
D. KATSAROV ON THE MAIN PRINCIPLES OF PEDAGOGY

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Abstract: Prof. D. Katsarov was a prominent scholar who worked in the field of Psychology and Pedagogy in Bulgaria during the 20th century. In his rich pedagogical heritage, he defined three basic pedagogical principles - *love, freedom and experience*.

D. Katsarov's humanism is expressed in his deep faith in man, in his conviction that every human being possesses good talents and that every child deserves trust. His humanism manifests itself in his love of both the child and the adult, in his deep faith in their powers and capabilities.

He declared this love to be the first basic pedagogical principle, without which upbringing, training or education cannot exist to the full extent of their meaning.

The pedagogical principle of love is not perceived as a temporary emotional state but as an active attitude both in the child and the teacher. Love is expressed through concern, attention to the needs and interests of the child, and through active attitude to what is necessary to satisfy these needs and interests.

The importance of this basic, according to Prof. D. Katsarov, principle can be seen in its three dimensions: the attitude of the child, of the teacher and of the education system.

D. Katsarov formulated several kinds of freedom. Physical freedom, according to him, is expressed in freedom of deeds and actions. Any limitation of the freedom of the child inevitably leads to obstructing of their proper physical development "because this freedom enables the child to come into the widest range of contacts with the things that surround them, which is the only opportunity to get to know them comprehensively".

According to Prof. D. Katsarov, it is the American philosopher, pedagogist and psychologist John Dewey that provides the most profound analysis of experience as a pedagogical principle, in its broad sense, as the basis of education.

The true educational experience, according to the author, is a social process of sharing. Educational work is a source of social control only when it is a common work involving all individuals and those individuals feel somewhat responsible.

Keywords: pedagogical theory and practice, pedagogy, pedagogical principles, education, upbringing, natural education, humanism.

INTRODUCTION

With this publication we want to pay tribute to a scholar whose name is related to establishing Pedagogy as an academic specialty at St. Kliment Ohridski University, with the training of pedagogists for half a century, and with his significant contribution to the development of pedagogical sciences in Bulgaria.

Influenced by the views of L.N. Tolstoy and by the ideas of the New Education Movement, Prof. D. Katsarov defines three main pedagogical principles - *love, freedom and experience*.

Love as a pedagogical principle

The importance of this basic, according to Prof. D. Katsarov, principle can be seen in its three dimensions: the attitude of the child, of the teacher and of the education system.

From the point of view of this principle the child's love for the teacher and the educational work that is being carried out is determined.

Prof. D. Katsarov points out that it is the child's love for the teacher that creates such emotional connection between themselves and the educator that arouse the most favorable emotional states, feelings and moods in the child. Due to this love, the child's attitude towards the teacher is characterized by spontaneity, ease, frankness, sincerity and openness, i.e. the child is fully open to the educator's instructional influence.

Through this principle, according to D. Katsarov, the child starts to feel that casual trust in the teacher, a natural consequence of which is his devotion.

Last but not least, the child always determines their attitude towards the educational process, the content of one subject or another through the attitude of the person who teaches them. In such a case, it is only natural for the love

and affection for the teacher to predispose the child's attitude towards the educational process itself.

The attitude of the teacher towards the child is an important part of the pedagogical principle of love. The teacher's love for the child is the first and the most powerful tool the teacher should use in order to awaken the child's spontaneity and pure love which lead to the mutual trust without which the educational process cannot be accomplished completely. According to Prof. Katsarov, the love of the teacher towards the child creates those spiritual connections between them that make the child most susceptible to the educator's influence and build their confidence in the educator. This confidence, in turn ensures "the tranquility and joy, the thrill in the soul of the child" that are vital for ensuring the appropriate influence on the part of the teacher and for commanding the natural respect the child feels to them. The teacher's love for the child inspires warmth, tenderness, and cheerfulness in their relationship with the surroundings, which in turn arouses the same feelings in children. These feelings have proven to be extremely favorable to their development and to the success of the educational work. "Only this love," writes D. Katsarov, has the wonderful power to revive, to transform the teacher, to make them patient, attentive, calm, tenacious and thus able to properly direct their educational impact."

