CHAPTER VI
DISCUSSION, SUMMARY AND CONCLUSION

6.1: NEED AND IMPORTANCE OF MORAL EDUCATION

“From the earliest times in educational theory and practice, moral education has been seen as the very core of the educational process, and moral upbringing has been regarded almost without question, as the central feature of education itself”. The truth of this is immediately apparent from an examination of the work of any or all of the greatest theorists and practitioners of education.

Hinduism, right from the Vedic times has given all importance to moral education and proper conduct of individuals. Saints like Ramakrishna Paramahamsa and Swami Vivekananda have stressed the significance of moral values in every individual’s life. Swami Vivekananda says we cannot have a great nation with men of low character. Character is destiny and character is only precious jewel that one can cherish to wear. Swami Vivekananda gave all importance to “man making education”, “nation building education” and “character formation education”. Swami Vivekananda says that the “progress of the nation has achieved in many areas has become useless because of our less character”.

Buddhism, one of the great world religions, originated in India, where it is now extinct, has analysed the individual into five groups of changing constituents; corporeality, feeling, perceptions, mental formations and consciousness. Like all else in the phenomenal universe, a person is in process of continuous change, with no fixed underlying entity. All is transitory and impermanent (anicca), in continual unease and unrest (dukka), and objectives (anatta). In this ever-flowing stream of psychophysical events, everything takes place according to universal causality, the law of deeds (karma) by which each act brings on its own inevitable result. The idea of karma was not original with the Buddha, but he gave it a distinctly ethical interpretation. Good deeds bring good results and evil deeds bring evil results. This furnishes the basic condition for moral development.

Christianity considered character training as the central task of education and even condoned practices that we might be inclined to see as far from moral in themselves if they appeared to be conducive to the establishment of a proper sense of moral rectitude in children.

Islam also advocates the concept of moral development and expects each person responsible for his religious life.
Recent years, however, have witnessed a revival of interest in moral education as such, as evidenced by the establishment of several curriculum projects in this area and by the appearance of moral education as subject on the time table of many secondary schools in India. At present, the subject of moral education is becoming increasingly prominent in educational discussions at all levels. Parents, teachers and society at large have been concerned about morality and moral education of children.

In recent days in many societies there seem to be a general decline and reluctance on the part of many school-goers to accept what religious education has offered them in the name of moral teaching. This development should be viewed carefully in the light of contemporary needs of children. Therefore, this demands that schools must consider alternative ways of approaching moral education.

Research evidence shows that moral values occupy a prestigious place in an individual’s life. By moral values, we mean those values which when applied to human behaviour, exalt and refine life and brings it into accord with the standards of conduct that are approved in our democratic culture. Moral values are evaluations of actions generally believed by the members of a given society as either wrong or right. The most fundamental aspect of moral development consists not in unwilling adherence to a set of rules and regulations, but in the building and strengthening of positive sentiments for people and ideals.

Moral education provided must enable people to do their own moral thinking rather than encourage them to confirm to an externally imposed moral code. It must be educationally sound, broad based and rooted in reason. It must, therefore, be based upon solid, empirical evidence of the stages through which the child passes in his moral growth.

Moral education necessarily begins with the family and to some extent may involve other institutions before children come to school. In schools, children are subject to its systematic influence and that influence may not be as strong as that of family, but its persistent educative and socialising effects are important. For many children it is the only source of regular moral influence they encounter, apart from that of their home and their peer groups. It is a fact that home is on many moral issues severely listed in its approach.

Moral education involves social education but extends beyond it, in so far as it covers the way the individual deals with his own powers and potentialities as well as how he behaves in his relationship with other people and the community at large.
The most constructive factor in moral education is a happy, purposeful, stimulating atmosphere which while encouraging the child to explore his own powers, offers loving guidance and setting appropriate limits to behaviour.

The school has been deliberately organised for educational ends. Therefore, it should be based on publicly accepted principles. School should help children to develop proper patterns of behaviour. Bullying, cheating, creating fear, adopting irrational practices, decisions based on personal will, the pointless maintenance of tradition and the irrelevant use of status – all these are not acceptable in any institution and certainly in one which is committed directly to moral instruction.

A mismanaged school is not only an immoral place in itself, but also develops in pupils, beliefs and dispositions that are highly non-educative.

The teacher occupies a pivotal role in imparting moral instruction to the students. The students should be encouraged to have proper role-taking opportunities for their moral development.

