



AN ETHICAL LEADERSHIP MODEL FOR ENHANCING MORAL EDUCATION
IN THE DIOCESAN COLLEGES OF PALAI, KERALA, INDIA

Joseph Purayidathil

A Dissertation Submitted in Partial Fulfillment of the
Requirements for the Degree of
DOCTOR OF PHILOSOPHY
in Educational Leadership
Graduate School of Human Sciences
ASSUMPTION UNIVERSITY OF THAILAND
2017

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Dissertation Title: AN ETHICAL LEADERSHIP MODEL FOR ENHANCING MORAL
EDUCATION IN THE DIOCESAN COLLEGES OF PALAI, KERALA, INDIA

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Field of Study: DOCTOR OF PHILOSOPHY IN EDUCATIONAL LEADERSHIP

Dissertation Advisor: ASST. PROF. DR. KANOG-ON RUNGROJNGARMCHAROEN

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ABSTRACT

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Key Words: ETHICAL LEADERSHIP, MORAL EDUCATION

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Dissertation Title: AN ETHICAL LEADERSHIP MODEL FOR ENHANCING MORAL EDUCATION IN THE DIOCESAN COLLEGES OF PALAI, KERALA, INDIA

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The main purpose behind this research was to develop an ethical leadership model for enhancing moral education in the diocesan colleges of Palai, Kerala, India. There were four objectives for this research. For accomplishing the results of the first research objective “to determine the ideal practices of moral education in higher education”, the researcher did the content analysis of 16 books and 114 articles directly related to the subject. The results of the content analysis were validated by twenty experts and from these results the instruments for the data collection for acquiring the second objective were developed.

The second research objective was “to examine the current practices for moral education in the diocesan colleges of Palai, Kerala, India”. The data for this objective were collected by conducting in-depth interviews with the administrators of the colleges of the diocese of Palai and by using survey questionnaires for collecting data from the lecturers and the students. The results revealed the areas that need improvements.

The third objective of this research was “to develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India”. The researcher, by making use of the ethical leadership theories and combining the results of the first and second research objectives, developed a new model for enhancing the moral education. The

preliminary model was sent to 20 experts for their review and the researcher modified the model as per the suggestions of the experts and thus the final model emerged.

The fourth objective of this research was “to implement a proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India”. For the implementation, a new curriculum was developed based on the model. The researcher implemented the new model in one of the colleges of the diocese of Palai. The students were divided into two as control and experimental groups and pre-test was conducted. The results of the independent sample *t* test indicated a significant difference between the results of the control group and experimental group. After the pre-test, the students in the control group had the traditional moral education while the students in the experimental group followed the new model for moral education. After completing three months of the implementation of the research model, the researcher did the post-test by collecting data from both control group and the experimental group using the same instrument that was used for the pre-test. The results of the analysis using ANCOVA technique revealed that there is a significant level of increase in the mean values of the students in the experimental group in comparison with the control group. So it can be concluded that this new model for moral education is effective.

Field of Study: Doctor of Philosophy in Educational Leadership

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Academic Year 2017

Student’s signature.....

Advisor’s signature

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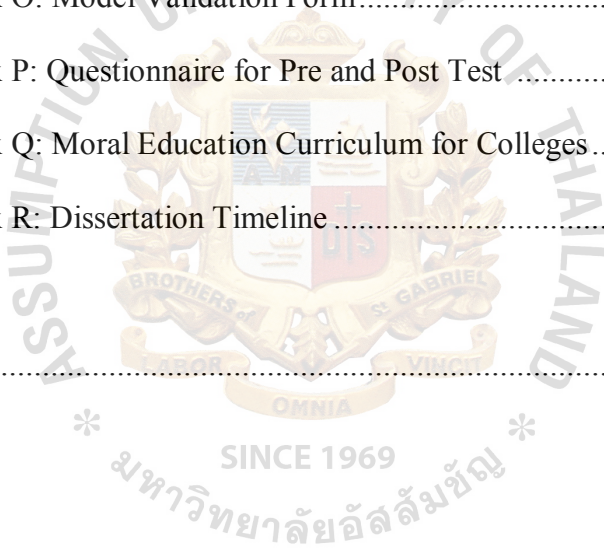
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CHAPTER I

INTRODUCTION

Whatever profession people are involved in; society expects and demands high ethical standards of behavior from them. Being morally sound and honest is the most important characteristic of a good professional. People highly value morally sound behavior and pay respect to such people. The mission statements of the business organizations show that moral integrity is a great value and that moral behavior is appreciated. No civilized society publically promotes or supports greed, dishonesty and deception. However, very often the professionals, the organizations and the leaders of the society behave as if those were their guiding principles.

In the present world, it is seen that the professionals are willing to do anything for the sake of money, power and other personal gains. They forget the importance of codes of conduct that they have to follow in their profession. It indicates the need for an evaluation of how we train the young generation in our educational institutions, especially in the professional training institutions. This evaluation must take into consideration both the teachers' and the students' perspectives. In an era of ethical lapses and moral ambiguity, the universities and higher education institutions must understand and realize their role in preparing their students for ethical decision making (Scott, 2003). Corson (1985) explains the necessity of ethics courses in the educational institutions. He says that teaching ethics does not only influence the students but also it is a desirable topic. There is no substitute for the ethical formation.

According to Bok (1982) the lecturers must be the living examples of principled behaviors. He emphasizes that the students learn many of the virtues and qualities of life from their teachers. Ethics is reflected in every moment of one's life. The way one talks, reacts,

and behaves shows his or her ethical sensibility. A society without morality is unimaginable. Without ethical conduct, the world will be a miserable place, a place of war, distrust, deceit, violence, etc., a place where nobody can live in peace. The existence of the state also depends on the fundamental ethical character of the human beings. Ethical concern can be understood as the cornerstone of modern democracies and welfare states. We cannot imagine their existence without the majority of citizens behaving in a moral manner. All these point fingers to the inevitability of the moral education. The motivation behind the selection of this topic for the research is precisely this necessity of ethical formation in higher educational institutions. The notions of morality, character and ethics are generally used interchangeably. The researcher also takes them as synonyms for the purpose of this study.

This study aimed at understanding the ideal forms of moral education and to evaluate the current practices of moral education in the diocesan colleges of Palai, affiliated to Mahatma Gandhi University, Kottayam, Kerala State, India. After identifying the gap between the ideal and the current practices of moral education, the researcher developed an ethical leadership model for moral education by using the ethical leadership theories and the model is implemented in one of the colleges in order to see the effectiveness of the model for the moral education of students there.

Background of the Study

Ethics is no optional extra for human existence. In fact, it is indisputable that ethical principles and behavior are indispensable for the survival and development of the society. According to Father of Indian Nation M. K. Gandhi, “If wealth is lost nothing is lost” “If health is lost something is lost” “If character is lost everything is lost”. Best of all things is character (Indrani, 2012). Gandhi’s words remind us of the importance of values and morals in human life. The human culture and civilization is founded on the ethical principles and moral character. Human beings instinctively realize that it is good and befitting to be

moral and integral in behavior and actions. Ethical behavior is very important also in the day to day life of human beings and in all the inter-human and inter-societal exchanges, including cultural, economic, professional, political, religious, etc. Present world scenario, however, cannot be understood as simply marked by peaceful coexistence of human persons who are keeping high moral values. Terrorism, violence, fundamentalism, communalism, racism, exploitation, pollution of the earth, etc. are realities we are facing. The economic, scientific, technical and educational progress does not guarantee the moral standard of the people. The technical and political power and development without adequate moral sense can lead the human race even to a total destruction. Thus, the growing unethical tendencies are really alarming. Hence, the moral education and formation of people is very important.

From the ancient time onwards numerous thinkers and educationists have explained and pointed out the importance of ethical formation in education. For Aristotle, Confucius, John Locke, John Stuart Mill, Herbert Spencer, Emile Durkheim, and John Dewey, the supreme aim of education was the development of the moral character (Purpel & Ryan, 1976). Immanuel Kant, a well-known German thinker, opines that the aim of education is the formation of the moral character of students (Dickerson, 2001). According to Mahatma Gandhi, the education doesn't consist in filling the brain with information, facts and figures or even passing the examination after reading prescribed books. The real education should develop the character of a person (Rajaput, 2000). The great philosopher of the ancient Greek world, Plato, writes in his work *The Republic* that the mark of an educated person is the willingness of that person to use his or her knowledge and skills for solving the issues in the society. Swami Vivekananda, a well-known Indian thinker and mystic, states that we must have a life building, man making and character building education (Roy, 2001).

UNESCO presents four pillars of education, namely, learning to live with others, learning to know, learning to do and learning to be. According to Zhao (2005), they suggest

the importance of moral education. Education aims not simply at the intellectual development of the students. But rather aims at the total and integral development of a human person.

UNESCO explains that the students must have achieved adequate development in physical, intellectual, emotional and moral and spiritual domains by the time they come out after the tertiary education. That will help the students to become good and morally sound citizens and professionals (Zhao, 2005). Education is the process of forming a person as a loyal and successful member of the society and as a law-abiding and contributing citizen of the state.

In many situations of life, the "ought" and "ought not" are not easy to be identified. They may appear as gray areas, neither exactly white nor black. Such situations are known as dilemma situations. In such situations of life, one needs moral reasoning, the skill to apply the ethical principles to guide decision making. Trevino and Youngblood (1990) observe that ethical decisions are influenced by moral formation and development, which act as the basis for moral reasoning leading to moral decisions. A good human being needs to be morally sensitive. Moral sensitivity is the ability to be sensible and concerned to the requirements and responsibilities of societal life and to recognize that one's behavior can negatively affect other persons or violate moral principles (Rest, 1986).

According to different studies in cognitive psychology, the important moral developmental changes happen in a person during his or her young adulthood. Thus, the integration of moral principles in the curriculum of the higher education is very important for the moral development of students. An adolescent acquires moral consciousness through the process of education (Rest, 1986, 1988). Gilligan (1981) opines that the college year of a student is a very important stage in his or her moral development. The students become aware of their ethical responsibilities and moral ideologies during their college studies. According to Rest (1988) through the formal education of a child, the moral development takes place and thereby the person is able to handle situations of ethical decision making and moral

dilemma. Wilson et al. (1967) also points out the role of teachers in the development of moral consciousness of their students and in the formation of their personal moral codes. The teachers have the responsibility to confront the moral codes of their students in order that they may be aware, when they accept or reject a moral code, of what they are accepting or rejecting. Bok (1990) explains in his study that if a university or an educational institution is not giving much importance for the ethics and moral education, then they lose the most important opportunity to help the students to understand the necessity of having commitment towards others and of acquiring high ethical standards.

Nevertheless, in reality, the moral education is often sidelined, and faces serious challenges. A result of a study of almost 3000 ethics courses in the higher education institutions states that as a discipline, ethics lacks a clear curriculum base and faces resistance and lack of interest (Hastings Center Staff, 1980). The study also found out the following points: the attempt to introduce ethics and morals course in the educational institutions face disinterest and even resistance; the teaching of ethics is seen as the secondary function of the educational institutions; because of the over emphasis on other subjects, moral education is given less importance, etc. According to Marker (1985), who conducted study in different faculties concerning the ethics courses, most of the faculty members believe that ethics is very important in the business context. Even then, most of them are not informed about the need of ethical formation in management courses at their educational institutions. According to Lickona (2004) lack of moral and values among the students causes indiscipline, low test scores, poor attendance and disrespect towards the elders or authority. Thus, a research in the field of the moral education is a need of the time.

The present study is in the context of the higher education in India. In ancient India, there was practically no distinction between secular, religious and moral education. Those times, the aim of education was considered to be the attainment of spiritual

emancipation or ultimate blissfulness. With the arrival of secular education by the British rule, moral education assumed its importance. The constitution of India includes “education” in the concurrent list 3, 7th schedule, no. 25, that is, the list of the areas where both the central and state governments can make laws (Indian Constitution, 1950). However, the education policies depend mostly on the state governments. In 1959, a committee was appointed by the central government named “Committee for Religious and Moral Instruction” (CRMI). Recommendations of this committee constitute the basis of current moral education programs in Indian schools (Seshadri, 1978). The Education Commission (1964-66) and the National Policy on Education (NPE- 1986) emphasized the importance of value oriented education in India. Program of action of NPE (1992) insisted on the importance of moral education as integral part of the school curriculum. Even though, the importance of moral education is widely accepted in India, very few states have started moral education as part of the curriculum of higher education. Even in those states where it is introduced, it does not function effectively. In the state of Kerala, the moral education is not included strictly as a part of the curriculum. The educational policies of the Kerala government, however, emphasizes that the constitutional values should be promoted in all educational institutions.

The present research is limited to the higher education institutions run by the diocese of Palai, Kerala, India. The diocese has an area of 1166 sq. Km. comprising the Meenachil Taluk and few villages of the neighboring Taluks in Kottayam, Ernakulam and Idukki districts of Central Kerala. There are 10 colleges focusing on tertiary education, belonging to the diocese, and these colleges are affiliated to Mahatma Gandhi University, Kottayam (Directory of the Diocese of Palai, 2015).

