Development of Personal Morals in School Education and Management

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ABSTRACT

The purpose of this paper is to look at thoughts on moral education in detail by educational scientists, the reason why universities need to take care of their students' moral development, and how closely moral education and character development are intertwined. It is an effort to compile data from the results of many studies. Previous research demonstrates that morality and good character are inextricably linked. One may refer to the other sometimes since they share many characteristics. Many scholars have also emphasized the importance of academics and instructors as professionals prepared to assist their students in their search for moral identities. According to research findings, students' moral growth continues throughout their first years in college. Because of this, moral education needs to be a key component of campus life. It would be accurate to say that character development of students is just as important as teaching and research.

Keywords: Moral education, philosophy, denominations.

INTRODUCTION

Only a handful of educational theorists hold the view that if only the adult world would get out of the way, children would ripen into fully realized people. The majority of philosophers, educators, and parents agree that children are defenceless from birth and need adult care and supervision into their teens and often beyond. Children especially need to learn how to coexist peacefully in society. The goal of education historically has been to cultivate in children moral and intellectual values. Moral education focuses on teaching students about moral values including integrity, accountability, and respect for others.

Therefore, moral education refers to assisting young people in developing the moral qualities or practises that will enable them to both live moral lives on their own and contribute positively to their communities as adults. According to this perspective, moral education should benefit students not just as individuals but also as a community's social fabric. The Latin term "moral" (mos, moris) implies "the code or traditions of a community," the social glue that establishes how people should coexist.

EDUCATIONAL MORALITY IN HISTORY

Every long-lasting community has a set of moral principles, and it is the duty and concern of its elders to teach these principles in the minds and hearts of its children. Since the beginning of education, individuals have anticipated that schools would help kids develop strong morals. The main priority when the first public schools were established in the New World was moral instruction. Puritans in New England believed that the Bible contained the moral law. Therefore, it was crucial that kids learn to read so they might access its enduring knowledge. The Massachusetts colony enacted a rule forcing parents to educate their children as early as 1642. The renowned Old Deluder Satan Act, passed in 1647, tightened the law. Children would fall into Satan's traps if they were unable to read the Bible.

THE COLONIALISTIC ERA

The moral upbringing of children was taken for granted as common schools proliferated across the colonies. The focus on morality and religion in formal schooling was clear. To equip clerics for their vocation, Harvard College was established. With their seditious insurrection, the men who carved off the United States from the British throne

jeopardised their riches, their families, and even their lives. The majority of them had had a classical education in philosophy, theology, and political science, so they were aware of the poor esteem that history's great thinkers had for democracy. They saw that democracy might self-destruct and deteriorate into a monocracy where the many preyed on the few and political leaders catered to the populace's need for bread and circuses. The writings of the country's founders, especially those of Thomas Jefferson, James Madison, John and Abigail Adams, and Benjamin Franklin, are replete with exhortations to give education first importance. The early founders believed that the system of governance they were establishing was, at its core, a moral agreement among people, even if they recognised economic reasons for greater and longer education.

TWENTIETH CENTURY

Education was encouraged as the nascent country took development for both ethical and secular grounds. Abraham Lincoln said in his first political speech on March 9, 1832, while several of the Founding Fathers were still living, "I hope to see a period when education, and by its methods, morals, sobriety, initiative, and industry, should become much more universal than at now." Horace Mann, a proponent of common schools in the nineteenth century, was a fervent supporter of moral education. The pervasive drinking, violence, and poverty that pervaded the Jacksonian era in which they lived alarmed him and his adherents. The waves of immigrants pouring into cities, unprepared for urban life and especially unprepared to engage in democratic civic life, were a cause for alarm as well. Free public schools were seen by Mann and his adherents as the moral bulwark of society. If children between the ages of four and sixteen could benefit from "the elevating influences of good schools, the dark host of private vices and public crimes, which now embitter domestic peace and stain the civilization of the age, might, in 99 cases out of 100, be banished from the world," he wrote in his twelfth and final report to the Massachusetts Board of Education in 1849. (p. 96).

The moral goal of the school was clearly advanced and character development was a priority when teachers were chosen and taught in the nineteenth century. Children were taught literature, biographies, and history with the express purpose of instilling them with high moral standards and positive role models to help them live fulfilling lives. Copybook headers for students included morally uplifting phrases like "Praise follows labour" and "Quarrelsome folks are usually harmful friends." The renowned McGuffey readers, which were chock full of moral tales, exhortations, and teachings, were the most popular textbooks throughout the late nineteenth and early twentieth century. During this stage of our country's development, moral education was deeply ingrained in our educational system.

