

# Civil Discourse of Religious Knowledge (For Modern Model of Religious Education)

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**Abstract** The peaceful coexistence of different ethnic groups in Bulgaria is historically justified and is a natural course in public relations. In democratic years Bulgarian education delegate educational rights of every child, regardless of faith and confession. Subjects civic education and religion have their formative role in the development of civic education and religious tolerance. The article examines legal and methodological prerequisites for the development of subjects - civic education and religion as indicators of democracy in Bulgarian schools. Bulgarian democratic changes in school are associated with certain historical events - after the liberation from Ottoman rule in 1878; after the collapse of the communist regime in 1998. In this sense, considered trends in purpose, content and methodology subjects in citizenship and religion. Leading fact in the analysis is that the two school subjects are parallel, concurrent and complementary educational content. They develop or be eliminated in certain democratic or egalitarian departments of the state. Make a comment about the educational and nurturing role of religion and civic education for young people. Provide curriculum for primary education for the development of inter-religious tolerance. It is scientifically proven doctoral thesis "Education for interfaith tolerance (1 - 4 class)."

**Keywords:** *civic education, religion, interfaith tolerance*

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## 1. Introduction

*(From the roots of my research interest.)*

I was born in 1964 in Sofia, Bulgaria. Every vacation I went to my grandmother. This was in the years 1971 to 1980. Maybe it was the time in which my children curiosity put roots of a different interest in religion. No theological and cognitive, civil, comparative and even bit.

Deep within me has remained the memory of the sound of the bell. When she began to beat - grandmother wiped his hands, arranging her hair under her headscarf, turning toward the sound and renamed by quietly saying something. I could not hear what.

Grandma's house was a road that went all movement of vehicles people - Crossroads to other neighborhoods, hills, and ... graveyard park. At this time of the funeral procession playing music - slow, strong and heavy sad ... You can not go wrong. My grandmother quickly clean your hands, clean apron and stood in front of the small window of the large room. Only thus could see the street. And he sent the last time man. She did not know him, but he paid tribute. Then I realized that not only she does and all grandmothers of my friends from the village.

Home grandmother had a little candle, but she rarely lit. As he grew older I realized why it lights - for us, her six grandchildren. We were "citizen children," "children of the capital." Our parents were successful people - military, economists, but also party members. (Then there was only one party - the Communist. My father was not a member

of the party. I remember it only asked why Jews do not have land. Now I know that he told me one of the parables in the Old Testament.)

I had another grandmother. For her know from the stories of my mother. In 1965 she took me and my brother and we filed into the church. There he was baptized in the traditional Orthodox faith. Seven years ago the way to school passed this church, but I'm not enter into it. I remember her pretty yard and darkness that went out the door. Nobody took me there - neither my family nor my teachers. I felt afraid even to walk on the sidewalk, which she is. I knew I should not go there. I do not remember anyone forbade me, but no one encouraged me to go...

These are some of my memories. These are the memories of many of my peers - a whole generation of Bulgarians trampled religious knowledge and immature faith. This next generation grow - without religious knowledge and unfamiliar faith. It comes third - without supports identity consciousness and morality. Without memories candle, bell and cross...

In this article commenting not only return, it comes to a new beginning, the birth of faith to light. We're been preparing our children for Bulgarian meetings with diverse world - multicultural, interfaith, supranational world.

## 2. Civic Education and Religion In Bulgarian School

Civic education in Bulgaria has its own traditions from the time of formation of a free, Bulgarian state. Prominent

Bulgarian teachers contribute to the promotion of civic education. These are D. Katarov, M. Geraskov, D. Noykov, D., Shanov, B. and others. First lessons "citizenship knowledge" published in the magazine "School Diary", edited by Joachim Gruev. The subject "Civic knowledge" present for 50 years in the curricula of the Bulgarian school. The first textbook "Civic knowledge" is authored by N. Stanev in 1894. Then, until 1944 students are offered a variety of books with authors Negentsov E., Nikolov, D., Kostov, D., Vassilev Ev. etc

A brief overview of the pedagogical periodical press issued at the dawn of liberation shows democratic enthusiasm, faith and tolerance of Bulgarian teachers. On the pages of the magazine "Campus Almanac" of 1900 was published the Law on National Education of 1891. It states that the main resources for implementation of the education policy of "mental and moral development of the people" become subjects civic learning and history (art. 1). Compulsory subjects in primary school are morality, the Law of God, Civic Education (art. 28). In the compulsory subjects at secondary school are set Faith and Civil learning (art.123).

