
PEDAGOGY OF CONSCIENCE AS A SPIRITUAL AND MORAL FOUNDATION OF EDUCATION

Arkadiy Borisovich Pankin^{1*}, Tsagan Arkadievna Badmaeva¹ and Sundui Galina Dongacovna²

¹ *Kalmyk State University, 11 Pushkin Street, Elista, Russian Federation, 358000, Russian Federation*

² *Ministry of Education and Science of the Republic of Tyva, Institute of the development of the national school, Kalinin street 1b, Kyzyl, Republic of Tyva, Russian Federation, 667000*

(Received 9 December 2014, revised 15 January 2015)

Abstract

The article is about the topical problems of conscience training in today's society, and the definition of the spiritual and moral foundations of education. Today it is difficult to find an educational or scientific institution in which the training of conscience is defined as a priority. The article deals with the formation of the sphere of conscience in the traditional conceptions of the Eurasian peoples that have transformed over time into their collective consciousness. We consider models of conscience: a living being, a container (bin), the attitude, the yoke, custom. The strategic task of the education system is the formation of spiritual and moral foundations of the child's personality.

Keywords: spirituality, morality, personality, model, development

1. Introduction

A significant change in the Russian education system produces professional difficulties of executive and teaching staff, as they are traditionally not accustomed to the supremacy of morality in the relations of subjects of educational relations and sometimes do unjustified actions in spiritual and moral sphere, as well as in the solution of practical problems of educational institutions, construction of an open system of education with the participation of civil society and the family, the creation of conditions for permanent development and collectivity of teaching activities, to achieve a new quality of education.

Conscience is not the attention object of Pedagogy as a science, while the training of conscience needs a new theoretical understanding. The trend of weakening the process of the training conscience is reflected in the low effectiveness of traditional methodological approaches that can be expressed in the loosening of family, cultural and social value principles, in consumer's attitude toward material goods, in the pedagogic and parent community attention

*E-mail: connotation@mail.ru

only to the issues of teaching rather than education. Of great importance is the reconsideration of the methodological foundations of the education process, the main task, which is to search for more effective models of conscience training in the context of spiritual and moral formation of the personality.

In today's conditions, there is a crisis of spirituality in the society, a lack of morality, a destruction of moral guidelines, an impoverishment of the moral sphere of the individual, a dissolution of morals and ethics. Immorality is becoming a commonplace of human's consciousness; it is manifested in the deviant behaviour of young people, in the low motivation of educational and labour activity.

Morality is considered as a personal characteristic that is formed on the basis of morality and is fixed in the moral norm. The moral norms of the individual are presented in the part of the personality, which is called the superego, transpersonal ideal [1] of the personality or are designated as a moral imperative [2], in the representatives of the majority of the society they appear as conscience.

An important methodological landmark of the study of conscience are the following works: C. Jung [3] (the superiority of conscience over morality), N.A. Berdyaev [4] (the divine origin of conscience). The argument of Carl Jung saying that conscience does not concur with morality, rather precedes, meaningfully exceeds [5]. Friedrich Nietzsche, said that conscience is a power over himself, he contrasted it with morality [6]. Kant notes that conscience is the consciousness of what duty is in it, and nothing should induce us to the danger of doing something that may be unfair. Conscience - is a moral power of judgment that judges itself [2].

According to M. Heidegger, conscience - is the original Dazayn - not only a failure, a fault, but is also an appeal to be you. Dazayn listens to the most innermost in himself. Conscience in its essence is always mine. Conscience is the call of the concern from the non-for-itself being in the world that causes the presence in your ability itself - to be - guilty. If this call is understood, then the ability to have conscience is selected, the will to have conscience. Conscience causes the presence in existence, in the most its ability to be itself [7]. L. Kohlberg defines conscience as a mechanism that appears on the last post conventional stage [8].

