

A study on Moral Education Planning program in Bangladesh: Based on Total Quality Management

ABSTRACT

This qualitative research is intended for further study to further strengthen the standard to identify the steps of the Moral Education Planning Program (MEPP) based on the Total Quality Management (TQM) in the learning system of the ancient and modern civilization of Bangladesh. As expected, the results of this research can be used as an instruction by the modern quality basic school in implementing TQM-based MEPP as preventive measures to address the moral crisis nowadays. Data from this research were collected for primary sources using interview strategy and documentation. All of this data is collected and analyzed, using a variety of inductive data analysis techniques. An emerging philosophy of management is total quality management (Deming, 1950). TQM was developed by William Deming. Total quality management has gained wide acclaim and popularity in industry and production nowadays as well as in schools, colleges, universities. Schools have begun to explore the possibility of applying the TQM philosophy to education, which requires a number of changes in any educational institution, especially in leadership and the position of mind (attitudes) and activities of instructors, in the association or every community, in monitoring the educational technique's, in the evaluation as a result, in the culture to share, in the school environment and especially in interpersonal relationships. According to Wiyani, N. (2015) based on the results of the study; it was found that there are four (4) steps involved in the TQM-based MEPP planning. **First**, to create a vision and mission of the school in the indulgence of MEPP; **second**, creating character and achievement of quality assurance with MEPP; **Third**, improve the quality of qualified homeroom teachers to assist in the implementation of MEPP; **Fourth**, to develop a Standard Operating System (SOS) of ethical or moral values for students to assist in the implementation of MEPP.

Keywords: Moral education, ME based on TQM, Curriculum in ME, Character Developmental discipline, Civic & Cultural Studies.

1. INTRODUCTION

Teaching is one of the decent professions which have become more of a business in the education system where it is considered as another profession (Verma, 2020). Different problems are developing with us. Society is a mind-building system created by human beings. Education, today the word nine letters (Nine letters or alphabets) have become a special sound like a higher word in the dictionary of education. If we improve our behavior, we can improve our society. After the era of the British monetary crisis, the subcontinent has faced a moral crisis. Various data have shown how the moral crisis has infected many students in India, West Pakistan, and East Pakistan. (The subcontinent is divided into two independent countries, India and Pakistan. West Pakistan and East Pakistan were together till 1947. Bangladesh became a province of Pakistan and was renamed East Pakistan (Husain, 2021)). If education is seen as a system, the moral crisis of students indicates that the results of current education are unpredictable. The Washington Accord is an international accreditation agreement established in 1989, the outcome of education is influenced by the educational procedure. The learning process is still less than expected. More learning processes are aimed at achieving cognitive aspects (including knowledge/intelligence) (Dewey, 1859). Meanwhile, aspects of influential achievement (including attitudes/ethics) were neglected. We now face such students who have grown up with the Internet age more than students in the traditional sense; their vision is wider and more extensive access to information. They are not the only source of information and the source of influence even where there are schools, teachers (Mayer, 2011). As a new generation of young people, students and teachers and their parents are not blindly believing and devoting themselves in any way, but in a time of great challenge for

their chaotic and independent student teachers. It has become very difficult to do. In this regard, it provides moral education to the students of the present time (Halstead & McLaughlin, 1999). The above facts have confirmed that there are some mistakes in our national education system. Our education system is wrong because it does not focus on improving the skills of the students but on how to get higher marks. As a result, students have no choice but to shake things up instead of understanding. In addition, students are burdened with all these study stresses during the exams to study for hours a day and score full marks so that these numbers will determine the future of the students. Our education system should be more focused on the holistic development of the child (Kate Barrington 2019). At this time education in Bangladesh can only produce students who have only intellect, but are not capable of producing spiritually intelligent students. This is of course contrary to the goal of national education. In many cases, there are widespread misunderstandings and misconceptions surrounding ethics, values, and morality (Churchill, 1982). In a country, moral education is very important because Morality and ethics are a part and parcel of life and cannot be divided from other aspects of life practice (Kang & Glassman, 2010).

This study focuses on the plea or petition of domain methodology in moral education in a preliminary and higher secondary school in Bangladesh which is locally comprehended as Form Four. This study tries to identify the level of thought of adolescents in terms of moral education. This study also focuses on the thought level of adolescents in terms of the social conference domain. Moreover, this study tries to comprehend the adoptions or acceptance of the learners on the domain approach. This study also focuses on comprehending dilemmas faced by adolescents during the implementation of the Domain Approach.

2. Literature Review

According to Davin (2006), since the subject matter is highly personal to each individual and to the society in which they live, this article is personal in both its environment and content. I hopefulness to display that I deliberate ethics to be an abstract perception and that it is problematic to place it in any one category of behavior, which means that even moral education cannot be clearly defined. "Children are not born with built-in moral integrity. But he was born with the normal, naturally purposeful ability that makes him a probable moral being (Bull, 1969)." "Teachers and parents should present the child in a way that is very clear and specific to their own code of moral so that, no matter what code they accept or reject, at least they know what they are accepting or rejecting "(Wilson in Wilson et al., 1967)." According to Wilson et al (1967): This is how a youngster has to accept ... a convinced code of conduct, parental guidelines, and recommendation, out-of-date rules, and regulations, etc. Of course, all children have their own explanations of moral theories, and adhering to these different rules in various situations was my first sign that they are flexible and that they rely on various factors. According to Musgrove (1978) says that moral education: Therefore, the way these choices are made should be considered. Attention should be paid to the necessary knowledge, the use of pertinent configurations, the skills required to explain the thoughts, state of mind, and actions of others involved, and the weighting procedure used by ethical actors as they balance these components.

