

Teaching Moral Education for Building a Healthy Nation

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Abstract: The study aims to gain a greater understanding of how moral education could aid in the growth of a prosperous country. Additionally, it helps students understand their moral convictions and make judgments based on them. Developing students' moral values are seen in the classroom as an endeavor that lasts a student their entire life. In the more excellent framework of the educational system, this article looks into the elements that contribute to students' moral and ethical identities. These elements include student education, school culture, textbooks, teacher demonstrations, classroom procedures, and curricula. The study is qualitative and uses an experimental method for gathering and analyzing data. The required data is assembled via secondary sources. Students are exposed to moral and ethical values lessons in several contexts, including schools, homes, and communities. Teachers teach their students moral and ethical principles in the classroom, in extracurricular activities, and in other group settings like assemblies. Teachers emphasized the importance of maintaining moral and ethical education separate from instruction in different subjects. The research's conclusions indicate that schools are important places for instilling moral and ethical values in kids. The report suggests that educational programs be modernized to incorporate moral and ethical themes and that teachers undergo further training. The study concludes by demonstrating how including moral and ethical behavior lessons in educational practice may build a healthy nation for best practices in the concerned institution.

Keywords: Teaching, Moral, Education, Nation.

1. Introduction

The way of teaching moral education is, indeed, an important for building a healthy nation which can develop moral characters partially or predominantly based on the ways he or she interacts with family and school in achieving the roles and responsibilities what he or she learns from society by way of association with people. School and family have been playing a vital role to traditionally develop

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moral character of the children since inception of the civilization and these are very concerned with moral education to build healthy nation. In view of providing Moral education is linked to obedience and conformity to rules and regulation. Such obedience and conformity in obtaining standard levels are rewarded or censored sometimes to encourage children by family or school. Schools and families are mostly reflected in activities like religious practice by offering prayer, practice of integrity, cited examples of wise men who achieved laurels from different corners in the society. Presently it is observed that schools are shifted for the conceptions of moral education to purely secular activities such as extracurricular activities, group discussion, cooperation with each other's in classroom, student councils, flag salutes, oath taking and so on. In fact, schools, families and overall society are the playing –level field of moral education that possibly may be imparted to children in cooperation with teachers who are skillfully armed with moral knowledge. Bangladesh must provide quality primary education, although it has made considerable strides in extending access and attaining gender equity. Education ethics are therefore important. Ethics should be taught in schools since it's essential to becoming a good person (Gulcan, 2015). Ethics derives from the Greek term *ethos*, meaning tradition or character. "Morality" comes from the Latin word *mores*, meaning tradition and manner. Ethics examines our morality and ideas on a second-order level. Morality consists of beliefs and practices towards living a decent life (Gulcan, 2015). Ethics education helps students make free choices. They can teach morality, but not ethics without first teaching ethics.

2. Moral Knowledge

In moral philosophy, the phrase "moral knowledge" has a different meaning. A. Goldman (1991) asserts that when contrasting moral, empirical, and legal knowledge, "moral knowledge is typically information that one morally ought (or ought not) to do something" (p. 181). This fits the description given earlier. His focus is not what people know empirically about what they should do and how they know this, though. Instead, he inquires as to "whether there is moral knowledge" (p. 1) in the moral epistemological sense of how moral convictions can be regarded to be true and how we might ascertain this truth. If anything is morally correct or bad, and how anyone can know or be justified in believing that it is, is the subject of moral epistemology, as well as whether morality is "knowable in any objective sense" (Sinnott, 1996). On the other hand, teaching moral knowledge depends on transparent ideas of various aspects for which teachers and students are equally responsible in field of acquiring knowledge to impart or receive respectively. Students may be instructed about moral knowledge and ethics which may be

developed on the ways of reading and writing of the famous religious leaders such as Hazrat Mohammed (SM), Moses, Jesus, Confucius- the political leaders such as Abraham Lincoln, Mohandas Gandhi- the eminent philosophers such as Socrates, Immanuel Kant and Jean-Paul Sartre and many others. In case of moral knowledge, Allan C. Ornstein categorically mentioned that there are different types of tearness such as young readers to go through some important books like “Aesop’s Fables, Jack and the Beanstalk”, For of young, older and teenaged children to go through some books deal with moral and value laden issues such as honesty, integrity civility, caring and so forth. In connection with moral knowledge, Philip Phenix comments that the most important sources of moral knowledge are the laws and customs of the society that can be taught in courses dealing with law, ethics and sociology. According to him, the contents of moral knowledge cover up five main areas:

1. Human Rights, involving conditions of life that ought to prevail,
2. Ethics concerning family relations and sex,
3. social relationships, dealing with class, racial, ethics and religious groups,
4. Economic life and
5. Political life, involving justice, equity and power.

3. Moral Character

The phrase "an individual's characteristic patterns of thinking, emotion, and behaviour, combined with the psychological mechanisms—hidden or not—behind those patterns" is taken from Funder and Fast's (2010) definition of personality. Once more, a characteristic is a psychological construct that cannot be seen but unites patterns of thought, emotion, and behaviour (Funder & Fast, 2010). Automatically or by teaching moral lessons she/he may not be made as moral characters. Moral Character involves many things including attitude, aptitude, and behavior which can be obtained through the stages of growth, personality and experiences. To create moral character, development in relations with classmates, friends or colleagues can play significant roles to express humility and to act differently from others. It is said that “perhaps the real test of moral character is to cope with a crisis or setback to deal with adversity and to be willing to take risks because of one’s convictions courage and compassion are the ingredients for character. What kind of person do we want to emerge as a result of our efforts as teachers?” In fact, teachers who teach moral lessons is not moral characters. The students who receive moral lessons in the class room situation are not moral characters. The fact with moral character is to beget a mind of moral notions involving a fair philosophy to act in the best possible ways to stand by the distressed

humanity in all respects because humanity depends on human compassions. To have moral character, it obviously means that “Moral Character cannot be taught by one teacher, rather it takes a concerted effort by the entire school and evolves the nurturing of children and youth over many years”.

