EDUCATION FOR MORAL VALUES IN CONTEMPORARY INDIA: APPROACHES AND STRATEGIES

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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. Why is our country going down a path of moral bankruptcy? Therefore there is great need of kind of education system that could impart moral values by integrating it with core curriculum of the school which is better termed as moral education (or citizenship education, moral reasoning, value education, and character education). This paper is an effort to look in to various approaches and strategies in order to imbibe among the students some sets of moral values through education.
Keywords: Education, Moral Values

INTRODUCTION

This famous statement of Kant reflected that our deeds should be in the favor of serving the mankind. India is one of the very few countries having the longest history of unbroken continuity of culture, tradition and ethos. It has continuously given the foremost place to values. People were embedded with values like serving human kind, love for nature, sacrifice, and respect for elders and devotion for one's profession etc. But due to several scientific and cultural transformations in the present modern India, the ways and means of living and thinking along with the precious values have been changed. If we look around in our society, in newspapers, on TV, magazines and other media sources all are flooded with reports of crime, murder and agitation. Once India was known as "Golden Bird" and today it is among one of the poorest of the nations. It was also called "Jagadguru" and today the same thing is quite ironical and reciprocal. Several such occurrences where a bunch of goons molesting a girl in full public view, politician who want to be treated like kings, government staff who does not work honestly, doctors, lawyers, teachers, police you think of any profession and you find that honesty is more of an exception rather than a rule. People leave homes for ever out of disgust and anger. Few Years earlier on December 16, 2012 in Delhi a girl was gang raped and then murdered in a running bus stunned the world. Similarly in Chennai a teacher was murdered by a ninth standard boy in the classroom itself **(X.L.X Wilson, 2013)**. Recently in Jaipur in an accident case a family of three members was injured

but nobody came to help the needy but everyone looked there and passed by them as they were heartless. Are we living in a rich cultured nation? The land of Saints and sages, the cradle of civilization is today in such a sorry state of affair. Today, it is tough to say that India to be the land of the *Bhagavad Gita*, Vedas and Upanishads. There is much corruption, crime, violence and immorality in our society. Moral degradation of youth is an important problem of contemporary India. Why is our country going down a path of moral bankruptcy? How this fall came about? The questions are not very easy to answer.

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 **(H.S Shrivastava)** 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. **(Sukanta Das, 2012).** 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. **(Soloman Watson & Battishtich, 2001).** 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. **(Maitreya, Ashok)**

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. **(X.L.X Wilson, 2013)**. It is truly said by **Prof. D.S. K**othari. *"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. **i**v) 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. (Hand book of values education for teachers, 2012).

. 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 **(H.G. Mithra, 2010).** 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. **(H.G.Mithra, 2010).** 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.

Theoretical Background to Adopt 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. **(S. E. Oladipo, 2009).** 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 **(Schuitema, J.A, 2008).** 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 **(Y.N Shridhar).** 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 **(Y.N Shridhar).** 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. (**Schuitema, J.A, 2008**).

Who Is Involved In Moral Education?

Simply stated, everyone who has a stake in a moral education program--be it system wide, curriculum school wide, teachers, parents and family along with the religion and culture of the community. Each of which can play a unique role and make significant contributions.

Family Particularly Parents

Most children ages 5 or 6 have developed basic components of conscience, a sense of guilt, the ability to distinguish between right and wrong "At this early age, parents have the opportunity of teaching respect for life and for others to the child… this teaching usually occurs as parents explain and reason with their children." **(Danielson 1998).** Parents' communication with their children is one aspect of children's social experiences that may be used in the construction of moral knowledge. By explaining the reasons for rules and

responding appropriately to moral violation, parents can facilitate moral development by stimulating children to think reflectively about their actions. (**S. E. Oladipo, 2009**). Family should be organized in such a way so that both tradition and change are simultaneously maintained. Parents should be conscious about their children so that they are not diverted. Family participation in religious organizations during early and middle childhood are predictive of better emotional health and fewer negative behaviors.

