



A study of perspective of moral education in socio-economic status

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Abstract

Man is a social. To setup himself in socially he has to adjust himself for this purpose he always wants to develop himself in knowledge. In ever society there are many moral values to create a good society. It is important to a man to know about their value and qualities. Education especially Moral Education plays a great role in it. Moral education teacher us how to we should behave in our society and what work we should do or leave. It develop our physical, mental and spiritual values. However the learning of moral education is very necessary for all of us but after it that subject has not achieve it real position till now.

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Introduction

Moral education is this subject that teacher is the moral values and humanities. It creates a social behavior in pupils so that they can treat themselves as a good citizen of country.

The main trouble with moral education is that almost everybody is interested in it. Academicians, scholars, public men, social reformers, educationists, religious men-all are interested in Moral Education and it is very difficult to provide a definition of it which can satisfies the requirements or demands of all those who are concerned with it. It is also unclear who can be called take morally educated and how can public of school be morally educated. The findings of Psychology and Sociology are deeply relevant to moral Education and play a great role to clear its mean and values so that the aim of Moral Education may be decide.

Aims of Moral Education

When we are to list out the aims of education, even one cannot avoid taking a position, of course with others may agree or disagree. If we simply expound and compare the ideas of others, it becomes purely a historical view point.

If we describe the views of moralists moral philosophers philosopher how are concerned with expanding the natural and context of moral education, it becomes a descriptive way of talent of what philosophers have said. It may be called a philosophical approach to moral education.

Philosophical approaches are many and we have no intention of adopting here just a particular philosophical method because that does note gives us any comprehensive picture of Moral Education, On the other hand, we lay emphasis on various sociological and historical approaches to moral education.

Evolution of Moral Education: A Historical Perspective

The founder of Christianity was born and used to live between the Jewish people; in the Greeco-Roman civilization of the Mediterranean world the Christian church was established. It was in Greece's and Rome's language that his message was communicated. Western Europe inherited its educational culture from these two sources. In the field of moral education there are two great names first Solomen, Wise man a Jen and second Quintilian, the Roman.

Certain rules of morality for boys and girls

No any harsh rules of discipline to the boys and girls were prescribed by St. Basil. The teacher's role has meaningful value here in the scheme of rules of discipline prescribed by St. Basil. The teachers are expected to correct the mistakes of their students with Fatherly compassion', while applying finite remedies to each offender. For example, some of the remedial measures as were suggested by St. Basil to discipline the children. He said: -

"It a boy has been angry with a companion he is to be compelled to appease him and serve him in 'a manner befitting the offences'; if a boy has taken food between meals he is to go without font for the remainder of the day; for saying lies or insulting words lot him be disciplined in the stomach and by endorsed silence"

Scientific Approaches to Moral Education

A new type of approach to educate the youth was west with Francis Bacon (1561-1626) and Rene Descartes (1596-1650). It has been proved what they had assumed once. The authority of Aristotle and church loss their influence and in fact the method of science was born. Thus four factors started to influence the education:

1. The increasing knowledge about physical world and its relation with the progress of human.
2. The emphasis on sense-object contact for the knowledge.
3. The new changes that are brought into understanding the nature of the child.
4. The means by which world may become meaningful to the students.

Attitude and silence of the teacher to his students

E.B. Castle says that in their severance for intellectual integrity and truth, and in their understanding of nature about human relationship required to build a school community, the master of Port Royal have still a message for our day. And few of the rule and regulation provided by the Port Royalists to maintain class-room discipline are given below: -

- The principal means to establish and maintain order in school is to be silence.
- Every teacher for this reason sees that it is rigorously kept in class-room.
- To do this, students and teachers used to communicate with each other with gestures and signs instead of words.

A passage from "The conduct" revealing the general attitude of the teacher to his class has been given below: -

"The master should always be seated, or they should stand in front of their seat during lessons. They will be careful to maintain a very modest demeanor and deport themselves the gravity, never allowing them to descent to anything base or to behave like school boys. This seriousness does not consist in a sever or austere aspect, in anger in their gesture, in their actions and in their words, the teacher above will, above all, be careful never to become familiar with pupils, never to speak to them in a careless manner, and never suffer the pupils to speak to them otherwise than with great respect".

