

# A Study of Approaches and Strategies of Moral Education Values in India

Shanti Mukta Barla<sup>1</sup>, Dr. Rishikesh Yadav<sup>2</sup>

<sup>1</sup>Research Scholar, Department of Education, Of Sri Satya Sai University of Technology & Medical Sciences, Sehore, M.P., India.

<sup>2</sup>Research Supervisor, Department of Education, Of Sri Satya Sai University of Technology & Medical Sciences, Sehore, M.P., India

## Abstract

In the era of scientific inventions and technological advancement, industrialization and modernization people are becoming more and more materialistic. The people are losing ground in cherished values this nation stood for in the ancient past. The Indian philosophy has been remained filled with such kind of values like serving human kind, love for nature, sacrifice, and respect for elders and devotion for one's profession etc. Once it was known as "Golden Bird" and today it is among one of the poorest of the nations. It was also called "Jagadguru" and but today the same thing is quite ironical and reciprocal. The degradation in moral values can be easily felt by reading of the day to day news. As a result our society is wrestling with a multiplicity of problems like increasing rate of crime, selfishness, hooliganism, abuse of human rights, frustration, corruption, violence and immorality. The National Policy on Education (1986) has expressed concern over "the erosion of essential values and an increasing cynicism in society". It advocated turning education into a "forceful tool for the cultivation of social and moral values." Education should "foster universal and eternal values, oriented towards the unity and integration of our people". Educational institutions have been the centers for preparing good citizens for the country both in terms of academics and inculcating moral and cultural values of the country. Moral Education and value system enriches the young minds. It gives them a way to lead a life which is happy and successful. It has been a matter of concern as the new generation of India is restless and confused at every level. This is a generation which is at the crossroads in being neither completely based on the traditional values nor the modern approach. They are in a dilemma whether to follow lifestyle which is more western or Indian. The objective of this paper is to evaluate the need to reinforce the traditional moral value system which is time-tested and beneficial for society as a whole for the present Indian education system.

**Keywords-** National Policy, Education, Morality, Indian Education System.

## 1. INTRODUCTION

India is an ancient civilization and carries with its development, the message of peace, nonviolence, human brotherhood and such other positive values to the world at large. The history of moral education may be traced back from the Vedic Age. The Vedic Age primarily constitutes the period from 4000 B.C. to 1000 B.C. During that time, education was imparted in residential schools differently known as Hermits, Rishikulas, Gurukulas, Charans and Vedic Schools. In those educational institutions education was imparted by priests, sages, seers, religious teachers. The main task of the teacher in India during the Vedic Age was mainly to promote moral awareness of the children. Besides, children were trained to lead disciplined and spiritual life. Emphasis was laid on the character building of the students in addition to inculcation of compassion and religiousness. Students were taught to lead their lives governed by moral values in order to obtain most precious things including name, fame and prosperity. The pupils were taught to form good character. They practiced good manners in their daily life. They properly behaved with their teachers, parents, seniors, equals and inferiors in pleasing manners. Students during those days learnt to obey discipline and paid proper homage by glorifying national heroes.

Today the widespread concern for the erosion of morality and increasing cynicism of the modern society is no more alien to people concerned. The present system of education is more concerned with the transmission of the knowledge. Education should develop a sound value system. A system that respects the individuality inherent in a

man, honors others' views, respects human rights, and facilitates others to live a quality life. True education should enable the individual to understand and judiciously utilize the environment including physical, biological, social and cultural environment for harmonious relationship between nature and man. This is important for the happy, prosperous and peaceful living of the mankind. In 1986 the Government of India decided to adopt a uniform policy on education throughout the country. Thus the National Policy of Education 1986 came into light. The National Policy of Education has given the following justification for value education.

1. The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for a readjustment in curriculum in order to make education a forceful tool for the cultivation of social and moral values.
2. In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious, fanaticism, violence, superstition and fatalism.
3. Apart from this combative role, value education has a profound positive content based on our heritage, national goals and universal perceptions. It should lay primary emphasis on this aspect.

