

Review of Moral Judgements: Through Schools Education

Kanchan Bala, Research Scholar (Education), Janardan Rai Nagar University, Udaipur (Rajasthan).
Dr. Amit Sharma, Research Supervisor (Education), Janardan Rai Nagar University, Udaipur (Rajasthan).

Abstract

Charge means something worthwhile, precious and something has price or for something we are ready to suffer and sacrifice. In different terms we can say that Charge means a set of rules or regulations of behaviour. According to Dewey “the Charge means primarily to price, to esteem, to appraise and to estimate”. That means the act of holding something, achieving something and also passing judgment upon nature and amount of Charges as compared to something else. It is really important that teachers also should be exposed to the traditional ethics and Charges of education through time to time training programmes. It is necessary that they are not only confined to their job of completing syllabus by following curriculum but also they should pay attention towards important and emerging issues of educational setup and play vital role to address them and put their voice and effort on that issues or topic when the need arises. They should open their mind and expand their vision to accept the process of modernization, globalization and liberalization from the academic point of view. Although it is their duties to be professionally sound for which they are assigned for. But it is also very important to create new horizon with conductive atmosphere for intellectually rigor and freedom of expression and quality of thought by which one can practice Charges in education.

Introduction:-

Charge literally means something that has a price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for. In other words, Charges are a set of rules or regulations of behaviour. In the words of Dewey, “the Charge means primarily to price, to esteem, to appraise and to estimate”. It means the act of achieving something, holding it and also the act of passing judgment upon the nature and amounts of Charges as compared with something else. Charge education means inclusion of humanism, a deep concern for the well-being of all. This can be accomplished only when it is instilled in the children a deep feeling of commitment to Charges that country and people pride in order, security progress. education we can moral, aesthetic a person which undermined in Charge to preserve and worthwhile inherited from us to accept and behavior of from us. Charge mean Charge would build this bring back to the work that brings and assured Through Charge develop the social, and spiritual sides of are often formal education. education allows us whatever is good in what was our culture. It helps respect, the attitude those who differ education does not imposition or indoctrination. Charge education helps oneself and one's relation to society. Charge education makes a person peaceful and by his personality, he adds peace to the society. Individual and society are complimentary to each other but not contradictory. Education is a process of personality building and it has always been linked with society. It has both a personal and social dimension just like the two sides of the same coin, these can never be separate.

Literature Review

According to Gandhiji, “real education does not consist in packing the brain with information facts and figures, or in passing examinations by reading the prescribed number of books, but by developing the right character.” But now a days, our education system has very much interested to prepare the younger generation with developed cognitive domains. Today what is