On the other hand, the teacher's love for the child makes them lenient and tolerant to the child's actions, which allows them to objectively assess and guide them. The most important thing, according to D. Katsarov, is that the teacher's love of the child commands intimacy and sincerity in the adolescents' thoughts and feelings, desires and attitudes. Under these conditions, the child opens up their soul for the teacher to the fullest and they can see them and understand them as who they truly are.

This principle accounts for the establishment of such natural relationships between the teacher and the child that allow for the greatest possible freedom, i.e. the teacher achieves the educational goals by applying as little pressure over the child's personality as possible. "The child, sensing the love of their teacher, also feels free in their attitude and behaviour, and not worried or afraid."

The teacher's love for the child enables them to understand the true meaning and completeness of childhood in human life. This attitude of the teacher, however, should not be understood in any way as spoiling the child and satisfying all their whims. "Actually, the child does not ever manifest such things when the love for them is sincere, deep and genuine." In any case, "the child must be loved unconditionally, that is, with all their good and bad traits".

According to D. Katsarov, the love for the child is a prerequisite for a proper understanding of the child's nature, and for getting to know the child for whom they are. Above all, without love, it is impossible for the teacher to have a real interest in the child's life with all its complexity and diversity. Love as a pedagogical principle is a major impetus for the teacher's interest in the child. It also keeps their attention constantly directed towards the child's actions and, thus, it is one of the valuable aids to any systematic and adequate observation of the child. However, D. Katsarov writes, love itself is one of the safest ways to reach the child's soul and to enable us to see it and observe it in its most intricate and intimate corners and manifestations, to perceive it as it is and to understand it best. "It is love that leads us safely into the intricate depths of the complex labyrinth of the child's soul, and it is the thread that prevents us losing our way and misunderstanding that child."

Finally, according to Prof. D. Katsarov, *the teacher's love for the educational work* necessarily pushes them towards a continuous effort for self-perfection, both intellectually and morally, and streamlines their spiritual and physical energy towards seeking ultimate personal perfection, finer principles and more refined means for implementing the educational process. This pursuit of improvement leads to creativity and makes the teacher feel even stronger about teaching as their vocation.

In terms of the "educational work" itself, love is above all to be perceived as a universal methodological key that cannot be substituted by either the technical preparation or the effort put in carrying out the educational work; it is the key that allows for the creativity in this work and shows the ways in which it should progress in each particular case.

For D. Katsarov love is one of the conditions for stimulating pedagogical intuition. It protects the teacher from anything that they might do to disrupt the harmony of the child's development. It allows for the best consideration of the child's nature, it appears to be a universal tool for correcting mistakes, "for eliminating what is bad and for making use only of what is good." It provides the most favorable psychological conditions for carrying out the educational process. Only through love it is possible to create the emotional basis for the educational process without which its effective implementation is inconceivable. Prof. D. Katsarov notes that true love for children is the main stimulus of all the cares that the family puts in raising and educating children. "Love for children lies at the heart of all social care, of the care for children provided by society as a whole. It is love that contributes to further expanding this care, to bringing more clarity and understanding of its essence."

These views of D. Katsarov clearly demonstrate his humanism and democracy. The principle of love is fundamental in the overall pedagogical heritage of the author. Over the years, it has not lost its significance at all; on the contrary,

it has become more and more active and up-to-date.

Even today, the main principles underlying the position of the UNESCO Commission on Education uphold the claim that education actually means love of the children, of the youth, that we are obliged to integrate in our society, for whom we have to find the most worthy place within the educational system, as well as in the family, the local community and the nation as a whole. We need to constantly remind ourselves that this is our first and foremost duty when choosing different courses of action in politics, economics, and finance. Summarizing the poet's words, we can say that the child - this is the future of humanity.

