

The study of veracity level in primary school along with the influence of the school and family in religious education of children

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Received: May 14, 2015
Accepted: August 27, 2015

ABSTRACT

The aim of this paper is to examine the level of religious education of the family and school in growing the level of veracity in the primary school children; the used method in this study is action research and the gathered information was evaluated in descriptive- analytical way. All of the humans are born with veracity, but they learn lying; the children do not lie in most cases, but they conceal the truth. The children are the observers who perfectly reflect anything they see; and because they do not have the power of analysing in most of the cases, they tend to hide the truth as a window to enter the lying under the influence of compensation of the sense of inferiority, the level of parents' expectations, dream and fantasy, and more importantly, the fear of being punished. Right and timeous religious education is only possible in the second period of childhood along with the creation of the right patterns in the behaviour of parents and the responsible persons for the education at school; and its result is to be equipped against the obvious and hidden factors of lying and to strengthen the morale of honesty and veracity.

KEYWORDS: Religious education, veracity, lying, family.

1. INTRODUCTION

Veracity and honesty are the signs of authenticity and personality of the human. The essence of the human is mixed with the truthfulness. Islam is the religion which combined the principles of nature and essence with morality and humanity. That is why it considers veracity as the most important criteria of humanity. One of the reasons for addressing this topic in the second period of childhood is the establishment of personality and its formation especially in this age which is very significant. One of the major problems existing in the educational systems is the more attention to the (should) s and (should not) s, with the least attention to the (there are)s and (there are not)s, but in the religious education which is based on the principles of Islam, it first pays attention to the realities, before Stating the responsibilities; that is to say that Islam firstly considers (there are) s and (there are not) s of the human's personality, and after that regarded to them, it sends orders in order to guide and direct humans and their lives by the prophets. In fact, getting familiar with the instincts, feelings, emotions, needs and various mental and physical aspects of the human through implementing these orders, the planning for their religious education is accomplished in the same frames.

2. METHODOLOGY

The used method in this study is action research and the gathered information was evaluated in descriptive-analytical way.

Research's Content

3. Veracity

Veracity has root in the spiritual greatness; the honest person does not consider it as a flaw to reveal his own reality to himself and shows himself as he really is. Purity, honesty and greatness are not black points which their revealing creates uncomfortableness. It can be said that honesty is truthfulness in the actions such that it is associated with comfortableness of the conscience; but perhaps veracity has a more limited territory compared to the honesty, and it only includes truth in words; to be honest, we must act as we think and express it. Honesty is made from the human's unity and harmony between thoughts, words and actions. Veracity is from the good human acts and has a special position to the religion and intellect. Pure essence of the human dictates that the healthy and balanced human must have harmony between his heart and his words, and between his appearance and his inside, and he must only express what he believes. Two things are the criterion of the religion; honesty and certainty.

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[Description of Qerar Al-Hekam, vol 3, page 161.]

3. 1.Effects of Veracity

3.1.1. Accompany of God: Imam Baqer, (PBUH): [Majlesi, 1983]

Oh! Speak truthfully, because God is with the truthfulness. 3.1.2. Purity of action: Imam Kazim, (PBUH): [Majlesi, 1983] the one whose tongue says the truth, his actions will get pure. 3.1.3. Save and health: Imam Ali, (PBUH), [Description of Qerar Al-Hekam, vol 4, page 363] the finalization of veracity is redemption and health. 3.1.4. Greatness of authority: it has been narrated from Imam Ali (PBUH): [Description of Qerar Al-Hekam, vol 4, page 296], you are better to be truthful, because if someone is honest in his words, his position and authority will get great. 3.1.5. Goodness of this world and afterlife: Imam Ali (PBUH) says: [Description of Qerar Al-Hekam, vol 2, page 151], there are four things that if they are given anyone, the goodness of this world and the afterlife world are given him really including: veracity, acquitting the custody, keeping the belly (from unlawful and dubious) and amenity. 3.1.6. Otherworldly rewards: The Holy Koran says: [Maeda, verse 119] this is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them forever: and they are well pleased with Allah; this is the mighty achievement. According this holy verse, the ones who do their responsibilities and missions and are honest in their behaviours and words and do not perambulate except the path of honesty and truth, they will benefit from their actions sufficiently and will achieve the great salvation which is the gratification of the Glorified God.

3.2. Types of Honesty

Honesty and truthfulness have some types including: honesty in words, honesty in behaviour, honesty in promises and behests, honesty in signatures and commitments, truthfulness in association, in deals and transactions, honesty with God and with oneself and with the people, honesty have a certain concept in each of these cases. When a Muslim says: I bear witness that there is no god except Allah, he must try not to glorify any god except Allah with his words and actions, and otherwise, he is a liar (Sabzevari, 2002).