Teachers should discuss some of the live moral issues to bring home the point, the significance of moral thinking on positive lines. Just quoting from scriptures, telling stories form Ramayana and Mahabharata will not serve the purpose rather opportunities should be given to the students to think on current problem involving moral dimension.

In moral education as in any other area of education, what is asked of the teacher is a total commitment to the development of rational autonomy in both thought and action.

The ultimate aim of moral education is to raise the level of moral judgment and consequent behaviour in such a way that judgment and behaviour are based to as great extent as possible upon general moral principles.

6.2: THEORIES OF MORAL DEVELOPMENT

6.2.1 Development

Before considering some of the most useful theoretical approaches towards “children’s moral development”, it will be better to examine briefly the meaning of the term “development”. The term itself suggests a progressive change towards some more complex level, which is usually irreversible in nature. But the prediction of the end state of any developmental process depends on what it is that is developing. We can more or less predict with certainty that under appropriate conditions a caterpillar will develop through specific stages into a butterfly of a particular kind. The implication here is that there is some pre-existing genetic structure which determines the end state, the culmination of the whole
process, and also that there is a gradual unfolding which under normal circumstances is not arrested or reversed.

This model of development taken from plant or animal biology can be applied up to a point to aspects of man’s biological development, but the same criteria cannot hold for man’s social, intellectual or moral growth, precisely because of the very factors that distinguish him, as a human being, from other organisms.

Theories of the maturational or unfolding type, which presupposed a genetic structure that would gradually emerge as the child grew older, have been discredited, since evidence shows that man does not simply unfold without the help of outside influence. Children deprived of sensory stimulation, perceptual variation or adult contact are clearly hampered, since developmental process depends upon accommodating to such influences, assimilating them and interpreting them. Social interaction and adult attention have been considered to be necessary factors in the developmental process.

Similarly, although it is possible to take of an end state when referring to plant or animal life, few people now would want to claim any kind of end state in relation to human development. One reason for this is that human life offers a vast variety of possibilities and since its quality differs from one culture to another, it is impossible to predict how an individual might turn out.

Therefore it can be concluded that development is a necessarily evaluative concept rather than a purely descriptive one, when applied to man.

6.2.2 Moral Development

An examination of three main psychological approaches to moral development – the psychoanalytical viewpoint, the learning theory approach and the cognitive developmental view – offer insight into different aspects of a child’s moral growth.

The psychoanalytical approach, as manifested in Freud’s monumental work, sees morality as conforming to cultural standards through a process of internalisation.

Learning theories, as reflected for instance in the work of Bandura, Eysenck, assume that moral behaviour is the result of reinforcement, rewards or punishments, and that much moral conduct is a result of a child’s modeling himself on an admired adult. Individual differences in moral behaviour are explained in terms of differences in conditionality. As with the psychoanalytical approach, morality or moral conduct is seen as conformity to some sort of cultural or social norm. Cognitive developmental theorists, on the other hand (Piaget, 1964; Lawrence Kohlberg, 1969; Elliot Turiel et al., 1974), view moral development as an
active, dynamic, constructive process leading to a state where the individual is able to act according to moral principles which he either accepts because he understands them and agrees with them or which he has worked out for himself. These theoretical stances have different implications for moral learning and moral education.

6.2.3 Piaget’s Theory of Moral Development

Jean Piaget (1965) is among the first psychologists whose work is directly relevant to contemporary theories of moral development.

According to Piaget, all development emerges from action; that is to say, individuals construct and reconstruct their knowledge of world as a result of interactions with the environment. He determined that morality, too, can be considered as a developmental process. Children begin in a heteronomous stage of moral reasoning, characterised by a strict adherence to rules and duties, and obedience to authority.

The heteronomy results from two factors: (i) the first factor is the young child’s cognitive structure, which means that the thinking of young children is characterised by egocentrism. That is to say that young children are unable to simultaneously take into account their own view of things, but with the perspective of someone else. This egocentrism leads children to project their own thoughts and wishes onto others. (ii) The second factor is young children’s relative social relationship with adults.

Piaget viewed moral development as a result of interpersonal interactions through which individuals work out resolutions which all deem fair.

Piaget described that moral judgment competence; the cognitive aspect of moral judgment behaviour develops through four stages. They are:

5. Amorality or Anomy (without law): The child lacks moral sensibility and does not care about right and wrong; child pays no attention at all to moral perspectives.