FREEDOM AS A PEDAGOGICAL PRINCIPLE

The second main pedagogical principle on which the attitude towards the child should be based, according to Prof. D. Katsarov, is freedom.

It is characterized by its two aspects - internal and external.

The internal freedom is expressed in "self-discipline, self-possession, self-control". It can be said that each person has a coefficient of inner freedom. The author points out that it is relative. This relativity is determined by a number of objective and subjective conditions, but mainly by the psychological peculiarities of the personality, predisposed primarily by the emotional states and the volitional qualities of the personality.

Externally, freedom is expressed in "freedom of movement, of speech, of self-expression, of action and of attitude that is not given or provided from the outside."

D. Katsarov describes in detail the intellectual freedom - freedom of thought and speech, of communication and exchange, of observation and demand, of experience and of initiative in setting goals and achieving goals at work. In his opinion, the intellectual needs and interests are expressed in the child in the form of questions that the teacher will not be able to answer satisfactorily if they are not given the necessary freedom to speak. Regarding the intellectual needs of the child, the freedom of speech is the only way for the natural exercise of thought, and for its proper formulation.

The author emphasizes the need for the child's freedom of action to be ensured. He pointed out that the child's intellectual and volitional attitudes to the phenomenon are determined almost always by the emotions they invoke in them.

In conclusion, D. Katsarov considers the "freedom of education", i.e. the freedom of the child's attitude towards the instructional activities. Only when such freedom is ensured, according to D. Katsarov, education will be able to provide adequate response to the questions arising in the mind of the child, will actually satisfy their personal needs, and will be something desired and sought after.

D. Katsarov explains the freedom of the child and of the teacher as a pedagogical principle on the following grounds:

- *physiological-biological* - freedom is necessitated by the needs inherent to the child's development;
- *psychological* - results from the needs inherent to the child's psychological development;
- *philosophical-pedagogical* - freedom is preconditioned by the needs of education itself - its nature, its purpose, and the respect for the child's personality without which it is impossible to appreciate it;
- *Social freedom* is demanded by the need to educate free people and thus to provide greater freedom in the life of society.

How should freedom be understood according to Prof. D. Katsarov? From the point of view of education, it means, above all, eliminating the obstacles that hinder the child's manifestations of healthy and normal development tendencies. D. Katsarov stresses out that the boundaries and the forms of freedom that a child needs to be given are not something permanent that can be written as one rule to be applied in all cases. These depend both on the degree of development of the child, on the peculiarities of the educational work itself and on the particular conditions under which it is carried out, as well as on the authority and skill of the teacher himself to lead. Consequently, the freedom that is being exercised is not the same in all cases. "It is not a rule, but a measure, a criterion for the appropriateness and quality of educational work".

To the question "How much and what kind of freedom is to be given?", D. Katsarov gives the following answer: Freedom is not given, but it must naturally emerge in educational work. The amount of freedom cannot be prescribed - it must be as large as possible in any particular case and will be determined by the perfection of educational work. That is why the issue of freedom in education does not lie in how much freedom is to be given to children, but how to organize and carry out the educational work in order to have the greatest freedom in it, remembering that it is absolute necessary for education. Consequently, freedom in education opposes any constraints or coercion both in theory and in practice.

D. Katsarov believes that freedom, within the limits where the rights of others are not infringed, does not represent

any danger or harm to the child but, on the contrary, is necessary and useful for him. The boundaries of this freedom will naturally vary according to the gender, age and individual peculiarities of the children and the qualities of the teacher.

Prof. D. Katsarov holds the opinion that permanent restraint and leadership weaken the will and character, kill gradually and steadily the child's natural aspirations for development, obstruct the immediate lifelong educational influences, develop a child's hostility to the teacher, and a disgust for the educational work. Pressuring the child disrupts their normal development and leads inevitably different pathological deviations.

