



## **Moral education: A qualitative study in India**

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### **Abstract**

Moral education is an Endowment for the man which has armed him into a life philosophy and has lightened his mind. It relies to willingness and develops it and helps the man to follow the commands of mind and the fabric of human life has been intertwined with moral beliefs. Paying attention to the morals teaching of students to moralize the society and Foster the virtue and goodness in the society are the goals of Education this article attempts to study the important of moral education, world scenario of moral education, Curiculamm of this education also explain the role of teacher, parent, Institution in moral education. Therefore, there is urgent need to take serious action for the restoration of moral values among youths of our country. In this article attempt has been made to identify the need of moral values in today's scenario.

**Keywords:** moral education, curriculum, world scenario, endowment

### **Introduction**

Moral values are guiding principles of life. They are responsible for the all-round development of an individual. Values reflect ones personality, his attitude, behavior, his mission and vision. Values are backbone of any personality, religion, society or a nation. Moral values can bring in peace of mind, joyful environment, better quality of life, sustainability, harmony in the global society. Country like India has a tradition of moral values and its education at various stages. Being a diversified country in religion as well as geographical region moral education in India was basically through religious talks or otherwise. Our country finds itself faced with serious tensions and challenges of corruption, casteism, linguaism, provincialism, and regionalism etc. Value oriented education can go a long way in curbing these fissiparous tendencies and inculcate the sentiments of unity and solidarity among various sections of the Indian society. Character is the foundation of self-development. Character formation requires the development of traits such as purity, perseverance, faith, sincerity, obedience, fortitude, veneration, humanistic tendency etc. Education is a process of developing ones personality and not just gaining a certificates and skills. Education is a process by which character is formed, strength of mind is increased, intellect is expanded and one learns to stand on ones feet. The aim of education has been determined by philosophical, social, economic, political and cultural norms of the society. Education must be capable of stabilizing social order, conserving culture in the society and acts as an instrument of social reconstruction. Education should not only preserve the social heritage but also be able to enrich it. Education being a multipurpose process not only inculcates social, economic and cultural awareness in humanity but is also an important medium for grasping and promoting life enhancing values among human beings. The education can decide the fate and future of our society or country. It equips the youth of the nation to the rational and pragmatic approach of life. It helps the society to value life and work for the betterment. Unless proper education is provided, it will be panic and chaos for the youth in the country. It is the

education which makes the system value based and adheres to the accepted norms of the society. The purpose of education is self-affirmation and not self-negation. Value education alone can provide real meaning and content of life and enhances the cultural factor within human being. Moral values lies in the educational philosophy of great visionaries like Swami Dayanand, Vivekananda, Mahatma Gandhi, Dr. S. Radha Krishnan, Dr. A.P.J. Abdul Kalam who with their intuitive powers could prefers that education without moral values would lead to chaos, restlessness, mental as well as social disorders.

### **Review of Literature**

Here we take a broad interactionist and social constructionist position (Atkinson & Housley, 2003; Berger & Luckmann, 1967). Identity, social life and morality are inescapably social, collective and cultural processes, constructed and reconstructed in everyday social interactions and individuals' interpretation processes. According to this perspective, morality refers to "a broader sociological concern with the achievement of a socially organized identity and the construction of actors as moral agents, responsible for their actions and subject to the evaluations of others" (Atkinson & Housley, 2003, p. 63). Interpretations and meanings are constructed and mediated in and by social interactions. People act in a world they define. Even if there may be a reality out there, people's definition of the situation is far more im-portant for what they do (Charon, 2007). This interactionist and social constructionist position makes us sympathize with a critical approach to values education. Nevertheless, instead of using the "sacred" text of a particular tradition as a starting-point, we have been suspicious of grand theory, with reference to Atkinson and Housley (2003), and have been quite free from the constraints of orthodoxy. Because of the complexity of and different present perspectives on morality and values education, we have stressed the need of knowing and considering the vast range of normative ethics, moral developmental theories and approaches to values educa-tion in order to address the complexity, differences and

