CHAPTER I

INTRODUCTION AND BACKGROUND

1. INTRODUCTION

Human life which is the best creation of God has got two aspects — biological and sociological. While the former is maintained and transmitted by food and reproduction, the latter is preserved and transmitted through his environment. Environment around the individual influences his behaviour pattern. An individual has the personality he possesses because of the kind of social environment and social experience he has had during his development. The kind of family in which he grew up, the people in his community, his playmates and indeed all people with whom he ever came in contact have left an imprint on him. A student spends one third of his day in the school and, therefore, it is expected that the environment in the school would influence his behaviour pattern. It is universally accepted that school education leads the way to a better life.

Education aims at the modification of human behaviour in the light of certain values in life. In order to be consistent in one's behaviour the society requires that an individual must have a certain standard of conduct which
represents conditions regarded most worth while by the society. They are generally referred to as moral values. Values are particular attitudes upon which the individual has placed the judgement of goodness. As values are important, the school's function is to teach values. The student has to develop a set of moral values and standards which will determine his behaviour. All over the world but specifically in India with its ancient culture and tradition, morality and religion is an essential part of man's life but the present day society feels that modern education is sadly lacking in the field of morality and religion. Present system of education is not in conformity with the aims of education. Education is an attempt on the part of the adult members of human society to shape the development of the coming generation in accordance with the ideals of society. Education develops the individual socially, physically, emotionally and morally. But the present system of education does not develop any of the aspects of human individuality. In fact in recent years there has been a tendency to place increasing emphasis on technology and natural discipline. People are drifting away from the study of humanities and culture without realising that this is imposing a threat to human survival. Today students get scientific and literary training without concomitant. To give the students the purpose of life and the
kind of behaviour that will lead to the highest fulfilment of such a purpose, their education should provide basis for them to judge ideals and actions.

There are always a number of alternatives out of which one has to choose. One tends to choose the most valuable and the most important alternative. No doubt one is free to choose the behaviour which one thinks is good but one may not be able to make the right choice. Moral education helps choose the desirable behaviour. For psychologists, social workers, teachers and other students of behaviour, a person's values are of great importance in understanding his behaviour. When a person's values are known it often becomes possible to predict how he will behave in a given situation. Advocates of all systems and goals in education agree on one thing that to be effective it must result in a change in the behaviour of the person. If no change results, the attempt has been unsuccessful.

During ancient times, education emphasized on the development of the self by enabling an individual to lead the best possible life.

In Brahmanic system of education also moral and religious education was emphasised. Education was regarded as a means of inculcating such moral habits as strict obedience to elders, truthfulness, honesty and temperance.
At that time every Hindu had to be very careful about his moral, spiritual and intellectual growth.

In the epic period it was mentioned in Mahabharta that education was a source of illumination which gives correct lead to an individual in the various spheres of life. Bhagvad Gita also stressed on training a person to be a social being and to bring credit to his community. Thus the major aims of education in the epic period were the infusion of spirit of a piety and religiousness, formation of character, development of personality, inculcation of civic and social duties, promotion of social efficiency and preservation and spread of national culture.

In Buddhistic education also Morality and religion occupied a place of priority. Students took lessons of submission to religion. A Chinese traveller who visited India in that period, remarked that Buddhistic education was based on association of life with religion and morals. Buddhistic education also stood for the inculcation of feeling of brotherhood. Development of human qualities was one of the main aims of education.

Muslim education also did not depart from religious ideals. Religion and morality were given an important place in education. Mohammud Sahib infused into his followers the feeling that they should acquire knowledge to distinguish between religion and irreligion by which he meant right
and wrong actions. The very atmosphere in which the students lived and breathed impressed upon them the reality and vitality of morals.

Towards the end of 18th century, the Christian missionaries who came to India started their education. They tried to combine education with Christian religion and Christian moral values.

During British period Lord Macaulay in 1836 expressed his firm belief that English language and literature would definitely influence the religious and moral outlook and belief of the Indians.

Indian Education Commission (1882) recommended that some moral education should be provided to students.

The Central Advisory Board of Education (1946) also recognized the fundamental importance of spiritual and moral instruction for the building of character and laid stress on the teaching of moral and spiritual values. The Board defined that moral values refer to the behaviour of man towards man in the various situations in which human beings come together and suggested that moral values should be inculcated in students from their childhood. Habits both of mind and body formed in the early years at home persist and influence life afterwards.
Good manners are important part of moral education.

After 1947 attention was focussed on this important aspect of education. The observed effects of communal and religious policy of the British so impressed the framers of the constitution of India, that they laid down against religious instruction in the State supported educational institutions. The State owned schools in particular and privately managed schools aided by the Government in general, cannot have the spiritual development programmes.

Various education commissions and committees have made a number of suggestions for the introduction of moral and religious education.

The University Education Commission of (1948-49) emphasized that students should be made moral and religious minded. The best method suggested was the personal examples of daily life and work.