A Brief History of Moral Education

According to Ryan (2011), every permanent community has a moral code and it is the accountability and anxiety of its grown-ups to place this code in the emotions and concentrations of its youth. Since the beginning of schools, grown-ups have hoped that schools would make a positive contribution to children's moral education. When the first public schools were established in the New World, moral education was a major concern (Ryan, 2011). The New England Puritans trusted that the moral code was in the Bible. Therefore, it was essential that children be trained to read, thus having access to its preparation wisdom.

In early 1642 the colony of Massachusetts approved a law demanding parents to teach their children. In 1647 the famous Old Deluder Satan Law enforced the law. Children fall into the trap of the devil if they do not have the capability to read the scriptures.

The colonial period

According to Ryan (2011) as general schools spread during the colony, moral education for children was approved. There was distinct importance of morality and religion informal education. Harvard College was established to prepare pastors for their work. Those who engraved the United States from the British crown risked their fate, their families, and their lives through their treasonous rebellion (William & Blake 1783). According to Ryan (2011) Most of them were characteristically educated in philosophy, theology, and political science, so they scholarly that the prodigious thinkers of history despised democracy. They knew that democracy had its own seeds of annihilation and that it could lead to a decline in democracy. The writings of the founders, especially Thomas Jefferson, James Madison, John and Abigail Adams, and Benjamin Franklin, are full of advice that their new countries make education a high primacy. Although early leaders saw the economic motives for going to a longer school, they were influenced that the official form they were taking was a moral contraction among the people.

Nineteenth-century

As the early democracy took the figure, school education was promoted for both worldly and moral motives (Ryan, 2011). In 1832, at a time when some establishing fathers were till now subsistent, Abraham Lincoln wrote in his first political proclamation (March 9, 1832), "I want to see a time when moral education will undergo a major change, and complete it, morality, ethics, restraint, creativity, and art will become much better and more common than at present". Horace Mann, Nineteenth-century common school champion strongly supported moral education. He and his supporters were concerned about widespread drunkenness, corruption, and scarcity in the Jacksonian era where they lived. Of anxiety, the wave of colonists flooded the cities, unplanned for municipal life and principally unplanned for participation in democratic community life (K. WILLIAM, 1992). Mann and his followers saw free public schools as the moral leaven of society. In 1849, in his twelfth and final statement to the Massachusetts Board of Education, he transcribed that if children between the ages of four and sixteen could feel "the high influence of good school, the dark host of private mischief and public crime, which now irritates domestic peace" Stigmatizing civilization, in 99 cases out of every 100, can be expelled from the earth".

Twentieth-century

In the late nineteenth and twentieth centuries, there was a growing backlash against prearranged religion and belief in the otherworldly dimension of human presence, (Ryan, 2011). Intellectual leaders and writers were extremely prejudiced by the concepts of the English naturalist Charles Darwin, the German political philosopher Karl Marx, the Austrian neuroscientist and the originator of psychoanalysis Sigmund Freud, and the German philosopher and poet Friedrich Nietzsche, And by increasingly strict explanations of the separation of church and state principle. This tendency increased after World War II and was exacerbated by the large snaps in the country's moral compromise in the late 1960s. Subsequently, for numerous Americans the most solid backgrounds of moral certainty lay in their religious politics, professors and others were wary of expanding schools for moral education (WRIGHT & ROBERT, 1994).

Evaluation of Moral Education

The use of information is becoming more widely accessible day by day. Schools, teachers are no longer their only source of information and source of influence. Outside of school, teachers share a lot of knowledge and information with each other. Evaluation is very essential in all learning procedures (Lum, 2018). There are several character education programs with hopeful assessment results (Ryan, 2011). Several K-6 schools of the Character Development Project (CDP) have been involved for more than 18 years, and in schools where teachers have received supervise improvement and on-site support, more than 52 percent of students have shown significant variability in outcomes. The Boy Scouts of America established the Learning for Life curriculum for fundamental schools in the early 1990s. This commercially

accessible, single curriculum teaches core moral values, such as trustworthiness and accountability. In a large-scale controlled trial connecting fifty-nine schools, students came into contact with teachers (Ryan, 2011). Even then, appraisal and evaluation in personality and moral education are pronounced as work of progress. According to Ryan (2011), the field is stuck due to the lack of a recognized battery of dependable instruments, the lack of comprehensive agreement on personal or school-wide results, and the short-term nature of most existing research. Confusing these restrictions is a big issue: the lack of theoretical contract on what the character is. From philosophy to theology, from psychology to sociology, the subject matter of the disciples is one of human domination.

Moral education in the Conventional education system

Today we are facing these types of students who are growing up through the age of the internet, compared to students in the traditional sense, their vision is more far-sighted and expanding and the use of information is becoming more widely accessible day by day. Traditional education is also called traditional education or conventional education (targetstudy.com, 2018). The major purpose of customary education is to license on to the next generation the values, etiquette skills, and social performance that is essential for their survival. In traditional education, the learner can learn about the civilizations and traditions of the society in which he lives. This type of education is generally taught to learners through oral reading. There is very little written work or very little practical work. Students will simply sit together and listen to the instructor or someone else who will recite the lesson. Traditionally written exams are not included but there are some oral exams that are not very official. Customary education is distant from the custom of science and technology (targetstudy.com, 2018). The sciences we study today are not taught in detail in the conventional education system. The customary education system consisted mainly of knowledge about customs, customs, and religion. That is why it is called conventional education.