From what has been said so far, it is clear that the principle of freedom is of a relative nature. The freedom that arises will depend, above all, on the child's "inner freedom", that is, on their spiritual maturity. Its relativity is defined by the same material and emotional conditions that are noted in inner freedom. On the other hand, it also depends on the quality, the characteristics and the peculiarities of the teacher and the environment. The child determines the relativity of freedom through the degree of their development and individual peculiarities, and any educational work that does not correspond to the latter cannot be called free.

According to D. Katsarov, the teacher determines freedom by the degree to which they themselves are internally free. The better they do this, the more complete the freedom will be.

The environment determines freedom through the particularity of the conditions that characterize it in every individual case. D. Katsarov notes that the restrictions of freedom come from different sources and are predominantly of psychological origin - mental, emotional, or volitional.

Formulated as a pedagogical principle, freedom should by no means be understood as leaving the child to act on their whims but as satisfying their reasonable and "legitimate needs" in a consciously organized environment. Therefore, according to D. Katsarov, freedom is inevitably linked to a number of limitations and its boundaries are set by life itself. Freedom is not something granted forever, but something that is gradually acquired in the process of personality development and continues throughout human life.

Freedom as a pedagogical principle does not reject the necessity of discipline. D. Katsarov proves that if it means a discipline voluntarily assumed by children and an order established through their own participation and effort, it is fully compatible with freedom. "Discipline as an order imposed not from the outside, but emerging from the inside and arising from the feeling of necessity in every desirable, reasoned, and therefore reasonable, work is fully compatible with freedom." The application of the principle of freedom, therefore, does not in any way raise the question of the abrogation of discipline in the form of a certain order and rules which children must obey. On the contrary, it brings forward the issue of improving the discipline by adapting it to the peculiarities, properties, needs of a specific children's group. "The measure of true discipline is that it must in no way limit the manifestations of the spontaneous creativity of the child."

Prof. D. Katsarov examines separately the application and significance of the principle of freedom in terms of the child, of the "educator" and of the "educational work".

For the child, this principle is precondition by a number of situations arising from the peculiarities and requirements of their psychophysical nature and the needs of their development. D. Katsarov stresses that the child has the right to live fully, in a childlike manner, i.e. joyfully and happily throughout their childhood, because otherwise they could not reveal to their fullness, "those natural forces of development that are innate in them". This, according to the author, can be achieved once the adolescent has been given freedom in all abovementioned forms. This freedom provides the child with the greatest opportunities to demonstrate their interests, the satisfaction of which can develop their spiritual abilities.

D. Katsarov associates the principle of freedom with child development as a spontaneous and natural process. He recommends allowing the occurrence of the natural stimuli for development - love, play, imitation, and avoiding any distortion of childhood. "Any pressure exerted over the child's nature," he writes, 'every hindrance to their lawful positions, aspirations, impulses, and inclinations leads to an impairment of the integrity of the child's personality, of their inner spiritual freedom and, hence, of their external freedom; it leads to splitting the personality, to a state of sickness of the soul. Only freedom can ensure that peace of mind which is absolutely necessary for the proper development and without which the latter cannot be carried out.'

The child must reveal their individuality because only then they are valuable, and this can only be achieved through their free expression. Freedom, D. Katsarov believes, is necessary first and foremost for enabling the child's individuality to manifest itself and evolve, for forming their "self", their personality.

What is of interest is D. Katsarov's requirement that the child gradually become aware of themselves and define themselves. According to him, education is a right, not a duty for the child, and hence the child must be able to define their own attitude towards the educational work.

D. Katsarov also considers the necessity of debating the issue of "the freedom of the educator". He formulated

several reasons for raising this issue.

Firstly, the work of the teacher requires "courage, idealism, self-sacrifice" which can only develop under the conditions of complete spiritual independence. The more spiritually independent the teacher is the higher and more comprehensive the level of freedom in carrying out the education work will be, and the more often their words and deeds will coincide. The free expression of their views and convictions must be secured by society, "because the educator who does not feel freedom of mind cannot do a creative job, such as education." The spiritual liberation of the teacher is one of the most important problems to solve, according to D. Katsarov. Besides, he continues, the teacher should not be the slave of an idea" forcibly imposed on him, but a free and valuable member of the children society whose leadership and education is untrusted upon them."