However, there was another element of moral education's structure that made it problematic: religion. Protestantism was by far the most prevalent religion in the United States while it was a collection of colonies and subsequently when it became a separate country. The King James Bible was a standard textbook in American public schools, but not as widely used as it was during the Puritan period. There was thought to be the moral code's foundation. The pan-Protestant tone and orthodoxy of the schools, however, came under examination when waves of immigrants from Ireland, Germany, and Italy began to arrive in the nation from the middle of the nineteenth century forward, and a response developed. Catholics created their own educational system out of fear that their children would be weaned from their religion. Other religious communities, including Jews, Muslims, and even numerous Protestant denominations, established their own schools later in the 20th century. Each community wanted and still wants its moral instruction to be grounded in its own religion or code.

XXIXTH CENTURY

The belief in a spiritual side to human life and organised religion both saw significant backlash during this same late nineteenth- and early twentieth-century era. The ideas of German political philosopher Karl Marx, Austrian neurologist and founder of psychoanalysis Sigmund Freud, German philosopher and poet Friedrich Nietzsche, and English naturalist Charles Darwin, as well as an increasingly strict interpretation of the doctrine of the separation of church and state, had a significant impact on intellectual leaders and writers. After World War II, this tendency became more pronounced, and in the late 1960s, it seemed as if there were significant moral divisions in the country. Since so many Americans place a high value on religion, educators and others have become apprehensive of utilising the classroom as a venue for moral instruction. This was increasingly considered as the responsibility of the family and the church. Some educators started advocating for "value-free" education, despite the reality that no school can be built without ethical dilemmas, lessons, and conflicts.

As many schools made an effort to overlook the moral component of education during the final quarter of the 20th century, three things occurred: Achievement levels started to drop, conduct and disciplinary issues became worse, and accusations that secular humanism was being taught in the classroom surfaced. Teachers were urged to use two

strategies to address pupils' moral problems at the same time: values clarification and cognitive developmental moral education.

The first, values clarification, is based largely on the assumption that children need experience making moral decisions and that instructors should facilitate this process rather than impose certain moral viewpoints or value judgements on them. Despite being extensively used, this method faced harsh criticism for, among other things, encouraging moral relativism among pupils. Even if there aren't many educators who fully support values clarification right now, the neutrality of teachers and their reluctance to actively engage in discussions about morality still exist.

The second method, cognitive developmental moral education, was further developed by Lawrence Kohlberg and is based on the work of Swiss psychologist Jean Piaget. Contrary to values clarification, cognitive moral development places more emphasis on theory and less applications in the classroom. Kohlberg proposed six sequential phases of moral growth that people may go through in its most well-known version. Each stage indicates a unique manner a person approaches a moral dilemma or issue. Teachers are encouraged to explore moral concerns and conundrums with pupils from an early age and throughout their time in school. In the latter years of his life, Kohlberg was pleading with teachers to turn their classrooms into "just communities," which would hasten pupils' moral growth.

THE RETURN OF CHARACTER EDUCATION

In the early 1980s, amid the widespread concern over students' poor academic achievements and behavior, educators rediscovered the word *character.* Many people were worried about the religious overtones of moral instruction. Character struck a popular and historic chord with its focus on creating positive habits and getting rid of negative behaviours. Greek verb "to engrave" is the origin of the term character. Character therefore refers to the active process of leaving markings or indicators (positive habits, for example) on one's self. It is generally agreed upon that the best interests of both the person and society are served by the early development of healthy habits.

Character development is also acknowledged as something that parents start early, although the task is seldom finished when a kid enters school. The idea of character implicitly acknowledges that habituation to consideration of others, self-control, and responsibility is first engraved by adults, followed by contributions from teachers and others, before the young person eventually takes over the process of engraving or forming his own character. However, it is obvious that a child's school years are a crucial time for both good and negative (i.e., virtues and vices) character development due to the learning needs and demanding experiences they face.

Character education has made a comeback in American classrooms, but it was not driven by the educational profession. It has been propelled by two factors: first, parental desire for orderly schools that place a strong emphasis on moral standards and good habits; and, second, responses from state and federal legislators to these worried worries of parents. William Clinton organised five seminars on character education while he was president. Expanding on the initiatives of the previous administration, President George W. Bush made character education a key component of his plan for educational reform. The fact that character education emphasises the development of a decent citizen more than moral education, which has overtly religious undertones, is one of its politically attractive features. A common description that straddles this debate is "character education is educating a kid to know the good, to want the good, and to do the good." The internal emphasis of character education might be religious and civic for some individuals and completely civic for others, focusing only on the development of decent citizens.