Moral Education in Bangladesh

According to Islam (2019), Moral development has been a serious concern for every parent since the beginning of human civilization. Children begin to learn morals and values to be able to perform and behave correctly with the right approach based on their social, cultural, and religious customs, rules, and laws, and to be able to distinguish between 'right' and 'wrong'. Students in schools, colleges, and universities learn ethics and values when it comes to their courses or subjects or various social and cultural events (Islam, 2019). There is an increasing consensus that moral decay is causing many heartbreaking and heinous occurrences in our country such as rape of children, rape of students by teachers, rape of madrasa students by their religious teachers-maulana-head/principal, rape of passengers by bus driver-helpers, housemaids being raped by their owners, murder after rape, killing of blameless people on false rumors, local corruption, fraud, bribery, food and drug adulteration, violence, terrorism, treachery, betrayal, counterfeit, question paper leaks, smuggling, theft, robbery, etc (Islam, 2019). As a new generation of young people, students no longer blindly trust and obey teachers and parents, but are independent learners who pose a serious threat and challenge to teachers to deal with the current situation. In this context, it cannot be said that the moral education of the students of the present time is so essential and necessary. In Bangladesh, the Education Commission reports of 1974 and 1988 emphasized character building through the development of moral, cultural, and social values at the individual, societal and national levels. According to the Ministry of Education, teachers, parents, and educational institutions are essential to work self-possessed in schools and homes to inculcate values such as honesty, neutrality, diligence, compassion, faithfulness, justice, accountability, self-restraint, and preparation. Teaching values through patriotism, enlightened citizenship, humanism, and general welfare, and within the curriculum of education, and through examples in academic and co-curricular activities.

Current Approaches to Moral Education in Bangladesh

According to Ryan (2011), a mouthwatering measurement of the determination in community education to address the moral domain is presently progressing under the exceptional of character education. Further, since these aware energies to solve character-building problems are reasonably recent, they are often referred to as character education programs. According to IVOR (1998) the word program, however, recommends isolated initiatives that exchange a movement or that are supplementary to the school

curriculum (e.g., a new textbook program or math program). And, while character education programs are available commercially and else, most supporters desire public schools to adopt an inspirational approach to educating for character.

Issues and Controversies of Moral Education in Bangladesh

Schlessinger (2014), quoted (Zuckerman, 2008), moral education is the only religion in the world for children and young people that teaches them morals and opinions that are free from religious beliefs, bigotry and enable them to consider the challenges posed by these beliefs and values and what is good and what is bad. According to Ryan (2011), the moral education of youngsters is a substance of profound apprehension to all, from parents to citizens and religious front-runners. It is no coincidence that this topic has become a subject of panic and controversy throughout the history of schools in Bangladesh. According to Lawrence (1989), matters of morality touch a person's most basic beliefs. Since many countries in the world today are now quite religiously observant and quite religiously diverse by international standards, it is not astonishment that moral and character education debates often have a religious source. Especially after a time when moral education was not on the platform of most collective schools, its arrival is uncomfortable for some inhabitants. Many who hate religion see this renewed interest in moral education as "conveying the religious standpoint back to school" completes the "back door". On the other hand, many religious individuals are skeptical of its return because they see it as an attempt to undermine their family's religious-based exercise with state-sponsored secular humanitarianism (Nucci & Larry, 1989). At the foundation of the twenty-first candidate, however, the renegotiation in this area was without controversy.

Moral education is declining in many ways in our society today. Due to a lack of moral education, we are involved in various anti-social activities. So, below are two illustrative examples of how society can be affected if moral education is not among the people:

According to Islam and Kobra (2021), it has been shown in some cases that occurred on October 7, 2019. The first incident, "persecution" occurred on October 7, 2019. Abrar Fahad (21 years old) a second-year student of the Department of Electrical and Electronic Engineering (EEE) at the Bangladesh University of Engineering and Technology (BUET), BUET BCL (Bangladesh Chattra League) leaders tortured and killed him inside BUET's Sher-e-Bangla Hall. The second case is about the "murder" that happened on 10 April 2019. Nusrat Jahan Rafi was a Bangladeshi student, aged 19, who was killed when she complained of sexual harassment to Authorities. She came from Feni, Bangladesh. She has burned more than 80% of his body. She died 4 days later i.e. on April 10, 2019, at (DMCH) Dhaka Medical College and Hospital in Bangladesh. She recorded a statement identifying some of his attackers while on his way to the hospital. It is our present look at moral education. Today the world is in a crisis of moral education and even our country (Bangladesh) is no exception (Islam and Kobra, 2021).

Role of the schools in Moral Education of the Child

All schools are strategically set up to help children grow up and are set up to prepare young people with a variety of training learning experiences that, as far as possible, can meet the challenges of their daily lives and thereby play an appropriate role as examples of their values and ethical actions (UNICEF, 2018). In order to fully implement this, schools and training centers must make arrangements to understand the basics of multiple factors, which help in the development of children and youth (UNESCO, 2018). According to Datta (2021), they must focus on working with all social and positive workgroups with change programs that promote the human development of children, and you should include parents and all community groups in society if you eliminate this. School rules and policies, teaching or training, and the relationship of all types of staff must be linked to democratic policy approaches and the quality of the physical environment must be intentionally and consistently provided by the nation that accepts and supports positive values within the school.