## **2. WHAT ARE VALUES AND MORAL EDUCATION?**

Values are those characteristics of human society which set norms, exert control and influence the thinking, willing, feeling and actions of individuals. The word 'Morality' has been derived from the Latin word "Mores or Moralities" means proper behavior. It refers to personal or cultural values, codes of conduct or social mores that distinguish between right and wrong in the human society. Hence it is a sense of behavior that separates two aspects good and bad. Thus, Moral education is equated with the teaching of rules and the development of character, which is expected to manifest itself in behaviour that exemplifies the traditionally revered virtues of honesty, self-control, courage, friendliness and respect. Many different terms are used to describe the research domain of moral education including citizenship education, moral reasoning value education, and character education. Appreciativeness, discipline, dedication, earnestness, friendship, honesty, helpfulness, meditation, modesty, magnanimity, right speech, love for justice, sincerity, simplicity are some characteristics of moral education. A lack of morals would lead one to behave in a manner unacceptable to others or society.

## **3. WHY EDUCATION FOR MORAL VALUES? ( MORAL EDUCATION)**

Social change, progress and the leaving behind of the old ways all seem to be outpacing moral changes. The hand book of value education for teachers (N.C.E.R.T) has identified the following reason for lack of values in today's world is: Wealth without Work, Pleasure Without Conscience, Knowledge Without Character, Commerce (Business) Without Morality (Ethics), Science Without Humanity and Politics without Principles. Several scientific inventions have also their role in challenging our old and traditional, but very useful values to a great extent.. It is truly said by Prof. D.S. Kothari. "Science and technology are exploding but wisdom is imploding. Knowledge is exploding and human personalities shrinking." These lines are seemed to be true in the cotemporary Indian society. Surekha Ksheersagar (2010) has identified several causes of moral degradation among the youth.

Some are:

- i) Dys-functional families, increased crime and violence, effect of media.
- ii) The Materialistic "Me and My attitude"" of the people with a dominating sense of desire to pursue wealth and other tangible things.
- iii) Multilingual, multicultural and multi religious diversity of our country.
- iv) There are many things positive about our traditional cultures which are often neglected but need to be appreciated and understood like Truth, Beauty and Goodness along with the four „ends“ or goals, commonly known as purusarthas (dharma, artha, kama, moksa), spirituality, strong family ties, deference to elders, recourse to nature, artistic expression, respecting even the tools of one's trade, joyousness, hospitality and peaceful co-existence epitomized in Vasudev Kutumbakam ( a Sanskrit phrase that means that the whole world is one single family) This

is probably what has come to be defined as a „Global Village“ today. Indians have forgotten their own profound treasure of its rich culture and traditions in the light of modernization.

v) Today our youth is facing several hang-ups and is suffering from prejudices of class and caste divisions.

vi) Information overload has created the competitive mindset among students, parents, and teachers.

Values have to be instilled in children right from their very childhood. Therefore a reorientation of education for values is in a great need. The primary goal of moral education is the development of mature and dependable character and the enlistment of every person in the struggle for the good and against evil. Nothing can be achieved in the absence of values. Vimla Thakur writes in significance of values oriented education that it inculcates in children humanity, truthfulness, tolerance, sincerity, courtesy, sympathy, fellow feeling, affection, spirit of service and sacrifice which foster noble character in child and develop the whole man. This develops in them a broader attitude towards life. The current model of education contributes to the lopsided development of students. It puts exclusive focus on cognitive and has totally neglected of the affective domain. Students are nurtured in a spirit of excessive competition. Moral education can help in resolving different types of social and ethical conflicts. It helps pupils in developing democratic qualities like liberty, equality, fraternity, justice and cooperative living. Hence it can be concluded that moral education aims at: Holistic development of the child while addressing the head and the heart and making everyone aware of eroding values, creating balance between child and community. It can inculcate the understanding of Interdependence between family, society, nation and the world, bringing in a pro-active social conscience, improvement of the quality of education, harmony and peace with self. In order to develop healthy, patriotic, honest, sincere citizens and to lead the nation to the roads of progress, it is very essential to have moral education in schools and colleges.