3.3. Religious Education

Religious education with its broad concept which means religious training and breeding, can play the most significant and basic role in religious development and perfection of the society. Any deficiency and default in this affair causes irreparable disorders and abnormalities in breeding the modern generation of the society (Pour Kami). Nowadays, the west-style ideas, in the religious education remind the concepts of religious education, moral education, and the discussion of indoctrination; and mutually, wherever it is a word about “impose and value induction”, the mind of the reader is propelled towards the discussion of “religious and moral education”. Probably, it is supposed that the religious education is not achievable except through blind induction; and since this induction is unfair and wrong, so the religious education must be stopped. Totally, it can be said that the religious education means intellectuality in the various fields of beliefs, moral and worships and religious orders, the presence piety against the avoidance piety, and evaluation accompanied with the selection and rejection. And it can be said that the providence of these characters in the religious education makes this possibility that an effective face is made between the religious education and the challenge of the current century.

3.4.The four main components of devoutness or piety

3.4.1. Belief and intellectual: it means that the beliefs and changes such as God, Resurrection, and Prophecy etc. must be done such that the educating person has understood them and has been convinced about them with his enlightenment. Regarded to the same point, it is said that the beliefs are investigative not imitative. 3.4.2. Inner experience: it is about the inner phlogosis and emotions of the human; the person who becomes religious requires experiencing a series of inner emotions which are appeared related to the source of the world, that's to say, God. Concepts such as hope, fear, reliance and pray existing in Islam, are the evidence of the same inner experiences. 3.4.3. Inner obligation: it presupposes the selection of something and adherence to it; and one of the tools of becoming religious is the appearance of this aspect inside the human, that is to say that the person must achieve inner obligation about God and what God wants from him. 3.4.4. Practice: the devout person is the one who acts regarded to his beliefs and faith (Baqeri, 2009).

4. Religious Principles

4.1. The concept of religious education: the religious education means blossoming, appearing and realization of the abilities. That is to say that the main work of the educator is that to flourish the inner talents of his training contact. 4.2. Age: the second educational principle is to pay attention to the progress of the children's and teenagers'

growth in the cognitive and emotional aspects and the effect of the “age” factor in this case. 4.3.the relationship between the religious education and the habit: it is right that paying attention to the age factor and the abilities and the special limitations of each period requires observing the method and the time of the education of the religious concepts; but this does not mean perfectly stopping the relationship of the religious concepts and the special concepts of the next periods. 4.4.The role of intellection and reasoning in the religious education: the main aim of the education is to flourish the diving nature of the child. In this process, education is a tool that makes the educating person familiar with the necessary concepts and issues in order to move forward. 4.5. the role of pattern: psychology (and socialization) in our sociology guide us about this point that the children are following and looking for the patterns and samples in order to imitate the others from the beginning of their social growth and develop and at the time they relate to others.

5.The role of family in religious education of the children

5.1.Family is a social organization within it the target emotions of the religion are focused. Words like “home” and “family” indicate a closed and protected space that the human feels comfortable in them (Ameli, vol 15: 10). 5.2.The depth of the mutual love ruling the family makes this organization the most suitable environment for the religion such that the original and excellent desideration is supported and followed in it instead of selfish ones. 5.3.According to the psychologists, there is a kind of broad capacity and nature tendency to the religion. The family must guide the child’s tendency to the religion in accordance with their own beliefs from the very beginning.

6. Conclusion

One of the most important factors of lying in the children is the fear of being punished. If the children feel comfortable about the reaction of the parents or educators, they will always be truthful. The children must not be punished when they make a mistake inadvertently, especially physical punishment. White lie from the parents is one of the amplifying ways of lying in children because of their inability in identification of the appropriate situation for the white lie. Reading Koran and mentioning Hadith in each field of the religion has a very effective role in educating children at home and school. The way of facing with the lying is very significant, because it itself is a reason for founding the child’s personality according to the same base; and it is better to behave in calmness and kindness with the child who has lied, and then explain the abomination of his action in a reclusive place. Then, it is better to behave him/her meekly and have a deep relationship with him so that he himself will explain the reality for us. Three factors are the window of exiting veracity: 1. Fear, 2. Political (pragmatic) view of parents, 3. Understatement, The factors of understatement: 1. Fear of punishment, 2. delight for encouragement, 3. Showiness.

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