being done is to educate the heads and hands and not the hearts. Lack of Charge education has been an important factor in the global scenario which is the major cause of increasing violence and terrorism, pollution and ecological imbalances. The Education Commission (1964-66) and the National Policy on Education (NPE - 1986) also stressed the importance of Charge oriented education in our country. The Ramamurthy Committee Report (1990) too recommended that the imparting of Charge education should be an integral part of the entire educational process because Charge education makes the youth powerful. They play a significant role in the national reconstruction and national development. In the article, "Charges in the Modern Indian Education Thought" rightly observes: plain living and high thinking is becoming a outdated nation. Increase of one's needs and desires and the efforts to fulfill them all has become the philosophy of life and education in the modern world". Hankering for cheap popularity on the part of the teachers and the taught, short outs in study a longing of easy life, guide books - all need a serious attention on the part of the modern Indian educators. Their Charges and places must be fixed once and forever and the decisions taken by great concerned educationalists in the interest of the nation should be strictly put into actual practice. M.M. Prahallada has explained in his article, "Contemporary significance of higher education", dynamically explained the role of moral Charges in education. To excerpt him, "Indian Culture is rooted deeply in her spiritual Charges and unless these Charges find their way into the life of students, education will lose its significance and will not fulfill its function of endowing the students with a vision to life and by and with ideals to work for, therefore, indifference to the treasured goals of democracy, socialism, humanism and secularism, it is very essential that our education system should evolve a new positive morality which could effectively be built into the school, under graduate/post graduate curriculum. The Government should have no reservation in introducing and funding universal religion of human Charges in the form in the contents and in the methodology of education at all levels. Programme of Action NPE (1992) emphasized Charge education as an integral part of school curriculum. It highlighted the Charges drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of Charges. According to Gandhiji, "Unless the development of mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training, I mean education of the heart". Thus, the true meaning of education is harmonious development of head, heart and hand, i.e., enlighten of mind, compassion and dignity of labour also Dr.Sarvepalli Radhakrishnan said: The three things - vital dynamism, intellectual efficiency and spiritual direction together constitute the proper aim of education. Moral and spiritual training is an essential part of education. What we need today is the education of the whole man - physical, mental, intellectual and spiritual. If education is to help us to meet the moral challenge of the age and play its part in the life of the community, it should be liberating and life giving. Swami Vivekananda had proclaimed: "We must have life building, man making, and character building education". Sri Shankar Dayal Sharma, former President of India, the scholar - and educationalist said, "The aim and objective of all education is to maintain, sustain and develop a healthy mind in a healthy body. Co-curricular and extracurricular activities have as much place in our system as the curriculum and the syllabus. The lack of such activities is the reason for the growing evils of habitual smoking, drinking and drug-addiction fast growing amidst our student community. Education is not injection or injunction. It is not indoctrination of views and ideas or just an imposition of one's views upon others. In short, education should not be an infliction. The moment education becomes such as infliction, the consequence will be student indiscipline, strikes and agitations within the campus".

Conclusions:-

On the basis of the findings of the study, the following conclusions can be drawn.

1. There is no statistically significant difference between male and female students. Hence it can be concluded that sex has no influence on moral judgement of students.

2. No statistically significant difference is observed between the students regarding their moral judgement except ninth and Senior Intermediate and Junior Intermediate and Senior Intermediate.

3. There is significant difference between rural and urban students regarding their moral judgement. This indicates that the variable locality has influence.

4. No significant difference is evident between Arts and Science students. That indicates that the subject of study has no impact with their moral judgement. Among all sub-groups Arts students have more moral standards.

5. Regarding the school and Junior college students, school children scored more judgement and statistically significant difference is evident between these students.

6. With regard to age, as age advances moral judgement also increases. Among the different age group students, significant difference in observed between 13-14, 13-16, 14-16 and 15-16 years age group. This shows that age is a influencing factor of moral judgement.

7. Significant difference is observed when the size of the family is taken into consideration between 3-4, 3-7, 4-5, 4-6 and 5-7 members. That means as the family size increases and moral judgement decreases.

The present study

The setting for this current study provides a unique opportunity to see not only if criticism-encouraging teaching predicts moral thinking in students, but also if this specific teacher behavior is a factor that accounts for the greater impact of a certain type of schooling on students' moral thinking. In Israel there are public schools, known as "democratic schools," in which teachers encourage their students to express their opinions regarding important class and school issues, including the content of the curriculum, methods of learning, and social relations within the class and the school. Because democratic schools encourage their students to express critical and independent opinions much more than regular schools, we expected that students in those schools would make more autonomous moral judgments, rather than the rule-bound judgments of heteronomous morality, and that this association would be mediated by students' perception of their teachers as encouraging critical thinking. The mission statement of one of the democratic schools sampled in this study defines its ideal graduate as primarily "a person who thinks and deliberates, that builds his or her world perspective, by making personal Charge decisions in a critical way." This formal ideal is instituted in practice in the structure of the school and the roles of the teachers and pupils. Teachers support critical thinking both through the curriculum and in their participation with the students in the democratic, deliberative bodies that are a central component of the operation of the school. Within the classroom, democratic schools emphasize critical thinking over fact learning and memorization. An explicit part of a teacher's role in the classroom is to have the pupils consider the Charges and the course content and to develop a critical perspective on the field of study. Moreover, these schools allow a great deal of student choice regarding their studies from a young age. Each joins with an adult mentor at the school, most often a teacher, to explore and make decisions about his or her educational directions and needs.

