CHAPTER VIII

SUMMARY AND RECOMMENDATIONS
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8.1 Major Findings of the Study

The major findings of the study are as follows:

8.1.1 Development of Moral Education in the World

The history of moral education may be traced back from thousand of years. The fundamental truth of all religions such as Hinduism, Jainism, Buddhism, Islam, Christianism, Zoroastrianism etc. were the bases of oldest moral education. The study of sacred scripture, recitation and memorization of the sacred scripture such as the Gita, the Bible, the Koran became an important part of moral education in different religions. The fundamental truth of all religions such as truth, righteousness, love, peace and non-violence became the common values emphasised by all religions of the world. Church and place of worship played a vital role in imparting moral education. Gradually logical discussion and analytical study gained importance in determining the methods and nature of curriculum of the schools. Gradually moral education progressed from lower to higher sciences. As human society became conscious about the importance of moral education textbooks were printed, methods were adopted and periods were allotted in the school time-table, teachers were given special training to adopt plan and programme for giving realistic touch to the aims and objectives of moral education. In the different countries of the world,
constitutional provision was made for promoting moral education programme.

In most of the developed and developing countries of the world such as United States of America, England, Germany, U.S.S.R., China, Japan, Srilanka, Malaysia, Beligium, Persian Gulf, and Australia moral education is a part and parcel of the school curriculum.

At present, the developed and developing countries are giving stress in imparting moral education through a planned curriculum. Efforts have also been taken by them in training the teachers as per the need and requirement of moral education.

8.1.2 Development of Moral Education in India

Moral education in India may be traced back since Vedic period. Gurus played a vital role in transmitting moral education in the holy atmosphere of Ashram, through their ideal personality, example and activities. They gave stress upon truth and non-violence to be inculcated.

During Buddhist period, kings patronised moral education. Compassion, non-violence, truth, non-injury to animals and living entities and several other tenets of Buddha influenced the moral development of children. Monasteries were educational institutions.

In the medieval period, the Muslims established Madrasa for the spread of their education. In such schools the Quoranic rules and regulations influenced the system of teaching pupils. During the reign of Akbar, the policy of
'religious tolerance' was followed. He took all the essences from different religions and propounded a Universal religion named Din-I-Illahi. Accordingly the Schools (Madrasas) followed a secular approach in the matter of religious instructions.

Britishers came to India in 1600 A.D. They paid attention to India's educational system during their regime. In 1725, Christian Missionaries of Europe established schools for children of Indians to impart free education. The British Government adopted religious neutrality in the field of administration and education. In 1847 Lord Hardinge opened institutions for training of teachers of primary schools. Religious education was being stressed in the Muslim and Sikh Schools. Woods Despatch of 1954 gave stress on moral education in addition to intellectual development of Indian students. Secular moral education gained importance due to diversity of religious faiths. In 1882, Indian Education Commission recommended that the Government should take steps to include religious education in the primary school curriculum. The Indian National Congress was established in the year 1885. Great Indians like Bal Gangadhar Tilak, R.P. Paranjibe, Dayananda Saraswati propagated ancient ideals of education in India. In 1904 the University Education Commission reiterated the policy of 1854 regarding religious education and in 1921 the Government accepted the policies of religious neutrality in the field of education. After independence in 1947, definite plans and programmes were made for education in India. The constitution of India
was adopted in the year 1950. As per the constitution stress was given on religious neutrality in the field of education.

The University Education Commission 1948-49 recommended for inclusion of moral education in the school curriculum and to teach in direct and indirect method. The Secondary Education Commission 1952-53 also recommended for teaching of moral and spiritual values adopting absolute religious neutrality. The Committee on Religious and Moral Instruction, 1959 had also examined the need and significance of moral education and recommended programme for implementation of moral education from primary to University stage of education. The Education Commission, 1964-66 recommended to include "Education in Moral and Spiritual Values" (quoted by Rai, 1986, p.255), at the Higher Primary Class V to VII.

