INFLUENCE OF A TEACHER ON THE DEVELOPMENT OF MORAL VALUES OF PUPIL
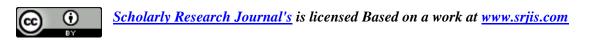
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Abstract

In the modern age, the aim of education should be the all-round development of personality. The present educational system has made specific provisions for intellectual education by giving importance to intellectual development. But very few provisions have been provided for the development of affective domain. Important human qualities such as sympathy, co-operation, mercy, compassion, love, truth, sincerity etc., which are necessary to be successful in life has been totally ignored. The development of such human qualities along with intellectual development should be the aim of education. A great and continuing purpose of education has been the development of moral and spiritual claims are made on the home and the school because of the central role of these two institutions in the nature of the young. Moral or ethical values include values related to code of conduct honesty, integrity, discipline, duty, non-injury attention to means, self-control, self-reliance, inquiry into the good, bad and ugly aspects of human behaviour. According to MOUNI T. RANJI different school activities are to be kept in view by the school teachers, the teacher's educators, the educational workers and the administrators since these activities when organized by the teachers with value awareness promote education in the values. According to Dr. SANKAR DAYAL SHARMA, A teacher must succeed in conveying the larger ideals of service to the community, virtues of tolerance and respect for all faiths the importance of character and the value of our heritage and culture.The education, which has the development of values, values are moralities as the main aim is called value education. The present existing society needs the value education because the value crisis had arisen. Man became mechanical lost good relations with the fellow man. He became selfish and corrupted. He lost his moral value and learned to deceive. He deceiving Devine qualities like love, kind, sympathy, morality, tenderness, truthfulness, cooperation and developed devilish qualities like cheating, deceiving, robbing, murdering and corrupting. So the need existed for the Moral Value Education.

Key Words: *Teacher, Moral values.*

Introduction

"A teacher affects eternity; he can never tell where his influence stops". **- Henry Adams**

Values are embedded in educational practices, in curriculum materials and in discourses in school. Values are the ideological flavor of teaching. Values can be taught explicitly, but values

are always interwoven in regular teaching practices. Sometimes these hidden values become consciously when teachers reflect on their educational practice. But generally, the values remain hidden and do their work and influence the identity development of students.

Moral values are values that express ideas about the good life. There is constant debate about which values constitute the good life. Aristotle introduced the idea in his Nicomachean Ethics, and there is continuous debate in philosophy and social science about which values are important, and about what exactly is meant by a certain value. Based on their ideas about living together in society, Rawls and Kohlberg advocated the value of 'justice'. Gilligan and Noddings criticized the cognitive emphasis in justice, and stressed the affective side of living together and argued for the value of 'care'. From a multicultural perspective, Banks espoused the value of 'diversity' - the appreciation of difference. Moral values are quite abstract but become meaningful in concrete practices and narratives. Stressing the same abstract moral value can still result in different concrete interpretations of the value and in distinct practices. Moral values should therefore be studied in their context.

The development of peoples' values is conceptualized in different ways in both academic work and in practice, and is embedded in more extended concepts about human development. For example, the development of values is part of personal and social development, moral development, identity development, and citizenship development. What these concepts have in common is that the focus is on the development of the individual. Values are expressed in attitudes that become visible in opinions and concrete behavior. Attitudes based on moral values refer to being in society, being with others, and the reflective view on one's own identity.

Adding value to development implies that human development is seen not as a natural biological process, but as a process of giving meaning to the world. It is a process of growing into cultural practices and positioning oneself by articulating what is valuable, it is a personal reconstruction of cultural practices and narratives. It is making sense of your life.

Role of a Teacher as a Moral Educator

Teaching is not more of a profession but a CALLING, where one is given power to pass not only knowledge but skills and right attitudes. This section closely examines different roles of a teacher as a moral educator.

Teacher a role model who sets Good Example

Teachers must educate their students on the importance of selecting the appropriate company. They must also show excellent example to the learners. It is often said that morality is fostered by good example. It is also said that evil is fostered by bad example. There is an intuition here that children are strongly influenced by the company they keep. There is also interjected into this discourse the idea that children can rise above their surroundings. This is usually said to children who cannot avoid bad company, as it were. What is implicit in all of this is the belief that a moral point of view, or lack thereof, is mediated through social influences. There is nothing astounding here, except that teachers tend to forget the effects of normative influence.