In the magazine "School Practice" in 1907 he published one of the first methods of teaching civic learning. In the article "How to assemble the materials on civics" systematize global themes:

1. Family. Kinship;
2. School, teacher, student. Relationships; Rights and responsibilities;
3. Neighbours. Their relationship. Customs between them. Different nationalities as neighbors;
4. Crafts - master, journeyman, apprentice. Relations between them. Factories;
5. Population by religion and nationality. Customs. Relations between them. Solidarity between them;
6. Private and common property. Inviolability of private property;
7. Governance, municipal councilors. Different nationalities and municipal council. Mayor. Management of churches and schools.
8. Center district. Police.
9. National Assembly. Prince ministers. Equality. Inviolability of private property houses. National education.
10. Relations between the countries foreign policy contracts.

A year later in the article "How to teach civics in elementary school" (referred magazine<sup>1</sup>) presented new topics. They are related to civil, political, electoral and voting rights; virtues and education needed by modern man. Viewing the way of teaching civics - through to life. According to the author of the article, the aim of civics is "to familiarize students with the society, with the structure of state and government to learn and understand the civil and political rights, types of state institutions." In the initial sections require advance preparation for the adoption of the specific matter of civil doctrine. The article offers one of the first methods for training and education of students from I - IV compartment in civics. Topics are distributed as follows: First Ward - topic: family; Second section - entitled "Transition from family

to community"; Third Division - entitled "Municipality (school); Fourth Ward - on "Country".

In 1910 in the article "Materials for teaching civics in Division IV"<sup>2</sup> definition of the purpose of civic education "to introduce children to the state system and its organization". Available Technology model for training students I - IV division aimed at the general cultural evolution that has elapsed human society.

Analysis of the topics of civics directed to meaningful interaction between civil and religious teaching in school. In the reviewed educational models is a leading theme of family and kinship. It knows that historically and culturally in Bulgarian schools teach children from different families - Christian and Muslim. In other words: each child tells Bulgarian for his family, for example: "My dad says Ivan," or "My dad says Ahmed." In this sense, the relations between the neighbors understand and interaction between different confessions. This is actually the beginning of education for interfaith tolerance. Through civic knowledge children learn and adopt different cultural models. (Theme three in the magazine "School Practice", 1907) In issue five thematic content developed in the discourse of solidarity and awareness of the Bulgarian population as a set of "faith and nationality".

Aspects of interfaith tolerance are found in the contents of seven topic. Give knowledge about the management of churches and schools, because at this stage they are seen as enlightening and educational institutions. In the educational tradition of the country are discovering different methodological models for teaching civics. Some follow the psychological mechanism of absorption of the knowledge classes. In other leaders have historical knowledge. But the context of both nations, and the other is to reflect the true trends in the society in which students bring. And even then it was - interfaith and multicultural. It is therefore considered that civic education has its religious dimension in knowledge.

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As stated by school documentation from the time of the post-liberation period (after 1878), in parallel with the study of civic education continues to study subjects such as religion, morality, laws of God. For a long time these subjects are studied together in school and thus the new generation receives knowledge about democracy, but religious and moral tradition continues in Bulgaria.

Orthodox Christianity is a traditional Bulgarian religion. It is deeply woven into the social, educational and cultural development of the country. The historical roots of Christianity in Bulgaria officially dating from 864 - 865 years. In 886 years the brothers St. St. Cyril and Methodius laid the foundation for the development of Bulgarian written speech. But history remembers and celebrates the works of Clement, Naoum, Angelarius, Sava and Gorazd. They are equally figures of Church and Education. Therefore, in the historical memory of the Bulgarian nation and faith school are inseparably linked. In Bulgarian history faith and education grow in unity and find its place in the monastery, Renaissance, Post-Liberation schools. The role of the Orthodox Christian religion is historically linked to national identity and consciousness of the Bulgarian nation. The traditional

<sup>1</sup> Magazine. "School Practice", year II, Book I, January 1907 Author: D. Dotchev - teacher city. Karnobat, p. 337-342