Statement of the Problem

India is the country with the second largest population of the world (CIA World Factbook, 2015). The population growth rate shows that, by 2020, the majority of the Indian population will be the youth. According to the reports of the Ministry of overseas Indian Affairs, currently 2,84,55,026 Indians are working abroad (MOIA, 2015). This fact points out that India's young generation will shape not only the nation but also the world. However, among the Indian youth tendencies of communalism, fundamentalism, substance abuse, sexual abuse of women, etc. are fast growing. This clearly indicates the absence of proper moral formation of the youth, particularly in the higher educational institutions. Thus, the moral education is vital to the building up of the nation.

According to the 2011 Census, Kerala state ranks first in India in the case of literacy with a rate of 93.91 per cent (Census, Government of India, 2011). Kerala also holds the first rank among the other states and union territories in the case of female literacy rate with a rate of 91.98 per cent. Higher education and professional and technical specialization have become very common in this state. But on the other hand, according to the crime rate statistics of India, in 2012, Kerala was on top with 455.8 cases for every 1, 00,000 persons. As per the report of The Hindu newspaper on June 17, 2013 also, the highest number of crimes are recorded in the Kerala state. Among the different cities of India, according to the number of crimes recorded, Cochin occupies the first place with a rate of 817.9 and Kollam comes in the fourth place with a rate of 637.3. These are two major cities in the Kerala state. The Kerala higher education system has witnessed by this time a good number of student participations in unnecessary and illegal public demonstrations, strikes, processions, mass meetings, walk outs, damaging laboratories and other university facilities, setting the libraries on fire, indulging in ragging and so forth (Avhad, 2013). All these facts point out that even

when we have high education and literacy rate in Kerala, the moral education is poor and the moral standard of the people is becoming low.

Even though there is moral education in Kerala and especially in the colleges of the diocese of Palai, a growing amount of disinterest and aversion among the students and even among the lectures can be very well noticed. Nobody wants to be taught about how he or she ought to live. The so called “new generation movement” in art, film and literature in Kerala wants to do away with the established moral and societal values. The measures of utility, convenience and pleasure become the final criteria of morality. Thus, the question of the imparting of the moral consciousness becomes all the more relevant and complicated.

It should be also noted that the lecturers who are currently dealing with moral education are not specialized in that area. They have not undergone any special formation or studies in the area of moral education. They are experts only in other areas like, science, mathematics, language and so forth. In fact, they are forced to take the classes of moral formation, and they do not have a clear understanding of how they should conduct the moral education classes. This causes lack of interest and even aversion in them.

Another major challenge currently faced by the Kerala higher educational institutions in general and the colleges of the diocese of Palai in particular in this regard is the absence of a good model of ethical formation. At present most of the institutions follow few old text books on the character formation and the cultivation of the values. However, these books have been proved inadequate and insufficient. So, there is an urgent need of revision and renewal in the field of moral formation. The development and introduction of new models of moral education which are on the one hand appealing both to the lecturers and the students, and on the other, efficient in imparting ethical consciousness is the need of the time. The present research attempts to develop a new model of moral education which can be

introduced in the higher educational institutions, especially in the context of the educational institutions run by the diocese of Palai.

Research Questions

1. What are the ideal practices of moral education in higher education?
2. What are the current practices for moral education in the diocesan colleges of Palai, Kerala, India?
3. What is the ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India?
4. What is the effectiveness of the proposed ethical leadership model for moral education practices in the diocesan colleges of Palai, Kerala, India?

Research Objectives

1. To determine the ideal practices of moral education in higher education.
2. To examine the current practices for moral education in the diocesan colleges of Palai, Kerala, India.
3. To develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.
4. To implement a proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.

Theoretical Framework

This part of the research explains the theories on which the researcher is basing this research. The major theories that are going to be explored in this study are Stages of

Moral development theory of Lawrence Kohlberg, Moral Development theory of James Rest and Ethical Leadership theories of Heifetz, Burns and Northhouse.

Moral Development Theories

The researcher is explaining here the details of the two moral development theories of Lawrence Kohlberg and James Rest.

Stages of Moral Development Theory by Lawrence Kohlberg

Drake and Baasten (1991) stated that the majority of recent writing on moral development is based on Kohlberg's theory of individual moral judgment. According to Kohlberg (1971), the moral reasoning capacity of an individual can be developed through education. Kohlberg (1973, 1984) explains that a person's moral development takes place in six stages. The progression of the development through each stage represents a change of focus from self-centeredness to community awareness and social integration. For him, the six stages come under three levels of morality. They are:

Level One - Pre Conventional Morality: In level one (*preconventional*), which represents the stages one and two, individuals base their moral judgment and reasoning on self-interest. In stage one, the individual's reasoning for engaging in various behaviors is to avoid punishment. The physical consequences will determine the meaning of the action. Individuals at stage two base their actions on their ability to satisfy their own needs and occasionally the needs of others.

Level Two- Conventional Morality: In level two (*conventional*), which includes the stages three and four, the individual's moral judgment and reasoning is from the perspective of maintaining expectations of the individual's family or peer group. As individuals progress to stage three, there is a tendency to conform to stereotypes of what is considered good behavior. Individuals in stage four base their reasoning on law and order. The behavior at this

stage is geared toward authority and rules and consists of doing one’s duty to show respect for authority.

Level Three – Post Conventional Morality: Finally, in level three (*post conventional*) represented by stages five and six, the individual begins to function rationally and morally by taking others views into account. The behavior at stage five is defined in terms of general individual rights and standards which have been examined and agreed upon by society as a whole, and stage six is defined in terms of universal principles of justice, of the reciprocity and equality of human rights, and of respect for the individual. Figure 1.1 explains the stages in detail.

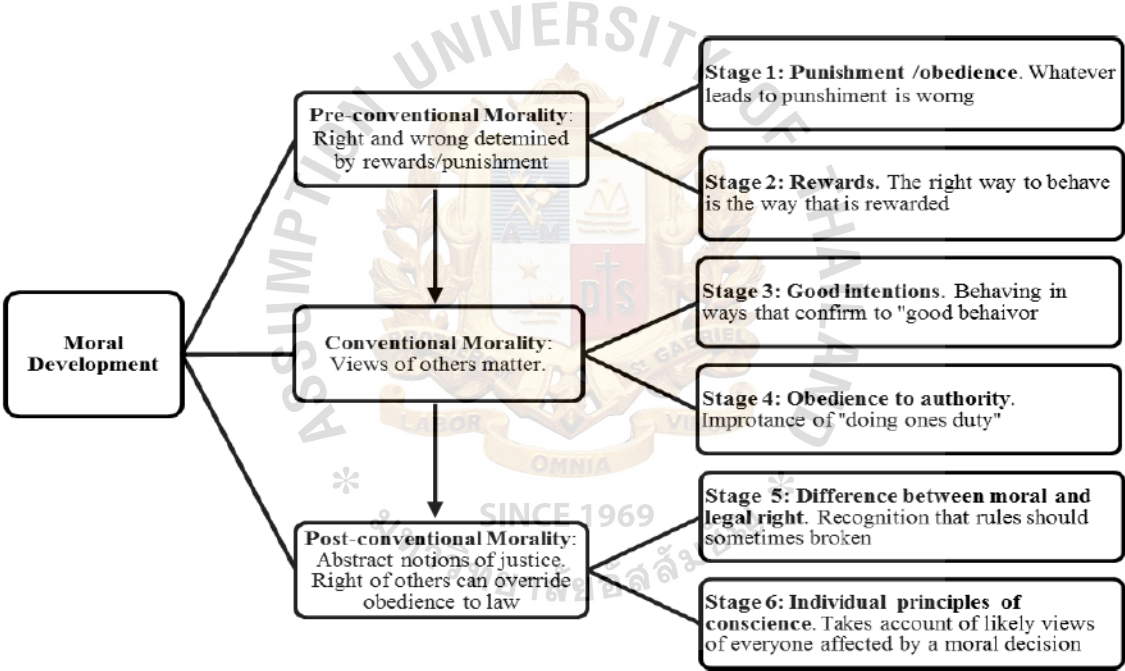


Figure 1.1. Stages of Moral Development.

Moral Development Theory of James Rest

Rest's (1979, 1983, 1986, 1988) studies center directly on moral development in the context of formal education. The four component model suggests various inner psychological processes, which together give way to observable behavior. Thus, according to Rest’s (1986) conceptualization, each dimension is a psychological process, conceptually distinct, and each must be satisfied for an individual to engage in ethical behavior. Rest proposes that moral

failure can occur due to the deficiency in any of the four components. The four components of Morality according to Rest are shown in the following figure 1.2.

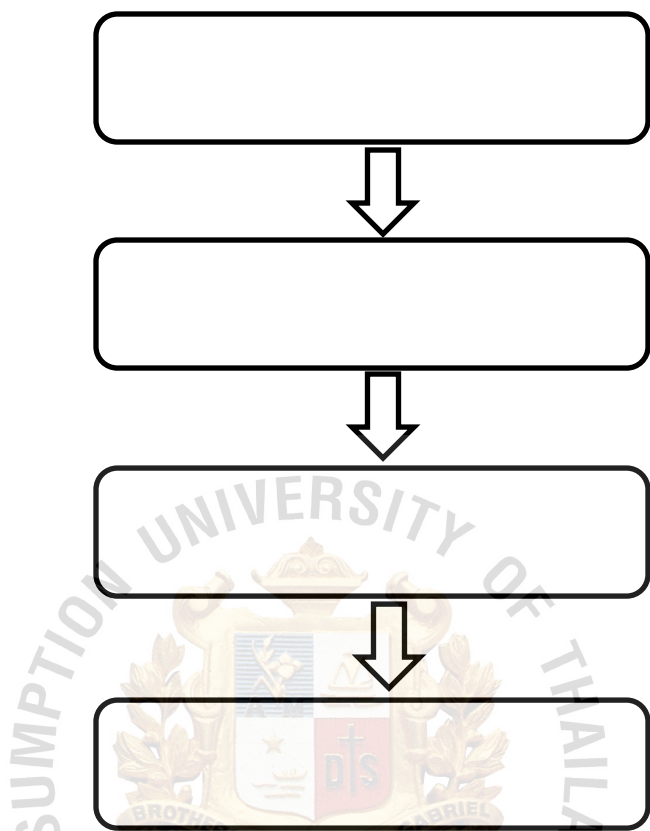


Figure 1.2. Four - Component model of Rest (1979).

Moral Sensitivity: The first component of the process starts with a recognition that a moral problem or opportunity exists. At this stage, it is imperative that the individual displays sensitivity by being aware not only of the problem that exists but also of how it can affect the welfare of others. In doing so, the individual must be able to appropriately interpret the situation to understand the possible alternatives, how each alternative will impact important others and how the particular course of action may be viewed by others.

Moral Judgment: The second component of the model is moral judgment. It involves the individual making a judgment concerning which course of action is morally right and which course of action is morally wrong.

Moral Focus (Moral Intention): The third component of the model is moral focus.

This one is also known as moral intention which involves the individual prioritizing choices in response to a given situation. During this stage the individual is faced with their degree of commitment to pursue a moral course of action. Individuals often find at this stage that moral values may conflict with other personal values as a higher value is placed on moral judgment and taking responsibility for moral outcomes (Rest *et al.*, 1999).

Moral Character: The final component of the model is moral character. This component involves executing and implementing a morally-based course of action. During this stage, individuals carry out their intentions by keeping the goals and outcomes of their chosen course of action in mind. Individuals must have courage, be able to overcome fatigue and temptations, and must implement the course of action that serves the moral goal (Rest *et al.*, 1999).

Ethical Leadership Theories

Ethical leadership is a leadership style which is practiced in and through the social interactions with the followers. This study mainly focuses on the ethical leadership theories of Heifetz (1994), Burns (1978) and Northhouse (2013).

Ethical Leadership Theory of Heifetz

Heifetz in his ethical leadership theory says that the leaders have to focus on the values of followers, the values of the organizations in which they work, and the values of the communities in which they live. For Heifetz, the most important responsibility of leaders is to create a work environment characterized by empathy, trust, and nurturance. The leaders have to help their followers to change and grow when faced with difficult situations. He emphasized the role of leaders at the time of conflicts and leader's responsibility to help the followers in order to deal with the conflict and to make changes happen (Heifetz, 1994).

Ethical Leadership Theory of Burns

Burns (1978) argued that the interaction of leaders and followers should raise the ethical behavior and character of both. Leaders would do this by assisting followers to emphasize values such as equality, justice, and liberty. He says that the relationship between the leaders and the followers is the heart of ethical leadership. Leaders have to raise the level of motivation and morality in the followers by idealized influence, intellectual stimulation, inspirational motivation and individualized consideration.



Figure 1.3. Leadership model of Burns (1987).

Figure 1.3 explains the different stages in the ethical leadership according to Burns. This concept is very close to the ethics of caring proposed by Gilligan (1982). He says that this relationship is the element on which the values of collaboration and trust are developing between the leaders and the followers (Brady, 1999).

Ethical Leadership Theory of Northhouse

According to Northhouse (2013) there are mainly five important principles in ethical leadership. They are: respect for others, service to others, justice for others, honesty towards others and building community with others.