The Government of India decided to adopt a uniform policy on Education throughout the nation and as such, the National Policy of Education, 1986 came into light. The N.P.E., 1986 also stated the role of education as "a forceful tool for the cultivation of social and moral values". (N.P.E. 1986, p.21)

8.1.3 Development of Moral Education in Orissa

Orissa, a state of the Union of India, possesses a great cultural heritage. By 2nd and 1st century B.C., Jainism became the state religion of Kalinga. Kharavela patronised Jainism. Truth and non-violence became the basic moral values since then.
In fourth century A.D., Mathara dynasty patronised Brahminical religion for 150 years. During 8th century A.D., Bhaumakara rulers adopted religious tolerance. Religious toleration gained prominence till 12th A.D. by Saumavansi rulers. The great Bhakti saints like Ramanuja, Narahari Tirtha and Jagannath Tirtha came to Orissa and propagated the path of devotion and moral education. The Abadhanas (teachers) built up moral sense of the pupils. The Mahabharat of Sarala Das, Vilanka Ramayan of Balaram Das, Bhagabat of Jagannath Das became source books for the imparting of moral and religious education and gave immense inspiration for cultivating moral values of children and adults of Orissa. During British period children's books as well as text-books were not suitable and available in plenty and so education of primary schools suffered a lot. The primary education Act 1919 introduced by Government of Bihar and Orissa enunciated compulsory primary education for the first time. After Independence 70 percent of children within the age group 6-10 were attending schools. By 1970-71 nearly 27000 primary school teachers dedicated their lives for sacred service of teaching. Hitopadesha and Neetikatha (Moral stories) were the text-books which were also the part and parcel of the primary and middle schools syllabus. Baptist Mission Press, Cuttack printed first part of Hitopadesh in 1857 A.D. By 1895 A.D., the textbooks prepared by Madhusudan Rao, an Inspecting Officer contained prose as well as poetry pieces on moral education to build up the moral edifice of the primary school children of Orissa.
Sishu Dharma Neetisikhya of Chintamani Mohanty published in 1929, Gobind Rath's poems in the form of ballads, Madhusudan Rao's devotional songs found a prominent place in the school curriculum. Since 1983, moral education has been implemented in project schools of Orissa on behalf of the Directorate of Teacher Education and S.C.E.R.T., Orissa.

As the State of Orissa has adopted the National Policy of Education since 1986, efforts have also been made to incorporate moral education ideas in the syllabi and textbooks of different classes. The primary school teachers have also been trained through the Education Department of the State in value education as per the direction of the N.C.E.R.T.

8.1.4 Bases of Moral Education

There are three major bases of moral education

(1) the Philosophical

(2) the Psychological

(3) the Sociological

8.1.4.1 Philosophical Basis

There is tremendous need of the knowledge of moral philosophy which considers moral character development and principles and educational influences upon them, ought to be. The study of philosophy helps to arrive at scientific conclusions to formulate plans and programmes for implementation of moral education for pupil's moral development. From the time of Plato, Socrates, Aristotle to the time of
20th century Philosophers like John Dewey of the U.S.A. and John Wilson of England necessary emphasis has been made on the need and significance of moral education. Life values are fixed by Philosophy and the subject of instruction or curriculum are determined accordingly. Methods of teaching for effective learning are also laid down by philosophical consideration. The textbooks are determined by life values prescribed by philosophy. The philosophy of life considers the system of values, which determines what things one should do and what one should not do. Philosophy helps to arrive at truth, imbued with the spirit of enquiry systematically. The ideas about the various philosophical approaches to moral education, ancient and modern have been taken into account in respect of moral education.

Traditionally the aim of moral education were based on religion and philosophy. The Bible, myths and legends were used in the classroom.