Ignoring your conscience, with time contributes to the destruction of abilities, moral memory. "The monolith of mind without cement of conscience disintegrates into fragments (blocks). In time of these blocks can be very large. Therefore, a deep destruction of the abilities to genuine creativity, associated with the spiritual and moral condition, can occur in a latent (hidden) form." [V.I. Slobodchikov, *Spiritual and moral formation and development of human. A dialogue of domestic secular and ecclesiastical educational traditions*. www.pokrov-forum.ru/action/scien_pract_conf/pokrov_reading/sbornik_2005-2006/txt/slobodchikov.php]

The purpose of this paper is to identify common people's ideas of conscience. The objectives are: a) the description of the types of conscience models; b) the disclosure of their spiritual potential, of Eurasian people contributing to the spiritual and moral formation of the individual of schoolchildren in the modern world.

Conscience - this is one of the most important concepts of culture that is reflected in language. A person can feel pricks of conscience, he can take anything to conscience, he can do anything with a clear conscience, he can work not out of fear but out of conscience, he can clear his conscience, he can make peace with his conscience, he may go against his conscience, he can lose the remnants of his conscience, he can do something without a twinge of conscience, he can act against conscience, he can make a deal with his conscience. On the other hand, we can see blame of a man who goes against his conscience, who lost the remnants of his conscience, who does anything without a twinge of conscience, who acts against conscience, who makes a deal with his conscience, though, as the phraseology suggests 'it is time to know the conscience'.

A special study of conscience gives extensive scientific information, it reveals the fundamental landmarks of spiritual and moral education and development of schoolchildren in modern conditions. It is obvious that a new Humanities science is formed – 'Pedagogy of conscience'. The problem of the training of conscience is actualized with an insufficient knowledge of conscience in the traditional conceptions of Eurasian people.

2. The main part

In this article, conscience is represented in terms of traditional notions of Eurasian people: Slavic and Turkic-Mongolian. The source was field recordings of the authors, collected through surveys of local residents in the regions of southern Siberia (Tuva, Khakassia, Krasnoyarsk Territory, Novosibirsk region), Mongolia and China (Xinjiang Uygur Autonomous Region, Inner Mongolia), Kalmykia (the Russian Federation), as well as the literature, in which the interested topic is presented.

In the Slavic ethnic picture, conscience means combined knowledge (Russian 'sovest', Czech 'Svedomi', Polish 'Simienie'), and Turkic (Tuva 'Aryn-nuur', Kazakh 'Aryn-saktau') and Mongolian (Kalmyk 'ichr', 'ichr-chirya hatu', Mongolian 'ichih nuur') are a complex word, that mean a person ('aryn') and a nature ('nuur'). In that and other cultural traditions we found many fixed expressions like 'awaken the conscience' ('ichren sergeh', 'aryn-nuur otturar'), 'to call to the conscience' ('aryn-nyryghe kaityrar'), 'to stir the conscience' ('ichren tohrah', 'aryn-nuuryn shimchedyr') [9].

As we can see, in the traditional concepts of Eurasian people conscience means a joint moral action of the inner world and the external behaviour of the person, the inner essence of the person, and the person within the meaning of human's behaviour, a consistency or an assemblage of relations.

The study of field data and literature has shown that a single universal classification that takes into account all the characteristic properties of conscience in the traditional conceptions of each nation is difficult to be built. The analysis shows that the traditional conceptions of Eurasian people conscience has some model, and not only one, but several.

G.D. Sundui identifies five models of conscience: 1) a model of a living being, with a mind, a body and a voice; 2) the model of a container or a receptacle having a corresponding depth and a fixed size; 3) the model of yoke that can torment the person; 4) the model of a relationship, which builds on the activities and behaviour of the person; 5) custom model, including a normative code of ethics and attitudes of the society.