Figure 1.4. Ethical Leadership model of Northhouse (2013).

Figure 1.4 is explained as follows: 1. *Respect for others*: The leaders have to treat others especially the followers with dignity and respect. 2. *Service to Others*: In ethical leadership, the leaders have to put the followers first. They have to support and nurture the followers. 3. *Justice for Others*: The decisions of the ethical leaders will have the values like fairness and justice. All are treated equally. 4. *Honesty toward Others*: If leader is not honest, that will take away the trust that the followers have in the leader. The leaders should have an internal consistency between what they believe, what they think, what they say and what they do. 5. *Building Community with Others*: It means that the leaders are always influencing the followers in order to achieve a common goal. Once the goal is set, the followers, together with the leader go forward to achieve it.

Conceptual Framework

The conceptual framework of the study is shown in figure 1.5. The figure shows the flow of the study. Researcher has begun this study by understanding the ideal practices of moral education by exploring all possible knowledge from books, dissertations, articles that that were available from online and offline sources. From the results of the first objective, researcher came up with four main constructs of moral education namely, 1) Values, 2) Instructional Strategies, 3) Curriculum Development and 4) Moral Assessment. Then the researcher tried to understand the current practices of moral education in the diocesan colleges of Palai by using the research instruments that were developed from the results first research objective. The researcher collected both qualitative and quantitative data from the administrators, lecturers and students of the 10 colleges of the diocese of Palai through in depth interviews and survey questionnaires. When the gap is identified between the ideal and current practices of moral education, through the ethical leadership theories and from the results of the first and second objectives of the study, a new model is developed to enhance moral education. Following the development and validation of the model, the researcher developed a curriculum based on the new ethical leadership model for moral education. Then the college for the model implementation was selected and the students were divided into two as control group and the experimental group having equal numbers. Following this a pre-test was conducted with the instrument that is developed through the content analysis and the results of the independent sample t test showed a significant difference between the results of control group and experimental group. This showed the lack of initial similarity between the groups. Then the model was implemented for a period of three months and following that the post-test was conducted. The results of the ANCOVA analysis, which was conducted in order to compare the results of the control group and the experimental group, revealed that there is a significant level of increase in the mean values of the students in the experimental group

while comparing with the control group. That showed the effectiveness of the new ethical leadership model for moral education.

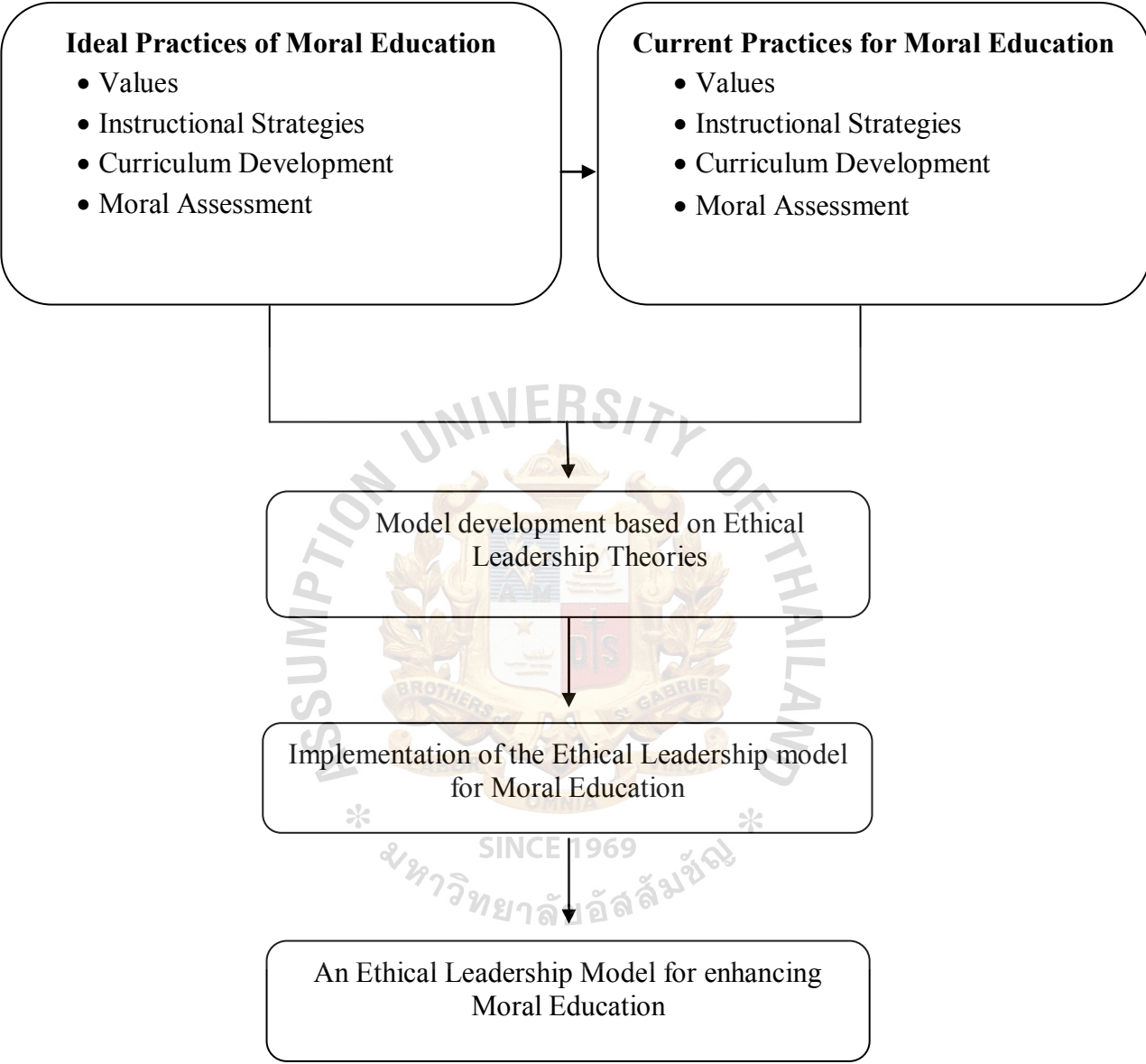


Figure 1.5. Conceptual Framework of the study.

Scope of the Study

The researcher explored the relevant and available information related to moral education. The researcher used both primary and secondary data for attaining the research objectives of this study. The sources of data for research objective one includes the

textbooks, dissertations, theses, journals, articles and online sources related to moral education. For research objective two, the data was collected from the administrators, lecturers and students from all the 10 colleges of the diocese of Palai.

On the basis of the findings from the first and second objectives of this study, the researcher developed an ethical leadership model for enhancing moral education in the colleges of the diocese of Palai, where moral education currently faces a kind of disinterest from the part of the students and the lecturers as well. The researcher is mainly using the Ethical Leadership theories of Heifetz, Burns and Northhouse. The model that is developed in this study will be used in the 10 colleges of the diocese of Palai, which are affiliated to Mahatma Gandhi University, Kottayam. Before using this model in all the colleges, this model was implemented in one of the colleges of the diocese for a period of three to four months with the permission of the administrators of the college. The researcher followed control group and experimental group, pre-test and post-test research methodology. Before the implementation of the model, the researcher conducted a pre-test to see whether there is any significant difference between the results of the control group and experimental group. The model is implemented in the experimental group whereas the students in the control group attended the traditional moral education that is followed in the college. Following the implementation for a period of three months, the researcher did the post-test data collection. The data were analyzed using ANCOVA technique and the results of which showed a significant level of increase in the mean scores of the constructs related to moral education among the students in the experimental group.

Definitions of Terms

The key terms of this research are defined in the following part for the clarity and uniformity of understanding:

College: A higher education institution which is affiliated to a particular university which decides the curriculum of the college and providing the course certificates to the students after the successful completion of their study.

Curriculum Development: It is a planned way of designing and delivering the topics of moral education in the higher education institutions.

Diocese: A Diocese is a district under the pastoral care of a bishop in the Christian Church. Throughout this research paper, the term “Diocesan” is used as the adjective of the noun “Diocese”. Diocesan colleges mean the colleges managed by the diocese.

Diocese of Palai: One of the 18 Catholic Dioceses in the canonical territory of the Syro Malabar Church which is one among the 23 eastern catholic churches and established in the year 1950 in the Kerala state of India.

Ethical Leadership: Ethical leadership in this study means the process of guiding the students to grow in values through idealized influence, intellectual stimulation, inspirational motivation and individual consideration.

Ethical Leadership Model: In this study, ethical leadership model refers to the new moral education strategies and approaches that are initiated in the colleges of the diocese of Palai.

Instructional Strategies: The different techniques that are used by the teachers in order to help the students to grow in values and principles.

Moral Assessment: It means the different methods that can be used for evaluating and assessing the moral developments of students in the educational institutions.

Moral Education: Moral Education in this study refers to the different ways of cultivating morals and values in the students in the colleges of the diocese of Palai to help the students to live their lives as citizens contributing to the betterment of the society. It aims at the developments in the thinking and feeling domains of the students.

Values: The qualities and standards of good behavior which are very essential for human life.

Significance of the Study

The results of this research will have a clear impact in the moral education of the students in the 10 diocesan colleges of Palai. There were lots of studies related to moral education, but no models so far for moral education which specifically speaks about the four key areas of moral education. In this research, the prime aim of the researcher was the development of a new model for moral education. And this research developed a new model for moral education which gives great importance to ethical leadership. The ethical leadership according to the new model has four components they are idealized influence, intellectual stimulation, inspirational motivation and individualized consideration. This new model can also help the colleges and the higher educational institutions of other dioceses and organizations. The newly developed ethical leadership model for moral education will be helpful to the colleges to achieve the aim of education as defined by the UNESCO - a total development of the human person, which includes the developments in the intellectual, physical, emotional and moral and spiritual realms of human person. The application of the new model in the moral education will equip the students to identify the “oughts” and “ought not” in different situations which they face in their day to day life and they will be enabled to solve the moral dilemmas by using the right principles. The impact of implementing the ethical leadership model for moral education will be visible from the life and behavior of the graduates, who come out from these colleges and who will be the professionals and leaders of the future.

This results of this research will provide the educators with the ability and skill to form their students morally sensitive, that is, aware of the fact that their decisions will have impact on other persons. Once the students experience the ethical leadership style of the educators in their colleges, the students will start to follow their good examples in leading a value based morally sound life. As the studies that are mentioned in the second chapter

indicate, when the students' self-discipline is high, that will lead to the increase of their test scores, attendance rate and respect towards others in the society. Furthermore, the results of this study will help the students to have an awareness that the aim of the whole program of moral education is to help them to become better citizens in the world. This will result in the emergence of a society where everyone is valued and has high moral standards.



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher explains about the context of this study, theories related to the topic of this study and the researches that are done in the area of moral education and ethical leadership. This chapter is arranged in three parts as Part I: Context of the Study, Part II: Theories Related and Part III: Researches Related.

Part I: Context of the Study

In this part, the researcher first explains about moral education in the global context. Here the researcher elaborates the different approaches that are used in the moral education in the different parts of the world. Following this, researcher explains about the moral education in India. Then to be more specific to the area of this study, researcher explains about moral education in Kerala.

Moral Education in the Global Context

In the present world scenario, there is a felt need for moral education. Moral education is all about imparting values and principles that govern human conduct and behavior. People use the terms ethics and morality simultaneously. According to Sucher (2008), ethics and morality are interchangeable and they overlap. In the view of Fuqua and Newman (2006), both ethics and morality involve judgments about what is good and bad or right and wrong; both pertain to the study of human conduct, relationships and values. The word ethics comes from the Greek word *ethos* which means "character" and the word morality comes from the Latin word *mores* which means "custom" or "habit". Ethics is the philosophical study of values, rules and principles that govern the human conduct and behavior. It is also known as

"moral philosophy". Ethics is a code of behavior that restricts self-interest for the greater long term good of society (Sharp, 2005).

Kohlberg (1971) speaks about morality in relation to one's moral reasoning skill. According to him, this capacity of an individual can be developed through education. This is the reason why Rest (1993) states that pursuing a university study will increase one's moral reasoning skill. According to Character Education Partnership (CEP, 2008), the educational institutions where the character formation or moral education was given, indicated the decrease in the number of violence, discipline referrals, inappropriate behaviors and vandalism. It also showed the result that those schools had an increase in the student cooperation, communication and problem solving skills, attendance rate and academic performances. The educational institutions which help the students to develop positive behaviors contribute to the decrease of the injurious behaviors and produce safe, caring, and effective school atmosphere (Manzo, 2005).

Frances Ianni (1988) found out in his study among more than 300 American communities, that the best predictor of a child's conduct is the extent to which all the people and institutions in the child's life share a common set of standards for the child's behavior. It points out the fact that the institutions which come into contact with the young people have a very important role in their moral development. It does not mean that the educational institutions alone should take all the responsibilities of moral formation by themselves. They are only a part of the bigger community which plays the major role in the moral development of the youth. Ianni also asserts that the community crisis, such as a widespread cheating scandal or an increase in violence, can provide an ideal opportunity to form the character of the youth. This way the educational institutions should go forward hand in hand with the community.