6. Socionomy or Imitation (law deriving from society): The child merely mimics moral language but sees no implications for his or her behaviour.

7. Heteronomy (law imposed by others): The child subordinates his or her behaviour to moral perspectives but without a clear understanding of their meaning. Child makes judgments in a differential way; he or she relies mostly on external authorities.

8. Autonomy (law deriving from self): The child is able to integrate many moral perspectives and make an integrated and differentiated moral judgment that does
justice both to the abstract principles and the concrete situation involved. Moral autonomy is not absolute but always in regard to a particular moral perspective.

Piaget concludes that schools should emphasise cooperative decision-making and problem solving, nurturing moral development by requiring students to work out common rules based on fairness.

6.2.4 Kohlberg’s Theory of Moral Development

Lawrence Kohlberg (1969) modified and elaborated Piaget’s work, and laid the groundwork for the current debate within psychology on moral development. He proposed that children form ways of thinking through their experiences which include understandings of moral concepts such as justice, rights, equality and human welfare. He determined that the process of attaining moral maturity took longer and was more gradual than Piaget had proposed.

Kohlberg identified six stages of moral reasoning grouped into three major levels. Each level represented a fundamental shift in the social-moral perspective of the individual.

At the first level, the pre-conventional level, a person’s moral judgments are characterised by a concrete, individual perspective. Within this level, Stage-1 heteronomous orientation focuses on avoiding breaking rules that are backed by punishment. It also focuses on avoiding physical consequences of an action to persons and property. Stage-2 orientation focuses on the instrumental, pragmatic value of an action.

At the second level, the conventional level, individuals have a basic understanding of conventional morality, and reason with an understanding that norms and conventions are necessary to uphold society. Within this level, at Stage-3 persons define what is right in terms of what is expected by people close to one’s self. This perspective is limited to local community. At Stage-3, there is a shift from defining what is right in terms of local norms to defining right in terms of the laws and norms established by the larger social system.

The third level, post-conventional level is characterised by reasoning based on principles, using a “prior to society” perspective. Within this level, Stage-5 has received substantial empirical support. Stage-6 remains as a theoretical end point which rationally follows from the preceding five stages. In essence this last level of moral judgment entails reasoning rooted in the ethical fairness principles from which moral laws would be devised.
Kohlberg’s stage theories of moral development have been empirically supported by findings from longitudinal and cross-cultural research (Power et al., 1989).

### 6.2.5 Domain Theory of Moral Development

In the early 1970s, longitudinal studies conducted by the Kohlberg research group began to reveal anomalies in the stage sequence. Researchers committed to the basic Kohlberg framework attempted to resolve those anomalies through adjustments in the stage descriptions. Other theorists, however, found that a comprehensive resolution to the anomalous data required substantial adjustments in the theory itself. One of the most productive lines of research to come out of that period has been the ‘Domain theory’ advanced by Turiel (1983).

Domain theory draws a distinction between the child’s developing concepts of morality, and other domains of social knowledge, such as social convention.

According to Domain theory, the child’s concepts of morality and social convention emerge out of the child’s attempts to account for qualitatively differing forms of social experience associated with these two classes of social events. Morality is structured by concepts of harm, welfare and fairness.

These hypothesised distinctions have been sustained through studies over the past twenty years. These studies have included interviews with children, adolescents and adults; observations of child-child and adult-child social interactions; cross-cultural studies; and longitudinal studies examining the changes in children’s thinking as they grow older.

Morality and convention are distinct, parallel developmental frameworks, rather than a single system as thought of by Kohlberg. However, because all social events, including moral ones, take place within the context of the larger society, a person’s reasoning about the right course of action in any given social situation may require the person to access and coordinate their understandings from more than one of these two social cognitive frameworks.

Thus domain theory has sought to explore how the child’s concepts of moral and conventional regulation relate to their developing understandings of personal prerogative and privacy.
6.3 MORAL JUDGMENT

Moral judgment is a psychological phenomenon exercised by an individual which is closely related to his subculture experience. It includes the concept of morality as visualised by an individual. Moral judgments vary from an individual to individual, from stage to stage and from one moral situation to another. It depends not only on the individual's age and personality, but also upon his social states.

Morris, J.F. (1973) says moral judgment is an action based on five factors, namely:
(i) Normative considerations, i.e. considerations of accepted principles of conduct.
(ii) Considerations of self respect.
(iii) Consideration of respect for authority.
(iv) Conformity to beliefs.
(v) Claims to independence.