Forming a Caring Environment

Character formation begins with a caring relationship, first in the home and then at school. Teachers create a basis for children through encouraging caring relationships in schools that bridge from adult to child through which mutual influence can occur (Chein, 1972).

Caring schools and classrooms provide multiple benefits for students. Caring school climates encourage social and emotional bonding and promote positive interpersonal experiences, providing the minimum grounding necessary for the formation of character. Student attachment or bonding to school improves school motivation and discourages delinquency and victimization of teachers and students. Schools characterized by a strong sense of community report decreased discipline and bullying, conversely, higher attendance and improvements in academic performance.

Developing Social and Emotional Skills

Another best practice among teachers as a way of teaching morals to children is enhancing learners' social and emotional skill development. Social and emotional skills are crucial to school success. Social and emotional skills facilitate everyday life, affecting relationships and school achievement-skills in communication, conflict resolution, decision making, and cooperation.

Teaching for Expertise and Perfection

This is a perfect tool for teaching morals among the children that teachers call to task and should continue to. Teaching for expertise involves direct instruction through role modeling, expert demonstration, and thinking aloud (Sternberg, 1998), focusing attention on ethical aspects of situations and expressing the importance of ethical behavior. It also requires indirect instruction through immersion in environments where skills and procedures can be practiced extensively.

Immersion in Examples and Opportunities, the student sees prototypes of the behavior to be learned and begins to attend to the big picture, learning to recognize basic patterns. The teacher plunges students into multiple, engaging activities. Students learn to recognize broad patterns in the domain (identification knowledge). They develop gradual awareness and recognition of elements in the domain.

Attention to Facts and Skills, the student learns to focus on detail and prototypical examples, building a knowledge base. The teacher focuses the student's attention on the elemental concepts in the domain in order to build elaboration knowledge. Skills are gradually acquired through motivated, focused attention. In Practice Procedures, the student learns to set goals, plan steps of problem solving, and practice skills. The teacher coaches the student and allows the student to try out many skills and ideas throughout the domain in order to build an understanding of how these relate and how best to solve problems in the domain (planning knowledge). Skills are developed through practice and exploration.

Integrate Knowledge and Procedures, the student executes plans and solves problems. The student finds numerous mentors or seeks out information to continue building concepts and skills. A gradual systematic integration and application of skills occurs across many situations. The student learns how to take the steps in solving complex domain problems (execution knowledge). This set of novice-to-expert levels of teaching come in handy in modeling children morally.

Teaching Self-Regulation and Development

Teachers must ensure that their students learn to use their skills independently. Individuals can be coached not only in skills and expertise but also in domain-specific self-efficacy and self-regulation (Chein, 1972)). Teachers should understand their roles as facilitators of student self-development. Able learners have good self-regulatory skills for learning. Teachers have a chance

to help students develop the attitudes and skills necessary for the journey toward their future. This is true for moral character as well. As in any domain, moral character skills must be practiced in order to be developed. Teachers must be oriented to providing good practice opportunities for students. For example, if students do not get practice in helping others, they are less likely to do it independently when the occasion arises.

Buddhist principals of moral thought and action:

One of the fundamental Buddhist principles of moral thought and action is *karma*. Until such time as one becomes enlightened, one's actions in this life will determine the nature of future rebirths. A related concept fundamental to Buddhism is merit. Acts of generosity toward and support of Buddhist monks are channeled by the monks toward advancement for the giver in future rebirths or toward improving the lot of deceased relatives.

The Buddha's Four Noble Truths are another guiding principle of moral thought and action, particularly as expressed in the fourth truth, the Eightfold Path. The motivation for following the Four Noble Truths is not to "be good" per se, but to facilitate the realization the Buddhists call enlightenment. The English translation of the terms within the path does nothing to dispel the impression that the Eightfold Path is a series of moral injunctions - "right effort," "right livelihood," etc. - as the term "right" in English implies "correct." A more accurate translation for "right" in this case might be "skillful."

Practically speaking, since the earliest days of Buddhism, many have regarded the Eightfold Path as a set of guidelines for correct behavior, and it is not difficult to see why. Even in the early texts, the Buddha often mentioned "do nots" when discussing the Eightfold Path.

The eight items in the Eightfold Path are often divided into three categories: right view, right conduct, and right practice. These classifications are aids to remembering and understanding the nature of each item in the list. It is important to note that the Eightfold Path is not a series of consecutive steps like the 12 steps of Alcoholics Anonymous. In a sense, each is a path in and of itself. For example, it is not necessary to establish "right understanding" before undertaking "right livelihood."