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 (**Ranjuman Deep Kaur, 2010**). But the central moral questions in education are: What should be the curriculum components? What should we teach? (Curriculum). 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. (**Values Education - A Handbook for Teachers, 2012**).

- *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., non-violence, 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. **(H.S Shrivastava).**

- **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. **(H.S Shrivastava).**
- **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.

Yoga and Meditation should be made a compulsory part of the non scholastic activities as its work at the root level of mind and can bring lasting positive transformation in personality and purity of the students, sharper memory, increased concentration, better decision making and confidence, peaceful and happy mind, freedom from stress, fear, worry, anger, and better performance in studies, sports, and work, better health **(Ashok Maitreya)**

Values Development through Co-Curricular / Co-Scholastic Activities: Almost all activities, other than academic programmes, come under the ambit of co-curricular activities. They contribute immensely towards development of students. These activities, often voluntary, are taken up with involved participation and are therefore highly refreshing and creative. Games and sports, N.C.C., Scouts and Guides, Road safety, Red Cross, N.S.S. have specific objectives and a set of values like cooperation, integrity tolerance, trust, community spirit, respect for rules and regulations, and organizing capabilities, can be better inculcated in students while on training. An experience through these activities goes a long way in shaping the commitment and personality of children. CVC (Central Vigilance Commission) also recommended to Central Board of Secondary Education (CBSE) and Council for the Indian Schools Certificate Examinations (CISCE) to initiate a new concept in the form of co-curricular activities known as Integrity Club in the schools for inculcating ethics and corruption issues amongst school children of Class VI to IX, (AICTE). Keeping with the programme on 'Moral Values and Civic Duties in Education' launched by Education department has proposed to organize a Moral Education Week from October 21. The department has given a list of activities to be organized in different schools in the city over the week.

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. Some are suggested by the **Values Education (2012)- [A Handbook for Teachers] are as follows:** *Think positive, Be compassionate and do no harm-*inculcate love, kindness and friendliness that are important to respond to intolerance and violence in society, *Discover inner peace, Learning to live together* seeks to promote the qualities of sharing, cooperation, mutual help, building trust and team work, *Respect human dignity 'Be your true self'* builds behavioural skills such as time management, honesty and strength of character for effective social interaction. *Developing critical thinking and* problem solving attitude towards contemporary challenges , *Resolve conflict non-violently, Build peace in the community, Caring for the planet"* School Need to prioritize Education for imbibing morals. into the curriculum in the form of various school activities.

School as a Community

A whole realm of activities and programmes conducted in schools as part of traditionally known as co-curricular and even extracurricular activities--including interscholastic athletics--should be examined for consistency with the principles of human dignity, justice, interdependence, cooperation, and fair play. or non-scholastic activities can have tremendous impact on the learning of values by students**.** Further, the National Curriculum Framework (NCF) – 2005 affirms that the school curriculum should provide for landscape of social and moral values. John Dewey maintained *that much education fails because it neglects school "as a form of community life," without which it is "difficult or impossible to get any genuine moral training".* Children need someone to guide them in doing and saying things that are acceptable in society. There are some shared common values. A society cannot function and maintain the desired degree of cohesiveness that makes a society communal and strong" **(Balch et al., 1993, p 4).** Moral education can help in "developing a community in which students, teachers, and administrators collaborate on establishing rules and procedures that are viewed as fair and just among them all" **(Howard-Hamilton, 1995, p. 3).** school. The stress on allowing students to share the decision-making roles in the school provides concrete situations in which moral reasoning can be applied.