For the achievement of these goals, the leaders of the educational institutions must remember that the medium they use for teaching has an important role. In the educational institutions, the teachers communicate more by their manners than through explicit lessons. The educators should remember that a habit of being scrupulously honest, fair and caring with one's students is much stronger in communicating these values than the classroom intellectual discussions. When the educator's words and actions do not go together, the moral message is disrupted. The students observe, and they are aware of their teachers' efforts to be honest, fair and caring, and such efforts are remembered even long after the lessons are forgotten. So, in the schools and colleges, the teachers should give adequate emphasis on the cultivation of ethical behavior in their life. They should make themselves models of ethical behavior before their students.

Many studies proved that the people's moral goals and the capacity to pursue them effectively develop all throughout the life and most importantly at the middle adulthood. This fact sheds light into the importance of fostering moral education of a person all throughout the life. Damon and Colby (1996) says that the moral education in the twenty first century needs to foster the moral transformation of institutions if they need to have a powerful and far reaching impact on the moral development of the students.

The studies done by the RMC Research Corporation (2005) found out that the students who participated in character education courses scored higher in tests than students who did not participate. Those students were found more engaged in their schoolwork and they worked harder on their projects; those students were more attentive to the learning process, and believed they had benefited from the course. The schools should become learning and moral communities in which all share responsibility for character education and adhere to the same core values (DeRoche & Williams, 2001). There are studies which found out that the higher education environment itself has influence on the moral development of

the students both intentionally and unintentionally. There is the influence of the content of the curriculum that the teachers are following. There is the influence of the way the teachers deliver the content and there is influence of the teacher as a person by the way of his or her relationship with the students and by the way they model themselves as a person who seeks knowledge and truth (Trow, 1976).

Dewey (1909) says that the schoolteachers teach morals every moment of the day, including all the 5 class days in a week. He mentions here about the importance of teachers as ethical persons. Students observe and learn many things from their teachers. The entire moral climate which is created in a school would positively contribute to the students' moral and leadership development (Mancini, Fruggeri & Panari, 2006). An educational institution's moral climate plays an important role in forming the moral behavior of an individual.

Psychologists like Bandura tell that the students going through the adolescence period internalizes the moral principles (Bandura, 1991). According to Berkowitz (2002), during the adolescence, one person develops his or her moral reasoning and moral identity. He says that the educational institutions have a major role in developing the character of students along with the family. He found out that the educational institutions which have character formation courses have high student autonomy, engage their students in collaboration and discussions, promote social service behavior and reduce the problems of the use of alcohol and drug addiction.

Moral education is a growing concern for many educational institutions because many studies proved the moral values of the students are declining (Barone, 2004; Etzioni, 2002; Krettenauer, 2004). Moral education helps the students to improve their critical thinking abilities and to improve their problem solving skills.

In different parts of the world, the educational institutions follow different approaches for the moral education. There are several approaches that focus on the positive development

of the youth. Hong Kong is one such country where there are some good practices of moral education. According to the UN International Crime Victims Survey (2006) Hong Kong was found as a country where there is very less youth crime rate. The following are some of the moral education practices that are followed in the educational institutions of Hong Kong (Broadhurst *et al.*, 2007). A) Understanding the Adolescent Project (UAP, 2003): This project aimed at reducing the negative kind of behaviors from among the junior secondary adolescents who are having high psychosocial needs. B) Adolescent Health Project (2004): This program aimed at helping the junior secondary students to accept themselves as they are. This project covered the topics such as sex, love, creative thinking, critical thinking, interpersonal relationships, stress management and physical health. C) Anti-Corruption Education Program 2005: This was also to help the young generation of Hong Kong to inculcate values in their lives. This program included the topics such as money, anti-corruption, pro-social behaviors and justice.

The department of education of Georgia came up with a list of values that are to be taught in the educational institutions of the state. They include the following values: accomplishment, cheerfulness, citizenship, cleanliness, commitment, compassion, cooperation, courage, courtesy, creativity, democracy, dependability, diligence, equality, fairness, frugality, generosity, honesty, honor, kindness, knowledge, loyalty, moderation, patience, patriotism, perseverance, productivity, punctuality, respect for authority, respect for others, respect for creator, respect for environment, respect for health, school pride, self-control, self-respect, sportsmanship, trustworthiness, truthfulness, tolerance, virtue. The educational institutions of the state have their own staff development programs and the funding agencies for the projects that are meant for the moral education of students. They do evaluate the process and the product. The evaluation of the process means that of the way how they did the project which include the kinds of activities, the number of materials used,

etc. The evaluation of the product means the assessment of the effectiveness of the projects that are done which include the attitude changes, behavioral changes which are measured by the number of discipline referrals and the participation in activities, and the academic performance (Scerenko, 1997).

The Education system in China, recently introduced number of teaching packages and the textbooks for the psychological and mental health of the students in the mainland of China (Fang & Fang, 1999). There started a shift from focusing on politically oriented moral education to the individual well-being and the whole person development (Lee & Ho, 2005). The contents of the newly introduced textbooks and the packages are such as interpersonal relations, emotion, affection, self-confidence, strategies for learning and so forth. These materials for the integral development of the students are prepared under the keen attention of psychologists and the educationists (Wo, 1998).

In Taiwan, they had six textbooks that focused on the moral development of junior secondary students and four textbooks that focused on the moral development of the senior secondary students. In the year 2004, the educational reform was implemented. With this the explicit moral and civic education is taken away from the education system of the Taiwan schools (Lee, 2004).

Moral Education in the Indian Context

In India, education is mainly the responsibility of the states. Each state can decide its curriculum and educational standards as per the directions from the central ministry of education. Even though, the importance of moral education is widely accepted, very few states have started moral education as part of its curriculum.

In the Vedic times, the Indian education system gave prime importance to the moral education and character formation of the students. According to the educational experts, in

the ancient India, the character formation by developing the moral feelings was one of the aims of education. Ancient Indians insisted that when a person is educated, his morality should be developed, his relationship to other human beings ought to be nourished, his control of his own mind should be strengthened and he should follow the rays of light from his conscience (Altekar, 1951). In the ancient Indian education system, there was no clear distinction between secular and moral education. Spiritual emancipation was considered as the supreme aim of education. With the arrival of secular education which was introduced by the British rule, moral education assumed its importance.

After the Indian independence, in 1948, the University Education Commission, which is also known as Radhakrishnan Commission, was set up in order to uplift the Indian Education System. This commission gave practical suggestions in order to start the moral education programs in the Indian Schools and Higher education institutions. In 1959, a committee was appointed by the government named Committee for Religious and Moral Instruction (CRMI). This committee gave emphasis to the point that the good manners are the most important part of the moral education programs. Recommendations of this committee constitute the basis of moral education programs in Indian schools (Seshadri, 1978).

The Indian education commission, which is also known as Kothari commission was appointed in the year 1964. This commission had altogether 17 members headed by Professor D.S. Kothari who was the then chair of the Universities Grants Commission. For having a deep understanding of the education system and to make recommendations for further growth, this commission had studied the whole Indian Education system by spending 100 days for travelling across the country by visiting the universities, higher education institutions and schools. The commission also spent time for discussing the issues in Indian Education with the different stakeholders. The commission submitted its detailed report to the union education minister in 1966. The commission report mentions in its introduction itself that

Indian education system needs a transformation. For that the commission suggested a five-fold program and one among the five programs was the development of social, moral and spiritual values (Education Commission, 1964).

Many great Indian educationalists emphasized the importance of moral education. According to Mahatma Gandhi, who is known in India as the father of the nation, the education doesn't consist in filling the brain with information, facts and figures or even passing the examination after reading prescribed books. The real education should develop the character of a person. The growing numbers of violence, terrorism, pollution, imbalances in the ecology are due to the lack of a sufficient moral and value education. The first vice president of India and the second President of India, Dr. Sarvepally Radhakrishnan said that moral and spiritual training is an essential part of education (Sahoo, 2015). Swami Vivekananda, well known mystic in India and abroad, said that we must have life building, man making and character building education. Rabindranath Tagore, Nobel Prize winner in Literature (1913), said that the education must aim at the development of moral, spiritual and ethical values (Roy, 2001). All those above stated educationists of India point to the importance of morals and values in education. They all remind us about the important role of teachers and administrators in understanding and encouraging students to practice life sustaining moral values.

The Education Commission (1964-66) recommended the introduction of moral, spiritual and social values in the Indian school curriculum. The same commission observed that the future of India is being shaped in her classrooms with a slogan "as the teacher, so the nation" to emphasize the importance of the teachers. The commission also observed that the different factors such as the quality, competence and character of teachers are the most significant in their contribution towards the development of the nation. This commission specially mentioned that character of the teachers is one of the most significant factors of the

successful education. The National Policy on Education (NPE- 1986) emphasized the importance of value oriented education in India in order to eliminate intolerance, violence, superstition and to uphold the cultural, social and scientific principles so that India may become a secular, democratic and progressive nation. Program of action of NPE (1992) insisted the importance of moral education as integral part of the school curriculum. In the year 1988, the Association for Supervision and Curriculum Development panel urged the schools to join with the parents and the community to define and teach values such as respect for human dignity, justice, altruism and diligence. The National Curriculum Framework for School Education (2000) was also well aware of the erosion of the spiritual, ethical and social values from the young generation and emphasized the need for integration of such values in the curriculum.

Moral Education in the Kerala Context

As per the report of *The Hindu* newspaper on June 17, 2013, the highest number of crime rates is recorded in the Kerala state. Among the different cities of India, where most of the crimes are recorded, Cochin comes to the first place with a rate of 817.9 and Kollam comes in the fourth place with a rate of 637.3. These are two major cities in the Kerala state. According to the crime rate statistics of India, in 2012, Kerala was on top with 455.8 cases for every 1,00,000 persons.

Currently, in the Kerala educational context, there are lots of questions that are being asked about the moral education in the educational institutions, such as how can the moral education find a place in a curriculum that is already tight with different subjects? Should morals be taught separately as particular subject or infused into the whole curriculum? How moral development can be evaluated? Who should be teaching the subject moral education? The Kerala higher education system has witnessed by this time a good number of student participations in public demonstrations, strikes, processions, mass meetings, walk outs,

damaging laboratories and other university facilities, setting the libraries on fire, indulging in ragging and so forth (Avhad, 2013).

The National Crime Records Bureau (NCRB, 2012) proceedings, comparing incidents of crime with the population of a state, indicates that Kerala is the state where highest rate of crime are reported, and Kochi, which is a big city in the Kerala state, is the most dangerous city in India. The crime records that are collected till 2010 show that Kerala has a crime rate of 424.1, which is more than the double of the national average of 187.6. It also shows the poor moral education system and the lack of morals and the values in the people. The following table shows the details of the crime rate statistics of India.

Table 2.1: Crime Rate Statistics of India, 2012.

Rank	State	Cognizable Crime rate (per 100,000) in 2012	Rank	State	Cognizable Crime rate (per 100,000) in 2012
1	Kerala	455.8	15	West Bengal	178.2
2	Madhya Pradesh	298.8	16	Maharashtra	176.7
3	Tamil Nadu	294.8	17	Mizoram	173.1
4	Assam	250.0	18	Tripura	170.6
5	Haryana	240.4	19	Odisha	164.8
6	Rajasthan	246.9	20	Manipur	150.3
7	Andhra Pradesh	224.5	21	Jharkhand	147.4
8	Karnataka	222.5	22	Uttar Pradesh	127.8
9	Chhattisgarh	221.1	23	Punjab	127.4
10	Gujarat	216.6	24	Bihar	96.4
11	Jammu and Kashmir	206.5	25	Meghalaya	96.1
12	Goa	196.7	26	Uttarakhand	87.7
13	Arunachal Pradesh	192.1	27	Sikkim	84.9
14	Himachal Pradesh	182.6	28	Nagaland	47.7

Source: NCRB (2012).

Many of the states in the Indian union do not give ample importance for moral education. Even in those states where it is introduced, the crime rates and other issues show that it does not function effectively. In the Kerala education system, the moral education is

not included strictly as a part of the curriculum. The educational policies of the Kerala government emphasizes that the constitutional values should be promoted in all educational institutions. But constitutional values alone do not guarantee the formation of moral character. Effective moral education involves the transformation of the life and the culture of the educational institutions (Berokowitz & Bier, 2005). To take place such a transformation in the Kerala educational system, several changes and developments must take place in the area of moral education.

Part II: Theories Related

In the second part the researcher is explaining the theories related to this study. Moral education theories, different approaches to moral education, ethical leadership theories and theories used to classify the results of content analysis are explained in this part.

Moral Education Theories

The word ethics comes from the Greek word “ethos” which means character. The word moral is derived from the Latin word “mores” which means custom. Ethics and morals are topics which are widely discussed in all professions. And it can be noted that in almost all the professions there are ethical codes of behavior which are supposed to be followed by those who are in that profession, for example, nurses, doctors, teachers and lawyers. The great philosopher Immanuel Kant, in his political writings, mentions the importance of ethics. He writes that ethics does not teach us how to be happy, but it teaches us how to become worthy of happiness (Kant, 1991). The decision which is taken by any individual is affecting not just that particular person but it may have its ever widening ripples in the society and the environment. That is the reason, according to Borstner and Gartner (2014), why a person of virtues or a person who is living in accordance with the virtues is highly valued and admired in the society.