Right view (*Prajna*)

1. *Right understanding:* Recalling that the first step in dependent arising is ignorance, it is not surprising that the first item the Buddha mentioned in listing the Eightfold Path was right

understanding. To have right understanding is to comprehend that life is impermanent and that one's illusion of a separate and individual self contributes to one's dissatisfaction in life.

2. *Right thought:* To cultivate right thought is to avoid unhealthy states of mind that give rise to suffering, such as greed or anger or hatred. This path is not just about avoidance, however; often called right aspiration, it involves actively cultivating compassionate thoughts and positive wishes for others.

Right conduct (*Shila*)

3. *Right speech:* The Buddha taught that wrong speech included lying, slander, harsh words, and gossip. As in the previous case, it is not enough simply to avoid these; one must also cultivate speech that is kind and compassionate.

4. *Right action:* Actions that are not "right" are those that are forbidden by the five precepts: lying, stealing, killing, taking intoxicants, and sexual misconduct. Instead, one must act with respect, generosity, self-control, honesty, and compassion.

5. *Right livelihood:* One should not pursue an occupation that harms or exploits others, nor should one be motivated by a big salary or hope to earn more than one needs. The right livelihood is one that provides for one's needs while at the same time serving others and improving the human condition.

Right practice (*Samadhi*)

6. *Right effort:* To follow the Buddha's teachings is difficult and requires conscientious effort. This effort need not involve straining or struggling. Instead of trying to prevent wrong thoughts or speech, for example, one can, when they occur, simply let them go. One could try to understand them without allowing them to fester, or one could visualize the negative consequences if they are allowed to persist. Another method is to consciously cultivate more productive mental states. One can also change one's environment to one that is more conducive to following the proper path.

7. *Right mindfulness:* To be mindful is to be aware of one's thoughts, feelings, and actions so that one is not controlled by them. In addition, mindfulness is awareness of the nature of the world and its operations.

8. *Right concentration:* This involves a one-pointed focus on spiritual realization. It is a way of avoiding distractions and disruptive emotions and directing the mind toward productive action.

The Buddha taught specific practices to cultivate right concentration, forms of meditation that encouraged either tranquility or insight.

The Eightfold Path, along with the concepts of merit and karma, while originally directed toward the ultimate goal of enlightenment, serve also as behavioral guidelines. Within the Buddhist world, these concepts effectively inspire moral behavior and foster social harmony.

Need of the study

Now a days' education is knowledge based but not value implemented. So education should fulfill aims and at the same time inculcate values. Even highly educated person is not recognizing the requirements of the society (values) at the lowest level. Because he is not exposed deliberately and systematically. Students are influenced by peer groups, parents, teachers and they learn certain values in an informal way. But the single largest influence on the student is the educational curriculum. Therefore the curricular requirements of the school should aim at not only imparting knowledge and language information but also a judicious combination of values that have a bearing on the future life of the students.

Now the present responsibility lies mostly with the school, society, parents, teachers and students regarding the implementation of moral value of education. Hence, the investigator would like to taken up a systematic study on the above mentioned aspects of the research.

The present paper is intended to give inside into the role of the teacher in developing moral values among the children.

Operational definitions of terms used in the study:

Teacher: ("Teacher is the maker of man"- Sir John Adams. A poor teacher tells, an average explains, a good teacher demonstrates, a great teacher inspires:- Kohili).

Defining a teacher is easy but to elaborate what a teacher means could be daunting because a teacher is a complex person in one body with diverse roles that makes it more complicated. A teacher is a person of different responsibilities and jobs blended into one. One could not be a teacher without being able to handle a lot of responsibilities and a flexible personality to adapt to different situations. As an educator a teacher imparts knowledge to people. He/she teaches them to read and write. He/she explains how problems are solved and explains the lesson to the students.

Moral Values: Those are the moral codes prescribed by every human society to present immoral deeds by individuals.

Objectives of the study:

1. To find out extent of development of moral values in the pupils.

2. To find out the influence of the following variables of moral values in the pupils.

a) Gender (Boys/Girls)

b) Place of residence (Urban/Rural)

c) Type of management (Government/Private)

d) Type of school (Minority/Non-minority)

Hypotheses of the Study:

1. There would be no significant difference between boys and girls in the development of moral values.

2. There would be no significant difference between urban and rural pupils in the development of moral values.

3. There would be no significant difference between the pupils of government and private schools in the development of moral values.