<sup>2</sup> Magazine. "School Practice", year V, Book I, January 1910, Author: C. Angelov

attitude towards religion was preserved after the liberation from five centuries of Ottoman rule. Her study, accompanied by the study of civics (today: civic education), formed and developed not only the national consciousness and patriotism, and consciousness of value and tolerance of different religions. Review of school records can be concluded that subjects civics and religion are brought up several generations of Bulgarian students - Christians, Muslims, Jews. In the heyday of post-liberation Bulgaria Citizenship and traditional religion evolve in parallel. As a subject religion - religion is equal to mandatory subjects - Bulgarian language, arithmetic, geometry, etc. According to the legislation of Marin Drinov (1881) Faith began to be taught in the third grade, after students have already learned sufficient to read, write and calculate. Law of 1881 it moved a year later - fourth grade, two hours a week. Following are a few changes for the classes in which to study religion, not questioning his education and nurturing role (National Education Act of 1908 and of 1909).

An important element of the Enlightenment Act of 1891 is the ability to organize and operate schools of non-Orthodox Christian communities / Section II "Private Schools", Chapter 17, art. 198 / and Muslim faiths schools / Chapter II "Private schools Chapter 18, art. 204 /. As control on general subjects is carried out by a school inspector. An important requirement is that teachers in Muslim schools are Bulgarian nationals. This is a normative act that closes the path of interfaith tolerance; leaves door of historical inter-religious communication open. And one of the historical reasons to seek educational opportunities for the development of interreligious tolerance. An important historical fact is that in 1880/1881 Bulgarian schools were 866 (Orthodox, Catholic and Protestant). For the same years the Turkish schools are 471 763, Greek 58 of 48, Jewish 13 of 14, Armenian and from 4 to 5.

Democratic school college in post-liberation Bulgaria turns to a number of European practices at the time. In the specialized publications, there are many translated materials related to the methodology of teaching religion in primary schools. First methodological training lessons in religion - Orthodox Christianity, published in the journal "Teacher. Public educational magazine" from 1896. There are translated materials Sample lesson: Act of God. Son of Jacob. (From the preparations - training in St. History R. Staude). In subsequent editions<sup>3</sup> published lessons to learn prayers in the lower divisions "Good Lord" as the author has written: "teacher Chirpan". Perhaps the anonymity of the author is dictated by the uncertainty in the proposed methodology. Looking, however, described lesson stands out his ability to successfully implies foreign experience to the needs of the Bulgarian school.

Professional reading reveals also that together with religious education is taught civics and morality. Important for this article is the fact that in 1907 in the journal "Academic Review" raises the question of the nature of the concepts of "doctrinal training" and "religious education". The beginning of a debate that today finds its projections. "... Citizen of a modern state

should not be left without any knowledge of religion. This need can be met if students learn about the history and basic teachings of the major religions, which does not serve any creed and conscience of students attached to any dogmas. The question of how it should happen "religious education" is... purely methodological. (In translation article "Bekennniserziehung oder Unterricht uber Religion? - Die Deutsche Schule. X. Jahrg. 10. Heft. S. 615 - 622, p. 44).

Unfortunately, this idea remains underappreciated ...  
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In the period 1944 - 1946, in the communist regime consistently and systematically prohibiting the subject religion in schools. It is not allowed and alternative knowledge of religion as a cultural and historical values; as the festive spirit and tradition. In order № 151 of 15/01/1946 d of the Ministry of Education read: "School to remain completely neutral towards religion. Religious education in any form is not allowed. " Begins deleting one up period, important for the Bulgarian national spirit. This related to traditions, faith and glorious history. In this period of ideological education and civil politicization generations not touch the value norms of three religions that coexist in our country: "Thou shalt not steal!", "Do not lie", "Love your father and your mother" (Judaism, Christianity); "Do not touch the property of the orphan," "Give your relatives right, and the needy, and the passenger, but not spend wastefully !," do not kill your children for fear of poverty! "(Islam). Traditionally, religious holidays are marked in a narrow family circle. Do not know the essence of the holidays as "Christmas Eve", "Christmas", "Easter", "Assumption". Due to the lack of religious cultural models, knowledge and interaction are suppressed for a long period tolerant interfaith relations. They remain in the family and community level in small villages in Bulgaria. They are now a model for sustainable peaceful co-existence of Bulgarians from different faiths. In the Bulgarian school is not exported correctional and educational lectures about communication between different ethnic groups in Bulgaria.

