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## PROMOTING MORAL VALUES AND ETHICS IN SCHOOL EDUCATION

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### Abstract:

Every society and organization operates on certain basic principles which lead to mutually beneficial interdependence and interactions. Without high moral standards, a society's, an organization's or a family's existence would be at stake. The declining economic, social, and political status of some countries in spite of a whole lot of efforts of its citizen towards overall development, the decline of organizations, like Enron or Satyam, and the increasing marital discords and other family problems are strong evidence to the fact that loss of ethics leads to loss of happiness and success or sustainable growth.

Relationship is the real essence of life. It gives a sense of emotional attachment of oneself to the entire living world. In other words, relationship is the bond between the 'self' and other 'self'. Apart from family there are other relationship also which person has in his life. The ending of the free market orthodox demands "small" government, privatization, reducing non-public and company wealth. In any case, company economic process makes it harder for countries to manage (or tax) instead of vie with one another and provide the foremost favorable rates. These include friends and colleagues with whom we are in regular touch. Some other people such a milkman, washerman, shopkeeper, amid etc. with whom we interact daily also from a part of our relationships. Feeling form the building block of any relationship. Feeling can never be created they are always within an individual. The right understanding and natural acceptance make an individual actually aware about his or her feeling. Being aware of feeling is not enough for maintaining any relationship; one has to express them correctly so that feeling can felt by the other individual also. Thus, it is of utmost importance to feel the relationship to maintain it throughout an individual's life. The recognition of the feeling and constant efforts to fulfil feeling at all the previously discussed levels can eliminate the fear of stress, depression and other negative feeling.

Value education aims at developing a deeper concern amongst the individuals for the well-being selfless. The world is full of diversities which holds in it rich cultural heritage. This heritage symbolizes the foundation of values. The saints and philosophers are the perfect example of values, like simplicity, discipline, non-violence and path breaking ideas as a mark of superior living in the absence of materialistic sources.

Key Words:- Ethics, Value education, human characteristics, Self-investigation

## Introduction:

Every society and organization operates on certain basic principles which lead to mutually beneficial interdependence and interactions. Without high moral standards, a society's, an organization's or a family's existence would be at stake. The declining economic, social, and political status of some countries in spite of a whole lot of efforts of its citizen towards overall development, the decline of organizations, like Enron or Satyam, and the increasing marital discords and other family problems are strong evidence to the fact that loss of ethics leads to loss of happiness and success or sustainable growth.

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In his work, 'The Republic', Plato has said that the mark of an educated person is the willingness to use one's knowledge and skills to solve the problems of society. Hence, value education teaches us to learn whatever good we may find around us from all the sources, while keeping aside its negative aspect. One should always remember that doing well to one should not be harmful to the other. It does not include imposition instead it focuses on accepting the behaviour of those who are different from us. It teaches us tolerance and patience. Value education helps in enhancing the moral of an individual which often gets overlooked due to the modern information oriented education which specifically aims in intellectual development of the child. Thus, value education, helps in all round development that includes all the aspects of an individual's personality. It also paves an easy path to transform an ailing mind into a fresh, young and healthy one. This transformation of mind further helps in enhancing the sensitivity of an individual towards other fellow beings

## Impact of moral values and ethics:

Honesty does not only mean that one should not tell a lie. Of course, the statement is true and forms a part of honesty, but it does not encompass the complete meaning of the word. Honesty basically means that one should not do anything that is morally wrong; it also means that one will never cheat or deceive the other person in any way. Thus, it can also be said that honesty is the combination of acting and speaking truthfully. Being honest means that an individual will accept and speak the truth even the situation is not in their favour. It helps in enhancing the peace of mind and self-respect in an individual's life. Honesty holds an important place in our lives since time immemorial. The quote by William Shakespeare "No legacy is as rich as honesty" gives a clear example of it being a part of our lives since ages.

Discipline refers to self-control. It forms an inseparable part of our life. It is imparted to an individual since childhood. It is a systematic way to achieve our goals. A society without discipline leads to situations like violence. An individual requires a strong will power to learn discipline. Nature is the perfect example of discipline because the way sun rises in the morning and sets in the evening and similarly, stars shine only at night teaches us about nature's law to control earth and other heavenly bodies.

"Self-discipline, although difficult, while combating negative emotions, should be a defensive measure. At least we will be able to prevent the advent of negative conduct dominated by negative emotion. Once we develop this, by familiarising ourselves with it, along with mindfulness and conscientiousness, eventually that pattern and way of life, will become a part of our own life." These words quoted by Dalai Lama describe that how we can form discipline a part of our lives.