Every moral judgment is made within the context of a concrete situation, purely situational. They are made on rational basis, are universal in a formula sense and must be communicable.

Moral judgment in critical situations depends upon:
(a) Goal and philosophy of life of person.
(b) Influence of the environment.
(c) Moral maturity.
(d) Moral habit formation.

Piaget (1965) studied in Geneva about moral development. He is among the first psychologists whose work remains directly relevant to contemporary theories of moral development. He focused specifically on moral lives of children, studying the way how children play games in order to learn more about children's beliefs about right and wrong. According to Piaget, all development emerges from action; that is to say, the individuals construct and reconstruct their knowledge of world as a result of interactions with environment. Based on his observations of children's application of rules when playing, Piaget determined that morality, too, can be considered a developmental process.

Piaget described that moral judgment competence being a cognitive aspect of moral judgment behaviour, develops through four phases; namely.
1. **Anomy**  
(lawlessness): The child lacks moral sensibility and does not care about right and wrong; he or she pays no attention at all to moral perspectives.

   : The child merely mimics moral language but sees no implications for his or her behaviour.

2. **Hetronomy**  
(external morality): The child subordinates his or her behaviour to moral perspectives but without a clear understanding of their meaning. Child make judgments in a differential way; he or she relies mostly on external authorities.

3. **Socionomy**  
(External and internal morality): An essential stage of development if autonomy is to be achieved, even if many fixated at this level of moral judgment.

4. **Autonomy** : The child is able to integrate many moral perspectives and make an integrated and differentiated moral judgment that does justice both to the abstract principles and the concrete situations involved. Moral autonomy is not absolute but always regard to a particular moral perspective.

Thus Piaget viewed moral development as the result of interpersonal interactions through which individuals work out resolutions, which all deem fair.

Lawrence Kohlberg (1969) modified and elaborated Piaget’s work and laid the ground work for the current debate within psychology on moral development. He proposed that children form ways of thinking through their experiences which includes understanding of moral concepts such as justice, right, equality and human welfare. He determined that the process of attaining moral maturity took longer and was more gradual than Piaget had proposed.

Kohlberg identified six stages of moral reasoning grouped into three major levels. Each level represented a fundamental shift in the social-moral perspective of the individual.

At the first level, the pre-conventional level, a person’s moral judgments are characterised by a concrete, individual perspective. Within this level, Stage-1 heteronomous orientation focuses on avoiding breaking rules that are backed by punishment. It also focuses on avoiding physical consequences of an action to persons and property. Stage-2 orientation focuses on the instrumental, pragmatic value of action.
At the second level, the conventional level, individuals have a basic understanding of conventional morality, and reason with an understanding that norms and conventions are necessary to uphold society. Within this level, at stage-3 persons define what is right in terms of what is expected by people close to one’s self. This perspective is limited to local community. At stage-4, there is a shift from defining what is right in terms of local norms to defining right in terms of the laws and norms established by the larger social system.

The third level, post-conventional level is characterised by reasoning based on principles, using a “prior to society” perspective. Within this level, stage-5 has received substantial empirical support. Stage-6 remains as a theoretical end point which rationally follows from the preceding five-stages. In essence this last level of moral judgment entails reasoning rooted in the ethical fairness principles from which moral laws would be devised.

Kohlberg’s stage theory of moral development has been empirically supported by findings from longitudinal and cross-cultural research. Turiel (1970) put forward a theory namely ‘Domain theory’ regarding moral development and moral judgment competency.

Domain theory draws a distinction between the child’s developing concept of morality and other domains of social knowledge such as social convention. According to Domain theory, the child’s concepts of morality and social convention emerge out of the child’s attempts to account for qualitatively differing forms of social experience associated with these two classes of social events. Morality is structured by concepts of harm, welfare and fairness.

These hypothesised distinctions have been sustained through studies over the past twenty years. These studies have included interviews with children, adolescents and adults; observations of child-child and adult-child social interactions; cross-cultural studies; and longitudinal studies examining the changes in children’s thinking as they grow older.

Morality and convention are distinct, parallel developmental frameworks, rather than a single system as thought by Kohlberg. However, because of all social events, including moral ones take place within the context of the larger society, a person’s reasoning about the right course of action in any given social situation may require the person to access and coordinate their understandings from more than one of these two social cognitive frameworks.