The period of ignorance and illiteracy in terms of religion as a cultural fact of democratic rights and responsibilities placed rising generation unable to react to different sects and dependencies. Place it impossible to make choices and take correct decisions during the democratic changes. The collapse of a system in which families are formed and worldviews, and undermines the actions of many young people. On the other hand gave birth to personalities and leaders in which religious feeling and knowledge is minimized so that today still the reflecting on the spiritual potential of the Bulgarian nation. Debunked educational ideology raises the need to seek educational potential that can not be ideological. Namely: the principles of democratic citizenship and moral religious norms. With the democratic changes in 1998 again raised the need for the introduction of civic education and religion in the Bulgarian school.

Today, learning object religion (Christianity / Islam) is part of compulsory, subjects in the Bulgarian school. However, for years he was at the center of the debate over whether to study and to learn why. Today the debate adopt other guidelines - how to study and what to study. And while the way of suspicion is walks, the need for

<sup>3</sup> Magazine "Teacher. Public educational magazine," Year II, 1894- 95, p 112

knowledge of communication skills in a multicultural world is increasing.

Today the civil discourse of religious knowledge has emerged as one of the modern models of religious education. Leading there are the principles of political and methodological pluralism. In the following presents a new model of training in civic education and religion. It arises from the real need school - in a classroom to train children from three different confessions - Judaism, Christianity and Islam.

### 3. Civil Discourse Religious Knowledge

The basic principles related to the civil discourse of religious knowledge related to equality, freedom, democracy, humanism, political pluralism (public, educational, methodological). As political and educational pluralism are key exponents of the idea of development of inter-religious tolerance. The Constitution of the Republic of Bulgaria states that: all human beings are born free and equal in dignity and rights; all citizens are equal before the law while not allowing restrictions of rights based on race, nationality, ethnicity, gender, religion, education, etc. A guiding principle in the Education Act is the principle of equality. He acknowledges as essential: the interest and motivation of each child and student; equal access and inclusion; non-discrimination; preservation of ethno-cultural diversity. The principle of equality creates conditions for the acquisition of competences: understanding and applying the principles of democracy, understanding and upholding human rights and freedoms, active and responsible citizenship. One aim of this principle is the formation of national and citizenship, tolerance and respect for national, cultural, linguistic and religious identity of every citizen. Formation of tolerance and respect for the rights of children, students and people with disabilities.

Equality is a fundamental right of citizens. In terms of pre-school and school education "everyone has the right to education" (Article 1). Secular education in Bulgaria is regulated by law. In this sense, it must be said that the civil discourse of religious knowledge without prejudice to the secular education. It provides an opportunity to observe the right of everyone to receive information and knowledge about their own religion. Civil discourse allows religion to be seen as a cultural fact. Civil discourse of religious knowledge outlines how - how ?, religions to study in historical, philosophical and cultural aspect.

An important priority in Bulgarian education is intercultural communication. In modern social conditions, the need for pedagogical interaction with families and their children of school age, "resident" in the country. This priority implies the preparation of teaching staff fluent not only knowledge but also methodologies, techniques, technologies to interact in an intercultural environment.

An important insight into the civil discourse of religious knowledge is political pluralism. Constitutional understanding is that the political system is one of the public systems. Religions in their social and educational function are regulated under freedom. Such as freedom of conscience, freedom of thought, choice of religion, religious or atheistic views shall be inviolable. The State shall assist the maintenance of tolerance and respect between believers of different religions and between believers and non-believers.

Bulgaria is among the first countries to sign the Convention on the Rights of the Child as ratified in 1991. Important for this article is the issue of responsible active position of the child on his own personality. In this context, activity and responsibility associated with the right to information. To be meaningful consultation with children, it is necessary documents and processes are accessible and comprehensible to them. This requirement is deeply embedded in the curriculum for interfaith tolerance presented below. "Listening" to the children and the ability to hear is a challenge that requires real change. Listening to children should not be seen as an end in itself but as a means for the realization of their rights. It has become one of the guiding principles in designing the curriculum "Education for interfaith tolerance".

Guarantees of education and development of children, providing that the child's education involves the acquisition of knowledge about their rights, national, universal and spiritual values. In instilling respect for the rights of others is an essential part of the obligations of the child. For this responsible family and community. Particular attention is paid to the actual solving of problems of children at risk, children of minorities, disabled children. Set humanistic principles enshrined in the Constitution of the Republic of Bulgaria, the Law on Child Protection in the Republic of Bulgaria and the Law on pre-school and school education<sup>4</sup>, are an essential standard for the implementation of educational technology approach in inter-religious knowledge.