Human beings have been endowed with some unique qualities which make them different from animals. Some of these qualities are, for instance, creativity, compassion, forgiveness, patience, etc. However, 'at the same time the animal instincts and some negative emotions, like anger, jealousy, revenge, greed etc... Are also hidden somewhere in the blood of every human being. The basic purpose of human life, it is believed, is to become free from the chains of animal like instincts and negativity (which make their behaviour resemble that of animals) and grow in terms of basic human qualities. The moral values are nothing but the expression of these qualities. By way of strengthening the expression of these human qualities a person can gradually attain the state of purity and perfection. In such a state, the feeling of powerlessness and frustration is reduced and one may experience lot of faith in oneself and have a confidence that he would be able to influence others for a positive cause. This Confidence gives a very deep satisfaction.

Plato says, Man cannot propose a higher or holier object for his study than education and all that pertains to education. Aristotle writes, Educated men are as much superior to uneducated as the living are to the dead. Diogenese is of the Upanishads say, throughout education one enjoys the fruit of immortality. Bhagavad-Gita also says, nothing is more purifying on earth than knowledge. In modern times, also education is a great irresistible force which has taken the entire world in its fold. In every country huge sums of money are spent every year upon the education of the rising generation with a view to equip children fully for taking their rightful place in the civilized world of today.

We can further apply it to our own lives. Our physical body makers are our parents, like God. But our life makers are our gurus (teachers) who give us a particular turn, shape to our life, just like a potter.

The normative concept of teaching requires that the activities of teaching conform to certain ethical conditions. Of course, all concepts of teaching are by the nature of definition specified by rules. This is but another way of saying that a definition, being the verbal counterpart of a concept, specifies criteria for exclusion and inclusion of instances, these criteria are sometimes tinged with preferences. For example, the intentional definition of teaching exemplified in teaching the single lesson. Emphasizes a person in a particular context intellectually trying to get someone to learn something. It rules out techniques of strict behaviourism and prescribed patterns of behaviour. The normative concept thus shades over into other concepts of teaching is a generic term. It designates a family of activities. Training and instructing are primary members and indoctrinating and condition are near relatives while propagandizing and intimidation are not family members at all

When one person imparts information or skill to another it is common to describe the action as teaching. But not every way of, bringing about learning in other counts as teaching, and not every act of teaching has a place within a programmer of education philosophers of education have analysed the concept to teaching in its generic sense and have attempted to distinguish educative, teaching from traded concepts such as training, conditioning indoctrination. A centre theme of these efforts has been shown that these related activities result in a defective form of leaning because they fail to edge adequately the rational powers of students.

Teachers are people who happen to hold a particular position in educational institutions. No apologies are made for asserting this simple fact, for it has enormous implications. Each person is unique with particular cultural and material experiences making up his or her biography. This provides the seed bed for their sense of self and influences their personality perspectives. The development of each person continues throughout life.

But early formative experiences remain important. Indeed, because personal qualities, such as having the capacity to emphasize and having the confidence to project and assert oneself, are so important in teaching, much of what particular teachers will be able to achieve in their classroom will be influenced by them.

As discussed above, a child gets first lesson in the family. The impressions gained and the family environment are indelible and remain for the whole life. A number of educationists have spoken very highly about the role of family in the education of a child.

To begin with, values are not related to truth which inherently is verification-oriented. As such, value does not have epistemological validity and relevance. And are related to axiology and aesthetics. Value judgments differ from intellectual judgments as they are judgmental in nature and not epistemological. Value may be result-oriented, truth may not be. Generally, whatever helps one achieve the desired result or, satisfy his desires and needs, is considered to be value. As such, whatever helped man in his individuals, social spiritual and moral pursuits had value. Here value is associated with usefulness and status. A value system, therefore, is the end result or, a product of experience, utility and satisfaction, finding its way into consummation of life experience, needs, goals and beliefs. Hence, values are emotion oriented.

Value of education are closely related, in fact, are the two sides of the same coin. The entire educational system and the educative process are a manifestation, relation and realization of values considered worthwhile by individual and society, from time to time. Aims of education, curriculum, etc. are the expended and explicit forms of values. Values are the beacons, the guiding principal, finding their culmination and consummation in the educative process. The close relation between values and education causes the emergence of the concept of educational value which permeates through the entire educative process enriching the individuals and society.