4. The Role of Teachers for Imparting Moral Education

An effective teacher can play a dominating role for imparting various aspects of moral education. So, teachers can underscore the burning need of the principles wherever and whenever are importantly needed to apply for providing moral education to the students:

1. Teacher must allow students to realize what moral education is.
2. teacher must create an scope for developing rational and appropriate stands of behavior
3. Teacher must uphold universal values of love, honesty, integrity, kindness, justice and trust are needed to explain as ingredients of human compassions.
4. Teacher must interpret reality and the meaning of historical references, myths, science and social science to serve students’ own values.
5. Teacher must create a situation for students to understand moral and ethical judgment.
6. Teacher must allow students to explore moral issues in the curriculum.
7. Teacher must foster feeling and attitude to build trust and mutual respects for a better understanding of moral values.
8. Teacher must discuss all subjects in brief because of moral implication as and when required to grasp the moral significance.
9. Teacher must discuss admirable character’s traits and role models, permitting group discussion value laden issues.
10. Teacher must encourage students to reflect, not to accept dogma, to think and question for moral values.

5. The Role of Parents/ Relatives for Imparting Moral Education

Parents/relatives can play an important role for imparting moral education as children are brought up and they are to spare time mostly in the family atmosphere. The following are the trips for imparting moral education:

1. Parents/relatives must nurse themselves as moral characters to deliver all moral issues to the children.
2. Parents/relatives must continue practice of something based on religious aspects focusing moral values.

3. Parents/relatives must allow their children to exchange views, feeling and thought without fears and hesitation.
4. Parents/relatives must impart knowledge of morality indicating honesty, integrity and trust.
5. Parents/relatives must use quotations and proverbs of different stories of the great personality of past to help children to understand moral character.
6. Parents /relatives must show differences between right and wrong to children for accepting or rejecting moral values from their own concepts.
7. Parents/relatives must not impose particular or certain beliefs on children to follow strictly for family tradition.
8. Parents/relatives must care of children to understand fairly about respect and love in trends of moral values.
9. Parents/relatives must provide moral knowledge on the basis of laws and customs of the society.
10. Parents/ relatives must encourage children to acquire moral education by rewards and punishments.
11. Parents/relatives must adopt motivational devices to attain the outmost growth of standard of moral behavior.
12. Parents/relatives must equip themselves with perfection of morality to extend a close association to their children.

6. The Role of Society for Imparting Moral Education

Society is itself an institution for teaching moral education. The growth of children depends on society –a house of moral lessons in cooperation with government, political parties and civil society:

1. Society will establish law and order situation based on moral values.
2. Society facilitates moral education on ethical issues for community based activities.
3. Society will establish different learning houses to impart knowledge on manner and behavior in trends with moral values.
4. Society will organize different seminars/workshops a t a free of cost to impart knowledge on moral ideas.
5. Society will campaign against anarchy, vices follies and absurdities to establish moral ethics.
6. Society will create opportunity of equal liberty to worship Supreme being without creating impediments.
7. Society will consider liberty of expression to impart moral knowledge without chaos.

8. Society will project scopes of humanity that depends on human compassion.
9. Society will reward or censor those who will make outstanding contribution for rare integrity and honesty.
10. Society will lay emphasis on to follow precedent and customs base on moral values.

7. Guidelines for Teaching Moral Education

Teachers can provide moral education to the highest peak of achievement by way of adopting practical strategies. In this case particularly, strategies written by ALLAN C. ORNSTEIN may be followed as guidelines to achieve the desired goals for teasing moral education. ALLAN C. ORNSTEIN listed strategies into three categories such as:

1. Teacher actions
2. General cognitive strategies
3. Specific cognitive strategies

Teacher actions are:

1. To establish a clear understanding of what morality is.
2. To focus on the group (the school, classroom) in initial discussions before proceeding to individual students.
3. To involve all students in making rules and enforcing them.
4. To speak up as an advocate of justice, reason and enlightenment in the classroom and in school meetings.

General cognitive strategies are:

1. To avoid oversimplification of moral issues,
2. To clarify moral issues ,claims and moral ideas,
3. To raise and pursue root moral questions,
4. To identify and clarify moral points of view.

Specific cognitive strategies are:

1. To distinguish facts from moral principles ,
2. To distinguish moral principles or ideas,
3. To make plausible moral inferences
4. To refine moral generalization

8. Conclusion

It is important for teachers, civil society and students to understand moral values which can build a healthy nation and teaching moral education is a reflective process whereby learners can either develop insights and visions or changes and restructures their mental process in view of building a prosperous nation. The administration of the country is exclusively responsible to motivate its people in all spares of life about teaching moral education. Motivational action by the administration of a country in trends with teaching moral education can deal with behavioristic, cognitive and humanistic moral learning. Teaching moral education, on the one hand, can beautify moral character of human beings to play in and around the family and on the other hand, society can uphold its moral values of integrity, honesty and the country's flag throughout the whole world. The country has no means to foster tendencies how to develop moral values through teaching moral education in all perspective issues of social upliftment.

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