#### **4. VARIOUS APPROACHES TO MORAL EDUCATION**

Moral development is the axis on which revolves ones personality and character. Feeding the intellectual and starving the spiritual or ethical dimension is dangerous and would be a potential threat to social life of the individual. Based on its nature, moral development has been studied as part of cognitive development, social learning and psychoanalytic dimensions. Different psychologist had suggested that all children pass from universal stages of physical, cognitive moral and social development that build skills and then translate into global perspective of the child. The moral behavioral approach contends that reinforcement, punishment, imitation and situational presentation are factors that contribute to the moral development of human being. Issues of self-control and cognitive capabilities play a key role in the moral behavioral school of thought. The most noted theorist in moral development is Kohlberg with his work pertaining to levels of moral convention with influences from peers, cognitive development and conflict. Kohlberg's theory is based on the ability to apply the moral principles of justice to moral dilemmas. According to him the child has the innate ability to discover and develop different values at different stages. He identified three levels of morality. The three levels of moral development is divided into six stages, each of these six stages are defined by 12 basic moral aspects, issues or values.

The stages and levels

Level I:- Pre conventional;

Stage 1 Moral motives are defined interns of avoiding punishment;

Stage 2 It is the desiring for obtaining rewards to have favours returned,

Level II: Conventional;

Stage 3 Moral conscience function to avoid disapproval and dislikes by others.;

Stage 4 It function to avoid censure by legitimate authorities and the resulting guilt,

Level III Post conventional;

Stage 5 Motivation lies in the desire to maintain the respect of an impartial spectator judging interns of community welfare;



Stage 6 Conformity to moral principles serves to avoid self-condemnation. Several educational interventions programmes have been developed using the Defining Issue Tests (DIT) developed by Kohlberg, a test to measure and develop capacity for moral judgment. The DIT test consists of moral or value dilemmas. The psychoanalytic school emphasizes parent-child relationship as the basis of moral development. Sigmund Freud views moral development as an identification process. The young child identifies himself with parents and internalizes the adult rules which lead to the development of morality. He considers superego primarily responsible for developing a moral frame of reference. Gilligan (1982) developed a theory of moral reasoning based on relationships and care. In line with her „care orientation“ to moral understanding. In young children, parents/caregiver has the greatest impact on how the child will internalize the moral lessons being taught. Therefore the level of bonding between child and caregiver yields a more productive environment to receive information pertaining to the moral issue.

Social learning theorists have asserted modeling that a “great deal of human learning and behavior is a function of observing and imitating the behavior of models. Albert Bandura considers imitation as the important determinant of morality. The content of communication media serves as the sources of values. Teachers and parents acts as models. Another aspect of moral development is empathy which is commonly learned through social interaction. Empathy is expressed by reacting to another’s feeling with an emotional response or statement that reflects the other feelings. Tredway (1995) suggest an „indirect approach“ focuses on fostering skills and attitudes without committing oneself to a specific conclusion. By asking questions teachers can stimulate students to evaluate options and guide them to a deeper understanding of ideas and to a thoughtful conclusion.