Thus Domain theory has sought to explore how the child’s concept of moral and conventional regulation relates to their developing understandings of personal prerogative and privacy.
Rest J.S. (1979) has conducted studies related to moral judgment and some selected variables. The findings of one hundred studies with his measure (D.I.T.) can be summarised as follows:

4. Moral judgment is a developmental one. A major source of variance in Rest’s measure of moral judgment is age, and other major sources of variation due to social experience and developmental, that is, they are related to amount and complexity of experience.

5. The process involved in moral judgment development is cognitive. Rest’s measure of moral judgment preference and recognition is related to conceptual comprehension of moral judgment, to intelligence and other cognitive variables.

6. While related to cognition, moral judgment is moral; it is not merely the application of cognitive skills or intelligence to moral questions or situations. Measures of moral judgment correlates with measures of moral attitudes, choices and behaviour to an extent not accounted for by IQ or other pure cognitive variable.

These findings of Rest et al. using his D.I.T. measure are consistent with findings of Kohlberg’s method of qualitative stage categorizations of spontaneous responses to dilemmas. Rest’s work, then, supports and classifies the fundamental assumptions of the cognitive developmental approach to moralisation.

6.4: JOB SATISFACTION

A teacher, who is happy with his job, plays a pivotal role in the upliftment of society (Umme, 1999). Well adjusted and satisfied teacher can contribute a lot to the well being of his/her pupils. An unsatisfied teacher can become irritable and may create tensions which can have negative influence on the students’ learning process and it consequently affects their academic growth. Job satisfaction implies the overall adjustment to work situation. Attitude is readiness to react towards or against some situation, person or thing in a particular manner. The attitudes, ideas, feelings and interests of a child are influenced by the organization of his/her family, thinking of parents and customs of the society. Personality of parents, their education and their behaviour towards the children is the basis of development of attitudes. Teachers having favorable attitude towards their profession are generally successful, properly adjusted and well satisfied with their job.
Job satisfaction among school teachers has been considered as a vital factor for the improvement of the education system and thus has got an unshakeable place in educational researches. Satisfaction is a psychological phenomenon and its concept is highly intricate and subjective. Job satisfaction describes how content an individual with his or her job. It expresses the extent of match between the employees’ expectations from the job and the rewards that the job provides (Gupta & Gehlawat, 2013). Teacher’s job satisfaction is one of the key factors in school dynamics and is generally considered as a primary dependent variable in terms of which effectiveness of the school is evaluated. The well adjusted and satisfied teacher can contribute a lot to the well being of his/ her pupils. A complex array of factors also affects job satisfaction among teachers. These factors can be categorized as intrinsic, extrinsic and demographic factors. Intrinsic sources originate from within the individual and have psychological value. Such type of satisfaction is essentially self-administered. Autonomy (that is, independence such as the ability to choose one’s own work pace) is one of the sources of intrinsic satisfaction. In US as school districts continued to cut budgets, increase class sizes, and implement teacher performance evaluations, teachers’ job satisfaction plummeted in 2012, reaching an all-time low, according to a survey released Thursday (Resmovitz, 2012).

6.5: STATEMENT OF THE PROBLEM
Keeping in mind the afore said explanations, the statement of the problem is stated in the following way
“MORAL JUDGMENT AND ITS CORRELATES AMONG SECONDARY SCHOOL TEACHERS OF KARNATAKA”

6.6 RESEARCH QUESTIONS
The following are the research questions, have been formulated.
The following research questions have been formulated for the study.

1. Whether levels of moral judgment influence the ability to think of secondary school teachers?
2. How demographic variables influence moral judgment of secondary school teachers?
3. How moral judgment is related to adjustment, attitude and job satisfaction among secondary school teachers?
4. Does domicile of secondary school teachers influence their moral judgment?
5. How gender, age, domicile etc influence moral judgment, adjustment, attitude and job satisfaction among secondary school teachers?

6.7 OBJECTIVES OF THE STUDY
The main objectives of the study are as follows:

1. To assess the levels of moral judgment (through the moral judgment test prepared by the investigator) among secondary school teachers.
2. To find out the influence of selected demographic variables (gender, age, area, school type, subjects taught, income) of teachers on moral judgment.
3. To find out the relationship between moral judgment and adjustment among secondary school teachers
4. To find out the relationship between moral judgment and job satisfaction of secondary school teachers
5. To find out the relationship between moral judgment and attitude of secondary school teachers
6. To find out the influence of selected demographic variables (gender, age, area, school type, subjects taught, income) of teachers on adjustment, job satisfaction and attitude.