### 4. Training Programs for Students from First TO Fourth Grade

The program is part of a doctoral dissertation "Education for interfaith tolerance (1 - 4 class). It argues that the more informed a student and the more exercised in practical situations of tolerance, the more they increase the skills and competence for life together. The curriculum presents pedagogical knowledge reduction of three traditional religions that coexist in Bulgaria - Judaism, Christianity and Islam.

#### *General presentation of the program.*

Education program for interfaith tolerance contains four educational modules and a digital interactive module.

1. Educational module "Holidays and names - Jewish, Christian, Muslim" (training of students from the first class). Students are introduced to religious holidays. Thus creating a broader basis for their unification in the group.

2. Educational module "The moral teachings of religions" (training of students from second grade). Students are acquainted with moral norms, names, standards of conduct, religious temples related to the three religions - Judaism, Christianity and Islam.

3. Educational module "Friendship without borders religious" (training for students from third grade): Students explore creative themes for holidays, names, diversity and equality.

4. Educational module "The world of people is different. We have different faith, but equal in value "(for training

<sup>4</sup> This law was passed on first reading in the National Assembly. It is expected that its adoption. Those principles are fundamental and recognized as valid by the Bulgarian MPs.

students from fourth grade). Students are introduced to civic norms holidays, names, diversity and equality.

*Objective of the program.*

The program "Education for interfaith tolerance» aims:

- equal access to religious knowledge in historical and cultural terms;
- activating cognitive reflection;
- expanding dialogue and development of inter-religious tolerance.

*Program for first grade*

*Description.* The program is conducted under the name: "Holidays and names - Jewish, Christian, Muslim." The transition from preschool to school age children is accomplished by stories of different characters. Through stories of holidays at home, students learn about cultural and religious diversity.

*Learning objectives are:* stimulating cognitive activity; understanding the idea of mutual enrichment of the holidays; to develop attitudes for embracing diversity in its multi-religious dimension.

*Thematic content*

**Table 1. Thematic content - 1. class**

№	Topics	Knowledge	Skills	Competences
<b>"Holidays and names - Jewish, Christian, Muslim"</b>				
<i>1. Ethnicity and religion</i>				
1.1	Fairy world. Walk in fairy tales. - 4 hours.	recognize patterns of behavior	describe and explain patterns of behavior.	show empathy
1.2	Hanukkah - a holiday in a family of my friend - 1 hour.	describes the festive sym-bolism	exercise behaviors	show empathy
1.3	Ramadan - a holiday in a family of my friend ' -1 hour	describes the festive sym-bolism	exercise behaviors	show empathy
1.4	"Christmas holiday" -1 hour	describes the festive sym-bolism	compare holidays	show empathy
1.5	Visit a religious temple or monastery - 4 hours	appended elements	exercise behaviors	demonstrated behavior patterns

*Program for second grade*

*Description.* The program is conducted under the name: "The common moral messages of religions." At this stage goes from practical ritualism to the spiritual essence of the holiday and the relationships in it. Performed by themes

for the holidays names; familiarity with biblical personalities messages and their works. *Learning objectives are:* Introduction to moral orientation in religious messages. Developing positive attitudes towards religious knowledge.

**Table 2. Thematic content - 2. class**

№	Topics	Knowledge	Skills	Competences
<b>"The common moral messages of religions"</b>				
<i>2. "Personal identification intercultural communication in space"</i>				
2.1.	My name - strange and interes-ting - 1 hour.	He knows its name and its meaning; describes the names of friends	makes the connection between the name and the family	shows critical thinking and analysis; commented situational model
2.2.	What is my name? - 1 hour	She describes herself as part of the celebration; recognized holidays names	makes the link between names, families and holidays questions about holidays and names in different families	questions about holidays and names in different families
2.3.	Names days - 1 hour.	indicating names and recognize their holidays	explains the link between name - holiday - family	provides information about various holidays
<i>3. "Moral messages in religion"</i>				
3.1.	Ten Commandments of God – mes-sages of good conduct - 1 hour.	recognizes the moral postulates among other texts	compares short messages and draw conclu-sions	indicates sources of information
3.2.	Rules of conduct in another religion - Judaism - 1чac	recognizes the moral postulates among other texts	compares short messages and draw conclu-sions	indicates sources of information
3.3.	Rules of conduct in another religion – Islam –1 hour	recognizes the moral postulates among other texts	compares short messages and draw conclusions	indicates sources of information
<i>4. "Symbols of faith - architecture and art"</i>				
4.1.	The books of faith - stories and teach-ings - 1 hour.	recognizes said moral teachings	respected books on faith; exhibits empathy for various religious books cons-structive	communication in different environments
4.2.	Visit to the church - 1 hour.	He describes the church as a historical, religious and architectural landmark	explains the cultural and historical impor-tance	connects knowledge of family and knowledge of school
4.3.	Visiting a syna-gogue" - 1 hour.	He described the synagogue as historical, religious and architectural landmark	explains the cultural and historical and contemporary significance	reasoned opinion
4.4.	Visiting a mosque - 1 hour.	He described the mosque as historic, religious and architectural landmark	explains the cultural and historical and contemporary significance	reasoned opinion
<i>5. "Religious humanism"</i>				
5.1.	Houses of good works - 1 hour.	describes patterns of positive behavior together	transform information as defined equivalence in messages	reasoned opinion