ambiguity. Thayer-Bacon (2001) uses as a metaphor the well-known poem of six blind men who explore an elephant from different positions and describe it as a rope, a tree, a fan, a snake, a wall, and a spear on the basis of the part of the elephant that each man touched. With reference to her epistemological standpoint, we (a) insist on the need for pluralism (i.e., a conversation between different perspectives, in relation to the elephant, to reach a more qualified understanding), (b) accept fallibilism, which holds that we can never attain knowledge that is certain because we are fallible, limited, and contextual beings, and (c) claim that knowledge is a social process of knowing that is continually in need of (re)adjustment, correction, and (re)construction. This pragmatic and pluralist

### Objectives

The objectives of the current study was below

1. To discuss the important of moral education
2. To study the moral education in the global Scenario
3. To analysis the curriculum-oriented moral education
4. To explain the role of parent, teacher, institution in moral education.

### Methodology

Qualitative analysis of data was conducted by a flexible and pragmatic use of methods from the grounded theory tradition (e.g., Charmaz, 2006; Glaser & Strauss, 1967). We have systematically analyzed similarities and differences, and we were surprised to find so much cross-cultural similarities.

### Results and Discussions

#### Important Of Morale Education

There are various aspects to our civilization like population explosion, rapid technology advancement, knowledge expansion, industrialization, globalization, mobilization, influence of various cultures on own culture etc. The society has become dynamic due to this modernization process. It is posing multiple problems of anxiety, stress, and worries in front of human life. Core human values like honesty, sincerity, morality, humanity, non-violence are getting affected due to the evils of poverty, unsocialibility, caste system, gender inequality, ill treatment to child women and old people, over utilization of natural resources without planning. To address to these problems one must look at morals/ value education as integral part of education system as a whole. In the materialistic era of science and technology, everything except morality has reached its peak. Higher education in present era is stimulated by economic consideration without any reference to age old human values that separate man from animals. The aim of moral values inculcation has remained most neglected one. The neglect has been abundantly visible now in the present dismal picture of society, rampant with corruption, malpractices, flouting of rules, polluted minds, restlessness, lack of peace, frustration, mental depression, violence and crime, lack mutual faith and trust among people by and large. Undue importance to achievement in terms of marks, remarks, awards, honors, degrees, judgments passed for others in one cause of depleting moral values. Without value inculcation, an extracurricular activity is only viewed as an activity to win the competitions. Era of globalization has taught to become more and more selfish. Education without value is not only useless but also very harmful. The

realization is particularly relevant at the present juncture of history, when social, moral, cultural and spiritual values are disintegrating, when the horizon of knowledge have been immensely widened and the media and the incident of scams, scandals threaten to disrupt value system and destabilize cultural base. The bookish knowledge is not helping the youth to achieve the goal of life. What the world badly needs today is a moral and spiritual revolution. Social interactions have reduced drastically. People have less tolerance, depressing mentalities and a bloated ego. Materialism has put all the Indian traditions and values in the dump yard. Everyone is running for well-defined and cash convertible goals. Nationalism, family, society and morality no longer matter for him. The youth of today are caught in the vicious circle of crime and violence. They have lost their moral values to the new era of commercialism and modernization world. This is a great concern for India. Inculcation of moral values through personality development is the necessity of hour to check the disintegration of social relations. Moral values are needed for developing quantities such as humility, truthfulness, honesty, courtesy, tolerance, sacrifice etc among the youth. It will help in developing positive social attitude in new generation which prompts them to raise their voice against social evils. Moral values will inculcate sense of cooperation and fellow feeling among people