6.8 HYPOTHESES OF THE STUDY
Following are the null hypotheses formulated for the present study

H1: There is no significant relationship between moral judgment and adjustment of teachers.

H2: There is no significant relationship between moral judgment and job satisfaction of teachers.

H3: There is no significant relationship between moral judgment and attitude of teachers.

H4: Male and female teachers do not differ significantly with respect to
   a. moral judgment,
   b. adjustment,
   c. job satisfaction and
   d. attitude.
H5: Teachers with different age groups do not differ significantly with respect to their
  a. moral judgment,
  b. adjustment,
  c. job satisfaction and
  d. attitude

H6: Teachers hailing from urban and rural areas do not differ significantly with respect to their
  a. moral judgment,
  b. adjustment,
  c. job satisfaction and
  d. attitude.

H7: Teachers working in government and private schools do not differ significantly with respect to their
  a. moral judgment,
  b. adjustment,
  c. job satisfaction and
  d. attitude.

H8: Teachers teaching science and arts subjects do not differ significantly with respect to their
  a. moral judgment,
  b. adjustment,
  c. job satisfaction and
  d. attitude.

H9: Teachers with different levels of income do not differ significantly with respect to their
  a. moral judgment,
  b. adjustment,
  c. job satisfaction and
  d. attitude.

6.9 OPERATIONAL DEFINITION OF TERMS USED IN THE STUDY

Moral judgment

In this study moral judgment is operationally defined as the scores obtained by the teachers in the five areas of moral judgment as defined by Piaget namely, moral realism,
communicable responsibility, the efficacy of super punishment retribution versus restitution and immanent justice in the moral judgment test designed by the investigator.

**Adjustment**

In this, personality adjustment refers to the state of judgment of an individual on five dimensions of life namely home, health, emotional, social and vocational as assessed on H.M. Bell’s personality adjustment inventory i.e. scores obtained by teachers with reference to adjustment inventory of H.M.Bell.

**Job satisfaction**

In this study operational definition of job satisfaction is defined as the score obtained by the teacher in the area of extent of satisfaction with the job as defined by Sudha B.G. and Sathyanarayana.B.S.

**Attitude**

In the study, attitude refers to the state of attitude towards four dimensions namely teaching profession, students in general, school wore as a whole and professional growth as assessed in P.R.Nayar’s attitude inventory i.e. scores obtained by the teachers with reference to attitude inventory of P.R.Nayar.

6.10 DELIMITATION OF THE STUDY

3. The study was confined to find out moral judgment, adjustment, job satisfaction and attitude of teachers towards teaching profession.

4. The study is limited only to eight districts of Karnataka coming under the four educational divisions namely, Shimoga and Davangere Districts from Bangaluru division; Chikkamangalore and Hassan Districts from the Division of Mysore; Gadag and Haveri Districts from Belagaum Division; and finally Bellary and Koppal districts from Gulbarga Division.

6.11: MAJOR FINDINGS

- Moral judgment is found to be significantly related to home, emotional and vocational adjustment of teachers.
- Moral judgment found to be not significantly related to Job Satisfaction.
- Moral judgment is found to be significantly related to only few components of attitude and found to be independent of total attitude scores.
- Moral judgment and mental abilities are not significantly related to each other.
Female teachers possessed higher levels of moral judgment and lesser job satisfaction than male teachers,

Teachers working in rural area had higher moral judgment scores than teachers working in urban areas.

Teachers who taught arts subjects had higher moral judgment scores than science teachers.

Age groups of teachers had limited influence over their moral judgment, adjustment, job satisfaction and attitude.

Teachers working in rural area had higher job satisfaction scores than teachers working in urban areas.

Teachers working government schools possessed higher moral judgment scores than teachers working in private schools and higher job satisfaction scores compared to teachers working in private schools.

Teachers teaching science subject possessed lower moral judgment scores and high mental ability and job satisfaction.

Socio-economic status of teachers had limited influence over their moral judgment, adjustment, job satisfaction and attitude.