*Program for the third class*

*Description.* Implemented as a third training module - "Friendship without religious boundaries." Educational topics have their moral and religious orientation. Understanding concepts is through personal experience and personal attitude. Wanted administration of religious and moral messages of privacy.

*Learning objectives are:* awareness of the ethical attitude I-yourself and self-other; understanding of spiritual values in different religions as a value and wealth. Developing a positive attitude towards religious and physical differences.

*Thematic content*

**Table 3. Thematic content - 3. class**

№	Topics	Knowledge	Skills	Competences
<b>„Friendship without borders religious“</b>				
<i>"Communication - norm and value"</i>				
6.				
6.1.	What a friend I want to have? - 1 hour.	describes its place in group life; speaks desirable forms of relations	makes the connection between behavior and consequences relations	advocacy and defend the position of consent or refusal
6.2.	What kind of friend am I? - 1 hour.	He describes his own place in the group and models of behavior that it considers valuable	critical thinking and analysis of the patterns of behavior in various civic and community groups	placing prospects an objectives; critical thinking, analysis
<i>"Different but equal"</i>				
7.1.	Which children are different? - 1 hour	defines the rules governing democratic procedures; he knows about cultural differences and the contribution of the religious communi-ties	apply specific knowledge to prepare a group product, works in collaboration supports	social diversity, sense of responsibility, understands and respects shared values
7.2.	Children with different beliefs and traditions" - 1 hour.	of course the right of access to information as a universal right	arguing the right of access to information as a kind of informed authority	detect information about religious values in pedagogical sources
<b>„Religious humanism“</b>				
8.1.	Basic laws. Consti-tution - 1 hour.	recognizes the positive and prohibition messages	transform information	speak, hear, argued opinion
8.2.	Basic laws Convention on the Rights of the Child - 1 hour.	explains religious norms, equal Convention	define equivalence religious messages	contrasts the rights and responsibilities of citizens - everyday examples
<i>"Communication - norm and value"</i>				
9.1.	What values are most important in the relationship between the children? - 1 hour.	reasoned opinions	makes the connection between law, behavior and relation-ships	advocacy and defend the position
<i>"Religious humanism"</i>				
10.1.	The golden rule of human relations - 1 hour.	explains the moral fiber of religious norms; compared with the Convention and Constitutional norms	transform information as defined equivalence in messages	values and respects the privacy of the main social groups
<i>"Holiday Calendars"</i>				
11.1.	Let's talk about the holidays - 1 hour.	finds compares, using information; moral decided cases	arguing democratic decision making	active intercultural communication
11.2.	The holiday home - 1 hour.	describes a pattern of behavior in context	apply knowledge to communicate in a specific context	welcomes religious diversity
<i>Knowledge of faith - a way to tolerance. Goodness as a moral value</i>				
12.1.	Law on Protection of the Child - 1 hour.	He knows basic civil rights and responsibilities	Information found in the Constitu-tion	sense of responsibility, understanding and respect for shared values
12.2.	Good Book - 1 hour	recognize the symbols of the homeland - anthem, flag, coat of arms; identified major legislative institutions	ability to work on projects accumulated, apply algorithms to conduct the research	sense of responsibility, understanding and respect for shared values

*Program for fourth grade*

*Description.* Implemented as an educational module: "The world of people is different. We have different faith, but equal in value". Religion is regarded as a cultural fact. Determine its contribution in the development of civilization. The topics are set summarized, indicating the scientific field of study: science, religion, literature.