Contemporary attitude towards moral education developed to avoid the dangers of religious education and stressed upon a variety of creative good activities in primary schools for the children's moral development. Contemporary Philosophers are of the opinion that moral education should aim at the acquisition of a few broad general principles of morality considering its acceptability. Moral education should aim at development of certain traits and attitudes and cultivate appropriate values suitable for modern life.

Moral philosophy considers the aspects of moral character and principles and educational influences upon them.
Moral judgement of child is determined by moral education which guides him to distinguish good and bad. Most of the Philosophers agree upon the characteristics that make a judgement, a genuine moral judgement, without accepting any ultimate principle. Educationists in many countries understand that moral education is enriched by carefully planned programmes of social participation.

The aim of moral education should help the individual to form a personality to strive for peace for global perspective and to do own actions in terms of social morality.

The instructional strategies and methods of moral education are also determined by different philosophical views. Moral education programmes are of two types such as indoctrination or the use of example, habituation, suggestion, exhortation, propaganda and sanctions like blame and punishment. Aristotle and Plato are of the view that readiness for reason and autonomy would come relatively late in life and for most people not at all and emphasized the use of indoctrination during the first phase of moral education.

More democratic thinkers avoid indoctrination at all times. Indoctrination should not be employed in the school besides home. An other alternative middle course between the two extremes considers individuals autonomy as well as ability to reason in formulating programme of moral education. John Wilson and his co-workers analysed the fundamentals of moral development into six components such as the ability to treat others
with consideration or an aspect of love, the ability to understand and identify with the feelings of others, the ability of moral decisions, the ability to formulate social rules in relation to society, the ability to make rules for one's personal conduct and the skill to put these into practice. In order to produce morally autonomous adults, the teaching methods employed in the primary school should provide an environment where the above cited components can be nurtured and developed by exemplification and in practice by the children. The primary child can learn both from practical experience and from discussion for his moral development.

In addition to theoretical knowledge children must participate directly in activities which are of moral significance and satisfy the needs of the individual, society, nation and the world as a whole. The content of moral education can be developed within the regular curriculum of school, within extra-curricular programme, within the informal curriculum, and in out-of-school activities. Moral education is the natural product of healthy activities chosen by pupils and their consequent experience.

8.1.4.2 Psychological Basis

There are three theories of moral development such as cognitive development theory, social learning theory and psychoanalytic theory. Cognitive Development theory is developed by Piaget (1932) and Kohlberg (1964) who emphasize moral reasoning and judgement which strengthen moral decision and enable to understand about justice. Piaget
observed that there is high correlation between intellectual
development and moral development. Kohlberg (1964) contrib­
uted to the cognitive developmental theory considering six
different stages of moral development.

Aronfreed (1961, 1968) and Mischel (1973, 1976) and
others are propounders of social Learning Theory which
accepts moral learning as a process of socially learned
behaviour transmitted by direct teaching and initiation of
appropriate role models. This theory is also influenced by
the empiricism of John Locke and the behaviourism of John
Watson and B.F. Skinner. They believe in modification of
human nature by the influence of family, ethnic group,
society and institutions that are part of his or her life.

The other theory such as psychoanalytic contributed by
Sigmund Freud believes in moral upliftment by controlling
irrational impulses. This theory states that human personal­
ity is shaped by the influence of Id, Ego and Super ego.
Piaget (1932 conducted experiments regarding (i) how chil­
dren consider rules and laws, (ii) how children judge bad
acts and lies, (iii) how children cast their views on pun­
ishment and justice. In this connection he described four
different stages of moral development. They are (i) egocen­
trism, (ii) heteronomy, (iii) transition and (iv) autonomy.
Kohlberg (1964) states there are six different stages of
moral development such as (i) heteronomous, (ii) individual­
ism, instrumental purpose and exchange, (iii) mutual inter­
personal expectations relationships and interpersonal
conformity, (iv) social system and conscience, (v) social contract or utility and individual rights and (vi) universal ethical problems, Hoffman and Turiel explained moral development also. The plans and programmes concerning moral education should be determined by certain psychological factors affecting moral development of children. There are mainly two factors, personal and environmental. Among the personal factors Age, Intelligence, Sex come into consideration. The environmental factor includes family, school, community, peer group, religion, ideal and heroes, influences of social group which influence a great deal in respect of moral upliftment of an individual child.