Role of the Teachers in Moral Education of the Child

The school has been identified as a vehicle and automobile of "direct instruction" Pekowski (1998), a social and ethical institution with lots of rules, customs, and ways of thinking whose teacher is a conductor or regulator. It is both logical or positive and essential that, in fulfilling their responsibilities to the school properly, school or college teachers will be able to create a reliable cadre of students qualified as individuals and professionals to implement ethical and value education. It must be taken as their primary responsibility. Students can build a beautiful society as the right people. A graduate, a postgraduate teacher must be an apprentice;

- Appreciate the importance of understanding the issues and contexts that affect the behavior of children and young people and their families, good-evil, preferences, lifestyle, health, and well-being;
- Help children yet younger people in conformity with accumulating then practice precise potential so much assist positive values and durability permanency;
- Apply ideas to that amount simulate bonds or linkages of school, home yet the community as much a means concerning superb social control;

Role of Curriculum in Moral Education of the Child

Curriculum structure or design is a special aspect of curriculum development that indicates curriculum planning and addresses its aids in the use of students or teachers in a given description for possible use- By studying most of the teaching strategies for basic ethical or value education we have found the following elements: Problem-based learning, working in groups or clans, discussing or reviewing and using topics that include ethics or values, dilemmas, and values. Often, a problem-based instructional design or structure is chosen. What teachers have learned so far must be meaningful in the context of students' personal development and objectives, and they must be able to revise or refine the content of teaching with their prior knowledge.

Table 1. Core Values to be imparted during the Newborn and Childhood Years;

| | | |
|-----------------------|------------------|-----------------------------|
| Peace | Honesty | Cleanliness |
| Respect | Humility | Friendship |
| Love | Tolerance | Recommended order of |
| Responsibility | Unity | Values Units |
| Happiness | Freedom | |
| Cooperation | Gratitude | |

Total Quality of Management (TQM)

Total Quality Management (TQM) is a continuous process of manufacturing, streamlining supply chain management, improving the customer experience, and certifying that employees are dynamic with training. Specialists trust that the persistence of total quality management is to grip all parties straight convoluted in the manufacturing development accountable for the overall quality of the final product or service, as experts have applied to total quality management in education (Barone, 2021) further quoted Anderson (n.d). TQM was created by William Deming (1950), a management specialist whose work had a profound effect on Japanese production. These constituents are pondered so imperatively to TQM that many supervisions express them, in some arrangement, as a set of core values and ethics on which the reminder will operate. Philip B. Crosby, W. Methods for applying this method arises from the education of quality leaders such as Edwards Deming, Armand V. Feigenbaum, Kaoru Ishikawa, and Joseph M. Juran.

Elements of success of TQM

According to Islam (2013), A teacher must have experience in moral education and the results encourage interaction with other areas of the curriculum so that students gain a deeper knowledge, a more enjoyable and active experience. Of course, TQM is needed to shape the work at every level in Bangladesh. According to Deming (1991) Total Quality Management (TQM) is a management technique that was developed in the 1950s and has been gradually attainment reputation since the early 1980s. Total quality is an explanation of a company's ethos, approach, and association that attempts to provide customers with products and services that meet their needs. Culture acquires quality in all facets of the company's operations, procedures are done first and imperfections and surplus are eliminated from the operation. To be successful in realizing TQM, An association must concentration on eight key components: (1) Morality (2) Truthfulness (3) Faith (4) Training (5) Fellowship (6) Leadership (7) Appreciation (8) Communication.

History & Philosophy behind the TQM

The history of Total Quality Management (TQM) originally started as a period created by Naval Air Systems Expertise to designate its Japanese-style management attitude to quality development. An umbrella technique for continuously improving the quality of all procedures, it attracts knowledge of its ethics and exercise:

- Behavioral science
- Quantitative and non-quantitative data analysis
- Economics concepts
- Procedure examination

According to (Taylor, 1920) the first sources of quality management were established as scientific management ethics emerged concluded U.S. industry. Hawthorne experiments in the late-night 1920s exposed how involvement could move worker output. Schwartz (1930) established approaches of numerical investigation and maintaining quality control. According to Deming (1950) skilled numerical investigation and quality control procedures to Japanese engineers and administrators. It can be deliberated as the basis of TQM. Joseph M. Juran imparted the impressions of supervisory quality and decision-making innovation. The Japanese call their policy to total quality "company-wide quality control." This is where the period superiority supervision method ascends into the show. Kaoru Ishikawa's synthesis of thinking donated to the rise of Japan as a quality spearhead (1968). TQM is the term particular to a wide and methodical attitude to administrative quality management. Quality standards such as the ISO 9000 sequence and quality prize programs such as the Deming Prize and the Malcolm Baldrige Countrywide Quality Award identify the strategies and techniques encompassed in TQM (Modern Era).

Total Quality of Management (TQM) in Education and Moral Education

According to Billah (2021) further quoted Deming (1991) The purpose of the paper is to assess the impact of the Up to Date Management Model "Total Quality Management" (TQM) and its application in the arena of education. The primary theme of TQM is an autonomous strategy that contracts with the inquiry of commercial quality (s) in education. According to (Deming, 1950) One of the emerging philosophies of management is Total quality management. B. Avila (2017) Total Quality Management has gained wide applause in schools as well as in industry nowadays. TQM has begun discovering the possibility of implementing attitude to school education, requiring a number of changes in any educational institution, especially in leadership and educator approaches and activities, organization, observing of educational procedures, assessment results, and culture of communication, school environment, and especially interpersonal relationships. TQM (Total Quality Management) has a big contribution to making this education system well organized. If TQM (Total Quality Management) is applied properly, important changes will take place in the classroom. With this method, the communication distance between the student and the teacher will disappear.

TQM in Conventional education system

According to B. Avila (2017), The TQM methodology in education not only attains great quality but also affects all parts of the educational procedure: institute, administration, interactive relationships, material, and human resources, etc. By implementing the method designated above, the quality becomes total (essential). According to B. Avila (2017), the school superintendent is the main status officer of primary, secondary, or high school and even the third level. School superintendents usually report directly to the school president. School superintendents are accountable for the general supervision of a school and are often called school frontrunners. In the period of communal decision-making and site-based management, the term school frontrunner can also be implemented to other school superintendents and school frontrunners, such as associate headteachers, headteachers, and others who contribute to school leadership activities (B. Avila, 2017).