According to Mujtaba and Cavico (2009) moral development is one's ability to distinguish the right from the wrong, to develop ethical values and to learn to act morally. It is a kind of progressive and continuous change from the beginning of life to the end. According to Kohlberg (1984) moral development happens through the process of socialization, education, aging and experience. According to Mujtaba (2010) the social and moral potentials of a person is nourished by the process of education. Huang (2006) says that the values of a person are acquired through childhood experiences, education and learning from one's own ancestors. According to Mobly (2002) age and education are two factors that influence the moral development of a person. There are many theories that are related to moral education. But, for the sake of this study, researcher is mainly focusing on two important theories. The first one is the stages of moral development theory developed by Lawrence Kohlberg and the second one is the moral development theory of James Rest.

Stages of Moral Development Theory. Lawrence Kohlberg developed his theory of moral development from the moral development theories of Piaget and John Dewey. Kohlberg (1971, 1984) came up with a theory of moral judgment. His theory is relevant to the discussion of the question of whether or not ethics teaching in professional schools can influence moral development or ethical behavior of students. Attesting to Kohlberg's contribution, Drake and Baasten (1991) stated that the majority of recent writing on moral development is based on Kohlberg's theory of individual moral judgment. According to Kohlberg (1971), the moral reasoning capacity of an individual can be developed through education. Kohlberg strongly believed that the development of the moral society is possible only through the development of the moral standard of the people who live in the society. So, the way to the moral development of a society is to help the individuals in the society to increase their moral standard. Kohlberg (1975) believed that the moral education should be

present in and throughout the curriculum and it should not be separated for some individuals to address.

Kohlberg and Fenton conducted an experimental study among the teachers with the discussions regarding the moral dilemmas. The teachers who were in the study were trained in the Socratic method of conducting discussions. The teachers had to go through a five phased procedure. The first phase was to introduce and to clarify the dilemma; in the second phase the students were asked to take a tentative position regarding the action of the main character in the dilemma; in the third phase the students were divided into small groups to discuss about their reasons behind their position; in the fourth phase the teachers were asked to conduct full classroom discussion regarding the different positions of the students and in the fifth phase the teachers were asked to encourage the students to re- evaluate their positions and the reasons behind that individually. Even though many years have passed after this study, this model of moral education is still used in the different parts of the world (Schemrich, 2003).

Kohlberg strongly believed that if the schools and educational institutions want to have students obey a set of discipline; they must be a part of the process of making the codes and the consequences of not following the codes of behavior. In his concept of Just community schools, the students have to be privileged to participate with their teachers in the formulation of the acceptable codes of conduct for their schools (Kohlberg, 1975). According to him, the students should be provided ample opportunities to experience and to develop mutual respect and empathy (Duska, 1975).

According to Kohlberg's (1973, 1984) theory of moral development, a person's moral development takes places in six stages. The progression of the development through each stage represents a change of focus from self-centeredness to community awareness and social integration. The six stages of moral development, according to Kohlberg, come under three

levels of morality. The three levels of moral development and its six stages are explained in the following part:

Level One - Pre Conventional Morality: In level one (*Pre Conventional*), represented by stages one and two, individuals base their moral judgment and reasoning on self-interest. In stage one, the individual's reasoning for engaging in various behaviors is to avoid punishment. The physical consequences will determine the meaning of the action. Individuals at stage two base their actions on their ability to satisfy their own needs and occasionally the needs of others. In the first stage the child follows the rule because, he understands that if he doesn't do so, he will be punished. In the second stage, the child is doing something in order to get something in return.

Level Two- Conventional Morality: In level two (*Conventional*), represented by stages three and four, the individual's moral judgment and reasoning is from the perspective of maintaining expectations of the individual's family or peer group. As individuals progress to stage three, there is a tendency to conform to stereotypes of what is considered good behavior. Kohlberg identifies the orientation of this stage as attempt of being good boy or nice girl. This stage is characterized by the need of an individual for the parental praise. The person at this stage will try to gain the parental praise by being nice. Kohlberg says that the person at this stage is able to understand the intentions of other people who are in moral dilemmas. Individuals in the stage four base their reasoning on law and order. That is the orientation of this stage. Choosing the right behavior becomes important in keeping the order in the society. The person in this stage tries to keep the social order in order to avoid chaos. The behavior of a person in this stage is geared toward authority and rules and consists of doing one's duty to show respect for authority.

Level Three – Post Conventional Morality: Finally, in level three (*Post Conventional*), represented by stages five and six, the individual begins to function rationally

and morally taking others' views into account. The person in this stage is able to follow his or her own set of internalized morals and values. The behavior at the stage five is defined in terms of the general principles of individual rights and standards which have been examined and agreed upon by society as a whole. The person in the stage five is clearly able to understand that the laws and rules are meant for the good of all. Even then, these laws can be changed to better represent the need of the people in the community. Here in this stage, the individual rights are considered as an important element of the social order. The person in the sixth stage of moral development has the orientation towards universal ethical principle. The person in this stage has strong internalized morals which guide the behavior. In this stage the deep convictions can replace the rules and the regulations. Stage six is defined in terms of universal principles of justice, of reciprocity and equality of human rights, and of respect for the individual.

According to Kohlberg, the children construct their morals and values by their own from the situations of moral conflicts and dilemmas they face (Kohlberg, 1958; 1975). The role of a teacher in the classroom for the moral development of a student is that of a guide who encourages them to articulate their own reasoning about the ethical issues. They should also be the facilitators of students to reach higher stages of moral development (Munsey, 1980). The aim of moral education is to help the students to think in a higher level of moral maturity where he or she internalizes his or her belief and acts upon that belief (Duska & Whelan, 1975).

His theory is relevant to study the question of whether the teaching of ethics in professional schools can influence moral development or ethical behavior of students. Attesting to Kohlberg's contribution, Drake and Baasten (1991) said that most of the works on moral development that we have currently are based on Kohlberg's theory of individual moral judgment.

Schemrich (2003) in her work mentions that following the moral developmental stages of Kohlberg, it is possible to develop the classroom disciplinary instructional procedures, school wide disciplinary procedures, district wide programs and community based service projects. For Kohlberg, the morality is developed in a person by living with other individuals, groups and cultures and developing a sense of justice in relation to the respect for persons.

Moral Development Theory of James Rest. James Rest followed Kohlberg's moral development theory with a *Neo-Kohlbergian* approach. He was the student of Lawrence Kohlberg. After going through several studies on moral development, Rest (1986,1988) concluded that those who develop moral judgments are those people who love to learn, who take challenges, who enjoy the environments that are intellectually stimulating, who make plans and set goals, who are reflective, who take risk, who find themselves in a large social contexts and those who take responsibility of themselves and their surroundings (Good & Cartwright, 1998). According to Rest, a person can be in different stages of moral development and he did not believe in the six stages theory of Kohlberg. In fact, Rest, rejected the idea of moral development as a step by step process as proposed by Kohlberg. In his theory, Rest gives emphasis to moral sensitivity and moral judgment. He says that if a student is not sure of the course of action that he or she has to pursue, that will stop the moral action and create barriers.

One of the most widely accepted and used model of moral behavior is that of James Rest. Rest's (1979, 1986, 1988) studies center directly on moral development in the context of formal education. According to Rest, moral or ethical action is the result of four psychological sub processes such as moral sensitivity, moral judgment, moral focus and moral character. He believed that the people go through these four psychological processes while they decide to behave morally and ethically. The four component model of moral behavior by Rest speaks about various features of the morality such as, interpretation of the

moral problems, the process of making moral judgments, choosing of the moral values over the non-moral actions and finally the implementation of the moral action by the person (Myyry, 2003). The four components of Morality according to Rest are the following:

Moral Sensitivity: The first component of the process starts with a recognition that a moral problem or opportunity exists. This is known as moral sensitivity according to Rest. According to Rest (1986), moral sensitivity is a conscious process. At this stage, it is imperative that the individual displays sensitivity by being aware not only of the problem that exists but also of how it can affect the welfare of others. The person here understands the other people in this situation as well. In doing so, the individual must be able to appropriately interpret the situation to understand the possible alternatives, how each alternative will impact the important others, how the particular course of action may be viewed by others, and how the consequences of the action affect them (Rest, 1986). He says that the moral sensitivity of a person could be aroused even when the people who are going to be affected by the situation are not present there (Rest, 1983). Moral sensitivity cannot be viewed as a person's general personality trait but it has to be understood as a process which can be different in different situations (Rest, 1994).

Moral Judgment: The second component of the model is known as moral judgment. This second component involves the individual making a judgment concerning which course of action is morally right and which course of action is morally wrong. The person then will try to choose one possible line of action as he or she ought to do in that particular situation (Rest, 1986). It is the choice of what type of action must be chosen in that particular situation from the possible alternatives. In the second phase, the needs and the welfare of different people who are involved must be considered (Rest, 1983; Rest, 1994). According to Kohlberg (1984) and Rest (1979) each stage of moral judgment is characterized by a certain concept of justice and with the development of the moral judgments, there will be changes in the concept

of justice. Kohlberg's theory of moral judgment provides the background for the second component of morality according to Rest.

Moral Focus or Moral Intention: The third component of the model is moral focus. It is also known as moral intention. It involves the individual prioritizing choices in response to a given situation. In other words, it is the selection of the most relevant moral values in the situation and the commitment to act on that selection. So, there is a prioritization of one's values in this stage. During this stage the individual is faced with his or her degree of commitment to pursue a moral course of action. Individuals often find that moral values at this stage may conflict with other personal values as a higher value is placed on moral judgment and taking responsibility for moral outcomes (Rest *et al.*, 1999: Rest, 1994). According to Blassi (1999) one person's intention and motivation to behave morally involves conscious and intentional process. Moral intention means a persons' commitment to take the moral course of action and the preparedness to take the personal responsibility for the moral outcomes (Rest *et al.*, 1999).

Moral Character: The final component, moral character, involves executing and implementing a morally-based course of action. During this stage, individuals carry out their intentions by keeping the goals and outcomes of their chosen course of action in mind. Individuals must have courage, be able to overcome fatigue and temptations, and implement the course of action that serves the moral goal. The individual has to carry out the moral act even under pressure (Rest *et al.*, 1999: Rest, 1994).

The order of the four component theory of Rest is not chronological but logical. He did not divide the morality of a person into cognitive, affective and behavioral but he said that these components are interconnected. According to Rest, a person who is very sensitive in a particular situation may not be sensitive in another situation (Myyry, 2003). Most of the moral issues that are happening around the world are occurring due to the moral insensitivity

of people. For example, the students who just focus only on the completion of their degree may not find any problem with malpractices during the time of exam. They are not sensitive to the moral issue of being faithful in the exam. According to Rest, if one is more sensitive to the potential negative effects of one's actions, one may not do that (Rest *et al.*, 1999).

There are hundreds of studies that say that the moral reasoning skill increases with the age and the education. According to the study of Rest (1986), undergraduate students and the graduate students benefit from their educational experiences in general and in particular from their ethics classes. He continues by stating that when education stops moral development stops. When people make ethical decisions, they look at others who are around them. If the coworkers and superiors encourage and are model of ethical behavior, they are more likely to take ethical decisions. In the educational context, the teachers and the school leaders have a great role in modeling good ethical behavior to the students. The school should have an ethical environment. The students who grow up in such a context will have sound ethical decision making skills.

Different Approaches to Moral Education. Moral education is given in the different educational institutions in different ways. According to Morrison (2006), ethical decisions are not made in a personal vacuum, and values initially obtained from friends and families are influenced by education, professional socialization and experiences. Teachers need to encourage students to reflect on their own values and to understand how actions relate to values. The following part explains some of the approaches that are followed in different educational settings.

Whole School Approach. This approach comes from the assumption that it is not possible to impart a value education keeping away from the whole system of the school. The more integrated it is to the school system the better will be the results. There is no one single approach to value education. This new approach is based on India's report National

Curriculum Framework, 2005. The report gave special emphasis to the Education for Peace. It emphasizes the fostering of ethical development, inculcating values, attitudes and skills required for living in harmony with oneself, with others including Nature. It holds that value education is not a special program. So it should not be taken as an add-on program or as a burden. The education for peace suggests that the value education is mainly the duty of the parents and the society; but as an organized institution, the educational institutions are taking that responsibility. According to the report, all subjects that are being taught in the educational institutions are repositories of values. The important thing is that for this to be effective, the teachers have to use appropriate teaching strategies. They have to be models of values in their teaching profession. The report mentioned that the relationship between the teachers and the students is very important in the moral formation of students. They have to model values in their teaching profession. The maxim “Your actions speak so loudly I can’t hear what you say” is very true in the teaching of values and morals to the students.

The National Curriculum Framework (2005) presents the “Education for Peace” as a strategy to make value education operative. It aims at preparing students with the values and attitudes essential for living in harmony with oneself and others. Education for peace is envisioned to restore, values where the people are becoming selfish and greedy: to bring back honesty to the society; to ensure peace in the society where violence has become the order of the day; and to remove corruption, abuse of power from the society. The notion of value includes many steps such as thinking, knowing, feeling and acting. People’s actions show us whether they really value something or some principles and morals in their life.

