Startegies for Achieving Moral-Civic Education in Primary Education

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Abstract – In the context of game, lessons and extracurricular activities, where interpersonal and group relationships are the main relationship ways, the first characteristic features that will become condensed into the small school's behavior begin to form. The requirements expressed by the adult educator must be in accordance with the way the child can meet these requirements: the contradiction between the child's wishes and broad aspirations and the limited possibilities of satisfying them could lead either to positive characteristics and to a civilized behavior or disorderly conduct to negative characterizing features. If it is desired to involve pupils in the realization of moral and aesthetic values then it is necessary to organize the lessons the civic education/ personal development, using appropriate methods and means, especially the explanatory reading method.

Keywords- interdisciplinary integration; moral-civic education; intellectual evolution; relationships; intellectual evolution

I. INTRODUCTION

We live in a world that attempts at every moment the ability to cope with affective, social situations, to show behavioral reactions in which we do not forget the way we see others, the degree to which, by our decisions, we could affect them. The rapidity of the decision to act, its quality, the ability to relate to others, the knowledge of the possibilities, the mobilization to persevere the failure, the denial to accept the opinions of the others, the power to be a good person depends on the education received.

The child will acquire ordinary life lessons, thinking modes, space-time frames, ideals according to the social environment in which he/she grew up, the ability to communicate and interact, the competence to exercise the roles demanded by society, but the conscience of debt and responsibility. In all this process of transmission and assimilation, the child is not an object on which the action is taken in order for the society to recognize its active role within it, but the true universe of childhood as a distinct stage of life, the child having a particular social status and specific roles. In the small school, one can talk about observing the rules as an indicator of intellectual and emotional maturity of children: the pre-schooler is characterized by more adapted behaviors, ensures that the others respect the group rules and the rules of the game, the agreement and the game project, and the conflict arises from a violation of the rules of the game.

The balanced educational activities, with gradual requirements and taking into account the individual peculiarities of children, can prevent the crisis of childhood negativity, associated with selfishness, lack of sensitivity towards others, as well as dysfunctions in their relationships with others, encouraging the development of the initiative, involvement in the activity and balance.

Throughout school period, the socialization of the child appears as a continuous process of structuring, restructuring, and interiorization of the adult/ child and child/ child behavior and adult/ emotional relationships. Only the participation of all, effective and not apparent to the collective activity, the acceptance of the norms, the mutual control of their observance by each and everyone, firstly in practical action, then transforming into internal requirements, will lead to the elimination of egocentrism, to understanding and accepting the views of others, to making the situation more and more objective, so that the pre-schooler will acquire the authentic psychological basis of subordinating the collective interest to the individual.

II. THE MORAL- CIVIC EDUCATION-A PREMISE OF THE PRE-SCHOOLER’S MORAL-CIVIC EDUCATION

The specific of the moral-civic education is determined by the moral-civic peculiarities as a social phenomenon, which confers the content and the
socio-psychological conditions that are involved in its realization.

Thus, the moral-civic education will, in essence, pursue the formation of consciousness and moral-civic behavior, integrating it into a dynamic structure with the other sides of personality.

A first element in the process of forming moral-civic consciousness forms the images (examples) that the educator offers. The most impressive images are the parents, then the educator and the teacher. Their moral-civic conduct provides them with a model that they will internalize (assimilating their own consciousness) so that they can externalize it in its own conduct, imitating it.

When the level of ontogenetic development allows it, the moral-civic notions will come into the process of forming the moral-civic concept that parents and especially educators will convey, according to the requirements of any teaching, explaining them, demonstrating and defining them.

The norm or the moral-civic rule reflects what is essential and general to a class of moral-civic manifestations that it encompasses, the appreciative character being explained by moral-civic judgment.

Such notions as patriotism, spirit of cooperation and participation, right attitude towards work, principle, modesty, etc. reflects what is characteristic and specific to a class of circumstances and demands, moral-civic relationships in which the child is or will be engaged, along with its ability to judge on the basis of objective criteria, how the behavior of others, and their own conduct is or is not in accordance with the moral-civic imperatives that these notions imply. The moral-civic notion thus associates with the moral-civic judgment, interacting, becoming a unitary one.