Moral Education program based on quality management

The functions of moral education provide a number of clear directions, including four pillars: – Character and moral education; Individuals, races, and communities; Civic Citizen Studies; and the combination of heritage and cultural studies and the combination of all to form academic character and to consider justice with the investigation of moral.

Character and Morality

The Curriculum of Character and Moralities is the key to improving each person or student as an honest, polite, dedicated, humble, tolerant, resilient, kind, and persevering person, reflecting this trend within the student and creating a distinct ladder of ethics based on personal perspective by. The curriculum is designed to teach the students one another's devotion and to bridge the gap between them. Students are encouraged to be aware of all other subjects or individuals and their positive (respectable idea) influence on the whole world. All of these courses will begin when students are in Grade 1 and the duration of the courses will continue throughout their primary and secondary education until graduation or postgraduate. There are various aspects of character expression in the curriculum which include:

- What does it mean to be reasonable?
- What does it mean to be charitable and courteous?
- What equality means
- What it means to be complaisant
- The consciousness of one's specific views and feelings
- Global Ethics
- Peace and conflict studies.



The Individual and the Community

A true patriot or citizen is a person who takes care of the good of society as well as takes care of himself and creates interest in doing unique things for himself and others. The curriculum of individuals and communities thus focuses on developing the skills of an individual who can improve in any way or in different social situations and make a small change to match a big difference. Character and ethics education courses are based on some key skills to learn, increase students' community awareness and how they can come into their community role or be an active member, develop a humane mindset to serve the community, and learn about the importance and value of serving others, will create interest to enter. It provides a sense of self-worth, self-respect, well-being, and respect for family or interpersonal and interactive relationships. This course will feature various aspects of individual and racial or community development efforts, including:

- Self-worth & self-respect
- Regarding and understanding differences within their communal
- Physical and mental health care of
- How to deal with the changes and loss
- The reputation of looking after the atmosphere
- How to make a positive contribution to the society
- Understanding and compassion
- Moral bravery
- The prominence of teamwork



Civic Studies

Whether a student is born in Bangladesh or moves here with their family, it is essential to understand the basics of how Bangladesh was formed and how it is governed and regulated. The civic studies courses focus on developing the knowledge of students about their rights as citizens or residents in Bangladesh and their duties as members of the Bangladeshi society. The curriculum will also look at the structure of the Bangladesh government and its judicial consideration processes. Courses will begin in Grade 1, continue through and Grade 5, with a short interval, and resume in Grade 8 until graduation or post-graduation. They are also taught from 8th-11th or 12th grade. The curriculum will have many subjects that will keep a close eye on the citizenship aspect of the country, the duties of the citizens towards each other as members of the political, economic, social customs system and the government. This will include:

- Lack of growth of consultative governance in Bangladesh,
- The government structure in Bangladesh is not very good,
- What it means to be an energetic civic citizen
- What it means to be a global civic citizen
- Developing a global attitude.



Cultural Studies

Tradition and culture are an integral part of a society and moral education pursues to highlight Bangladesh's shared human culture which includes traditions and codes that help define who we are. Pedagogy on culture in philosophy and preparation builds a new language that multiplies the considerate of native Cultural Studies will be motivated on development knowledge, values, and cooperative individualities. Considerate around Bangladesh culture and custom as well as what a superior global culture means. Sequences will start when students are in Grade 1 and carry on during their Primary and Secondary education pending Graduation. The curriculum will Centre on the Bangladesh custom and how that inheritance is part of a greater worldwide culture. Classes will feature topics including:

- The use of the oral or verbal folklore in preservative Bangladesh heritage
- Imperceptible customs
- The significance of objects, images, and codes in culture
- Comparisons and alterations among cultures
- An in-depth look at Bangladeshi bequest
- The impact of profession, travel, and message on the Bangladeshi culture
- Inter-cultural relationships and their influence on the Bangladeshi
- Worldwide culture



The goal of a country's moral education is to spread its long-term education and practice unique customs, traditions, culture, values, and ethics and to enter into its moral knowledge (previous history, art, literature, and story).

3. RESEARCH METHODOLOGY

This study examined the Moral Education Planning program in Bangladesh in the light of Total Quality Management. The main objective of this study was to find out moral education planning programs in Bangladesh based on Total quality management. This study further focuses on the plea or petition of domain methodology in moral education in a preliminary and higher secondary school in Bangladesh. Specifically, the study sought to answer the level of thinking of students toward moral education, as well as the thought level of the learners in terms of the moral education, and how strong is the acceptance level of the learners in the field of moral education, and about the problems do students face while learning moral education.

To find the answers to the proposed questions this study has been adopted a qualitative research method has been used due to its nature and content. In this research primary and secondary sources were used to find out the answers. Primary sources of data have been collected through one-to-one (through online due to COVID-19 situation) interviews with the teachers and students from different countries to understand their thinking, traits, and believes toward moral education. Moreover, Secondary sources of data (books, journals, research papers, internet) have been used to compare and analyze the social domain, traits, and believes toward moral education throughout the world.

In this study participants for the one-to-one interview were chosen purposefully. The participants are highly experienced teachers who have been in the teaching field for years as well as students of different education levels. In this study interview was conducted with the teacher and students of private and government schools (all three education systems general education, vocational education, and /madrasa) of Bangladesh and China have been interviewed. For this study 30 one-to-one interviews were taken but because of the similarity of the answers only the answers those are significant have been added and discussed. Throughout the interview, participants have been asked several questions. The purpose of this study is to find out the answers to the following research questions:

- What are the views and aspects of teachers and students in terms of moral education?
- What should be the duties and responsibilities of teachers and students toward moral education?
- How important is moral education in the social domain?
- What kind of negative impact can the lack of adequate moral education has on society?