First of all, conscience is seen as a kind of a living creature having a heart, glands and liver, having the ability to sleep, wake up; to be clean or dirty. This creature is subject to external influence: it can be lulled, torn off, trampled down, etc. Russians call the unscrupulous man that he is without a heart, Mongols - without glands, Tuvans - with a frozen liver. Conscience creature is characterized by violent actions towards man. The Slavs say that conscience gnaws and eats its own master, and among the Turks, it can nibble another person. In traditional Tuvan's conceptions conscience can be covered with a thick mask, we can even break its vertebra [10], and the Kalmyks think that conscience can be glued to the heel ('ichren tavgtan naachkghe').

Eurasian people endow this creature with consciousness. It is inherent in sensitivity/insensitivity. It can be happy, sad, anxious, crying; silent, hidden. A mediate between the mind and the behaviour of the person is the voice of conscience. In Russian folk tales, the voice of conscience warns, suggests, shames, blames, requires, torments the man. With the voice of conscience the man can do certain actions: follow it, make excuses, listen to it or deafen it, soothe and suppress, to pretend that he does not hear and does not understand it.

The next model - a representation of conscience as a container, which has a standard size. In this context, there is a similarity between the terms rachunek sumaenia (Slavic 'account of conscience'), aya dolgan (Turkish, Mongolian 'overflow of the bowl'). In case of an increase in the account and the overflow of the container - conscience, sanctions begin not only against the one who did unscrupulous actions, but also against people who are close to him. This means that doing unscrupulous actions exceeded the quantity and quality, for one person [11]. Such a statement is typical of all the Eurasian people.

M.E. Saltykov-Shchedrin in the fairy tale 'conscience was lost', depicts conscience as a force, which is able to capture the man and make him disfigured. However, the yoke can end as a result of the loss of conscience [12].

The identification of conscience as a relationship - an expression of the relationship: to themselves and others, to the nature, to the objects of the external world, to the animals, to the culture, and the society. These relationships are largely initiated by verbal traditional creativity: by sayings and proverbs, myths and legends, fairy tales. The freedom of human's choice is very significant in the construction of any relationships with his own conscience. Man, on one hand, is

free to be with it in war, discord, compromise and violence; on the other hand - in a good condition. We see them in stable expressions 'to be at odds with conscience', 'to make a compromise with conscience', 'my conscience is clear', 'my conscience is calm'.

Finally, very specific manifestations of conscience are customs and traditions of the Eurasian people, containing a deep moral experience to be strictly observed. Moreover, they contain deep progressive ideas and experience, which allows us to understand the nature and specificity of conscientious attitudes subject to compliance.

The Turko-Mongol people get rid of negative thoughts going on spring areas. A unique foundation of the origin of conscientious attitudes in the Slavic world-view is the tree of the world. It helped in modelling a triple vertical three-dimensional structure of the world: the sky, Earth and hell. The Eurasian Gentiles believe in a triune structure of the world: the upper world, middle and lower worlds. This symbolism of the cultures of the Slavic and Turkic-Mongol people, of course, played a positive development of conscientious attitudes toward the whole world.

The identified models of conscience, their uniqueness and stability are defined in the relevant system of spiritual and moral values that are reflected in the oral folklore, customs and traditions, in the pagan religion. In them we find the fundamental conscientious ideals, norms and attitudes, which, in spite of the numerous transformations, moved into traditional collective world view of nations with time.

Based on the abstract above, the traditional conceptions of Eurasian people can be represented as follows: the formation of conscience occurred in the process of development of the Eurasian people them self, and with time it moved into their collective consciousness [13]. Collective spiritual and moral values play a conceptual role in the development of conscience: the folklore, the culture of life support, world -view, pagan religion, customs and traditions of the Eurasian people. The essence of conscience in traditional perceptions of Eurasian people is considered as a joint activity of the inner nature of man and his behaviour and actions.

Today, our children are in a more changed space of various relations and relationships (family, cultural, social, interpersonal, public, educational, political, economic, etc.). The place of conscience in the structure of human's life is determined genetically, at the same time conscience has the ability to develop positively in a social environment.