## 5. MOVING TOWARDS A MORAL CURRICULUM TO DEVELOP MORAL CHARACTER

Values are like seeds that sprout, become saplings, grow into trees and spread their branches all around. In order to optimize the transmission and assimilation of values within and outside the classroom restructuring of the curriculum is essential. The natural values are neglected. The curriculum is of kind of could provide for students to acquire (knowledge), build and strengthen of positive sentiments. Several commissions and committees have recommend values based education at all levels. Education Commission (1966) recommended introduction of social, moral and spiritual values in the school curricula. The National Policy of Education (1986) also highlighted the need of education for values in removing intolerance, violence, superstition and upholding social, cultural and scientific principles to make India a secular, democratic and progressive nation taking pride in its cultural heritage. “The National Education Policy 1986 declares that the growing concern over the erosion of essential values and increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make the education a forceful tool for the cultivation of social and moral values. The National Curriculum Framework for School Education (2000) suggested the integration of values in the curriculum (Y.N Shridhar). Therefore moral and values should be built into the whole curriculum i.e. elementary stage and secondary level stage. It must provide enough opportunity for students to acquire them and teachers should discharge their duty of instructing and inspiring the students so that they develop their talents and advance in perfection of their skill. But the central moral questions in education are: What should be the curriculum components? What should we teach? In what manner should the teaching be done (Teaching strategies)? Shri Aurobindo said “, each human being is a self-developing soul, the educational curriculum should be designed in such a way that it should enable and help the learner to educate himself, developing his own intellectual, moral, aesthetic and practical capabilities and grow as a better human being. It should illuminate the darken areas and awaken the dormant centers of the brain”. Moral Values can be imbibed consciously by linking ethics to curricular areas. How these could be interwoven with the core subjects, let us try to find some ways.

- **Through The Lessons to be taught:** Moral curriculum is best embedded in content areas. Moral values can be explored through regularly taught lessons. These need to be carefully planned while implementing the programme. Lessons that involve literature or history naturally lead to moral discussions. The students must read great thinkers thoughts. The Central Board of Secondary Education (CBSE) has been asked by the Central Vigilance Commission (CVC) to increase lessons on integrity and honesty in schools. The lessons should be on human values such as integrity and honesty, feeling of Nationalism, patriotism should be well integrated in the core subject to help the child imbibe values of honesty, integrity, cooperation, concern for life and preservation of environment.

- **Languages:** Of all the academic subjects, languages are the best means of communication. The students grasp the language easily and the teacher can integrate human values through curriculum. Literature of all languages presents glorious examples of universal values. Language textbooks for all classes should contain stories combined with

moral values and the accepted universal values. One way of inculcating values in students is through recitation „of good poems. One of the best and the natural means of inculcation of moral values are Stories which often provide good moral values. Through these delightful, entertaining and purposeful stories, great moral values can be inculcated. Stories of Hitopdesa,,and Panchtantra,,always provide some values. Stories like „Midas Touch“ make the learner think that money or gold is not everything in life. The story „The Background“ presents a tragic story of a „commercial traveler“, Jai Shankar Prasad’s story „Chhota Jadugar,, presents a child’s innocent joy and his love for his mother, whereas his „Aakashdeep,, presents supreme values of love and sacrifice. In pre-independence period, Indian writers succeeded in evoking values of nationalism and patriotism through their inspiring writings. Sanskrit language is replete with such values that can guide a person to live life in a proper way. Wonderful epigrams like Vidya dadati vinayam, „ Paropkaray satam vibhutyahh,, Vasudeva Kutumbakam, present universal values.

- **Social Science:** History, Political Science, Geography are all different aspects of Social Science which help in; Developing values that bring out the relationship between cause and effect. Instructions in Social Science should promote values and the ideas of secularism, socialism and democracy. These should help students develop positive attitudes and acquire knowledge necessary for achievement of universal moral values, e.g., nonviolence, increasing economic and social welfare and ecological stability. The importance of living with peace and avoiding wars (their bad impact on the life of people) universal brotherhood, international understanding etc. could be better taught with history content. The teaching of Geography as a subject must emphasize the values of oneness, interdependence of countries, unity in diversity, responsibility towards environmental conservation, urgency of preserving natural habitats, respect and love for the flora and fauna. The study of civics imparts the knowledge of democracy as the practiced political ideology of the country, offering justice, liberty, equality and fraternity to all citizens, patriotism, faith in democracy, socialism, an appreciation of the relationships between values and duties, cultivating a sense of belongingness, protecting public property and obeying the rules and regulations in right earnest. Duty is one of the fundamental moral values.