The report also suggests the establishment of the evaluation programs which include the continuous and comprehensive evaluation (CCE). It states that the evaluation should be done with an approach of accepting the dignity and worth of students; the feedbacks approach of evaluation should begin with accepting the dignity and the worth of students, the

feedbacks should be constructive rather than destructive; they should be encouraged to understand their mistakes; the students have to be motivated; harsh reactions and comparison between students should be avoided. The report also says that the educational institutions should try to provide guidance and counseling opportunities for students to enhance their learning. The importance of home, school and community in the development of the students is very strongly emphasized and it suggests that these three should go hand in hand (NCF, 2005).

The report suggests that every educational institution must have its own action plans and the framework of moral education programs. The evaluation should also check whether the educational institutions are strictly following their action plans and framework of moral education. The principals have to keep the portfolios recording the progress of implementation plans. The portfolio can also contain the other documents, reports about the implemented plans, photos etc. The report suggests that the lack of progress in the values should make the principals and teachers look back, reflect and review the fulfillment of their roles in the plan. The educators have to assume their role with commitment and with the hope for transformation and change.

The National Curriculum Framework for School Education (2005) mentions that the process of education must be arranged in such a way that the students are able to see good, love good, do good and to grow as mutually tolerant citizens of the country. In whole school approach of moral education, the entire school is surcharged with positive values so that the people there can imbibe them and internalize them. All the teachers in the school are teachers of values. Here the values permeate the pedagogical approach, formal curriculum and the hidden curriculum. For this to happen there should be conscious attempts and the proper planning in the educational institutions. Teachers have to integrate proper values in their

lessons. There should be openness between the teachers and the students in their communication (NCF, 2005).

Pedagogy of Values Approach. This is basically an Aristotelian approach derived from his *Nichomachean Ethics*. Pedagogy is the art and science of teaching in which the teachers are helping the students in their growth. It is not just the content teaching, but it contains all what the teachers do in order to enhance the learning of students. The pedagogy of values is all about helping the students to think, to reflect, to critically evaluate, to appreciate one's own and others' values, to develop better communication, to help them to make better decisions so that the concepts may find their ways into the behavior and into the actions of the learners. This model of teaching assumes that what is important is not what you teach, but how you teach. And it is the essence of pedagogy of values (NCF, 2005).

Infusion Approach. Infusion in the context of moral and character education means the incorporation of the values into the curriculum of the educational institutions (Krebbs, 1998). The main thrust of the infusion approach is the re-forming or re-creating of the mission statement of the educational institution. That mission statement itself should reflect the importance of values and morals in the education. Such a mission statement will catch the attention of the students, teachers, parents and all stakeholders of education. The schools which follow such an approach have to be very careful from the time of the hiring of the teachers itself. The good character should be the one of the major criteria for to be hired as a teacher in the school. Such a selection of the teachers in the school itself will tell them that their characters are on display. It would suggest the teachers in charge of the sports and games that the athletics and sports competitions should not be seen simply as matter of victory or defeat, but with the spirit of sportsmanship. It would tell the students that their attempts, efforts, successes, disappointments are all to be seen as part of their integral

formation. An important aspect in this kind of approach is that it uses the curriculum as the source of the character formation. Every subject is the repository of the values and morals.

The educational institutions have both formal and hidden curriculum. The whole school culture, including its rules, traditions and procedures, has a great impact on the students' understanding of what is morally right and what is wrong. Everything that happens in the classrooms, play grounds, lunch rooms, office, locker rooms etc. conveys very powerful message to the students.

One of the very important elements of this approach is the language with which the educational institution addresses its issues of morality. The school that is committed to follow an infusion approach will have the language of virtues. They will encourage the good behaviors of the students. The positive words will be heard everywhere. The words such as respect, honesty, love, perseverance, responsibility etc. will be the part of the working vocabulary of the students and the teachers at the same time (Ryan & Kevin, 2002).

According to the congregation for the Catholic Education (1998), there should not be any separation between the time for learning and the time for formation. There should not be any separation of time between acquiring notions and growing in wisdom. The different subjects that are taught in the schools should present at the same time, the knowledge that is to be accomplished, values to be assimilated and the truths to be revealed.

Service Learning Approach. Service learning is one of the most popular approaches to moral education. It is also known as community service. It is an experiential teaching and learning method which combines academic instruction with the community service. The instructors, students and the community partners are the key players in planning and developing service learning programs. It is connected to the course content of the students, and it provides meaningful services to the real needs of the community and the opportunity

for the students to reflect upon what they have done (Eyler & Giles, 1999). Service learning puts equal focus on both learning and service goals. It also requires an academic context.

According to Kolb (1984) there are four stages in the experiential learning. They are: concrete experience where a learner actively involved in experience, reflective observation where the learner is reflecting on the experience, formation of abstract concepts where the learner use the analytic skills to conceptualize the experience and the active experimentation where learner makes experiments with the new ideas.

Prentice and Robinson (2010) states that the students who participate in service learning activities have increased learning outcome. They even affirm that service learning is character building and it helps other people who are in need. They mention in their study that service learning contributes to the society in a long run because it builds the character of the students who are participating in it. Service learning helps the students to equip themselves with sound knowledge and experience even before they step into the society for their real professional life.

The great Greek philosopher Aristotle in his work *The Republic* says that man becomes virtues by performing virtuous acts, he becomes brave by doing brave acts. Many schools and educational institutions provide the students the opportunities for service learning. That may include the cleaning the streets, building the houses for the poor and the marginalized, visiting the hospitals, cleaning the public transportations, hospitals etc. The schools provide training, guidance, problem solving support and so on for the students who are encountering problems in relation to the service learning (Ryan & Kevin, 2002).

Benefits of Service Learning to the Students: According to different authors, the following are the benefits that the students can get through service learning. It helps the students to develop their future career paths. It also helps the students to realize what other

people are going through in their life. It helps the students to place themselves in another person's shoe and to understand who and what they really are (Prentice & Robinson, 2010). It increases the interpersonal skills of the students, self-efficacy and leadership skills. The students prefer to have service sector jobs once they finish their studies. Service learning increases the student to student communication and interactions (Astin *et al.*, 2000). It also increases the commitment to serve others (Eyler *et al.* 2001).

Benefits of Service Learning to the Faculty: The following are the benefits to the faculty of studies. The faculty is satisfied with the quality of the student learning outcomes. It enhances teaching quality. It provides opportunities for faculty research (Eyler *et al.*, 2001: Willis, 2002).

Benefits of Service Learning to Colleges and Universities: The following are the benefits to the college or the university. There is improved student satisfaction with the college/ university. It increases the student retention. There is an increase in the number of graduates and it results in improved community relationships (Eyler *et al.*, 2001).

Benefits of Service Learning to the Community: The community can get the following benefits through the service learning. The community benefits from the additional resources provided by the service learning program. It can also draw benefits from the faculty expertise. It increases college/ university relationships (Eyler *et al.*, 2001).

Value of the Month Approach. It is one of the approaches that is recently introduced in the schools. In this approach the entire school community, including the administrators, teachers and the students give special emphasis to a certain virtue/ value/ character or quality. They all will try to practice that particular quality in the whole month. The particular virtue that is focused on will be reflected in all the school activities such as curriculum, school assemblies, class room and hall way displays, school newsletters and so on. As a part of this, the educational institutions conduct the programs such as no put-down projects. In such

programs, the students are taught about the importance of civil forms of communication in the society. They also will be taught about the importance of avoiding harsh and insulting languages in their interaction with others (Ryan & Kevin, 2002).

Classroom Discussion Approach. Another way of moral education that is practiced in the schools is the class room discussions. It is mostly in the form of dialogues. According to Grant (1996) the discussion in the form of dialogue aims at the critical evaluation of the different opinions and this will facilitate the process of reaching consensus. On the other hand, a debate aims at persuading an audience with strong supporting arguments. According to Preskil (1997) the dialogue form helps us to develop our critical thinking ability and to improve our attitudes such as respect, responsibility and tolerance etc. The dialogue form of discussion is primarily started by the great philosopher Plato which he adopted from Socrates.

In the classroom context, the teachers initiate the students into the discussion through a series of questions and slowly they arrive at a conclusion. The conclusion that they arrive at can be even predetermined. This approach is mostly a teacher centered approach because the effectiveness of this approach mainly depends on the skills and the beliefs of the teachers who are initiating the dialogue. According to Elkind and Sweet (1997) when this approach is used, the students may answer either the right or the wrong answer. But the teachers have to continue asking the question until the student realizes that right answer and until the student realizes that his or her answer was wrong. They believe that this approach will help the students to make good choices and it will help them to think critically.

Indirect Approach. Indirect approach is an alternative approach to moral education suggested by Saye (1998) and Tredway (1995). This approach focuses mainly on fostering skills and attitudes rather than arriving at a specific conclusion. By following this indirect approach the teachers can stimulate the students to evaluate different choices and guide them further to the deeper understanding of the ideas and to the ideal conclusions. One of the

advantages of this approach is that it will help the students to think critically and independently besides that this approach will help them to have a more gentle and respectful attitudes and behaviors.

The educators should keep in mind that the repeated lack of success with same strategies is an indicator of the need to look back, reflect and review the different steps involved in implementation (CBSE, 2012).

Some Classroom Practices for Moral Education. National Curriculum Framework (2005) suggests the following practices for the effectiveness of the moral education programs in the educational institutions.

1. Providing clarity about the rules and the expectations to make students conscious about following them.
2. Nonverbal communications such as gestures, body movements and sounds are another gentle ways of redirecting the behavior of students.
3. Restructuring the situations, positions of the class that make distractions.
4. Constructive personal feedbacks.
5. Positive reinforcement by providing appreciation, leadership roles, verbal and non-verbal approval, even rewards.
6. Accepting mistakes: the students will learn that mistakes are part of the life, and they are instructive. The students learn lessons from their mistakes and try to avoid them in the future.
7. Avoiding impulsive judgments: Even though there is a tendency for teachers to make quick judgments, they have to be conscious enough to avoid that. Instead, the teachers can ask polite questions to make the students reflect, for example, do you like the way

you did that? This kind of response from the part of the teachers will help the students to reflect on what they have done and to make changes. This will encourage the students to correct themselves; it is more effective than giving a punishment.

8. **Respecting questions and ideas:** This is a way of respecting the expressions of the students. This will help the teachers to understand what the students are thinking about the subject they are studying and how far they understand the subject matter. Teachers should let the students express themselves.
9. **Increasing intrinsic motivation:** The teachers have to remember always that they have to motivate the students to do something on their own. It is not to win over others or to defeat others. The students should learn to enjoy; they should meet the challenge not to win prize but out of their inner motivation. Intrinsic motivation can be improved by giving encouragement and by appreciating the efforts of the students.

Some Strategies for Moral Education. The National Curriculum Framework (2005) asks the school leaders and the teachers in India to follow some strategies for the effectiveness of the moral education programs depending on the type of students and their level of the education. The following are the proposed strategies:

- ***Silent Sitting:*** It is spending two minutes time before the beginning of every class. This is to help the students to have concentration, clear thinking, memory, health, and to be in tune with oneself. Studies show that it improves self-confidence, ability to get along with others, to reduce negative emotions and to experience calmness.
- ***Role Plays:*** A method of inculcating values, where great emphasis is given to the values than the perfection of acting. It helps the students to have a chance to clarify values and to have a better understanding of values. The main part of role

plays is the reflection on it so that the students can assimilate the values and changes happen in their life.

- *Stories:* It provides inspiration to the students by boosting their spirit in times of stress and conflicts. The stories will help the students also to have new directions in their personal life.
- *Examples of Great Men and Anecdotes:* This will help the students to understand the importance of patience, perseverance and other virtues by which those people achieved greatness in their life. Anecdotes are the real life events which portrays genuine human feelings and expressions. Anecdotes can be taken from home, school, society contexts which describe the dilemmas, conflicts, human acts and different approaches to deal with different situations.
- *Group Activities:* This will provide the students the chances to enhance the values like love, tolerance, cooperation, and respect for the other. This will assist the students to understand the joy of doing one's best to contribute to the good of the whole group.
- *Questions:* This is another strategy for teaching values. The open ended questions will help the students to think about the problems and to explore new ways of looking at specific situations. The questions also can be used for assessment, to improve imagination and creativity and to clarify values.
- *Discussions:* This will help the students to have different perspectives on the same event or problem. It will help them to clarify their values and to have tolerance to the different viewpoints. This will also encourage the students to arrive at acceptable conclusion. Sometimes, it may lead the students to the understanding that there are situations in which we cannot arrive at a conclusion satisfying all who are there in the discussion.

- *Value Clarification:* This will help the students to look at their own values, ideas, attitudes and behaviors by clarifying to themselves what they really value.
- *Reflection:* In this kind of activity the students are given special space and time to think back about their own experiences, the mistakes that they have made, the different areas that can be improved and so on. It will encourage the students to make changes in their attitudes, by seeing things in a new light.