A distinguished catholic moral educator, De La Salle mentioned following six ways in which the teacher may bring retribution on his own head:

1. Excessive punishment
2. A bullying manner
3. Impatience in exacting performance from an unwilling student
4. Rejection of reasonable explanation
5. Lack of sympathetic understanding of the weakness of children

Negative description of higher educational institute

1. It is not a proprietary institution.
2. It is not a commercial enterprise.
3. Its characters is eleemosynary
4. It is not a church or temple.
5. It is not a political part to reflect a behave activity

Child Centered Theory and Moral Education

It is clear from the definition of liberty given by Rousseau that restriction of some kind in his view is a pre-condition of the freedom. He says: -

"The man who is really free only desires what he can perform, he can than perform all that he desires. This is my fundamental maxim. It only needs to be applied to and all the rules of education will flow from it."

Provide the child situation and give him the liberty where he can jump, play, make noise and allow him to do what he want to do, but also make some restriction from which he may learn not to desire for himself what he can not get for himself. Excite all his desires by giving him all he wants to have and he will be miserably bound to his craving for the unattainable. It does not allow him to think the Rousseau's conception, that child can have imagination. The habit of cultivation of imagination in childhood, he condemns. The children should assist therefore to decrease the disproportion among their desires and capacities to a point of equilibrium, rather than excited them with hopes which are false of attainment over their natural capability. Rousseau here clearly confuses imagination with day dreaming.

Humanistic Approaches to Moral Education

With the spirit of new age and new themes of life when the medieval mind came to encounter, the conception about human being went such a fast change that the medieval view about life, education, beauty and man soul are removed by new philosophy of life. Male and female are no longer regarded as clay vessels of soul to be saved but minds and bodies to be cultivated, for man's appreciation there is natural beauty, to be portrayed and explored, and from the limitless exploitation of his own capacities the human mind is to be freed.

The sensitivity to living things and nature took a new turn. Everybody knows that Leonardo Bruno purchased caged birds only with the purpose to setting them free. Personal genius has received sufficient recognition. It was

humanized, on issue man laid his hand; for man his works loomed almost same with God in the estimation of Renaissance man and this regard education was no exception.

Though it was tremendously interested in the present, the Renaissance spirit was born out of influences from the past. The super minds of this period were fed on the past, in their own way they wanted to interpret the world. Hence, the present and past were in a happy alliance, there was ability to revolt to any type of blind adherence to the past. Spreader into the new areas of knowledge was the key not of Renaissance education.

Moral Education as A Process of Socialization and Acculturation

It does not signify the content of moral education by listing of all the virtues, or even essential virtues do not suggest the important context of moral education? Durkheim says that it involves an inquiry into fundamental dispositions into those mental states at the root of the moral life.

For to influence the boy morally is not to nurture in him a specific virtue, followed by another and still another; it is to develop and even to constitute completely, by appropriate methods, those general dispositions, that once created, adopt themselves readily to the specific circumstances of human life.

Since, the diversity of virtues is there, the teacher has to exercise a great deal of restraint in giving those all virtue to the boys. There is a problem in fixing the priorities between the virtues to be taught. The teacher are likely to teach those virtues only which they regard as important. Then how do the teachers go about in teaching the virtues of moral education? How does the teacher make the student to know the meaning of morality? It is suggested by moralists that introspective inquiry as the method and whatever is regarded as the centrality of morality to the student should be teach first. But, there is no unanimous opinion among moralists about the central concept of morality. It is the idea of utility for some, the notion of perfection for others, and it is the conception of human dignity for still others, etc.

Conclusion

It has been noticed a considerable difference of opinion between educationalists and sociologists whether there is sufficient scope in ancient India for the development of one's own individuality or not. The ideal of ancient Indian education was to strive for harmony, togetherness, work and worship (9) which are to be attained which are to be attained through discipline, perfect obedience and good character.

The educational process took the advantage of the natural behavior of the child, and developed his individuality. Herbert was also a strong supporter of the formation of good character as the aim of education. The family under the control and guidance of father, next to he mother, is very significant factor in moral educating the child, is the well-known theory of Pestalozzi. The "fundamental need of the child" is to be provided by the family, says Froebel. He also says that in family life alone, there is a complete provision for that and the child can have an opportunity of "self-expression" in a family. It is going to consider various regulations which have governed the life of students and made them a morally educated person by the time he completed the education. In ancient India respect to the teachers is a part of moral education. Strict obedience to the teacher was enjoyed. Even having reprimanded by the teacher, the student should not retard in any way.

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