S.1.4.3 Sociological Basis

Moral education, to greater extent, endeavours to establish a relationship between the child and the Society. The child is also the product of his social world. Moral education involves social education so far as it covers the individual's behaviour and relationship with other people and community at large. In the family and public life, to avoid social break down, compromise is essential not on principle but in action. Industrialism gives ideas of industrial culture which guarantees perpetual change in cultural basis of society. The contemporary society through specific institutions have special responsibility for providing moral education for present and future generation. Moral education is a process by which a society teaches its members standards of correct behaviour for survival.
8.1.5 Theoretical Conceptualisation

8.1.5.1 Role of the School in Moral Education

Schools play a vital role in shaping the moral conduct and character of the child. The curriculum and co-curricular activities, discipline and the environment of the school, influence the moral development of the pupils. As such the school has to design the content, methodology and other allied matter of moral education of the child.

8.1.5.2 Role of Parents in Moral Development of Children

Parents play a major role in the development of moral character of their children. In the home, they have to enlighten the child as to the rules and regulations related to moral education. Besides, their occasional contact with the school is necessary in the matter of moral development of their children.

8.1.5.3 Role of Teachers in Moral Development of Pupils

Teachers inside and outside of the school environment play a vital role in shaping the character and discipline of the child. In the school they have to disseminate the essentials of moral education to the children through the content of the textbooks and manifold co-curricular activities. Their life should be an example to the children for imitation.

In outside of the school environment, they have to keep a vigilance over the behaviour pattern of the child and even have to establish a contact with the parents.
6.1.5.4 Meaning and Definition of Moral Education

Moral Education has been widely used by the Education Scientists from time to time. Education Scientists and others concerned in the work and education of the child define moral education from philosophical, sociological and psychological points of view. After considering various points of view, the researcher defines moral education as follows:

Moral education is that education which constitutes the planned sequences of experiences and activities coming under the existing school curriculum for the social, emotional and philosophical development of the child with a view to preparing him as a better citizen of the nation and the world.

6.1.5.5 The Content of Moral Education

The content of moral education can be drawn from different sources as scientifically as possible. Blonds Encyclopaedia of Education (1969) includes all subjects in the school curriculum as non-specific content of moral education. It considers, Language, Environmental Science, Mathematics, Social Science, Work Experience, Art Education, Health and Physical Education and co-curricular activities as the source of moral education. Blonds Encyclopaedia of Education (1969) also emphasises the specific content of moral education which embraces the direct study of moral values and problems which includes religious education, sex education, the study of human relationships and the development of moral insight, the study and discussion of situational issues including problems of personal behaviour. Recent trends of moral education also teaches the most
sensitive areas like population education and sex education to which a child is to be exposed.

After the revision of curriculum under National Policy of Education, 1986, the subjects which are to be taught in the primary stage of education are language, science, mathematics, social science, work experience, art education, health and physical education.

Attempts are to be made by the curricular planners to integrate the moral education concepts in those subjects and to pool the content of moral education accordingly.

8.1.5.6 Strategies for the Promotion of Moral Education

Several strategies can be employed for the promotion of moral education. The three important strategies are incidental teaching, direct teaching and the strategy of subject integration.

8.1.5.7 The Scope of Moral Education

The scope of moral education is wide one. It touches to the area of various values for promoting peace and mutual understanding, values for promoting the quality and mutual living. It reveals from the study of related literature that the place of school curricular differs from country to country but certain practices, problems, issues and trends in its implementation usually emerge as common to most countries of the world. In India, particularly in the State of Orissa, the scope of moral education has taken a new place after the revision of curriculum in 1986. The scope of
moral education intends to foster universal and eternal values oriented towards the unity and integrity of Indian people.