The implementation of conscience models in traditional conceptions of the Eurasian people provides not only a professional growth of teachers, but also allows us to totally develop the process of training of conscience in the context of moral education and development of schoolchildren. Thus, to the traditional well-known functions of education - education of spiritual and moral values of the ethnic culture - we add another important role in the process of updating the training of conscience.

In our opinion, the training of conscience should continue throughout the entire study time and it should be the core of educational content, which is determined by the education program at all levels of education. Training and educational themes going through all the stages of learning, are called cross-cutting themes of spiritual and moral relations, providing spiritual security of the individual and the society. Is a 'value-normative' framework of the interaction of educational institutions with other socialization subjects - family, community organizations, religious organizations, institutions of additional education, culture and sports, media.

In modern conditions of society changes, the basis of conscience training should be the concentric principle of the origin of conscience: real conscience (genetically formed); proper conscience (formed by family, culture and society); conceptual conscience (formed from the public and government positions).

The task of training conscience requires a considerable rethinking of the conceptual basis for the formation of moral attitude of the student to himself and to others, to the nature, things, people, culture, and society. The solution of this problem is feasible within the specially organized educative system of the educational institution. It is a system in which the formation of a conscientious attitude of the child to himself and others, to the family, nature, culture, society, to the objects of the external world becomes a strategic objective of the teachers.

In connection with the above, it becomes more and more popular to form a system of spiritual and moral relations in all stages and levels of education, the development of a new pedagogical direction, oriented to a purposeful process of training of conscience – 'Pedagogy of conscience' [14].

3. Conclusions

Thus, the training of conscience, the main goal of which is the formation of conscientious attitude of the individual to himself and others, to nature, objects of the external world, culture, society, significantly increases the level of spiritual and moral education of the younger generation. Preservation of traditional notions of Eurasian people: Slavic and Turkic-Mongolian is considered as a pedagogical basis for the formation of the sphere of conscience. The strategic task of the education system is the formation of spiritual and moral foundations of the child's personality. The authors propose the establishment of a system of spiritual and moral relations in all stages and levels of education. They justify the formation of a new pedagogical direction 'Pedagogy of conscience'.

References

- [1] ***, *Hegel's Philosophy of Nature*. London: Allen & Unwin, *Addresses to the German Nation (1808)*, Cambridge University Press, Cambridge, 2008.
- [2] I. Kant, *Religion and Rational Theology*, English translation, Cambridge University Press, Cambridge, 2006, 18.

- [3] C.G. Jung and G. Adler, *The Spirit in Man, Art and Literature*, Princeton University Press, Princeton, 1971.
- [4] NA. Berdyaev, *About man, his freedom and spirituality*, MPSI, Moscow, 1999, 55.
- [5] C.G. Jung, *Psychology and Religion*, Yale University Press, New Haven, 1960.
- [6] F. Nietzsche, *Beyond Good and Evil*, book 2, Italo-Soviet publishing house 'Sirin', Moscow, 1990, 415.
- [7] M. Heidegger, *Being and Time*, SCM Press, London, 1962.
- [8] L. Kohlberg, *Moral stages and moralization: the cognitive developmental approach. Moral development and behavior: Theory, research, and social issues*, Academic Press, New York, 1973, p. 187.
- [9] A.B. Pankin and G.D. Sundui, Herald of Kalmyk State University. Elista, **2(18)** (2013) 38-45.
- [10] A. Begzin-ool, Ulug-Khem, **5** (2011) 65.
- [11] C.A. Badmaeva and G.D. Sundui, Scientific Thought of Caucasus, **3** (2013) 45-48.
- [12] M.E. Saltykov-Shchedrin, *Works in 20-volumes*, vol. 16, Fiction, Moscow, 1974, 532.
- [13] C. Lemert, *Durkheim's Ghosts: Cultural Logics and Social Things*, Cambridge University Press, Cambridge, 2006, 85.
- [14] G.D. Sundui, *Pedagogy of conscience: Monograph*, Institute of Developed National School, Kyzyl, 2013, 112.