Apart from this "inner freedom of the teacher", which Katsarov points out, they also need the so-called "external freedom" – the freedom of deeds and actions. The organization and realization of the educational work itself, with its specific needs, has to be their own creative endeavor. It is this kind of freedom that would enable the teacher to fully organize and utilize the environment as a factor of upbringing. "However, this external freedom of the teacher depends not only on the school authorities, but also on the teacher's inner freedom and is proportionate to it."

Katsarov emphasizes that freedom in education is constituted by the perception of the child as adopted by pedagogical science. That is the perception that the child is not to be regarded as clay that is to be molded, but as a living being that develops through the freedom of action and to whom those principles of free action are inherent.

From this concep, he claims, the following situations arise:

Freedom in education is the most conducive condition to properly studying and correctly understanding the "true child" rather than the "hidden child" - the student we see at school. D. Katsarov notes the great difference in the behavior of the child at home, on the street, during play and under the conditions of the school regime. He argues that psychology can grasp the psychological features and character traits of only the "free child". Only when the child can express themselves freely, will they be able to reveal their true and intimate characteristics.

In order for the child to be interested, it is necessary that they have the right to observe, to ask for clarification, to make objections, to formulate and freely express their thoughts. There is no need to be afraid, says D. Katsarov, that the child who has not yet developed a sense of measure will be boring, will ask reasonable as well as unreasonable questions, and will abuse our patience.

D. Katsarov believes that only by complying with the principle of freedom, education can satisfy the genuine needs of the child. Freedom allows for discovering, at any one moment, what is really necessary for the child. "It is the most favorable condition for discovering the actual interests of the child at any moment." According to D. Katsarov, freedom makes it possible for "the educational work" to show its greatest dynamism, i.e. to be attributed the characteristics of a process that is constantly changing and adapting to the life of the child. Thus, the principle of relevance of the educational goal, the educational content, the educational process, i.e. their variation in accordance with the peculiarities and traits of the child's nature, the teacher and the environment itself, is best observed. "We have no benchmark for measuring the relevance of a job to the actual needs and interests of the child which it seeks to satisfy, other than the freedom of the child to determine their attitude towards the educational work in question."

Freedom is the most favorable condition for implementing all the elements of the educational process and for its most adequate and complete understanding. Freedom can actually reflect both the needs and interests of the child and their free choice that is best suited to meeting these needs and interests. It is the most conducive condition for revealing the child's activity and initiative. Only through the principle of freedom is it possible to fully realize the child's enterprise and the game as a natural and spontaneous activity and expression of spontaneity.

According to D. Katsarov, true active education is possible only when there is freedom. "Freedom is the means for releasing the child's creative powers smoothly and to the greatest possible extent. It is through this freedom that the child manages to discover the most appropriate forms of engagement of this creativity."

D. Katsarov states that the application of this principle is a necessary condition for the student's independent discovery, learning, and self-education, which is the only valuable form, as only knowledge received in such manner is actually acquired. Only when there is freedom can education come in such close contact with life, nature and the cultural life of the environment that the stimuli for the development of the child emerge from the connection of education with nature and culture. Only through freedom can educational values be used to their fullest. According to D. Katsarov, it is one of the most favorable conditions necessary for instilling a whole system of valuable and necessary qualities in the child and, above all, for developing inner freedom by the child's evolving into a free citizen. Developing in this way the basic elements of inner freedom, self-discipline, self-possession, self-control, etc., the child learns to be guided by their own mind, to feel the free inner power, to appreciate the true inner freedom and to distinguish it from the "illusory" – from the external freedom.

Freedom is the best condition for the development of the child's morality, because it does not allow them to develop

negative qualities, such as officiousness, hypocrisy, timidity, and others that usually result from violence and coercion. On the contrary, it helps build positive traits such as independence, self-esteem, and etc. "It best develops the self-manifestation of the will of the child and thus achieves its most adequate formation."