8.1.5.8 Values Specification in Indian Context

India is a culturally plural society. In a plural society Education should attempt to foster universal values without sectarian appeal. It should emphasize upon such values that would help for the unity and integration of the people of the nation and the world.

8.1.5.9 Sources of Moral Education

Regular School subjects, co-curricular activities, the atmosphere of the school and the impact of mass media such as Television, Radio, Newspaper etc are the main sources of moral education which have been discussed under Chapter 4.11.4.

8.1.6 Extent of Utilization of Moral Education

8.1.6.1 Headteachers opinion regarding the necessity of imparting moral education at primary level.

All the 100 percent of the Headteachers of the primary schools of Orissa feel the necessity of imparting moral education at primary school level.

8.1.6.2 Prayer and the Theme of Prayer in School

100 percent of the Headteachers reported that they conduct prayer in school before the commencement of the daily routine work of the school.
As regards the theme of prayer, the majority of Head-teachers (38.13%) pointed out that the theme of their school prayer is on the theme of self-control.

23.11 percent of headteachers reported that they conduct prayers on God and Goddess and 11.7 percent of headteachers revealed that the theme of their school prayer is of nationalistic feelings.

8.1.6.3 Headteachers Opinion Regarding the Theme of School Prayer

45.8 percent headteachers gave their views regarding the subject matter of prayer on self-control, 13.3 percent headteachers on God and Goddess and 12.1 percent opined in favour of the subject matter of specific ideal.

8.1.6.4 Activities undertaken in Morning Assembly

Majority (41.5%) of headteachers undertake the activity of giving speech on moral education in the Morning Assembly. 40.1 percent tell stories on specific character, 17.1 percent read out the inspiring sentences from our culture and literature.

12.9 percent do not adopt any sort of above cited activities.

8.1.6.5 Activities Undertaken in Schools for the Development of Moral Education

75.5 percent of headteachers undertake teaching as an activity for the development of good behaviour and manners among the children of the school. 22.9 percent carry out discussion to awaken moral values, 13.1 percent invite the speakers for the development of moral and spiritual values.
and 12.3 percent organise social service programmes for the development of mutual co-operation among children.

8.1.6.6 Provision for Special Period

86.1 percent of headteachers feel the necessity of special period for teaching moral education, but 13.9 percent of headteachers do not feel its necessity.

8.1.6.7 Who should take the Special Period?

42.7 percent of headteachers were of the opinion that all teachers should take the special period. 26.9 percent favoured special trained teacher, 16.3 percent for class teacher and only 9.1 percent headteachers were in favour of taking the classes by themselves. But none reported in favour of students' leader taking the class on moral education.

8.1.6.8 Headteachers Opinion Regarding the Necessity of Specially Trained Teachers

Majority (78.1%) of Headteachers feel the necessity of special trained teachers in teaching moral education.

8.1.6.9 Provision of School's Contacts with Parents

44.1 percent headteachers reported that they contact with the parents for the moral development of their children. Majority (55.9%) of schools have no such provision.

Further 91.38 percent headteachers discuss with the parents about the moral development of their children.

Only 8.62 percent parents come to the headteachers to discuss about the moral education of their children.
Further it was reported that there is no provision of intimating the parents about the moral education of their children through progress reports.

8.1.6.10 Method of Imparting Moral Education by Headteachers/Teachers.

73.1 percent headteachers reported that they and their colleagues teach moral education through moral talks. 26.9 percent teach through question answer method.

8.1.6.11 Headteachers Belief on Child-centred Moral Education

81.3 percent headteachers believe in child-centred moral education whereas 18.7 percent headteachers do not believe on it on the ground that child-centred moral education requires a lot of time and it is impossible to carryout as the classes are over crowded.