Discussion The hypotheses regarding the association between teacher encouragement of students' criticism and a more autonomous moral judgment was supported. Also as predicted, students in democratic schools showed more autonomous moral judgment than students in regular schools, and this association was mediated by teachers' encouragement of criticism. Finally, both the direct effect and the mediating effect of criticism-encouraging teaching also were detected when we controlled for the effects of teachers' provision of choice and parents support for criticism and choice. Although we cannot make causal claims, this study indicates that it would be worthwhile to further investigate the relationship between formal education and moral development in terms of types of autonomy support. The support for independent thinking and criticism has not been a central goal of forms of moral education, in particularly not of Charges or character education (Joseph and Efron 2005). Although Kohlberg's just community schools, based on the democracy and collective vision of kibbutz schools (Walsh 2000), did not originate with autonomy support or encouragement of critical thinking as their goal, perhaps that is an important factor in fulfilling their mission. In addition to the

implications for moral education, the finding speaks to the relationship between a teacher's behavior and the cognitive behavior of the students. In particular, the findings confirm those of Assor's (1999) conclusion, that teachers' support for independent critical thinking will be reflected in the students' own nonconformist critical thinking. What the current study adds is that students' perceptions of their teachers' support for criticism apparently extended beyond the school context. The students' assessments of their teachers' support for being critical in the school context was found related with their autonomous thinking in the moral domain.

References

Alfi, O., Assor, A., & Katz, I. (2004). Learning to allow temporary failure: Potential benefits, supportive practices and teacher concerns. *Journal of Education for Teaching: International Research and Pedagogy*, 30, 27–41.
doi:10.1080/0260747032000162299. Assor, A. (1999). Charge accessibility and teachers' ability to encourage independent and critical thought in students. *Social Psychology of Education*, 2, 315–338. doi:10.1023/A:1009664825449.

Assor, A., Cohen-Melleyev, M., Kaplan, A., & Friedman, D. (2005). Choosing to stay religious in a modern world: Socialization and exploration processes leading to an integrated internalization of religion among Israeli Jewish youth. In M. L. Maehr & S. Karabenick (Eds.), *Advances in motivation and achievement: Vol. 14 Religion and motivation* (pp. 105–150). Amsterdam: Elsevier.

Ryan, R. M., & Connell, J. P. (1989). Perceived locus of causality and internalization: Examining reasons for acting in two domains. *Journal of Personality and Social Psychology*, 57, 749–761 doi:10.1037/0022-3514.57.5.749.

Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *The American Psychologist*, 55, 68–78 doi:10.1037/0003-066X.55.1.68. Shor, I. (1992). *Empowering education*. Chicago: University of Chicago Press.

Vansteenkiste, M., Simons, J., Lens, W., Soenens, B., & Matos, L. (2005). Examining the motivational impact of intrinsic versus extrinsic goal framing and autonomy-supportive versus internally controlling communication style on early adolescents' academic achievement. *Child Development*, 76, 483–501 doi:10.1111/j.1467-8624.2005.00858.x.

Ziv, A., Green, D., & Guttman, J. (1978). Moral judgment: Differences between city, kibbutz, and Israeli Arab preadolescents on the realistic-relativistic dimension. *Journal of Cross-Cultural Psychology*, 9, 215–226. doi:10.1177/002202217892008.

Ziv, A., Shani, A., & Nebenhaus. (1975). Differences in moral judgment of the adolescents educated in Israel and in the Soviet Union. *Journal of Cross-Cultural Psychology*, 6, 108–121.

Preacher, K. J., & Hayes, A. F. (2004). SPSS and SAS procedures for estimating indirect effects in simple mediation models. *Behavior Research Methods, Instruments, & Computers*, 36, 717–731.

Piaget, J. (1932). *The moral judgment of the child*. London: Routledge & Kegan Paul.

Reeve, J., Bolt, E., & Cai, Y. (1999). Autonomy-supportive teachers: How they teach and motivate students. *Journal of Educational Psychology*, 91, 537–458. doi:10.1037/0022-0663.91.3.537.

Rest, J. (1979). *Development in judging moral issues*. Minneapolis: University of Minnesota.