4. There would be no significant difference between the pupils of minority and non-minority schools in the development of moral values.

Scope and Limitations of the Study

1. The study was confined to Tenali municipality of Guntur district only.

2. The sample was restricted to only 200 secondary school pupils only.

3. The study is limited to influence of the teacher limited to development of moral values.

4. The study is limited to development of moral values only.

Sampling and Sample Size:

A random stratified sample was chosen from Tenali municipality of Guntur district only. The total sample selected was 200.

Tool of the Study:

The investigator constructed a 50 items & questionnaire with the help of previous researches and by consulting the Guide to find out the development of moral values of the pupils influenced by the teacher.

Validity of the Questionnaire:

The selected 50 items to gather the opinions from secondary school pupils were given to test the context validity. The items were prepared after referring the related studies and consulting experts. Therefore, the tool has content and constructs validity.

Statistical Tools Used:

The pupils selected from the experiment were heterogeneous but they are homogeneous that the performance. Therefore this threat was mitigated S.D., Mean and % of mean are to be calculated. To find out they 't' values will be computed.

Objective-1:

To find out the extent of development of moral values in the pupils.

This objective was analyzed by finding mean, SD, % of mean of total sample.

TABLE-1 Mean, SD, % of Mean of the Total Sample

No.of pupils(N)	Mean	% of mean	S.D
200	127.1	84.73	13.8

Objective 2: To find out the influence of the teacher on the development of moral values in the pupils with respect to the following areas.

TABLE-2 Mean, SD, % of Mean of Moral Development of Pupils in the Areas

S.NO	Name of the area	Mean	S.D	% of mean
1.	Model of the teacher	38.3	5.21	85.11
2.	Activities of the teacher	57.3	8.28	95.5
3.	Teaching strategies	38.75	6.24	86.11

Hypothesis – 1

There would be no significant difference between boys and girls in the development of moral values.

TABLE-3 Mean, SD, % of Mean, S.E.D, and 't' Value of Moral Development of Pupils in the Variable Gender

S.NO	Variable	No.of.pupils (N)	Mean	S.D	% of Mean	SED	't' Value
1.	Boys	100	26.7	3.36	4.96	1.875	0.905*
2.	Girls	100	28.4	13.21	85.6		

* Not significant at 0.05 level

Hypothesis-2

There would be no significant difference between urban and rural pupils in the development of moral values.

TABLE-4 Mean, SD, % of Mean, S.E.D, and 't' Value of Moral Development of Pupils in the Variable Place of Residence

S. No.	No. of pupils(N)	Variable	Mean	S.D	% of Mean	SED	t Value
1	100	Urban	125.2	15	83.46	1.92	2.181**
2	100	Rural	129.4	12	86.22		

** Significant at 0.05 level.

Hypothesis-3

There would be no significant difference between the pupils of government and private schools in the development of moral values.

TABLE-5 Mean, SD, % of Mean, S.E.D, and 't' Value of Moral Development of Pupils in the Variable Type of Management

S.No	Variable	No.of Pupil	Mean	S.D	% of Mean	SED	t
1	Private schools	100	129.2	17	86.13	2.18	1.926 *
2	Govt schools	100	125	13.6	83.33		

* Not Significant at 0.05 level.

Hypothesis-4

There would be no significant difference between the pupils of minority and non-minority schools in the development of moral values.

TABLE-6 Mean, SD, % of Mean, S.E.D, and 't' Value of Moral Development of Pupils in the Variable Type of School

S.No	Variable	No.of pupil	Mean	S.D	% of Mean	SED	t
1	Minority	100	129.4	12.32	86.26	1.79	2.621**
2	Non-Minority	100	124.7	13.03	83.13		

** Significant at 0.05 level.

Findings:

1. It is found that the influence of teacher on the development of moral values is very high.
2. It is found that the influence of the teacher plays a vital role in the development of moral values among the pupil.

3. The variable gender has no significant influence on the development of moral values of pupils.

4. The variable place of residence has significant influence on the development of moral values.

5. The variable type of management has no significant influence on the development of moral values of pupils.

6. The variable type of school has significant influence on the development of moral values of pupils.

Educational Implications

1. This study helps to know the role of teacher in developing moral values among the pupils.

2. This study helps to the pupils to develop moral values from their teacher.

3. This study helps to discriminate good and bad in the society by the pupil.

4. This study helps to reduce violent things in the society.

5. This study helps the authority to build-up a good educational system.

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