8.1.6.12 In which Subjects themes of Moral Education should Find a Place

100 percent of the headteachers opined that moral education should find place in all subjects such as language, science, mathematics, social science, work experience, art education and health and physical education at primary stage.

8.1.6.13 Utilization of Mass Media in Schools

66.5 percent of headteachers utilize Newspaper and Magazine, 18.2 percent radio, 9.8 percent tape recorder and 5.5 percent television.

8.1.6.14 Action Research Activities in School

100 percent headteachers reported that they do not
8.1.6.15 Headteachers Opinion Regarding School Library and Better Stuff of Books in Library for Imparting Moral Education

66.7 percent of headteachers opined that they provide library service to their pupils in their schools.

67.9 percent headteachers opined that library should contain books on lives of greatmen for imparting moral education. 54.87 percent headteachers opined in favour of books on mythology and 40.92 percent on science.

8.1.6.16 The Influence of Co-curricular Activities on Moral Education

85.9 percent headteachers feel the influence of co-curricular activities on moral education but it is necessary to point out that 14.1 percent of headteachers do not feel the impact of cocurricular activities on moral education.

8.1.7 Children’s Interest in Moral Education

8.1.7.1 Children’s Opinion Regarding Feeling the Necessity of Moral Education in School

100 percent of the children are aware of the necessity of the implementation of plans and programmes of moral education in the schools.

8.1.7.2 How does Moral Education help the Children

More than 83.5 percent of pupils opined that moral education:

Builds up personality and character;

Makes self dependant and self reliant;
Teaches about what is good and bad;
Develops intellectual power;
Guides about what to do after schooling;
Teaches how to behave with others;
Prepares for future life;
Acquaints with good service;
Prepares for examination;
Helps in enriching interest.

8.1.7.3 Children’s Preference to Subject Matter Worthy for Discussion in School

More than 68.9 percent of children opined that the core elements such as history of India’s freedom struggle, constitutional obligation, content essential to nurture national identity, Indian common cultural heritage; egalitarianism, democracy and socialism, equality of sexes, protection of environment, removal of social barriers, observance of small family norm, inculcation of the scientific temper are appropriate for discussion in school. Teachers should highlight such core elements while teaching different subjects.

8.1.7.4 Prayer in Primary Schools

The highest percentage (38.9%) of pupils reported that the subject matter of their school prayer is on self control.

8.1.7.5 Children’s Preference for Subject Matter of Prayer

Majority (32.6%) of pupils expressed their opinion that they like the subject matter of prayer on self-control.
8.1.7.6 Children's Preference to Activities During Morning Assembly

Majority (88.2%) of pupils opined that they like the activity such as speech on moral education during Morning Assembly. More than 65.9 percent opined that they prefer to all the activities i.e., reading out of inspiring sentences from our culture and literature, inspiring group song, speech on moral education, telling stories on specific character. Only 3.8 percent do not like any sort of such activities during Morning Assembly in their schools.

8.1.7.7 Children's Weightage for Different Types of Moral Education Activities

28.22 percent of children expressed that they liked teaching emphasising on good behaviour and manners. 26.70 percent of children expressed their inclination for discussion to awaken moral and spiritual values. 22.83 percent of children opined in favour of invitation of the speakers with the purpose of developing consciousness related to all religions. 22.25 percent of pupils were in favour of the organisation of social service programmes for the development of mutual co-operation.

8.1.7.8 Children's attitude for having Special Periods for Moral Education

97.3 percent pupils opined that there should be a provision for special period in moral education. Only 2.7 percent of children do not feel the importance of special period.
8.1.7.9 Children's View as to who should take the Period on Moral Education

56.5 percent of children expressed that moral education class should be taken by specially trained teacher. 11.7 percent opted in favour of teachers having knowledge in religion, 10.3 percent for class teacher, 9.1 percent for all teachers, 8.5 percent for headteachers. Only 0.07 percent of children preferred to student leader and 0.32 percent desired invited guests.

