to biological functions and biological needs. Present-day education makes children excellent consumers. After death, they can take with them only foolishness, greed, envy – qualities that do not ensure a place in heaven. The cult of the new god – money – drives people to transgress all moral laws and even to kill, thus losing their humanity. The technocratic “evolution” has distanced humans from the sky, from the Power that connects them to the transcendental.

Education should make children good and responsible

Education should not just provide information; it should direct pupils to draw independent conclusions. Children and teachers must understand the meaning of the evolution of consciousness, education in goodness and love, as a goal of civilization and a possibility to change society. We teach children how to make money, but we do not teach them how to be good.

This process of self-improvement through **goodness and love** is discussed by Arnold J. Toynbee. It is in it that he finds **the direction and meaning of historical development** and that is why he is convinced that the *purpose* of humanity is largely written into the structure of human nature. Hence, acting righteously is imperative for our self-preservation. The responsibility of humans to be virtuous is connected to history which, according to Toynbee, is *not just the history of human affairs; it is also the history of all life on this planet and the history of the universe*.³

Every practice that will make children conscious, responsible, harmonious, wiser, should be included in the curriculum throughout the period of education. This knowledge should be taught in a way that ensures that children will accept the idea of improvement of the mind out of inner necessity and awareness.

Education in goodness is also a goal of moral education. One of the brightest minds of humanity, Immanuel Kant, considered **moral perfection a duty of humans**. The spiritual world and the connection between the human being and the universe was revealed at the beginning of the twentieth century by Rudolf Steiner, the founder of theosophy.⁴ More and more scientists, such as David Bohm, Karl H. Pribram, Stanislav Grof, and F. David Peat, are recognizing the holographic nature of the human mind and of the universe. At the end of the twentieth century quantum physics revealed, in an amazing way, the spiritual world of humans and the universe, proving “the primacy of consciousness” over matter.⁵ The power of the human mind and its amazing capacities are revealed by Michael Talbot in *The Holographic Universe*.⁶

¹ Cited in Norbert Classen. Carlos Castaneda and the Legacy of Don Juan (in Bulgarian)...

² Carlos Castaneda. The Power of Silence: Further Lessons of Don Juan. Washington Square Press, 1991, p. 219.

³ See Arnold Toynbee. A Study of History. Vol. XII: Reconsiderations. Oxford University Press, 1961.

⁴ See Rudolf Steiner. Das Verhaeltnis der Sternenwelt zum Menschen und des Menschen zur sternwelt. Die geistige Kommunion der Menschheit, GA 219, Rudolf Steiner Verlag, Dornach/Schweiz, 1981,

⁵ Amit Goswami, How Quantum Activism Can Save Civilization, 2001,

⁶ Michael Talbot. The Holographic Universe, Published May 6th 1992 by Harper Perennial (first published 1991)

“Nothing is itself without everything else”, Brian Swimme and Thomas Berry write in *The Universe Story*.¹ The conclusion we draw is that the energy of thoughts affects the universe and that **we are responsible for the quality of our thoughts**.

Present-day education does not reveal the **eternal human spirit**. When life is recognized as immortal, as an infinite series of incarnations (lives on Earth or in other realities), children will take responsibility for their own actions because they will understand the meaning of the cosmic law that was known to the sages in Egypt: “You reap what you sow.” It is no accident that Buddhism defines the role of the individual as an *architect* of his or her own fate.

If there is anything that all global problems have in common, it is that they are born of the lack of virtues. Morality is an inherent human quality and education should learn how to nurture it.

Education should distinguish between spiritual and economic values

Education should teach the **supreme spiritual values** – noble-mindedness, compassion, honesty, dignity, generosity, care for the other, love – those that constitute the essence of Human Being. They do not depend on the time, place, race – they are eternal and immutable. Human evolution means attaining those supreme spiritual qualities.

Present-day education makes pupils fit for the economic model. Profit is the goal of development and does not require noble qualities: you may lie and cheat in order to be a successful lawyer, you may not show compassion and noble-mindedness when you merge and take over companies, leaving thousands of people jobless. The Darwinian theory of evolution justifies aggression, selfishness, callousness, even homicide.

Science, education, and society should be unanimous in the idea that the meaning of evolution lies in the development of human consciousness and the attainment of supreme virtues. Once we recognize that the human being is the purpose of evolution, the economic model can be improved. New textbooks will be written, in which **the economy will serve all people**, and not vice versa.

Science, education, and society are faced with the challenge of recognizing a new paradigm: the **spiritual** one. It is the responsibility of education to give every child the chance to choose his or her individual spiritual path.

¹ Brian Swimme and Thomas Berry, *The Universe Story*, Copyright by Brian Swimme, 1992, p. 268