#### Moral Education In the Global Scenario

Over the past two decades, colleges and institutions have devoted energy and resources to a wide range of educational programmes and initiatives designed to promote character values and behaviours in their students (Dalton and Crosby, 2010). Value education forms a part of the curriculum in different educational settings across the globe. Countries like India, Australia and Singapore lay a strong emphasis on imparting value education through well-defined curricula and syllabi. In Singapore, values education forms a part of the Pre University Civics syllabus (MOE, 2010). The revised Pre-University Civics Syllabus is based on the central theme, making a Difference. The focus is on engaging students to play an active role in helping to improve the quality of civic life in the community and to take the lead in service to others. The Indian national policy on education (1986) as modified in 1992, considered value education as an integral part of education and noted that (UGC, 2010): *“The existing schism between the formal system of education and the country’s rich and varied cultural traditions needs to be bridged. Education can and must bring about the fine synthesis between change oriented technologies and the country’s continuity of cultural tradition. The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. In our culturally plural society, education should foster universal and eternal values, oriented towards Evaluating the Impacts of Value Education 3 he unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect. The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make*

*education a forceful tool for cultivation of social and moral values."*

In Australia the value education helps students understand and be able to apply values such as care and compassion; doing your best; fair go; freedom; honesty and trustworthiness; integrity; respect; responsibility and understanding; tolerance and inclusion (Values education, 2010).

In this paper, an attempt has been made to analyse the impacts of value education on the academic performance of the students as well as the overall environment of the academic institutions where value education programmes have been explicitly put into practice.

### **Curriculum-Oriented Moral Education**

In most studies on teaching strategies for curriculum-oriented moral education we found the following elements: problem-based learning, working in groups, discussions, and using subject topics incorporating moral issues, dilemmas and values. Frequently, a problem-based instructional design is chosen. What has been learnt must be meaningful in the context of students' personal objectives and they must be able to connect the learning content with their prior knowledge. own choices about the curriculum is also assumed to contribute to an open and democratic classroom climate. Many authors stress the importance of involving students in the decision-making process (Berreth and Berman 1997, Boostrom 1998, Oser 1996, Ryan 1996). According to Battistoni (1997), democracy can only be taught in a democratic environment. In addition, authors stress the importance of a classroom climate in which students are encouraged to participate actively and express their opinions (Covell and Howe 2001, Torney-Purta 2002). Covell and Howe argue that a change in attitude is most likely when students are able to explore options and values in an egalitarian and open manner. Therefore teachers must use an egalitarian teaching style with opportunities for debate, exercises in self-selected small groups and some self-direction in activities. Moreover, such a classroom climate will enhance students' self-confidence and self-esteem. Here we see the influence of the Just Community approach which emphasizes the importance of involving students in the decision-making process (see Althof 2003, Oser 1996, Power *et al.* 1989). Oser argues that discussions about moral issues must be linked to moral action if they are to foster responsibility in students. Joint decision making by teachers and students is the most concrete way of doing this. In many of the proposed curricula, students have to work in small groups. The main argument in favour of co-operative learning is that it stimulates students' critical-thinking skills and enhances perspective taking. While working together, students have to think about social issues in an active way and must consider other students' opinions (Tredway 1995). Murray's study (1999) is an example of this. He discusses a curriculum on ethical dilemmas in biology in which groups of four students choose an issue and work together on a presentation. Two members of the group have to consider a stance in favour of the issue and the two others a stance against it. Furthermore, it is assumed that working in groups benefits the interaction between students and helps them to practise communication skills, to resolve differences of opinion, and to tolerate disagreement (e.g. Hicks 2001, McQuaide *et al.* 1999).

Although group work figures prominently in studies

regarding the prosocial and moral development of students, few authors actually pay attention to 'learning to work together'. In their case-study project on social competence, Ten Dam and Volman (2003) describe a few projects in which teachers explicitly attempt to enhance the quality of group work in the first stage of secondary education. Guided assignments put students in situations in which they have to work together. Afterwards, explicit attention is paid to reflection on the group process and the quality of the collaborative work done. Bergmann Drewe (2000) argues that physical education in particular provides opportunities for students to learn to co-operate with each other in an appropriate way. As moral rules need to be applied in sport, physical education represents a real-life situation in which students can practise moral behaviour.