8.1.7.10 Children's View as Regards the Need of Specially Trained Teacher

98.71 percent of children replied that they feel the necessity of specially trained teachers taking classes on moral education.

8.1.7.11 Persons Participation in Discussion on Moral Education at Home

88.58 percent of children reported that father take part in discussion on moral education. 77.36 percent of pupils replied in favour of mother, 34.56 percent in favour of friends and 24.7 percent in favour of brother and sister.

8.1.7.12 In what way Teacher should Teach Moral Education

88.9 percent of pupils liked teaching through moral talks and discussion. 11.1 percent of children expressed their desire that this subject should be taught to them by asking different types of questions on moral education.
8.1.7.13 The subject matter discussed by Children in their
Daily life in School

In the daily life of school 75.89 percent of children
discuss on all subjects i.e., Moral Education, Art Educa-
tion, Literature, General Science, Social Science, Health
and Physical Education. 48.93 percent discuss on Literature,
39.77 percent on Social Science, 37.33 percent on General
Science, 22.78 percent on Art Education and 20.65 percent on
Health and Physical Education.

8.1.7.14 Children's Preference for Subjects in which the
Themes of Moral Education should find Place

96.3 percent children replied that, in all subjects
such as Language, Science, Mathematics, Social Science, Work
Experience, Art Education, Health and Physical Education,
the themes of moral education should find place.

8.1.7.15 Weightage given by Children to Different types of
Mass Media

The highest percentage (37.31%) of children registered
their weightage in favour of television which should be
utilised for teaching moral education. 27.50 percent of
children liked Newspaper and Magazine and 21.71 percent of
pupils preferred to Radio. Only 13.48 percent of children
wished to use tape recorder.

8.1.7.16 Schools having Library and Different sorts of
Books for better Moral Education

68.3 percent of pupils replied that there is library in
their schools. 93.41 percent of pupils liked books on lives
of greatmen, 74.23 percent on mythology, 73.35 percent on
science, 72.47 percent on history, 62.51 percent on objects and events of daily life, 61.63 percent on society and social science, 61.49 percent on natural scenes, 59 percent on games and sports, 56.3 percent on animals and birds and 55.92 percent on wonders.

8.2 Recommendations

On the basis of above mentioned findings, the following recommendations are made for the promotion and utilization of moral education in primary schools of Orissa.

8.2.1 Extent of Utilization of Moral Education

8.2.1.1 As 100 percent headteachers feel the necessity of imparting moral education at primary school level, steps should be taken for the vigorous implementation of plans and programmes at this stage.

8.2.1.2 Since majority (38.3%) of headteachers opine that the theme of prayer should be on self-control, steps may be taken to compose prayer on the theme self control. Since 23.1 percent of headteachers report that they conduct prayer on God and Goddess and 9.3 percent on religion, they should be enlightened that such type of prayers have no room to be sung in schools of a country where principle of secularism has been adopted as per the spirit of our constitution.

8.2.1.3 Since majority of headteachers undertake the activity of giving speech on moral education in the Morning Assembly, such activity may be followed in rest of the Schools.
8.2.1.4 Since 75.5 percent primary school headteachers undertake teaching as an activity for the development of good behaviour and manners, the rest percentage of headteachers should be oriented to adopt it as an activity for the moral development of the pupils.

8.2.1.5 As it is found that 86.1 percent headteachers feel the necessity of special period for moral education, provision should be made for such period in schools.

8.2.1.6 As majority headteachers (42.7%) opined in favour of all teachers in taking special period on moral education, all teachers may be entrusted to special training in moral education as 78.1 percent of headteachers reported that specially trained teachers are necessary to impart the subject of moral education.