Moral Education and Role of School Leaders. It is very important for the school principals to have a clear understanding of their own value orientations. This will aid them in taking quick decisions in some particular situations; their decisions will be flowing naturally from the schema of values they are upholding. As school leaders, the principals have to live a life of values and to be models for what they are holding forth. This is how the leaders show the way to the followers who include the teachers, students and other stakeholders of the school. The school leader has to engage and motivate the teachers, students, parents and community to form a value based school.

The school leaders have to make sure that there is the presence of representatives of the students and of the teachers in the school governance. And this will help the teachers and the students to take responsibility of what they are doing in the school. The principal has to foster in the school a network of relationships, and there should be power sharing and participatory decision making. Students will learn values when the educators model the values. If there is a mismatch between what the teacher is saying and what the teacher is doing, the student will follow only what the teacher is doing. Educators have to portray the values such as, respect, tolerance, calmness and peace. The educational institutions and the people in it have an important role in developing in the classroom an atmosphere which

encourages the formation of good character (Dewey, 1975; Power, Higgins & Kohlberg, 1989; Schaps, 2002; Vessels, 1998; Wynne & Ryan, 1997).

Ginnot (1975) mentions in his book, *Teacher and Child* that a teacher can become an instrument of torture or inspiration, of humiliation or humor, of hurt or heal. A teacher's response can decide whether a crisis is escalated or de-escalated, a child is humanized or de-humanized.

Effectiveness of Moral Education. According to Lickona, Schaps, and Lewis (1995), an effective moral education practice will result in the improvements in the following areas: it promotes the core ethical values; character is defined in a comprehensive way including thinking, feeling and behavior; moral education become proactive, comprehensive and intentional; the school transforms into a caring community; students get the opportunities for doing moral actions; the curriculum challenges and helps the learners to succeed; it improves the intrinsic motivation of the students and urges them to do the right thing; the whole school is sharing the responsibility of modeling and promoting good character; emergence of the staff and students leadership; the whole stakeholders, including the community and parents, are the partners in the character formation of the students; the evaluation process analyses the character of the school, the staff and the students and the extent to which the students manifest good moral characters.

Sean Covey (1998) in his book, *The Seven Habits of Highly Effective Teen*, mentions that as there are principles that govern physical world, there are also principles that govern the human world. They are to be understood neither as religious, nor as Chinese, nor as America. They are not mine or yours. They are above us. They are applicable to everyone regardless of gender, social status and power. By obeying these principles we excel and by breaking them we fail. For the violation of these principles, one must have to pay. The principles such as respect, honesty, hard work, moderation, service etc. are wired into all of

us. With the free will one can go against these principles. If you go against these moral principles, you cannot escape the negative consequences that follow. Covey quotes a line from the movie *The Ten Commandments* by Cecil B. DeMille: “it is impossible for us to break the law; we can only break ourselves against the law”.

Ethical Leadership Theories

Books and articles give a good number of definitions for ethical leadership. According to Fullan (2003), ethical leadership is a leadership style which aims at transforming the schools. It is constructed and practiced in and through the social interactions with the followers. To be an ethical leader means to be an ethical person and an ethical manager at the same time (Treviño, Hartman, & Brown, 2000). Leader must be a moral person: the personal life of the leader must be rooted in the morals and values. Strong moral persons always exhibit honesty and trustworthiness. They will be approachable for the subordinates at any time in their needs. They will be moral persons both in their professional and personal life. Ethical manager means the leaders who promote ethical moral behaviors in their work. They will model ethical behaviors to their subordinates. They will make sure that their behavior and the organizational processes meet the moral ethical standards.

According to Yukl (2006) an ethical leader is the one who promotes honesty, and mirrors in the actions his or her values and beliefs. For Greenleaf (1977), ethical leadership means rendering service to followers. According to him, it is the essence and primary responsibility of the ethical leaders. Cumbo (2009) says that a leader becomes an ethical leader when his decision making is directed by the inward virtues. He says that when the leaders are living a virtuous life, the followers are beneficiaries of that. A leader motivates others by living his or her own virtues in day to day life. According to Darcy (2010), ethical leadership is not a process, but it is a way of being and a way of making the right choice.

Malphurs (2004) speaks about ethical leadership by emphasizing the practice of the values in leaders' life. He says that the values are implanted in the personality of the leaders only by the means of continuous practice. He affirms the fact that the followers are observing the acts of the leader rather than his or her words. He concludes that the ethical leadership is possible only when the leader is willing to practice virtues and develop inner values. As a person grows through action, the ethical leaders are produced by the practice of virtues and values. According to Moreno (2010), ethical leaders can influence the followers only by consistent conduct, proper actions, moral way of being and by doing what one says. Gini (1998) argues that the ethical leaders take decisions that minimizes the harm and maximizes the greatest good for all. The ethical leaders consider the influence and consequences of their actions on the followers.

Daily and Cobb (1989) speaks about the importance of moral education in the life of an ethical leader. According to them, the ethical leader is both internally and externally driven. Internally, an ethical leader is driven by the principles and values that are in him, and externally he is driven by the people or the followers who wish to be treated with fairness, justice and other values and principles.

When the followers see their leader neither as ethical nor as unethical, the leaders will fail to exert their positive influence on their followers (Tervino & Brown, 2005). So being an ethical person alone is not enough to execute an ethical leadership. He or she has to be an ethical manager too. The moral managers will always try to foster the moral behavior of the followers by setting clear standards and expectations and making ground rules for the moral behavior of the followers (Brown & Tervino, 2006).

Treviño, Hartman, and Brown (2000) say that there are mainly three pillars of ethical leadership and they are: 1. *Role modeling through the visible actions* - which means that the ethical leaders should demonstrate their ethical behavior both in their professional and

personal life. They have to be credible in what they are saying and they have to practice what they are saying. Paine (1999) says that the ethical leaders have to walk the talk and talk the walk. 2. *The use of rewards and discipline* – the leaders have to be very careful in rewarding the good behaviors of the followers in public, and unethical behaviors of the followers have to be punished so that it may not be repeated in the future. It should be taken care that even if they lead to the success, the unethical behaviors should not be rewarded or appreciated. An ethical leader should communicate the message that success is measured not only by the outcome, but also by the way we achieve it. 3. *Communicating about the ethics and values* – the leader has to communicate always the values that guide the organizational behaviors, decisions and actions of the followers (Treviño, Hartman, & Brown, 2000). Besides, the leaders should give the freedom to the followers to share the ethical problems and dilemmas that they experience in their work and life. This will make the followers feel comfortable in their work. They will be encouraged to report their failures and problems to the leaders (Brown *et al.*, 2005). In this study, the researcher is focusing mainly on the Ethical Leadership theories of Heifetz (1994), Burns (1978) and Northouse (2013).

Ethical Leadership Theory of Heifetz. Ronald Heifetz (1994) developed a unique approach to ethical leadership basing on his observations and analysis of renowned world leaders. He emphasizes the responsibility of leaders to assist their followers in dealing with conflict situations and effecting changes that come from conflict. He focuses, in the presentation of his leadership theory, mostly on values, especially on the values of the followers, the values of the organizations in which they work, and the values of the communities in which they live. For Heifetz, the most important responsibility and duty of the leaders is to make a work environment which is characterized by virtues like empathy, trust and nurturance. The leaders also have to help the followers to change and grow further when they are faced with some difficulties in their life (Northouse, 2013). In his leadership

theory, Heifetz suggests that the leaders should provide a safe atmosphere where the followers are able to confront problems. For him, the main duty of leaders is to help the followers who are struggling with change and personal growth.

Ethical Leadership Theory of Burns. Burns's ethical leadership theory has its roots on the works of Abraham Maslow and Lawrence Kohlberg (Ciulla, 1998). Like Heifetz (1994), Burns (1978) argued that the interaction between the leaders and the followers should improve the ethical behavior and character of both the leaders and the followers. A leader has to help his followers in order to assess their own values and needs for elevating them to a higher level. Leaders can do this by inspiring the followers to give importance to the values such as equality, justice, and liberty (Burns, 1978; Ciulla, 1998). He makes strong emphasis on the needs, values and morals of the followers. According to his ethical leadership theory, the leaders try to elevate the moral standards of the followers. For him, ethics and morality are the central themes of leadership.

Both of the perspective of Heifetz and Burns give importance to the relationship that the leaders have with the followers. They say that this relationship is the heart of the ethical leadership. Gilligan (1982) speaks about the ethic of caring in her works. This is very similar to the leadership ideas proposed by Heifetz and Burns. It can be said that the caring role of the leaders has become a very important theme in leadership studies. It is also considered with prime importance that the leaders have to build good relationship with the followers in order to develop collaboration and trust among the leaders and the followers (Brady, 1999).

Ethical Leadership Theory of Northhouse. According to Northhouse (2013) there are mainly five important principles in ethical leadership. They are: respect for others, service to others, justice for others, honesty towards others and building community with others. He explains each point as follows: 1. *Respect for others*: the leaders have to treat others

especially the followers with dignity and respect. In another words the ethical leaders have to consider other people as an end in itself rather than as means to achieve something else. For this the leaders should have tolerance to different viewpoints, empathy and listening skills. 2. *Service to Others*: Leadership is all about serving others. For ethical leadership, the leaders have to consider the followers first. Supporting and nurturing of the followers is the main task of the leaders. 3. *Justice for Others*: The decisions of the ethical leaders will manifest the values like fairness and justice. In this kind of leadership all the subordinates are treated equally by the leader. However, in case of some special needs, the leaders can have special treatment for somebody; but it has to be transparent and there should be logic behind treating differently. 4. *Honesty towards Others*: Honesty is very essential for an ethical leader. If the leader is not honest, that will take away the trust that the followers have in him/her. Della Costa (1998) speaks about the honesty of the leaders: they should not promise what they can't give, never misinterpret anything, never hide, never neglect responsibilities, and never try to escape from their accountability. The leaders should have an internal consistency between what they believe, what they think, what they say and what they do. 5. *Building Community with Others*: It means that the leaders always have to inspire and direct the followers for the achievement of a common goal. The leaders envision the goals that are good and beneficial for both the leader and the followers. Northhouse (2013) says that the leaders should evaluate themselves by asking whether they are following these five principles for the effectiveness of their leadership.

Brown *et al.* (2005) believe that the people learn standards of appropriate behaviors and conduct by seeing and observing their role models. For them the role models include teachers, parents and the leaders.

The following section explains in detail the various theories that are used to classify the results of the content analysis of the books and the articles related to the Moral education in the higher education.

Value Classification Theory. Coleman (1960) says: “there appears to be six main types of values which appeal to people in varying degree and around which they build the unity of their lives”. The six types of values according to him are theoretical, economic, aesthetic, social, political and religious values. Discovering the truth is the primary value for the people who are theoretical in their approach. What is useful or in other words, usefulness, is the value of the economic people. Harmony is the highest value for the aesthetic people. Understanding other people and being kind and sympathetic to them is the value for the social kind of people. Power is the supreme value of the political people and they try to expand their power in all possible ways. Unity is the supreme value for the religious people.

When different values create conflict or tension for a person, he or she make use of his or her own principles by which he or she can give priority to the one and consider the other or a set of other values as less important (Thankachan, 2015). This is called prioritizing values. According to him, there are five major values with respect to the value priority/preferences. They are the following:

1. Human Values: The dedication and commitment to render service to the poor and the needy, the love and respect for the poor and the deprived people, the enthusiasm towards improving their status in society, concern for others etc. are referred to as human values
2. Social Values: Man is a social being and needs the help of the society for his day to day life. Man has to work for the wellbeing of the society as a whole. The people who hold

on to the social values exhibit a favorable attitude towards social workers and social organizations.

3. **Aesthetic Values:** The values that give us pleasure and happiness comes under this category. Love for literature, music, poetry, painting etc. can be considered as example for aesthetic values.
4. **Religious Values:** Values which denote faith in God, interest in activities related to religion, love and respect for religious books, songs, holy places etc. are religious values.
5. **Political Values:** Values which are primarily concerned with personal power, influence etc. are political values. A person with high political values is very well interested in the political news, activities of government and political parties and shows keen interest in leadership.

Values are inseparable from the life of human beings. The values permeate the whole existence of a person. So, the human development cannot be understood in isolation from the values (Thankachan, 2015).

Active/Participatory and Passive Teaching Methods. Participatory teaching method or active teaching method is one of the teaching methods that lets the students involve actively in the learning process. Bonwell (1991) opines that according to this method the students involve or participate directly and actively in the learning activities other than being passive listeners or observers. The success of this teaching method depends on the degree of the participation from the part of the students. Here the responsibility of learning falls on the learners. In this method of teaching, the students learn a lot by reading, writing, discussing and engaging themselves in problem solving. On the contrary, in passive learning, the student

is receiving the information from the teacher. He or she is not required to do any activity other than paying attention and learning by heart (Stanley, 2013).

The passive and participatory teaching methods are well explained through the learning retention pyramid (Bonwell, 1991). The following figure explains the learning retention pyramid.