Freedom of choice is provided to individual children and to groups. The goal of the teacher is to provide a broad field for the student to act. Children do not grow in the conditions of uncontrollable chaos, even when it is benevolent.

What would school be like if the principle of freedom was applied but there was no compulsion? The new pedagogy - responded D. Katsarov - considers this issue to be immaterial. It claims that education is only possible when there is the freedom of the child, of the teacher and of the school, and that this freedom will emerge in the form that is most natural and appropriate for a given period of time, place and people.

The thus formulated principle of freedom has long been challenged - both by some of D. Katsarov's contemporaries as well as by scholars nowadays. Time has proven the correctness of many of these ideas. The humanistic and democratic approaches put the rights and freedom of children at the center of the educational interaction as an attitude and as a basis for a wide range of educational activities. Without exaggerating the importance of this principle, we have to acknowledge its place in our modern educational system. However, much more needs to be done in order to implement the principle of freedom in the Bulgarian school, in the particular educational activity. As John Dewey points out, "Freedom is not granted to us by nature, it is something that must be achieved and looked after carefully."

EXPERIENCE AS A PEDAGOGICAL PRINCIPLE

The third pedagogical principle that D. Katsarov justifies is experience. As one of the main pedagogical principles, experience can be considered twofold.

In a *broad sense*, it is analyzed as *life experience* - "as something that is being experienced or has already experienced, that is being acquired or that has already been acquired, or that has happened or is happening." In this sense, education should be understood as a continuous expansion of experience.

In a *narrow sense* – it is to be considered as "trying", experimenting. In this case, education is primarily understood as a process of acquiring knowledge through independent search, exploration, discovery, and through spontaneous activity, as opposed to education as knowledge received from others.

The basis of what follows is the premise that education in order to fulfill its tasks, both in terms of the individual and the society, must be based on the individual's present life experience. This is how experience is to be interpreted so that it can serve the foundation of education, says D. Katsarov. "The claim that any real education comes from experience does not mean that each experience is equally educational, because some experiences are anti-educational." Only when there is continuity, according to D. Katsarov, does experience have educational value. "The principle of continuity of experience is a criterion for discovering the intrinsic value of experience. This principle means that each experience partially overlaps with the previous experiments on the one hand and on the other - influences to some extent the quality of the following experiences."

The interaction between external and internal factors is the second principle needed to evaluate the educational value of an experiment. In each experience, there is a relationship between the individual and what currently his environment is. The two principles - continuity and interaction - intertwine and form a unity. This unity is a measure of the educational value and importance of every experience. The teacher must, therefore, be directly and immediately interested in the situations in which the student interacts with the environment. The educational work they perform obliges them to create an environment that will influence the needs and abilities of learners so that valuable experience is created. The objectivity in the selection of the conditions, according to D. Katsarov, implies the obligation to know the needs and interests of the individuals being trained. "Nothing is educational or developmental in itself. There is no such thing that is in itself or has in itself any inherent educational value regardless of the degree of development of the learner. Things and circumstances do not have vague, abstract educational qualities and values." According to D. Katsarov, every experience should, to certain degree, contribute to a person preparation for further experiences of a more complex nature. He thinks that the greatest of all pedagogical delusions is the thought that learning is confined only to the acquisition what a person is studying at the moment. However, the most important and most significant thing in learning is the attitude that can be created to learning in general. "What is the benefit of learning this or that if in the process of learning the individual does not feel the desire to apply what they have learned, and especially if they do not acquire the ability to derive conclusions from their experiences and circumstances as they unfold."

Despite being a distinguished supporter of the New Education Movement, D. Katsarov is categorical - the experience is educational only when it is planned. "One thing stands out clearly when education is understood as an

experience," he goes on, "the content of each school subject must be taken out of everyday life." It is wrong to assume that simply adding new experiences is sufficient to bring experience to wider and more highly organized forms and areas. In order to achieve this, new things and events should be linked and correlated with the students' previous experience. Therefore, one of the primary tasks of the teacher is to select those facts from the existing experience that can raise new questions that require new observations and discussions, and thus extend the possibility of "further experience".