CURRENT MORAL EDUCATION APPROACHES

The vast majority of initiatives within public education to address the moral sphere today fly the banner of character education. Additionally, because these deliberate initiatives to address problems with character development are relatively new, they are often referred to as character education programmes. However, the word "programme" implies distinct efforts that either replace or supplement the school's curriculum (e.g., a new reading programme or mathematics program). And although there are commercial and non-commercial character education programmes available, most proponents encourage public schools to adopt an infusion approach to character education.

HOW INFUSION WORKS

In general, an infusion approach to character education seeks to provide students' character development a prominent role in the educational process. A emphasis on excellent character penetrates the whole school experience rather than being only an addition to the other duties of schools, such as numeracy, reading, career education, health education, and

other aims. In essence, character development and academic growth are the two main objectives of the school. Additionally, character education is considered as a crucial component of knowledge and skill development objectives rather than as something that should be done in addition to or in conflict with them. Students need to acquire the values of responsibility and respect for others in order to create a positive learning environment. They need to break their bad habits of carelessness and sloth and replace them with good ones of restraint and dedication. The infusion strategy is founded on the idea that healthy habits that help create character also directly advance the academic objectives of education.

The recovery, rewriting, or creation of a school's mission statement that reflects the importance put on the development of good character is a cornerstone of the infusion strategy. Such a declaration validates the focus on this educational objective by both adults and pupils. In addition to stressing character to students, it also informs teachers that their own characters are on display. It also informs coaches that sports should be viewed through the lens of sportsmanship rather than winning and losing. Finally, it informs students that their efforts, challenges, successes, and disappointments are all a part of a larger process, the formation of their character.

Utilizing the curriculum as a source of character education is essential to the infusion strategy. The language arts, social studies, and history courses are especially indicative of this. These topics are mostly concerned with studying people, both actual and imagined. Moral lessons may be learned from our great stories. The children are given vivid representations of the kind of individuals our society values and encourages them to aspire to. These topics also demonstrate to them how lives may be squandered, or even worse, how individuals can betray their friends, families, and communities. It goes beyond just learning historical facts to learn about the courage of Sojourner Truth, a former slave who went on to become an evangelist and reformer, and the treachery of Benedict Arnold, an American army commander who betrayed his nation to the British. The student's moral imagination is sparked by learning about these lives, and he gains a deeper knowledge of what makes a life of character. Students may learn the value of intellectual honesty by studying disciplines like physics and math. Our schools' curriculum not only include the fundamental concepts of our culture, but also our moral history.

Schools and classrooms have a hidden or covert curriculum in addition to the regular or overt curriculum. Students' perceptions of good and wrong, desirable and undesirable conduct, and school rituals, traditions, regulations, and policies all have an effect. The student culture of the institution also reflects this. Students learn important lessons from what happens in the lunchroom, restrooms, locker rooms, and on the bus. A school's ethos or moral atmosphere might be difficult to detect and accurately define. However, instructors who are devoted to an infusion strategy give it significant consideration.

The language a school community uses to discuss moral and ethical concerns is a crucial component of the infusion strategy. Teachers and administrators that support the infusion method discuss in terms of good and bad conduct as well as right and wrong. Adults and kids alike use words like accountability, decency, honesty, and persistence in their everyday conversations.

OTHER PROCESSES

Service learning is one of the most often used methods of character education. This strategy, which is also known as community service, is an intentional attempt to provide kids with chances, direction, and experience acting morally. Many schools and school districts have extensive programmes of service learning that are based on the Greek philosopher Aristotle's theory of character development (e.g., a man becomes virtuous by doing virtuous actions; courageous by doing brave deeds). Children are assigned little duties beginning in kindergarten, such as feeding the classroom gerbil or arranging the tables and chairs. Later, they go to mentoring younger pupils before working up to more difficult service projects in their senior year of high school. These high school service-learning projects are often conducted off campus at a home for the blind, a hospital, or a daycare facility. In addition to placing students, the school offers instruction, direction, and help for problem-solving to students when they run into issues.