Data was collected through one-to-one (online due to the COVID-19 situation) interviews with the participant teachers and students. The interview session was held online due to the current COVID-19 situation. The interview session was an open-ended interview to ensure the consistency of the data. All the interviews were conducted at a convenient time for the participants. The data obtained has been analyzed based on the merit of the researchers and the collected data was compared with various researches collected from secondary sources.

4. DISCUSSION

Philosophers and psychologists have defined the concept of morality a little differently but in general, it can be explained that it is the view of man or society which is considered to be the highest good. Such an approach is based on principles, wisdom, ideas, and rules that are used to distinguish between 'which is right' and 'which is wrong'. Although the word 'good' and what constitutes happiness and peace are defined culturally, ethics generally refers to articles and prepositions that

nurture respect, responsibility, honesty, and integrity. Licona (1996), argues that respect (dignity), and responsibilities are the two primary elements of morality from which any other principle arises. The word respect considers two aspects: showing respect to oneself and showing respect to others (their beliefs, opinions, and culture). Moral education has always been the perennial goal and purpose of education. Moral education is anything the school does to influence and prove how students will think, feel, and act on right and wrong. Once upon a time, people thought that the school's job was to give students the right education, it was believed, not only to make students smart but also to make them better. According to female teachers in Bangladesh, the emphasis is on love, respect, modest, empathy, and tolerance. As one female teacher put it, "I think a lot of emotions play an important role" when we discuss moral education. Showing Kindness, love, empathy, and respect were the most recognized moral values for me. According to teachers, another important concept of moral was to teach learners about the morality concept of self-responsibility, for example, to take more responsibility for action, to be organized, and to increase self-awareness. Male teachers have highlighted the following words: For there, learners can be more responsible through education, moral education. It was felt by the teachers' response that relative values, self-awareness, and self-responsibility are an effective, as well as a narrow approach to teaching moral education.

Five interview questions were developed and asked the participant by the researcher to guide this study. The goals of the researchers were to identify the views of the teachers and the students of different experiences and different levels about the concept of the moral education planning program in the light of Total Quality Management in Bangladesh and to further understand the views and goals of the teachers from the other countries.

a) Interviewer: What are your views on moral education and its aspects?

Chinese Teacher: Although China is a socialist country and even their collectivism is always valued or emphasized, I think when we talk about moral education the values of family and community are the most important thing to us. For society, this creative unity, similarity or bond, and harmony are very important for every country. (From an interview online basis with a Chinese female teacher).

Bangladeshi Teacher: I think the main goal and objective of moral education should be or the most important thing is to teach the students to behave properly according to the rules of Allah Almighty because Allah has told His servants to be patient, justice, pious, devout and compassionate towards others. Furthermore, it is to help students learn their morals as well as their morals as they should behave in a school and as a part of a tribe or society. (From an interview with a Bangladeshi male teacher).

Bangladeshi Students: Moral education can be defined as helping children and adolescents gain a set of beliefs and values about right and wrong. This set of beliefs refers to their motives, attitudes, and behavior towards others and their environment. (From an interview with Bangladeshi male students).

Analysis: I believe education is for us to learn how the world works. It is a way for us to improve ourselves and the environment around us if we get proper moral education. The only thing I noticed from the interviewees was that moral education is a blessing for a nation. The purpose of all is the same that among those who have moral education is creative unity, patient, and justice, pious, devout. Moral education is the thirst for knowledge and the ambition to take your education to the next level.

b) Interviewer: What do you think of your responsibility to teach classroom morality?

Chinese Teacher: It is necessary for any discipline and any teaching action/ activities in the classroom to conduct moral education. It may be a better way that teacher combines the curriculum content to precede with moral education in the classroom. To advance students' case study and discussion may be suggested. (From an interview online basis with a Chinese male teacher).

Bangladeshi Teacher: Nowadays most people think that the only responsibility of the teacher is to impart moral knowledge in the classroom. It is true that only a teacher can show a student the right position but this may not apply in all cases. While parents are increasingly shirking their responsibilities to nurture their children, it is also the teacher's responsibility to help students build a distant future or to develop values along with moral education. (From an interview with a Bangladeshi male teacher).

Bangladeshi Students: Hope to have an early class, try my best, and don't be late. To finish my whole class at my own risk means that I have to get as much as I can from here. You have to take moral education from the teachers at your own responsibility. (From an interview with a Bangladeshi Female student).

Analysis: From the above discussion it appears that it is not entirely true that students can achieve morals if a teacher takes good classes. Again, it is not entirely correct for a student to be able to receive moral education in a regular class. However, student-teacher behavior and relationships will be friendly. It is also the responsibility of parents and teachers to help the students to build a distant future or to develop moral values as well.

c) Interviewer: What can you do, that's exactly the way you should behave? Can you tell me the details?

Chinese Teacher: Each of us should always remember that all human behavior starts at home. Every parent should keep in mind that good morals and values need to be inculcated in children from the very beginning of their learning process. In order for children to be elegant in their behavior, they should be taught moral education in the primary education system, through creative means such as drawing, play, and storytelling. (From an interview online basis with a Chinese male teacher).

Bangladeshi Teacher: In my opinion, there are thousands of rules around us such as the code of conduct, a school, college, madrasa, religious rules, and social rules and customs. Students have to behave accordingly but with the exception of this, there will be no basis for moral education. We need to create a balance in their personality like us because they should be taught these codes of conduct, so man is an animal both biological and spiritual. If they do not follow this rule, it will only harm others as well as weaken the structure of society. (From an interview with a Bangladeshi female teacher).