D. Katsarov defines experience as educational if it is the tool through which the educational content translates from the accumulated facts into knowledge and ideas. This condition is only present when the teacher perceives learning as a continuous process of recreating experience. This condition, in turn, can be satisfied only when the teacher looks far ahead and considers any present experience the driving force/ that influences the nature of the future experience. At each level of development, experience is enriched if it is truly educational.

Experience in the strict sense of the word can be considered from the point of view of the child, of the teacher and of the educational work.

From the point of view of the child, it is expressed in its spontaneous activity as the basis of education and the most important element of the educational process. Through the individual personal experience, the child understands best the essence of things and actions, builds the strongest connections between them and those things and actions, on the one hand, and on the other - among themselves. The independent discovery of the meaning of things allows the child to become best acquainted with them, to fully understand their true meaning and essence. According to D. Katsarov, only through individual experience does the child learn to work and think scientifically. In the process of accumulation, it is also possible to have that comprehensive understanding of things and phenomena in which the child again and again finds new aspects in them and they always seem new and interesting to explore. This ensures consistency and sustainability in terms of interest and upbringing, as well as the possibilities for an ever closer comparison and connection of things, and hence the ever more complete enrichment of the child's mind. "Knowledge gained through experience is the most comprehensive, the most lasting and the most solid knowledge."

It can be said that Prof. D. Katsarov's work, the issue of the child's interest, which is the backbone of the entire educational work, is closely related to the pedagogical principle of experience, since interest arises and is maintained only under the influence of the changes that occur in the environment. These changes are particularly valuable when they are the result of the active intervention of the child themselves.

From the point of view of the teacher, the principle of experience is mainly related to two circumstances: the creative elements in the teacher's educational work and the individualization of this work. Creativity in the activity of the teacher is provided mainly through the possibility for varied response that results from experience. Experimentation develops insight, courage, and confidence in the teacher. The diversity of experience develops their ability to make full use of the specific conditions in each case. The individualization of educational work from the point of view of the teacher's personality, i.e. the cultivation of a personal, original approach to reacting, different from that of the other teachers, is necessary because only in this way they can make the most of their qualities and abilities. This individualization can only be achieved through the gradual adaptation to the peculiarities of the teaching profession, which, in turn, can only be carried out by making use of experience. "Trying is the only means of individualizing educational work with regard to the child: only this allows for picking out the educational effects for each individual child so that the educational work is best tailored to the individual peculiarities of each child and without which it cannot be effective".

From the point of view of the educational work, "experience" is a method for the proper organization of education in general and for the development of pedagogical science. Its use, according to D. Katsarov, is determined by a number of circumstances, the more important of which include:

Any uniform and stereotypical organization of education excludes the possibility of progress in education work. "The school must be both a tool for education and an experimental field for educational work; the latter should be a multifaceted experience which, together with the new conclusions derived from it, enables the living organism of the school to constantly grow and develop. The system of education must arrive from the natural conditions under which it acted, from the free relations between the factors that interact in education."

D. Katsarov accepts and develops L.N. Tolstoy's ideas that school should be not only a tool for education, but also a field of experimentation, and educational work - a multifaceted experience for both the student and the teacher, which enables both of them to work and develop. His view is that in this way each school will be something individual and unique in comparison to others, and that the educational work will closely and precisely match the individual peculiarities of the children in a particular group. "And that is why the school should be a place that bustles with meaningful, joyful and spontaneous childhood activities of continuous exploring and experiencing."

In developing these ideas, D. Katsarov employs the views of Jean-Jacques Rousseau, Lev N. Tolstoy, Rabindranath

Tagore, Maria Montessori, but also converging points with the of John Dewey, Edouard Claperede and Peter Petersen. One of his most significant achievements is the systematization and justification of these main pedagogical principles, as well as their extensive propagation in our country.

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