- **Science:** The subject matter of Science enables one to develop critical thinking skills, decision making and problem solving skills. Science plays a great role in developing scientific attitude and emphasizes how human kind needs to stop exploiting nature to his. Environmental Science (EVS) books of primary stage are full of opportunities for conveying moral and ethical values of equality, justice, human dignity, rights and caring attitudes towards nature, etc. The theme like food, sub themes like cooking, eating with the family, and avoiding wastage of edibles can be discussed.

- **Mathematics** at primary stage can point out the values of attention, seek to train children to think, reason, analyze, and articulate logically.

- **Fine Arts.** There is perhaps no medium greater than the Arts-both Visual and Performing that can help in developing Values. They personify the goodness of the human race. Respect, love and beauty, values that humanize us are all present in Fine Arts.

## 6. ROLE OF SCHOOL IN IMPLEMENTATION OF MORAL CURRICULUM

It is a matter of great debate and controversy that whether school should impart moral values or not. Many people feel that morality or “Sanskar” deal with the family, religion, culture, traditions and customs. Voices have been timely raised that values cannot be taught they can be caught. Hence schools should not interfere in this matter. But school has been identified as a vehicle of “direct instruction”. It is a social institution in which is embedded a rich of norms, customs and ways of thinking of which the teacher is a conveyer. Children spent maximum of their time either at home or at their schools. Talking about who is responsible for the moral education of the child, Pakarsky (1998) opines that schools are adequate to the challenge of making moral sensibilities and disposition into the child is inappropriate. The National Curriculum Framework for School Education 2000, (NCERT) observed that schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people their moral and spiritual growth enable them to realize the treasure within. The school curriculum has to contain components that communicate essential values in their totality.” Schools can help in great way by careful selection of text involving what kind of values should be inculcate in the children and at which stage of development.

## 7. PRACTICES OF MORALS AND VALUES AT CLASSROOM LEVEL

Success or failure in the achievement of the building of a society that is made up of morally upright citizens depend more upon the adoption of education methods. How can a teacher imbibe values among students? Some are as follows:

- Act as A Role Model: Through Modeling the teachers can reveal moral principles and reasoning in their relationships with students, other educators, and parents. Modeling the desirable attitudes and behaviour like, patient listening, flexibility, being kind and caring, acknowledging one's mistakes, respect for dignity of the child, being constantly aware of its impact on students.
  - Encouragement to basic human values. Truth beauty and goodness, duty, love for mankind and Commitment.
  - Teachers must use an egalitarian teaching style with opportunities including Introspection method, using stage and subject appropriate pedagogical strategies like discussion, Storytelling, role play, drama, composing poems, songs, debates, seminars etc. for providing experiential learning. Kohlberg suggested a school-based reform called "Just Community", in which a school engages in moral discussions in a democratic community. According to them moral dilemmas should be placed in a context and the importance of emotional factors in moral decision making should be fully acknowledged.
  - Developing a folder including photographs, episodes from biographies /autobiographies, relevant pictures, anecdotes, sayings, humorous stories, etc. to be used as pedagogical tool for upholding the related value concerns of the subject and topic.
  - Teachers can also foster habits of responsibility and caring. In elementary schools, for example, caring for pets and plants and taking responsibility for specific classroom duties may give children a foundation for assuming greater responsibilities in their families and in society..
  - Understand child psychology and then emphasis on complete development of the children.
  - Careful questioning about sensitive issues. There has been cited several examples of skills mentioned in the literature on curriculum. Orientation of moral education includes critical thinking skills, problem-solving skills, perspective taking and decision-making skills.
  - Maintain classroom ethos by One moral community in which young people reside is the classroom; particularly in the elementary grades. Jean Piaget described that classroom is the "organized social life" that enables children to grow out of egocentrism toward cooperation and mutual respect and creating a humanistic and non-threatening atmosphere in the classroom and maintaining positive communication and relationships with students and colleagues. It involves at least three things:
    - (1) Students come to know each other;
    - (2) They respect, affirm, and care about each other; and
    - (3) They feel membership in, and responsibility to, the group.
- Teacher can create a classroom constitution: Developing a set of rules and demarcating practices for classroom in consultation with the students and displaying them like, wait for your turn to speak, listen to others carefully, expresses freely etc. This is where the students collectively come up with „rules“ or a code to live by in the classroom and them each sign it. This can include: respecting each other and their property, only speaking one at a time, working together as a group, not taunting one another.
- Involves parents and guardians: Keeping in constant touch with parents about overall development and progress of their wards.
  - Maintaining a reflective journal to record one's own thoughts, feelings and reflection on significant events and their episodes influence on one's own attitudes, behaviour, practices, relationships etc.