Some authors propose enhancing teamwork by using multimedia technology. In a project about social issues from 1960s, Saye (1998) asks students to use a computer database to find information for their presentation. Mc Quaide *et al.* (1999) discuss a computer simulation programme in which students can put themselves in the shoes of a bank's vice-president. This change of perspective confronts them with ethical decisions such as how to deal with an embezzler.

Another instructional element that is frequently mentioned in studies on moral education is classroom discussion or discussions in small groups. Most authors consider dialogue and interaction to be essential for enhancing the prosocial and moral development of students. The argumentation for this, however, differs. Kohlberg's work has inspired many studies focusing on discussions about moral dilemmas. His early work concentrated on such discussions in the classroom (Blatt and Kohlberg 1975). The need to solve conflicts and to consider the perspectives of others is assumed to stimulate cognitive moral growth. Murray (1999) and Barden *et al.* (1997), for instance, focus on discussions on ethical dilemmas in science to stimulate critical-thinking skills and moral reasoning. For most authors, however, the importance of dialogue and interaction goes beyond the teaching of cognitive skills. It is particularly argued that citizenship in a democratic society requires being able to communicate with different social groups with different points of view. Discussing moral issues in the classroom provides an excellent opportunity to practise communication skills (e.g. Parker 1997, Preskill 1997). Moreover, it stimulates the development of attitudes such as tolerance, respect, 'open-mindedness' and autonomy (Grant 1996, Saye 1998). From a cultural historical point of view, moral development is inherently social. Students not only have to learn how to reason about morality, but morality itself is considered to be a cultural practice in which students must learn how to participate (Tappan 1998). Although classroom discussion is considered to be an essential element in curriculum-oriented moral education, relatively few studies elaborate on the question of how to engage students in discussion. With a few exceptions (see below), they go no further than the claim that 'discussion' makes a difference.

In our review study we encountered a recurrent plea for using subject topics with a moral dimension. One example is the study by Schultz *et al.* (2001) regarding the Facing History and ourselves programme. Readings, films, and literature about history play a central role in this programme. It particularly highlights the holocaust. This is considered to be an important topic that can prompt



questions on attitudes such as prejudice, moral choices, respect and tolerance (see also Brown and Davies 1998, Carrington and Short 1997). Saye (1998) also argues that using historical topics, especially themes from the 1960s such as Vietnam, the civil-rights movement or the counterculture, can help students to develop critical-thinking skills and stimulate them to consider social issues from different perspectives.

Other authors propose using issues and problems that students actually encounter or will encounter as citizens in a democratic society (Beane 2002, Clark *et al.* 1997, Davies *et al.* 1998, Hicks 2001). According to them, issues such as environmental pollution and distribution of wealth help students to gain knowledge and understanding about the world around them and about a democratic way of life. These insights are crucial for thinking critically and developing attitudes such as a sense of community and responsibility for society. Covell and Howe (2001) use the United Nations Convention on the Rights of the Child as subject matter for moral education. In their opinion, the best way to develop a more supportive attitude towards the rights of others and to foster respect for children from minority groups is to teach children about their own rights with regard to 'basic needs', 'equality', 'juvenile justice', 'sexuality' and 'education'. Students learn about these rights through analysing popular songs, for instance, or case studies on runaways and street children.

Besides social studies (e.g. history), other subject areas are considered to be significant to moral education. Firstly, ethical issues related to science are examined. Murray (1999) proposes topics such as human cloning, growth hormones in the bio-industry, and birth control. Others suggest more general themes such as laboratory safety, working with others, reporting results in an ethical way and scientist's gender. Researchers argue that while discussing these topics and writing about them, students develop critical-thinking skills and ethical decision-making skills (e.g. Barden, *et al.* 1997, Nichols 1995).