Students are introduced in particular temples, religious stories and personalities.

*Learning objectives are:* continuation of the positive interfaith and cultural dialogue through educational and cognitive interactions; promoting a positive attitude towards religion as a historical morality.

*Thematic content*

Table 4. Thematic content - 4. Class

№	Topics	Knowledge	Skills	Competences
<b>"The world of people is different. We have different faith, but equal in value"</b>				
13	<i>"Symbols of Faith"</i>			
13.1.	Christian temple - device - 1 hour.	explains the peculiarities of the Christian church	understand the cultural value of religious temples	respect for shared values necessary for democratic society
14	<i>"Knowledge of the faith - a way to tolerance"</i>			
14.1.	Beha-viour in church - 1 hour.	explains features of religious shrines; assessed contributions to society	show respect for different religious practices	willingness to overcome prejudices
14.2.	A visit to various temples - 4 hours.	He knows the basic rules and behavior when visiting religious institutions	respect the values and privacy of others	assess similarities between value systems
15	<i>"Dimensions of moral communication. Historical religion morality"</i>			
15.1.	Historical personality and a saint - 1 hour.	It gives examples of people lit as saints; associated with the saint and feast case	He tells of the contributions of people of religious history	understand the role of religion in the cultural development of society
15.2.	Religious virtues - 1 hour.	He knows the essence of religious virtue;	compares religious norms (Christian and Muslim)	willingness to overcome prejudices
15.3.	The family - ethnicity, nationality - 1 hour.	gives examples of categories to families know about the holidays of families and their faith	describes the role of the family; connects religious norms and families	understands similarities in the value systems of different families
16	<i>"Books of faith - the authority of morality"</i>			
16.1.	Know-ledge of faith recorded in the scriptures - 1 hour.	He knows about the religious culture of the communities; recognizes scriptures	compares religious norms (Christian and Muslim)	assess and understand the similarities between value systems of different groups (religious, ethnic)
17	<i>"Science and religion"</i>			
17.1.	How he was born the world - 1 hour.	He knows about ancient Greek myths; theories about the types of biblical parable	interpret different theories; explores different types of documents	develop attitudes of cooperation and assertiveness
17.2.	Pyramid of development - 1 hour.	perceived belief in God as a first step in the moral development of the world	discuss different viewpoints	assess and understand the similarities in the value systems of society

## 5. Conclusion

Education for interfaith tolerance is built by two basic educational perspectives - civic education and knowledge of religion. Civil discourse of religious knowledge has the potential to educate people with stable value worldview respect and observe the norms and rules of society. And not only that, but people who will lay the foundation of true democratic civil society.

Tolerance, including interfaith tolerance, has the power and role of the scientific paradigm. It contains outstanding issues and means to solve them. It provides opportunities for the selection and interpretation of facts. Education for interfaith tolerance, one of the main criteria for selection paradigm. This is the amount and importance of the problems that can be solved through it. Develop new perception and interpretation of the facts related to perception, respect and understanding of "otherness".

Today the Bulgarian school education is the issue of tolerance paradigm with its two main features - civic education and religion. Because it still does not answer one question in 1907 - "doctrinal training" or "religious education". Today this can be expressed through a holistic approach to education in interreligious tolerance. Rethinking the models of religious education today is based on a new category - pluralism. Civil discourse of religious knowledge is accepted as a framework for the development of interreligious skills and competences. An example of the practical applicability of the concept of interfaith tolerance and the education of students in the

program submitted can be seen here - educational film made in 2013 years. Students are first and fourth grade at 137 schools, Sofia. They are trained under the program "Education for interfaith tolerance."

In conclusion it can be said that the understanding of religion as a cultural fact is a procedural strategy to cope Bulgarian public consciousness with a stranger earlier problem. This understanding is ancillary, supporting a tool for society in religious culture and morality. It is a positive move and the idea that dialogue between different religions and secular viewpoints is completely acceptable and adequate to the level of scientific, educational and public debate.

## Internet Sources

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- 2.<http://sacp.government.bg/normativna-uredba/mejdunarodni-konvencii/konvencia-pravata-deteto/> - Convention for the Protection of the child
- 3.<https://www.youtube.com/watch?v=078Kgmit4EU> - Training film "Education for interfaith tolerance"

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