- Service projects programme : Students who take part in service projects are likely to develop altruism and self-esteem, to care about the welfare of others, to see the value in helping relationships, and to understand interdependence.
- Cooperative learning also helps students exercise moral commitment in small, close-knit groups. While working together, students have to think about social issues in an active way and must consider other students' opinions. 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.

## 8. CONCLUSION

In the modern globalized society. A solid educational framework is essential to rejuvenate the moral degradation of youth to bring orderly sequence, security and progress of the youth with society. Revitalization of the ancient Indian values in order to serve modern culture is necessary. Moral education should be provided to inculcate the morality and teachings of humanity among the children. The curriculum is of kind of could provide for students to acquire (knowledge), build and strengthen of positive sentiments. Several commissions and committees recommend value based education at all levels. Schools should define and teach universal moral values like truth, beauty, goodness, justice, altruism, diligence, and respect for human dignity along with keeping the authentic secular values by silently integrating them with the core subjects (scholastic or non-scholastic). The paper concludes that efforts should be made to develop critical moral thinking and a sound character of the child. Teachers must recognize and understand their roles and responsibilities and try to identify different ways and means to imbibe moral values. In fact, almost everyone who touches students' lives--all communicate some value or set of values. Moral education has the best chance of succeeding only if all three approaches – the cognitive, behavioral and emotional and spiritual are used.

## 9. REFERENCES

- Sandeep Kaur, Moral Values In Education, IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 20, Issue 3, Ver. III (Mar. 2015), PP 21-26 e-ISSN: 2279-0837, p-ISSN: 2279-0845.
- Sharma Priyanka1 , Tyagi Ankita, A study on Adolescent Drug Abuse in India, American International Journal of Research in Humanities, Arts and Social Sciences, ISSN (Print): 2328-3734, ISSN (Online): 2328-3696, ISSN (CD-ROM): 2328-3688.
- U. M. Bhojani, S.J. Chander, and N. Devadasan, "Tobacco use and related factors among pre-university students in a college in Bangalore, India," National Medical Journal of India, Vol.22(6), 2009.
- Katie Dolph and Angela Lycan (2008). Moral Reasoning: A Necessary Standard of Learning in Today's Classroom. Journal of Cross-Disciplinary Perspectives in Education Vol. 1, No. 1 13 – 19
- Ranjuman Deep Kaur, (2010). Value oriented education need of the day. Edutracks. Nov, 2012, vol 12. No3 ,pp-11. S. E.
- Oladipo(2009). Moral Education of the Child: Whose Responsibility? Jornal of Social Science, 20(2): 149-156.
- Schuitema, J. A. (2008). Teaching strategies for moral education: A review. Journal of Curriculum Studies.
- Singh Kulwant and Pathak Anuradha D.(2010). Imbibing Values among Students. Edutracks, vol. 9,No.8 pp23
- Sukanta Das (2012). Moral Degradation Of Indian Youth: An Emerging Issue. Indian Streams Reserach Journal Research Scholar, Vol.2,Issue.II/March ; 12pp.1-4
- Surekha ksheerasagar (2010). Value-oriented education: the need of the hour. Edutraks. March, vol.9-no.7.