### **Role of Parents**

Parents are vital in moral development of their wards because they are the first teacher and role model. The moral education of student starts in house with parents. Parents tries to talk to their wards and tell them what is good and what is bad behavior by giving various examples. Changing socio-economic situation keep the parents busy with their progression and personal issues and they leave the whole thing to schooling system. One of the best ways to checks young minds to all kinds of low, obscene and negative thoughts and they become a prey to many wrong things at early age, is that the parents and elders should spend quality time with their children and also make them aware of the life building ideas of great personalities. No teaching can go on effectively without the support of parents. A teacher should discuss with parents the various aspects of their wards progress and make practical suggestions that would help the students.

### **Role of Teachers**

Teacher through positive approach need to make the youth of India realize that they are the future of India. Teachers need to teach how lack of humanism and less consideration for the society and colleagues due to lust of money and only enjoying the pleasure of materialistic life would dangerous

for India's development. Teaching moral values in personality development classes can promote individual and social welfare, love, peace, good will and understanding. Role of the teachers in institution of higher education in inculcating values among students becomes important, as education is a forceful tool for the civilization of social and moral values. The teachers have to reflect the value of honesty, integrity, compassion and justice in his own behavior. The teacher should possess the core values like honesty, transparency, sincerity, truthfulness, secular outlook, and scientific temperament, emotional balance of commandship and compassion and position positive thinking. A teacher should try to create awareness about rights and responsibilities of being a good citizen. It is the teacher's personality that makes the deepest impression on a student. A teacher should never humiliate the student but encourage the young ones by making positive comments, constructive criticism and appreciation. A teacher should learn the art of shaping students character. He should help him to develop moral values, good habits and thinking skills. Students interact with his teacher in institution and understand the values like friendship, brotherhood, nonviolence, peace etc. Moral education cannot be given by book only. One needs an example in order to develop faith in moral principles. Teachers are the role models for the renewal and improvement of moral behavior. A teacher should appreciate the importance of understanding the factors and contexts which are influencing the behavior, choices, life styles, health and welfare of students and their families. A teacher should help students to acquire and practice specific skills that support positive values. He should implement appropriate evaluation strategies to monitor progress made by students towards acquiring positive values. Students often idealize their teachers watch them closely and also try to emulate their behavior. Students may view their teachers as authorities on subjects and their advice on many issues related to character and values. Teachers are responsible for the teaching honesty, dedication and right behavior.

### **Role of Institution**

In ancient times, education was imparted in institutions as Gurukul where education was given with much emphasis on moral education. Our present education has undoubtedly widened and several new fields of education and technology have emerged but nothing serious is being done in modern education institutions to teach morality. Therefore, in institution moral education should be taught as a part of their educational curriculum. The institution should promote co-curricular activities like painting, music, fine arts, elocution, recitation etc to develop human quality of love. The programme of NCC and add-on courses on value education as integral part of the curriculum will promote discipline leadership, self-reliance, self-control and integrity. Social values may be inculcated through the programmes of NSS and other activities related to the life and teachings of dignified personalities. Physical activities like game, sports and yoga will provide physical fitness, healthy body, mind and spirit. Participation in cultural activities will make the student aware of rich culture and heritage. All these practices are there in higher education institutes but the need is to integrate them in such a way that they are given equal importance and rating among academics and other intellectual activities. With rapid

technological, economic and cultural change, institution will have to develop a variety of means to morally stimulate students and make them committed to moral action. The institution is responsible for maintaining clean, beautiful and peaceful environment in campus. Institution must provide clean and safe drinking water and restrict social evils such as smoking, drinking, gambling and ragging in the campus. The role of institution is to provide an environment that support and reinforce the adoption of positive values.

### Conclusion

We urgently feel the need of Moral education in higher education institutes. To save the whole education system as well as the human we need to address more and more fundamental issues of the social and moral consequences of the unregulated activities in higher education institutes. The parents, teachers and the institutions have a definite and inevitable role to play in providing moral education in a multicultural society. To make our country incredible India, we ought to influence our younger generations mind set with the best we could and make them understand the importance of moral values to build good character. If only we inculcate the moral value, which could be achieved only through education. We can glorify youth of today as the best citizen.

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