The process of forming moral-civic consciousness will take place around the two moral-civic categories: good and evil. Around the two categories the whole process of forming the moral-civic consciousness will polarize, that is, the acquisition of the positive (good) values and the rejection of the negative (evil) values. All concepts (notions) have a value load. The viability of moral-civic education is conditioned by the setting up of its intellectual basis by knowing (defining) concepts-values: honor, sincerity, freedom, equity, good-will.

In moral-civic education an important role is played by the moral-civic ideal, being a synthesis of the moral-civic values, through which the entire life program is determined, a program that pursues a purpose and gives meaning and significance to life.

The formation of the moral-civic conduct aims at forming skills and habits of moral-civic behavior and positive character traits in school.

Skills are automatic conduct behaviors which are formed in response to certain requirements that are respected under relatively identical conditions. They are the result of an exercise, of an action framed in a system of activities determined by moral-civic support (conscience) and oriented towards the moral-civic goals and ideals. The process of forming the moral and civic skills is facilitated by the existence of moral-civic norms with objective character. These norms, established by the collectivity, constitute the social framework of moral-civic training. Thus, the formation of these skills takes place on the existence of a living environment, which forms the norms of the community in which one lives and operates.

The moral-civic habits also imply that automated actions have become an internal asset. Executing that action is done automatically, due to an internal impulse, whenever the external conditions that assume and demand it are repeated. Habits are all automated by practice as well as skills, but with the need for their practice. So, in the case of habitualities, the motivational fund is expressed with greater gravity. Because of that motivation, the habitual course naturally evolves towards the formation of positive traits, which are the constant element of the personality expressed in the attitude towards the fellow, to work and to self.

The positive character traits are psycho-moral-civic components of the person resulting from the assimilation of the moral-civic norms and their integration into the personality structure.

From the first category of positive character traits (attitude towards people) we distinguish: collectivism, patriotism, principality, sociability, honesty, humanism, combative spirit, delicacy, etc. From the second category, the attitude to work includes: diligence, spirit of initiative, spirit of assistance, punctuality, etc., and from the last category (self-attitude): modesty, dignity, critical spirit and self-criticism, courage, etc.

The positive features of character are formed in the process of interaction of the school with the social environment, objectively interacting, being trained in a complex network of social relations, as a member of various communities (family, school, leisure) in which it expresses in one way or another the positive or negative attitude. The additive actions that the teacher carries out primarily aim at the formation and stabilization of positive features, prevention and removal of negative ones when it is found that students are facing alternatives or exhibit some deficiencies in their behavior.

So, a man with a positive moral-civic behavior is, in fact, a man of character, a situation that is achieved through a constant and consistent practice of positive conduct since the early age.

The two sides of moral-civic education, conscience and conduct are inter-conditioned and complement each other, the formation of one cannot be achieved independently of the other. The elements of moral-civic conscience guides and stimulates moral-civic conduct, and this, in turn, capitalizing on such elements and integrating them into skills, habits and character traits, gives a relative stability to the attitude and moral-civic behavior of the future adult.

III. STRATEGIES FOR IMPLEMENTATION OF MORAL-CIVIC EDUCATION IN PRIMARY SCHOOL

The school continues the process of family and kindergarten education through other means and at a
different level. If in the family the moral-civic education was predominantly intuitive, the example being the main means used by parents in moral-civic education, the school will proceed to the conduct of moral-civic education, systematically (as any learning process), on which activities and lessons, but also the competent valorization of any emerging situations in which children are familiar with the moral-civic values on which moral-civic feelings and convictions are formed, elements that will form the basis of moral-civic conduct.

The school should coordinate the whole system of factors and means of moral-civic education. In the primary classes the civic education hour is included in the curriculum, in which the teacher aims to achieve the following objectives: understanding the meaning of some norms and moral-civic values; the need to respect moral-civic norms; assessing one’s own and others’ behavior by using objective criteria; developing attitudes toward oneself and peers.

There is the possibility of intervening and manifesting the creativity and inventiveness of the teachers both in the content and in the form of organizing the activity of moral-civic education.