The virtue (or value) of the month strategy, in which the whole school community pays special attention to a trait like collaboration or kindness, has recently been embraced by schools all throughout the nation. The curriculum, special assemblies, hallway and classroom displays, and school-home newsletters all take into account the virtue for that month. This is related to school-wide initiatives like the no put-downs projects, which educate pupils about the negative consequences of sarcasm and offensive language and how to replace it with polite forms of discourse.

Character development is often tied to a variety of skill-development and instructional methodologies. One of the more common ones is instructing students in mediation and conflict-resolution techniques, where they get direct instruction on how to handle disputes and possible confrontations among classmates. Many proponents of cooperative learning claim that educating kids using this method of education has the extra advantage of instilling in them the habit of assisting others and fostering connections amongst pupils they may not otherwise interact with.

Questions and disputes

Everyone, from parents to civic and religious leaders, is very concerned about the moral teaching of children. The fact that this topic has caused anxiety and debate throughout American educational history is not a coincidence. Moral concerns have an impact on a person's core views. It is hardly unexpected that moral and character education debates often have a religious foundation given that Americans, by worldwide standards, are both extremely religiously devout and relatively religiously diverse. Some residents are concerned about the reintroduction of moral education, especially after a time when it was not a priority in the majority of public institutions. Many atheists believe that this revived interest in moral education will allow religious viewpoints to return to the classroom "via the back door." However, many religious people are wary of its reappearance because they believe it is an effort to replace the religious teaching received in their families with a state-sponsored secular humanism. However, the increased focus on this subject has been mostly devoid of controversy as of the start of the twenty-first century.

The usage of the word character rather than moral promotes a favourable atmosphere. The term character refers to good habits and the civic values that hold a society together and enable us to live together in peace, but the word moral for many has religious connotations.

The level of schools and the age of the pupils are a second problem. Elementary schools have shown considerably more evidence of the return of character education in our classrooms. Here, schools may focus on the moral fundamentals, on which the general public is in agreement. The same is true for middle and junior high schools, but to a lesser extent. Secondary school faculty are cautious to embrace character education, despite the fact that there are many good examples of secondary schools that have adopted comprehensive and successful character education programmes. The age and intelligence of their pupils, the departmental structures, the time demands of the curriculum, and the fact that few secondary school teachers think they have a clear mandate to deal with moral and character concerns are all contributing factors.

The teacher education debate is a third problem. Fewer states now mandate the philosophy and history of education classes that teachers-in-training traditionally took, which exposed them to the heritage of moral and character education in American schools. At the start of the twenty-first century, career teachers are retiring in huge numbers and being replaced by a large number of new teachers in American schools. These young educators are often the offspring of elementary and secondary educators who paid little to no attention directly to moral and character education. Additionally, although over 90% of the leaders of these programmes believed character education should be a priority in the preparation of teachers, only 13% were happy with their institution's efforts, according to a 1999 study by the Character Education Partnership of half of the nation's teacher education institutions.

EVALUATION OF EDUCATION FOR MORAL AND CHARACTER

A few character education initiatives have received positive evaluations. Over 52 percent of the student outcome factors revealed significant differences in the schools where teachers got staff development and on-site assistance from the Character Development Project (CDP), which has been active in numerous K–6 schools for more than 18 years. Early in the 1990s, the Boy Scouts of America created the Learning For Life Curriculum for primary schools. This independently sold programme emphasises fundamental moral principles like accountability and honesty. Students exposed to the Learning For Life materials demonstrated significant improvements in their understanding of the curriculum's core values in a large-scale controlled experiment involving 59 schools, but they were also perceived by their teachers as having improved their self-discipline and ability to focus.

However, it is preferable to think of character and moral education evaluation and assessment as a work in progress. The absence of a widely established set of trustworthy instruments, a lack of consensus about the results for specific individuals or whole schools, and the short duration of the majority of the existing research all contribute to the field's limitations. The absence of theoretical clarity on what character is complicates these restrictions. One of the all-encompassing concepts that has adherents in philosophy, religion, psychology, and sociology is human character. Furthermore, there are opposing and divergent views and interpretations on the nature of human character even within

these areas. The adult community's passion to ensure that our kids have a moral compass and the excellent habits necessary for healthy character dwarfs the evaluation obstacles, notwithstanding how difficult they are.

CONCLUSION

To sum up, moral education and character education go hand in hand, and institutions shouldn't overlook the moral growth of their students. The two ideas are similar in many respects, and occasionally one has taken the place of the other in terms of "names" since they look so similar. Universities should support students in their quest to discover their moral identities filled with ideals. Therefore, colleges ought to take moral education seriously.

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