Bangladeshi Students: Throughout the day we find ourselves in diverse environments and situations and interrelate with various people, such as fathers and mothers, brothers and sisters, classmates, neighbors, teachers, foreigners, salespersons, friends, etc. We have various qualities and contacts with each of them. Even with friends, we have some very nearby friends, some not very close, some just high bye type. So our performances change consistently with the people we communicate with. There is no standard behavior pattern that can be universally pragmatic. (From an interview with a Bangladeshi female student).

Analysis: The moral education of all of us starts from home. Human moral education has no age; it can be accepted from birth to death. There are thousands of rules and regulations around us such as code of conduct, a school, college, madrasa, religious code. Each of us has different qualities and communication. We interact with different people every day, such as fathers and mothers, brothers

and sisters, classmates, neighbors, teachers, foreigners, salesmen, friends, etc. They need to strike a balance in their personality like us because they should be taught this code of conduct, so humans are both biological and spiritual animals.

d) Interviewer: What do you mean by common sense aspects in moral education?

Chinese Teacher: In my view, behavior is far important than oral teaching. If students in a crowd of people, who have high moral standards, behave following the high moral rules, the students will learn morals deeply, both in mind and behavior. (From an interview online basis with a Chinese male teacher).

Bangladesh Teacher: In my thought, the moral teaching of common sense is the system of moral rules that we use in our daily lives to judge the character and actions of other people. Morality is a special form of human common sense: it includes our feelings and beliefs when we talk to each other. Moral education is the belief that can be achieved by respecting the feelings of every human being. Knowledge of moral education is important for all human beings because moral education is inextricably linked with our daily lives. (From an interview with a Bangladeshi male teacher).

Bangladeshi Students: Common sense ethics is the method of moral rules that we practice in our everyday lives to judge the character and actions of other people. Moral instruction is a regulation that dictates what we must do morally. And an arrangement of moral guidelines, healthy, systematic rather than an eclectic hodgepodge. (From an interview with a Bangladeshi male student).

Analysis: Moral education is much more important than human behavior and oral education. Morality can be a special form of human common sense. The morality of common sense is the moral conduct we use in our daily lives. Especially students one should learn to use ethics deeply from both mind and behavior.

(e) Interviewer: What kind of negative impact can the lack of adequate moral education has on society?

Chinese Teacher: In my opinion, in my teaching and learning life journey, I have come in contact with many young students and teachers. The lack of communication between a community of students and teachers has always seemed vital to me. In most cases teachers put a cover on topics that students seem to need more knowledge about; Such issues include sexual, religious, and moral issues. Discussing these issues among the students has resulted in the development of their premature knowledge. This has multiple effects on the psychology of a teenager or any young person. (From an interview online basis with a Chinese male teacher).

Bangladesh Teacher: Human resources are an important aspect of the development of a nation. The young generation is one of the most important human resources. The role of youth is very important in the context of the development of Bangladesh as an independent country. Human resource development can be done through family, school, and community education. Moral education is the education of children to develop as moral people. If we focus on current issues of interest to these people, we may fail to discover anything but expensive cell phones, fancy clothes, drugs, and wild insanity about sex; which can be more precisely called sexual abuse. This is largely due to the mixing of cultures in the wrong way. The reason for this erroneous or destructive mix is the way our young people have become acquainted with different levels of socio-cultural information. (From an interview with a Bangladeshi male teacher).

Bangladeshi Students: Moral education is the primary step in educating children to develop as moral human beings. This means that moral education is not about academic teaching, but about non-academic especially how everyday attitudes and good behavior. Unfortunately, the number of

teachers teaching in Bangladesh at this time is low or almost non-existent. This, of course, led to the destruction of the morale of the students at this time. Of course, one of the tasks of a teacher is to teach his students to be humane. As a student, I think the lack of moral education encourages people to engage in various immoral and criminal activities. (From an interview with a Bangladeshi male student).

Analysis: Based on the students' and teachers' own opinions, I have come to the conclusion that proper moral education cannot come or be achieved just by reading thick books. Students and teachers need to come together in order to get proper moral education. We like to make innate mistakes. Just as good teachers are needed for moral education, so are good students for moral education. And for that, we need a good social system that we can make our daily life better.

5. RECOMMENDATIONS

“Character is the real basis of all meaningful success” (John Hays Hammond). One of the emerging or expanded philosophies of management is holistic quality management which has far-reaching aspects with moral education. Total quality management has gained widespread praise in the industry as an effective method for increasing quality or performance at every level and vibrancy. Adolescents need knowledge of ethical behavior and academic performance in school and engaging them motivation or emotionally are a challenge regardless of the social or economic status of the individual from the school position. This is what they need to understand. Adolescents are not very old and can follow the demands of teachers very independently and many do not know what they value if they succeed in school because they are too young, inexperienced, or ignorant. Adolescents in elementary school need to be educated in moral education, as academic motivation from elementary grade to high school continues to decline and it is common for high school students to be detached from the curriculum. There are various alternatives to moral education in the eyes of the scholar or every teacher.

6. CONCLUSION

The present study clearly shows that the school, Madrasa education, has been playing a definite and inevitable role in imparting moral education in a multicultural society. However, this importance is constantly increasing with the present time and the way in which moral education was conducted in the past is now considered old, and that moral education does not meet the needs and expectations of all stakeholders now. With rapid technological advancement, economic growth, and cultural change, schools, colleges need to adopt a variety of methods to provide adolescents with moral encouragement and commitment to their conduct or ethical action. The success of our nation's efforts to educate our youth on the democratic heritage that we have inherited and to inherit must respect cultural diversity and rely on nature's ability to pass on this rich moral heritage and our common moral solutions to future generations. We need to engage adults in moral work and demonstrate imagination, resources, justice, and creativity to stimulate young people through the ongoing process of reflection. We need to make partial changes to the currency in our moral education activities and reorganize or repair our schools to ensure relevance, reviewing parents, inspectors, and public-private organizations and partnering with a review of our traditional and teacher-centered approach.