Along with these hours of school curriculum, the school can also offer moral-civic education through other educational activities and subjects: literature, especially where opposite poles of morality are treated with discretion; history, where the moral-civic model of so many rulers and warriors has fascinated us since childhood. In the ethics of civic education, methods occupy a special position due to their instrumental-operative valences. The range of moral and civic education methods is very wide, their use depends on the ingenuity of those who will use them, the level at which moral-civic education is being pursued and the purpose and objectives pursued.

Depending on the age and culture, we can make the following classification of moral-civic methods: intuitive methods (example, explanation, conversation, storytelling); guiding methods (papers, conferences, case analysis and group decision); verbal methods of approval and disapproval that are most often used in moral-civic education.

Case analysis and group decision is the method that triggers a problematic situation with moral-civic implications. Pupils are given the opportunity to analyze, discuss and comment on a case that embodies moral-civic behavior. The solution’s crystallization is gradually obtained through a mutual exchange of opinions, confrontations and contradictions. The moral-civic knowledge of the pupils is thus activated and the moral-civic judgment develops. Each time, pupils are asked to argue their point of view, using appropriate criteria of appreciation. Analyzing and discussing another’s behavior inevitably implies self-reporting; by comparison, based on the acceptance-rejection mechanism, some elements of our own moral-civics are re-enforced and consolidated. In using this method, we can delimit three successive moments: selecting and presenting the case; analyzing and discussing it; adopting the solution (the decision). It is recommended to choose real, typical cases from social or school life accessible to students.

In school, social values are represented by the educator and the group of pupils. The personality of the teacher and the good organization and leadership of the group of pupils depends on each child’s internalization of positive social values. It may be necessary to better outline the positive character traits of the teachers and to pay more attention to the good functioning of the group of pupils by eliminating group disagreements, promoting the positive features of its members more persistently and neutralizing the negative traits.

Positive “cardinal” features are defining behavior. Therefore, these features deserve greater attention from the educator who, during their concrete educational tasks, can identify and cultivate them. The same can also try with the “central” features, some more numerous, but also the general and constant ones. Educationally, it is useful to draw a characteristic portrait for each pupil, in which the most important features are to be noted: impoliteness (boredom); altruism-individualism (selfishness); tolerance-intolerance; sociability-unsociability; the spirit of sacrifice-indifference; humanism-hatred towards man; patriotism-the absence of attachment to the country, etc. [1]

At low school age, competition can generate positive and negative features such as loyalty, sense of trust, boldness, work, self-esteem and mutual respect, honesty and even better self-knowledge. But competition can also engage in the formation of negative personality traits such as envy, aggression, rivalry, bias, etc. Art in education consists in the positive conversion of competitive activities into the simulation of inner forces, skills and interests, and the conversion of competition into self-competition. [2]

The correct assessment made by the teacher generates fairness, loyalty, but also safety, psychological comfort, respect for adults and social values. The school evaluation system is involved in the most important spirits of justice, paid, or they are important elements in understanding the idea of “principality”, the abolition of any kind of discrimination, equality of opportunity. [3]

ACKNOWLEDGMENT (HEADING 5)

The teacher sees the pupil manifesting himself in all teaching objects, not only able to record variations in behavior in relation to the particularities of the effort required by that teaching-learning process, and thus to grasp what is constant and significant in terms of pupils’ willingness to exercise, but also to conceive the strategy of harmonizing the formative valences of the objects’ content, in view of the problems that arise.

There is no discipline that does not contain educational resources for cultivating the love of the country, the beautiful, life. Thus, the interdisciplinary collaboration is required as a necessity of efficiency.

In order to make moral education, the teacher uses all the school disciplines, if he can use their
content, he uses any naturally occurring occasion in and out of school situations.
The moral education of the younger generation is a delicate process of great civic and pedagogical responsibility for the educator, leading this process through tact and devotion, and enlightening the pupils’ activity through their own personal example.

Achieving the objectives of moral education of pupils involves the establishment of some organic correlations between the educational objectives, as well as between the educational process and extracurricular activities. The axiological unity of the lesson and of the entire educational field is imposed as a pedagogical principle in the formation of moral and civic notions.

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