6.12: EDUCATIONAL IMPLICATIONS

In the present study it is observed that job satisfaction and moral judgment of teachers are not related. This calls for an integration of job satisfaction of teachers with moral judgment so as to bring better harmony in work-life balance of teachers. Moral judgment and attitude of teachers were related to some extent. An ideal condition in schools would be favorable to teachers to improve their attitude so that they may exhibit better moral judgment. 

The study also revealed that male teachers had lower levels of moral judgment. This brings the issue of inculcating more moral and ethical values among male teachers for better social functioning.

It was observed that private school teachers possessed lower levels of moral judgment compared to teachers working in government schools. Private school administration should focus more on this issue and try to imbibe more moral and ethical values for teachers.
Science teachers had lesser moral judgment scores than arts teachers; this could be due to several factors like working condition frame of mind, staff morale, etc.

The life style in urban areas has significant impact on morality of teachers. Teachers have to manifest appropriate moral behavior that they will be respected as ‘Guru devo bhava’ or ‘acharya devo bhava’.

6.13: SUGGESTIONS
Considfering my research findings on this vital area of concern, I would like offer the following suggestions to revitalize moral education in secondary schools.

1. More stress needs to given to elevate the importance of moral education in all schools.
2. Secondary school teachers need to be trained and oriented in Piagetian theory of moral development.
3. Since all teachers are moral teachers, transaction of moral education should be made a must in all secondary schools and in this direction teachers have to take a special interest.
4. It was observed that in my study that private school teachers exhibited lower levels of moral judgment compared yo government school teachers. Therefore, there is an urgent need to organize moral education camp to strengthen and update the levels of moral judgment in their schools.
5. Since B.Ed and M.Ed programmes will be of 2 years duration from 2015-2016 academic year, in all training colleges moral education as one of the methods of teaching may be offered on par with RIMSE programme of Mysuru city.
6. Constructivist approach to teaching should be introduced in all the teacher training colleges, so that the trainees will have an opportunity to think, discuss in a group on various moral situations and come out with possible correct responses.
7. If the teacher training pre service courses are reviewed and revamped, definitely teacher trainees will be benefitted and when they become teachers, they can transact moral situations better.
8. Teachers who are already in service should be asked to participate in workshops on moral education to get a glimpse of the characteristics of moral judgement.
In this direction NCERT, NCTE, NUEPA, SCERT, DSERT, CTE, IASE and DIET should come forward with action plan to help the teachers in moral education.

6.14: CONCLUSION

There is a greater need to provide an education which brings balanced development of all the factors of an individual namely physical, mental, social, emotional, and moral towards the adequate preparation of life. Further, there is no doubt that whatever may be the type of school, children should be trained more in moral values in order to improve their moral judgment. To do these teachers should be well trained in inculcation of moral values on their disciples. In my opinion the programmess of moral education should explicitly promote teachers inclination to encourage critical thinking in their students.

Teachers having different levels of job satisfaction may also require different motivational strategies for instance; teachers high in extrinsic job satisfaction may prefer bonuses other types of reward. Therefore, it is very necessary to identify teachers’ drives and needs and to channelize their behaviour to motivate them towards task performance. As the generation of teachers enters the workplace and as globalisation creates more diverse workforce, schools need to rethink their motivational practices. Though monetary benefits play a crucial role in motivating the teachers but it has also been discovered that one of the best ways to motivate the teachers is good old-fashioned praise and recognition. Peer recognition can also be used as another effective measure for motivating teachers.

The school managements have to provide good infrastructure and institution facilities to the student teachers. The quality education should be given to the teacher trainees by appointing qualified teacher educators. If all the facilities are good, automatically the attitude towards the teaching profession will be favourable to the student teachers. Teaching profession is a noble profession. So those whom are involved in this profession must follow the value system with sanctity and devotion.
6.15: SUGGESTIONS FOR FURTHER RESEARCH

1. The present research study was carried out on secondary school teachers working in private and Government high schools of Karnataka. This study could be extended to teachers working in primary and higher education institutes.

2. Present study involved only teachers from Karnataka state, it could be extended to other states for cross cultural comparisons.

3. The present investigation studied only a few variables as correlates of moral judgment. Therefore it is suggested that researchers should find out the relationship and influence of other variables on moral judgment.

4. The study can be conducted by using different tools for determining the influence of same variables on moral judgment of teachers.

5. It would be interesting to correlate moral judgment with emotional and social intelligence of teachers.

6. Moral judgment in relation to psychological and subjective wellbeing is worth investigating.