Secondary Education Commission (1952-53) realised that religious and moral instructions play an important part in the growth of character. The Commission added that no education can be worth the name which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently. Among the qualities which should be cultivated for this purpose are discipline, co-operation, social sensitiveness and tolerance.
Sri Parkasha Committee (1960) also accepted that many ills that the present society is suffering are mainly due to the gradual disappearance of the hold of basic principles of religion and morality on the heart of the people. And the committee suggested that cure lies in the inculcation of moral and spiritual values from the earliest years.

Discussing about the curriculum, Kothari Commission (1964-66) also declared that the absence of provision for education in social, moral and spiritual values is a serious defect. Commission recommended that conscious and organised attempt be made for imparting education in social, moral and spiritual values.

As observed by the Director of Public Instruction, Panjab in 1900, moral education did receive a particular attention in the State before independence. A perusal of the various annual reports of the Directors until 1910, show that the inspectors of schools emphasized the importance of moral training of students and it was given to them.

In (1907) a debate on moral instructions, led by G.P. Gooch and William Collin, it was decided to incorporate special moral elements in the religion course.

In 1909-10 an inquiry was made into the position of moral instruction in Panjab. After reviewing the nature of moral instruction it was suggested that the most effective
direct moral teaching was based upon religious doctrines.

After independence one looks in vain, for any discussion of this very important aspect of education. The high schools are turning out students with hazy notions about spiritual values and moral ideals. A great majority of them are self centred, intolerant, aggressive and indisciplined. They are aimless youth uninspired by any vision. Weightage has been given to the quantitative aspect of education but at the cost of quality which leaves education lacking in the moral aspect with the result that the students prepared through the present system of education have got personality and behaviour problems.

1.1 EMERGENCE OF THE PROBLEM

The problem of student indiscipline and misbehaviour is a great challenge before educationists. In the current history of any newspaper of India, it is difficult to pinpoint even a day when the item of student unrest is missing in their topics. Students have at times, burnt public and private properties, clashed with authorities and indulged in ding-dong battle with police.

The problem of student unrest and misbehaviour is rooted in the conflicting moral, spiritual and material values. The concept of moral values has changed and it is still changing. To overcome this conflict there is a need to synthesise the traditional and modern moral values. The conflict over moral and amoral has to be resolved. Students
are to be trained to so regulate their personal desires that when a situational conflict arises they may do what they ought to do rather than what they want to do.

To create the right type of society, reforms in education become more important. Education in a democratic country like India, faces a challenge. Students need to be trained in citizenship as well as intellectual pursuits. Scientific and technological advancements are taking place in India for quick development. Stress is on science and vocations independent of social or moral living.

Although home is a formative factor in the moral development of the student yet the school role cannot be overlooked. In the school the students learn new behaviour, new ways of adjustment and new roles to play. School can play its role successfully if it is aware of individual needs of the students. Student behaviour is important in understanding the students needs. School can easily understand a student if it gets to know of his moral values which determine his needs. So the present investigator decided to investigate into the behaviour of the students in the school and out of school as related to their moral values and to get suggestions for improving the present school curriculum. So that proper education may be given to the students according to the integrated values of society and the student.

1.2 STATEMENT OF THE PROBLEM

The problem can be specifically stated as, "Behaviour of students in and out of school as related to their moral education: A Study for curriculum change."
1.3 JUSTIFICATION OF THE PROBLEM

The present study has been an attempt to clarify the behaviour pattern of the students as perceived by the students, themselves, their teachers and their parents. It has brought out the relation of a given behaviour with the type of education given to them and has compiled the suggestions from the teachers, the parents and the students so that a proper system of education may be planned to serve as a basis for providing moral education in schools. The findings of this study aim to promote a better understanding of the students' behaviour by the teachers, the parents and the whole society so that steps may be taken for the improvement of behaviour which will help in improving the discipline and providing proper atmosphere to the students in the school and out of school. The administrators' work can get facilitated as the improved school behaviour will improve the school climate making it more satisfactory and academic. It will also help the guidance workers for guiding the students in the right direction.

1.4 OBJECTIVES OF THE STUDY

1. To study the behaviour of the students when they are in the school and also when they are out of the school after the school hours.
2. To find out if the school behaviour of the students differs from their behaviour out of school.

3. To compare the behaviour of those students who are getting formal moral education with those who are not getting it and to establish a relationship of the behaviour with the type of education received.

4. To get suggestions from the students, the teachers and the parents for the improvement of the student behaviour and to study and present those to the curriculum planners.

1.5 HYPOTHESES

1. There always is a difference between the students behaviour at school and outside.

2. The students who are given formal moral education at the school do not behave differently from those who are not given formal moral education.

3. The school behaviour of the students from the schools giving formal moral education tends towards more conformity with their out of school behaviour.

4. The school behaviour of the students from the schools not giving any formal moral education is never in uniformity with their out of school behaviour.
5. The students, the teachers and the parents want the present day school curriculum to be changed so that a proper behaviour may be developed in the students and they are willing to offer suggestions.

1.6 OPERATIONAL DEFINITIONS

Moral Education: Teaching of the good principles of conduct and development of higher values either separately or with the help of some religion.

Behaviour: How an individual conducts himself in the society of others.