There are serious problems that the educationist would encounter in dealing with values. The most complex problem arises from the subjective nature of values and the consequent heterogeneity of values in a group. Each individual has his own set of values which he brings from his home background, which may often clash with the values of other pupils. In a heterogeneous group belonging to a variegated society one need not be surprised at the apparent multiplicity and the existence of contradictory values. The classroom may not be an appropriate situation to go into the merits or otherwise of the values. What is expected is that the school would let imbibe the pupils the basic values and instill in them "desirable" value orientations. It is necessary to bear in mind that these value systems are likely to vary from society to society, from nation group to nation group and from community to community. If the school were to address itself to the problem, it is sure to find itself in the quicksand's of controversy from which it might be difficult to extricate itself. When we consider the need for teaching for values in the school we are concerned with such universal values which are valued and common to the vast majority of the human population. Thus there seems to be a good deal of agreement with regard to inculcating such values as the value of human life, the value of freedom, the value of justice, truth, non-indulgence and such other fundamentally basic values. Such values comprise individual's philosophy of life.

Affection is the feeling of being related, of an individual to the other. Care is the state of mind where one feels worried and anxious about the other individual. Guidance is the assurance that the 'other self' is going through right understanding of the feelings. Reverence is the feeling of acceptance of excellence in other individual. Glory is the feeling when someone has made efforts for excellence. Gratitude is the feeling which one has when he receives help and support from the other individuals to achieve his excellence. Love is the feeling of actual attachment. In the present paper; the research scholar has tried to explain that Yoga is a discipline to improve or develop one's inherent power in a balanced manner. It



offers the means to attain complete self-realization. The literal meaning of the Sanskrit word Yoga is 'Yoke'. Yoga can therefore be defined as a means of uniting the individual spirit with the universal spirit of God.

## **Role Of the Schools in Moral Education:**

### **Physical Development-**

In other words, regular physical exercises, habits of cleanliness and vigorous living is fostered in the child. Not only this, wholesome food containing all the ingredients of a balanced diet is also provided to the child to achieve his maximum physical development.

### **Role of The Teachers In Moral Education:**

Physical development of children will be very conducive if a balance in four factors namely exercise, rest, diet and study is established up to the mark. These good habits remain with children throughout their lives and keep them physically healthy.

Despite the constant emphasis on the role of the educational system in the transmission of value, in practice its role is diminishing day by day. The family structure, the realities of the capital world and the media are the three main factors that increasingly weaken the role of the educational system. The educational system lost its role as guardian of ethical and moral values. However, In this process of modernization of education the emphasis is shifted to economic and secular values. Although much praise is given to the educational system, this system is suffering from scant attention to such values as freedom, democracy, meritocracy and valor in the educational as well as administrative structure.

There had been continuous erosion of human values during the last four decades, that is way it is a very difficult task to find an education. Integrity, honesty, uprightness and ethics have become rare commodities among educated people.

A cursory glance at the formal curriculum reveals that there has been little, if any, systematic effort made to study the relationships of the four important spheres of values. Such questions as: What is the role of each of these values in the present life? How could they be blended in a sound way? How could the younger generation resolve the conflicts arising from the demands that each of these spheres make on them. Remain to be explored and answered. The truth is that even in apparently obvious cases constantly emphasized by educator, there is no in-depth understanding of issues. For instance, a lot has been written and said about the need to revise and revive India values. In contrast, however, it is difficult to find any material exploring what these values actually consist of, or how they are, for example, differing from or similar to the Chinese values, or Greek values or any other country for that matter? Or, why these values are in need of reviving or, why have they been forgotten.

The role of parent in moral education is essential. Parents, communication with their child is of importance at that may be in the constriction of moral values. Moral norms cannot, therefore be credence to role norms, this is perfectly true as moral prospection, moral orientation are paramount from a moral point of view. For the character development of the child the parents provide the most constant and visible morals of behaviour. The curriculum with parents is also important. Moral things so based primarily on the reactionary procedure of the same given through the level of attest presenter the adult so the level of moral development with the parents contributes to moral concept.

Though school teaching has been predominantly devoted to cognitive skills, teaching of values remains a very crucial educational aim. We are not just going to be content with development of knowledgeable and skilled individuals. The society desires that the schools help develop good citizens. This idea was brought out even in the early days while referring to the teaching of the 3 Rs. It was recognized for a long time now that there is a need for adding a fourth R to stand for responsibility to the traditional 3 Rs. Every society cherishes the ideal of having good citizens. By good citizens we mean responsible participative members of the society. The society through education carries out enculturation of the young to shoulder the obligations and the responsibilities of the society. So education has a normative function. It is through education that the culture of the society is sought to be preserved or conserved. The most essential part of a culture undeniably is its value system. Education has, therefore, a very important function of inculcating the desirable values in the pupils. Thus, teaching aimed at imbibing and enhancing the values becomes a crucial function of the school and the classroom.

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