8.2.1.7 As it is found that majority (55.9%) of schools have no provision for contacting parents in the upliftment of the moral standards of their children, such provision may be made in all schools.

8.2.1.8 As 73.1 percent headteachers adopt teaching through moral talks, the rest percentage should adopt such way of teaching.

8.2.1.9 Since 81.3 percent headteachers believe in the child-centred moral education, the rest percentage of headteachers should be motivated to have faith on child-centred moral education.

8.2.1.10 Since 100 percent of headteacher opined that the themes of moral education should find place in all subjects, efforts may be taken by the curriculum makers to include
suitable themes of moral education in different subjects of primary schools.

8.2.1.11 As it is found only 5.5 percent schools utilised television to strengthen the moral concept of the children, steps should be taken to provide television to rest of the schools.

8.2.1.12 Since it was found that no school conduct any type of research on moral education, steps may be taken by schools to conduct research activities relating to various problems of moral education.

8.2.1.13 Since library service is available in 66.7 percent of schools containing different themes of books for the moral development of children, steps may be taken to provide such service to the rest 33.3 percent of primary schools of Orissa.

8.2.1.14 Since 14.1 percent of headteachers do not feel the importance of co-curricular activities in the promotion of moral education, they should be exposed to the necessity of various types of co-curricular activities in building up the moral stamina of children.

8.2.2 Children's Interest in Moral Education

8.2.2.1 As majority of children (32.6%) expressed their desire to have prayer on the theme of self-control, this desire is also in conformity with the opinion of the headteachers as discussed under chapter 8.2.1.2.
8.2.2.2 Since majority of children (88.2%) expressed their liking towards the activity such as speech on moral education during Morning Assembly, such type of activity should be performed regularly.

8.2.2.3 As majority of children (28.22%) opined that teaching in classroom emphasising on good behaviour and manner is a suitable activity for them to understand moral education, such activity may be undertaken in all schools.

8.2.2.4 Like the headteachers, majority (97.3%) of pupils feel the necessity of special moral education period for which the recommendation has already made under 8.2.1.5.

8.2.2.5 As 11.42 percent of pupils reported that in their home nobody conducts any discussion on moral education, the parents of such children should be enlightened to the necessity of such discussion in home.

8.2.2.6 As majority of children (88.9%) like teaching through moral talks and discussions, it may inferred that teaching through moral talks and discussion is the best suitable way for communicating the ideas of moral education to children.

8.2.2.7 As more than 61.5 percent pupils expressed their desire of subjects such as Language, Science, Mathematics, Social Science, Work Experience, Art Education, Health and Physical Education in which themes of Moral Education should find place, this desire is also in conformity with the opinion of the headteachers for which recommendation has already been made under 8.2.1.10.
8.2.2.8 As majority of pupils (37.31%) expressed their desire for utilising television for the dissemination of ideas related to moral education, T.V. sets may be made available to all primary schools of Orissa.

8.2.2.9 Majority of children (93.41%) showed their inclination for reading books on lives of greatmen. Hence there should be more provision of books on the life history of great persons in the school library.

8.2.3 Evaluation Criteria

As suitable evaluation tool is absent in Orissa for evaluating moral education of children, the Evaluation Tool developed by the researcher under Chapter 7.3 may be utilised for the better evaluation of moral education in the primary schools of Orissa.

8.3 Further Implication of the Study

The scope of the study in the area of moral education is undoubtedly vast one. Since there is limitations in conducting the study in various areas of moral education the researcher felt that there should be studies in the following priority areas of moral education:

(i) Effective teaching strategies of moral education.

(ii) Longitudinal studies on the impact and effectiveness of moral education programmes;

(iii) Effectiveness of text-books and other instructional materials print as well as non-print.

(iv) Impact studies on effects of social agencies in the development and reinforcement of values.
(v) Studies on values consistent with technological and economic development; and
(vi) Research on identification of common core values across religions and cultures, to promote international understanding and tolerance.