Enhancing Practices of Character Education In Schools

Martin Luther King, Jr. said, *"Intelligence plus character – that is the goal of real education,"* (**Pasquier, 2007, p. 1).** '*Character'* refers to a stable set of dispositions and behaviors consistent with commonly accepted standards of conduct. It gives students an understanding of such basic concepts as honesty, integrity, charity, kindness, cooperation and respect. Students learn acceptable behavior in different situations, and reasons for proper behavior **(Yulish 1980).** Father of Indian Nation, M.K. Gandhi well stated that "*If wealth is lost nothing is lost*", *if health is lost something is lost" "If character is lost everything is lost".* Pointing out the importance of the character he further stated that, "Knowledge without character is a powerful evil". School is the main tool to shape the character of their students. Several educational researches indicate that a school's approach to managing behavior significantly affects students' moral conducting (Rutter). **Gulati, Sushma and Pant, Daya**

has suggested 'The five Cs' involved in planning, implementation of value education initiatives in schools. They are: I.) Connection: Values are required to be connecting with the school's curriculum and activities. II) Caring Student should learn and be encouraged to practice why caring, sharing, helping are good behaviors. III) Critical being critical implies making judgment based on standards or on a set of criteria. IV) Communication and Collaboration: are a vital to build confidence, gain support and encourage participation in work and requires clarifying roles, buildings trust, refusing to participate in the actions that detract from organizational unity, efficiency and effectiveness.

The morning school assembly can be used as a positive beginning to set the tone for a fruitful day. Every assembly can focus on developing core universal human values like self-discipline, love, peace, non-violence, right conduct, honesty, team work, cooperation, persistence etc. School emphasized student teamwork, extracurricular activities, student councils, flag salutes and other ceremonies, and common sense moral virtues like honesty, self-discipline, kindness, and tolerance. Students can learn from the school's published codes of behavior how general moral principles, such as "Respect others," are translated into specific rules of moral action, such as "Do not deface school property;' "Do not use vulgar or abusive language toward others," "Practice good sportsmanship at athletic events," and so on. Cleaning the classrooms and school premises. *Shramdaan*-levelling the play ground, etc. preparing and maintaining school gardens, tree plantations. decorating classrooms and school for celebration of festivals and school day. helping in library and other departments. organizing community service activities literacy, remedial programmes in studies, campaigns on sanitation, cleanliness, health and nutrition, ant alcoholism, literacy, population, environment, care of animals, conducting surveys and street plays to generate awareness on issues of prime concern related to health and wellness, substance abuse, infanticide and other gender issues etc..Carrying out relief activities during natural disasters, accidents, riots, etc. organizing/ helping in blood donation camps, eye camps, etc.. The students should also visit institutions like old age homes, slums and orphanages as part of the programme. Movies based on moral values will also be screened apart from arranging theme based competitions. Such Programmes can help in sensitizing students about their social and moral responsibility. Display Boards in a school can provide a creative canvas for writing stories, poems, articles, views, etc. values for the week can be decide to represent on it like themes; Integrity, Honesty, Peace, Love, Non-violence and Right Conduct, Compassion, Respect etc. (Values Education A Handbook for Teacher,2012)

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. **(Gulati, Sushma and Pant, Daya.).**

- Encouragement to basic human values. Truth beauty and goodness, duty, love for mankind and Commitment. **(Singh and Pathak, 2010)**

- 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 **(J.A. Schuitema,2008).** Kohlberg suggested a school-based reform called "Just Community", in which a school engages in moral discussions in a democratic community **(Kohlberg, 1975)**. 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. **(Gulati, Sushma and Pant, Daya).**

- Understand child psychology and then emphasis on complete development of the children**. (S. E**. **Oladipo, 2009).**

- 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 **(Battistoni, 1997).**

- 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 **(Piaget 1965)** and creating a humanistic and non threatening atmosphere in the classroom and maintaining positive communication and relationships with students and colleagues. **(Gulati, Sushma and Pant, Daya)** It involves *a*t 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. **(Gulati, Sushma and Pant, Daya)**

- 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. **(Gulati, Sushma and Pant, Daya)**

- 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. **(Gulati, Sushma and Pant, Daya)**
- 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 **(Tredway, 1995).** 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. **(Hicks, 2001)**

Strategies for teaching moral education to the child is stressing the importance of (a) knowing the good, a cognitive approach). (b) Doing the good, a behavioral approach) (c) Feeling or internalizing the good, which is an emotional and spiritual approach.(**Maitreya, Ashok**)

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. All of us must try to live the best in us. What is required at this stage is not more protection and security, but education for the human beings to "being humans". Moral Education is actually the Duty of All.

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