EDUCATION AND MORAL DEVELOPMENT

Mrs. Vishavpreet Kaur

Asst. Prof. G.H.G. Khalsacollege of Education, GurusarSadhar, Ludhiana

Abstract

The Education Reform Act (1988) (ERA) sets education within the context of the spiritual, moral, cultural, mental and physical development of pupils and of society. Moral education can be given only through value education. Values are those parameters that can be determined by the forwarding path of morality. In present paper, the main aim is to describe the importance of education for moral development. We are going with the morality forwarding with the new era.

Morality refers to a doctrine or system of beliefs, values, or principles that govern human conduct in two ways: by prescribing positive behaviors that benefit others and by proscribing negative actions that harm others. The former set of behaviors, often called prosocial behaviors, include sharing, helping, and comforting. In terms of moral judgment, these actions are viewed as good and ought to be carried out. The latter type of actions, often referred to as inhibitory or negative morality, include violations of others' rights and welfare, such as hitting, harming, and otherwise injuring others physically or psychologically, actions viewed as bad which one ought not to do.

Robert Coles, one of the world's most respect scholars on the inner workings of children, has explored the dimension of morality in several of his works (1986, 1997). His studies suggest that the moral lives of children are very rich and begin developing in infancy as they learn about good and bad, how to behave and be through interactions with others and observing behavior. Our morals are greatly affected by our social environments. In the important and influential early years, that environment is largely the parents and immediate

family. As children become socialized and enter schools, more and more of their moral character is open to the influence of peers and society.

As in any aspect of holistic education, the early years with the parents and in the family can have a great impact on cognitive, social, emotional and moral development. Though aspects of each of these faculties are influenced by inherited qualities from genetic endowments, they are shaped, realized and developed through interaction with the environment. In our present society, it seems the moral aspects of child rearing and education are less emphasized than in the past, leaving children less well equipped to deal with the challenges of life and living. Because of its neglect in the early years, schools and educators are often left with the task of compensating for faulty, poor or missing early training. In the absence of moral education and modeling, young people are strongly influenced by the examples they see in the media and among their peers to form their moral frameworks and worldviews.

Campbell and Bond (1982) propose the following as major factors in the moral development and behavior of youth in contemporary America:

1. heredity
2. early childhood experience
3. modeling by important adults and older youth
4. peer influence
5. the general physical and social environment
6. the communications media
7. what is taught in the schools and other institutions
8. specific situations and roles that elicit corresponding behavior.

As the name suggests, IEE explicitly brings together traditional character education and cognitive-developmental approaches. It is also rooted the four component model of moral functioning (Rest, 1986), which highlights the need to foster growth in students' moral 1) sensitivity, 2) judgment, 3) motivation, and 4) action.

Moral Sensitivity. According to Rest, moral sensitivity is the first component of moral functioning. While psychoanalysts, emotion-based theorists, evolutionary psychologists, and domain theorists all contend that some degree of moral emotional awareness and sensitively is bred in the bone, all would also agree that the social environment and education are important in turning on and tuning in moral emotions and sensitivity. Teachers seeking to foster students' moral sensitivity should create learning environments and curricula that offer frequent exposure to moral emotions, virtues, concepts, and issues; they should help students

take the perspective of others (e.g., classmates, historical figures, contemporary politicians,), and they should call attention to examples of caring and justice as well as insensitively and injustice, including bias, sexism, and racism. In doing so, teachers can help students identify moral emotions and issues and express and manage them.

Moral Judgment. Firmly rooted in Kohlberg's cognitive-structuralist model, this component of functioning concerns the capacity to interpret complex moral dilemmas. Whether real or hypothetical, moral dilemmas require people to discern the competing interests and values at stake and to render a judgment that—depending on the nature of the dilemma—gives due weight to one's own well-being, concern for others, respect for law and tradition, and principles of justice. To foster these capacities educators should engage students in dilemma discussions. Doing so effectively, however, is not easy.

Moral Motivation. This component has been relabeled numerous times in the literature (motivation, commitment, and focus) as it is probably the broadest of the four. After all, the motivation to act or not to do so is a multifaceted phenomenon contingent on both personal and environmental factors. As described above, one of the most important personal factors is moral identity. Students who see themselves as moral beings are more likely to act like moral beings. Teachers can foster students' moral identity development by exposing them to moral exemplars (e.g., honest, brave, caring) and by creating opportunities for students' to clarify and cultivate the meaning and importance of moral values and goals in their lives. Moral motivation and identity are also strengthened when educators create school and classroom cultures in which making the right choice and being a good citizen in the community are recognized and rewarded.

Moral Action. The final component of moral functioning is moral action. Even if students possess the necessary sensitivity, judgment, and motivation to act rightly, they may not possess the needed skills or know-how to do so. Resolving conflicts with others, challenging bias and racism when they occur, and taking the initiative to start or even lead good works are not easy tasks. Educators must teach these skills by creating authentic opportunities for students to practice and hone them. Community service projects and school-based organizations offer venues for such skill development. Teachers should both encourage and mentor students' efforts to address social, moral, civic, and political issues that affect them and their communities.

Moral learning in classrooms does not only occur through formal curriculum or extra-curricular programming. The "hidden curriculum" of schooling, as Philip Jackson famously called it, consists of (often unexamined) norms and policies that collectively give form and

meaning to a wide range of behaviors. School governance structures, disciplinary procedures, the allocation of rewards, norms of teacher-student interaction, all communicate morally laden values. Issues of fairness, due process, equal opportunity, respect for differences, and equity in the distribution of scarce resources and rewards (such as teacher attention and grades) permeate the institution of public education. These factors should not be ignored. Teachers must be mindful of the rules, procedures, and norms they establish in their classroom, and they must be mindful of how they go about following them. When possible, students should be included in the process of establishing the governance structures and disciplinary procedures of their school and classroom communities; they should be given a voice in the process and on-going responsibility for ensuring that the place in which they live and learn is fair, just, and caring.

Conclusion:

Thus moral development is a step towards humanity and it can be determined by values. It ensures the quality of the human beings. Morality can be come only by education. Education is that instrument by which we can inculcate morality and we can develop ethics by education and these are the main benefits of education.

References

Campbell, V., & Bond, R. (1982). Evaluation of a character education curriculum. In D. McClelland (ed.), Education for values. New York: Irvington Publishers.

http://www.education.com/reference/article/moral-development1/

http://www.edpsycinteractive.org/topics/morchr/morchr.html

Nucci, L. (2008). Moral development and moral education: An overview.

Kohlberg, L. (1963). Kohlberg's study helped researcher's understand how and why children behave and act in certain ways when dealt with social dilemmas. The development of children's orientations toward a moral order: I. Sequence in the development of moral thought. Vita Humana, 6, 11-33.