REFERENCE

1. B., & Lum, M. R. (2018). Evaluation of Learning in Moral Education and Pupils' Behavior. *World Journal of Research and Review*, 6(2), 39–44.
2. BERKOWITZ, MARVIN W., and OSER, FRITZ, eds. 1985. *Moral Education: Theory and Application*. Hillsdale, NJ: Lawrence Erlbaum

3. Billah, M. D. M. A. S. U. M. (2021). Implementation of Total Quality Management In Education. *International Journal of Scientific and Research Publications*, 11(2). <https://doi.org/10.29322/IJSRP.11.02.2021.p11031>
4. CHAZAN, BARRY. 1985. *Contemporary Approaches to Moral Education: Analyzing Alternative Theories*. New York: Teachers College Press.
5. Dill, J.S. The Moral Education of Global Citizens. *Soc* 49, 541–546 (2012). <https://doi.org/10.1007/s12115-012-9599-8>
6. Davin, S. U. S. A. N. (2006). *Special Issue on Education for Social Change. Information for Social Change Number 23 Summer 2006.*
7. European Commission/EACEA/Eurydice. *Citizenship Education at School in Europe. 2017; Eurydice Report; Publications Office of the European Union: Luxembourg, UK, 2017.*
8. “Frankena, w. (1973). *Ethics* Englewood Cliffs. New Jersey: Prentice-Hall, Inc.
9. Education / Dhaka University / UGC / OBE curriculum / Outcome-Based Education system / University in Bangladesh
10. <http://www.srjis.com/pages/pdfFiles/146944122213%20Prof.%20Sudhalakshmi%20yer%20Prof%20Pradnya%20Deshpande.pdf>
11. <https://moraleducation.ae/what-is-moral-education/>
12. Halstead, J. M., & McLaughlin, T. H. (Eds.) (1999). *Education in morality*. London: Routledge.
13. HISTORY OF TOTAL QUALITY MANAGEMENT. (n.d.). <https://Asq.Org/Quality-Resources/Total-Quality-Management/Tqm-History>. <https://asq.org/quality-resources/total-quality-management/tqm-history>
14. “International communities condemn Abrar’s murder: Statements issued by UN, UK, Germany”. *Dhaka Tribune*. Archived from the original on 9 October 2019. Retrieved 10 October 2019.
15. Islam, M. Z. (2019, August 1). *Significance of moral education in Bangladesh.* <https://www.observbd.com/news.php?id=210622>.
16. KILPATRICK, WILLIAM K. 1992. *Why Johnny Can’t Tell Right from Wrong: Moral Literacy and the Case for Character Education*. New York: Simonand Schuster.
17. Larry Nucci, in *International Encyclopedia of the Social & Behavioral Sciences* (Second Edition), 2015.
18. “Lickona. T. (1996). *Character education: seven crucial issues.* *Action in Teacher Education*.20.77-84. “Smetana, J.G. (1997). *Parenting and The Development of social Knowledge Conceptualized: A Social Domain Analysis.* In: J.E. L. Kuczynski (Eds.): *Parenting and the internalization of Values.* New York: Wiley. PP. 162-192.
19. *Moral Education - A Brief History of Moral Education, The Return of Character Education, Current*
20. Mayer, R. E. (2011). *Applying the science of learning.* Upper Saddle River: Pearson Merrill Prentice Hall.
21. *Moral Education: The Key to Rejuvenating the System.* (n.d.). <https://Cgs-Bd.Com/Article/1950/Moral-Education--The-Key-to-Rejuvenating-the-System>. <https://cgs-bd.com/article/1950/Moral-Education--The-Key-to-Rejuvenating-the-System>
22. ISLAM, MD. Touhidul., & Kobra, Syeda Khadijatul. (2021). *Media Trial and its Present Trend of Ensuring Justice in Bangladesh.* *International Journal of Law Management & Humanities*, 4(1), 524–540.
23. NUCCI, LARRY P., ed. 1989. *Moral Development and Character Education: A Dialogue.* Berkeley, CA: Mc Cutchan.

24. "Nusrat Rafi burned to death for reporting sexual abuse: Police". Al Jazeera. Retrieved 2019-04-20
25. PRITCHARD, IVOR. 1998. Good Education: The Virtues of Learning. Norwalk, CT: Judd.
26. Ryan, K. (2011). Moral Education - A Brief History of Moral Education, the Return of Character Education, Current Approaches to Moral Education. StateUniversity.Com. <https://education.stateuniversity.com/pages/2246/Moral-Education.html>
27. Persson, I.; Savulescu, J. The Perils of Cognitive Enhancement and the Urgent Imperative to Enhance the Moral Character of Humanity. J. Appl. Philos. 2008, 25, 162–177.
28. Sabbir, Mir (2019-04-18). "Burned to death for reporting sexual harassment". BBC News. Retrieved 2019-04-19
29. Total Quality Management (TQM) Practices of School Administrators of Lourdes B. Avila, <https://knepublishing.com/index.php/Kne-Social/article/view/2426/5330>.
30. Total Quality Management in Education By Marmar Mukhopadhyay
31. Traditional Education Vs Modern Education. (2018, September 19). <https://targetstudy.com/articles/traditional-education-vs-modern-education.html>
32. WILSON, JAMES Q. 1993. The Moral Sense. New York: Free Press.