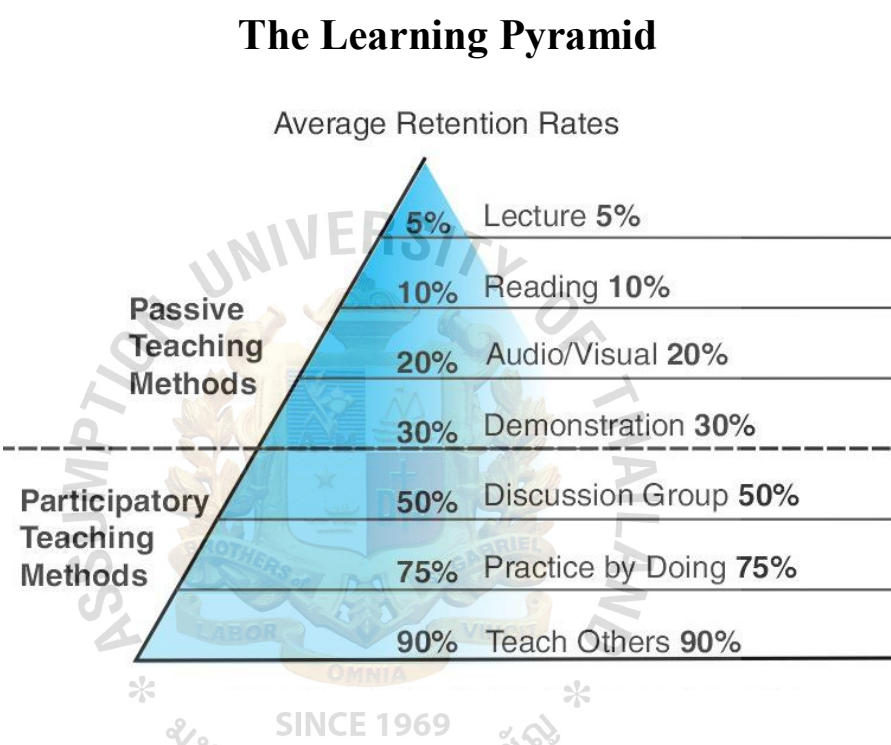


Figure 2.1. The Learning Pyramid (Bonwell, 1991).

Figure 2.1 reveals the difference between the passive teaching methods and the participatory teaching methods. Comparing to the participatory teaching methods, the passive teaching methods have very less learning retention. The following section explains in detail the different teaching methods that are shown in the learning pyramid developed by the National Training Laboratories, Bathel, Maine, in the early sixties.

Lecture: According to the learning pyramid, this is one of the passive teaching methods. It can be understood as direct instruction by the teacher. According to the learning pyramid, this method has very low learning retention rate, namely, only 5%.

Reading: This is the second teaching method as per the learning pyramid. There are studies which show that the listening memory is one of the weakest memory centers in our brain. According to the pyramid, reading helps only 10 % of the knowledge retention.

Audio/Visual: this teaching method includes all those teaching strategies that the teachers use in order to help the students to understand through hearing and visuals. This includes using videos, visuals, sounds, graphs and pictures, etc. The teachers who use audio/visual materials in their class help better their students to retain their knowledge than those who use lecture and reading as the teaching methods. The learning pyramid shows a retention rate of 20% for audio/visual methods.

Demonstration: It is the last method in the category of the passive teaching methods. Demonstration is usually done by an expert. In the class context, demonstrating something means the teacher allows the students to learn something by seeing and observing it as enacted by him or her and by listening to the explanation. The learning retention pyramid shows that this method of teaching helps the students for the retention of 30% of what has been taught.

Group Discussion: It is one of the participatory or active teaching methods. Here the students are actively involved in the discussion of the things that they learn. This kind of active discussion helps the students for the retention of 50% of what they have learned. In the view of Jacobsen, Eggen and Kauchak (2005), this method of group discussion is aiming at simulating student's thinking capacity and articulation of ideas related to the topic. While following this method of teaching, the teacher can assume the roles of an equal participant, leader, or even of a monitor who does not directly participate, but who acts like the one who keep the students on task.

Practice: Practice in this context means doing something repeatedly. In this method of

teaching, the students work on their own or in groups to discover the principles and relationships. In this method, the students learn better than being simply told about these principles and relationships. Here the students work like the professionals in the field. According to the learning pyramid theory the retention of learning in this method of teaching is 75%.

Teach others: According to the learning pyramid, this is the best teaching method; it helps the students for the retention of 90% of what they have learned. In this context, to teach others means peer tutoring. It encourages the students to overlearn the materials and to engage in higher levels of thinking.

Curriculum Development Approaches. All the learning that is planned and guided by any of the educational institution, whether it is taken place individually or in groups, inside or outside of the education is called curriculum (Kelly, 1983). There are different approaches to the emergence of curriculum. The three main approaches to curriculum that are used by the researcher as part of this research are the product approach of curriculum, the process approach of curriculum and the praxis approach of curriculum. They are explained in detail in the following section.

The concept of the Product model of curriculum is developed by Tyler (1949). Product approach is the one in which a curriculum can be seen as a programme of activities both by the teachers and the students designed so that the students will attain so far as possible certain educational objectives (Grundy, 1987). This approach gives a clear notion of the outcome, and this helps the better organization of the content and methods of teaching and learning and the effective evaluation of the results.

The second approach is called process approach. It involves planning a course and studying it empirically. In this approach, the teachers and the students interact with the

knowledge and knowledge is gained through the experiments. Lawrence Stenhouse (1975) was the principal proponent of this model of curriculum theory and practice. He defines curriculum as an attempt to communicate the essential principles and features of an educational proposal in such a form that is open to critical scrutiny and capable of effective translation into practice.

The third curriculum approach is praxis approach. It is a further development of the process model of curriculum. In this approach a curriculum is developed through the dynamic interaction of action and reflection. In other words, curriculum is not just a bundle of plans that are to be implemented but it is constituted through an active process in which the planning, acting and evaluation are mutually related and integrated into the process (Grundy, 1987). Since praxis is at its center, it is an informed committed action (Smith, 1996).

Formative Assessment and Summative Assessment. Scriven (1967) is the one who coined the terms formative assessment and summative assessment. For him, formative assessment is the one that gathers the information to assess the effectiveness of a curriculum. According to Black and Wiliam (1998), formative assessment means all those activities initiated by the teachers and their students which provide the necessary information to be used as a feedback to modify the teaching and learning activities in which they are involved. The aim of modifications in the teaching and learning activities is the enhanced student learning. They give the examples of formative assessments such as term papers, projects, portfolios, student evaluation of the course, instructor self-evaluation, etc. The formative assessments form part of the teaching and learning process. This kind of assessment informs both the teachers and the students about the student understanding in a subject at a point when timely adjustments and modifications can be made. And this helps the teachers to ensure that the students achieve knowledge within a set of time frame. Formative assessment also enables the teachers to decide on what steps should be taken during the learning process

as they are approaching the summative assessment of student learning. One of the characteristics of the formative assessment is the student involvement in it. Without the student involvement, the formative assessment cannot be practiced in its full sense (Black *et.al*, 2003).

The second type of assessment is known as summative assessment. It is meant to evaluate the final product. The summative assessments are done periodically to evaluate what the students know and what they do not know at a particular point of time. The results of the summative assessments are usually reflected in the student records, progress cards, etc. The examples of summative assessments are the state assessments, district benchmark, end of term test, end of semester test, etc. Summative assessments are tools to evaluate the effectiveness of programs, the school improvement goals, the alignment of curriculum, or student placement in specific programs. For a good teaching and learning system, both the summative and the formative assessments are very essential.

Control Group and Experimental Group. In the experimental researches, the researchers can group the participants of a study into two groups, namely, control group and the experimental group by following a lottery system. The participants have equal chance of being in the experimental group and in the control group. The experimental group is also known as the treatment group, because its members get the treatment as part of the research. They undergo the program or activities that are going to be evaluated at the end of the experimentation. The members of the control group are exposed to all the conditions of the experiment, but they don't get whatever is being tested through the experiment, that is, they are the group who do not get the so called treatment (Python, 2013). By analyzing the results of both the control group and the experimental group after a particular period of time, the researcher will be able to see the effect of the factor being tested (Rossi, Lipsey &Freeman, 2004).

Content Analysis. It is one of the most important research techniques that are used in the social sciences. One who does content analysis sees the data not as physical events but as texts, images and expressions which are created to be seen, read and interpreted. What makes content analysis different from other methods of inquiry is that it analyses the text in the context of their uses. It is an empirically grounded method which includes exploratory process. The Content analysis scans the data, printed mater or images in order to understand what they mean to the people (Krippendorff, 2013). Content analysis as a research method makes use of a set of procedures to make valid inferences from a particular text (Weber, 1990). According to Krippendorff (1980), it is a research technique for making replicable and valid inferences from data to their context. There are two types of content analysis. The first one uses human coding and the second one uses the computer coding. A sample coding sheet is shown in the appendix.

Reliability and validity of the content analysis. Without the acceptable levels of reliability, content analysis results are meaningless. Reliability of the content analysis depends on the level of agreement between two or more coders. The results of the two coders must be calibrated or attuned. Validity of the content analysis depends on the question if we are really measuring what we in fact want to measure? It is also known as the generalizability of the results. This expression signifies the relevant question: can the results of the content analysis be generalized to other times and settings? (Neuendorf, 2002).

Steps involved in Content Analysis. According to Neuendorf (2002), the content analysis involves six steps. They are the following:

- 1.Theory and rationale - it denotes what is the content that is examined and why it is examined.
- 2.Conceptualization decisions - it means defining the variables that are to be analyzed and how the researcher is going to define each of them.

3. Operationalization measures - it means deciding on the unit of data collection which the researcher is going to use.
4. Coding Schemes – it means whether the coding is done by the human agent or the computer. In this stage the researcher has to create the code book, code forms, etc.
5. Sampling (selection criteria) - means the source of data, key words, etc.
6. Tabulating and reporting

Part III: Researches Related

This part of the research explains about the other researches that were done in the area of moral education and ethical leadership and their findings.

Griggs (1916) conducted a study in order to understand the importance of the curriculum and the role of teachers in the moral development of the students. The study was entitled “*Moral Training of Children*”. This study found out that a good moral education teacher does not need to depend entirely on the text books. The results of the study show that the teachers’ interactions with the students during the free time and intervals have a great impact on the moral development of the students. Very often, they have more influence than the interactions in the classrooms. This study suggests that the teachers should discuss with the students about the issues that they face in their home and school. And he understands this practice as the best moral education.

Linddell, Cooper, Healy and Stewart (2010) conducted a study in order to understand the importance of role models in the educational institutions. The study was entitled “*Ethical Elders: Campus Role Models for Moral Development*”. The results of the study show that for the integral moral development of the students, the educational institutions should provide a safe and comfortable environment. The students should be allowed to speak out their answers to the questions, even if they are wrong; they should be encouraged to take risks, and the real

life consequences should be revealed to them. They found out that in such an environment, the students can develop moral maturity.

Plinio, Young, and Lavery (2010) conducted a study entitled *“The state of ethics in our society: A clear call for action”*. In this study, the researchers found out that one of the most serious issues that the present organizations are facing is the poor ethical behavior and absence of an ethical leadership. It is also found that the amount of trust that the followers have on the leaders are going down. The results of the study show that there is an alarming growth in the misbehavior from the part of the members of the organizations in all levels.

A qualitative study conducted by Darcy (2010) found out that the in the present organizations, the presence of the environment regarding ethics and morals is doubtful. The study was titled *“Ethical Leadership: The past, present and the future”*. A large number, namely, 66% of the respondents of the study believes that there is no ethics and moral for the current leaders. The researcher calls such a situation in this research a Crisis of Trust. The study concludes by explaining the importance of trust factor in the leadership, which is very rarely found in the current leaders.

Helay, Lancaster, Liddell and Stewart (2012) conducted a study entitled *“Role of Campus professional as a Moral Mentor”*. This study lays emphasis on the role of the campus mentor. They remind the campus mentors their role in helping the students to find the meaning and purpose of their life. For that, the researchers suggest the mentors to live the moral principles and values in every moment of their life.

Banks (2011) conducted a mixed method study among the ISAT schools in Thailand. The main objective of the study was to identify the perception of school leaders and teachers on character education. The results of the study show that most of the school leaders and teachers believe that the character formation or moral development is as important as academic excellence. In their opinion the most important values that are to be taught during

the education period, according to the study, are responsibility, respect for the diversity and the respect for others. The results also showed that the current practices of ISAT schools in the area of moral education are not sufficient.

Rewards play an important role in ethical follow-through. People are more likely to give ethical values top priority when rewarded through raises, promotions, public recognition, and other means for doing so. Conversely, moral motivation drops down when the reward system supports unethical behavior (James, 2000). This study shows the importance of rewards and appreciation to the students for their acts which uphold good moral values. This kind of acts will encourage them to continue such acts and will motivate other students in following good examples.

A study conducted by Walton (1990) among 1000 deans of business schools, senior executives of business organizations and the members of the Congress in the year 1988 found out that in United States of America, 99% of deans of business schools, 95% of corporate leaders and 77% of members of Congress felt deeply troubled over the unethical behaviors of people in the financing and manufacturing organizations in the United States. Many researchers found out that only very few studies are conducted among the future managers and leaders of the world regarding their ethical principles and moral sensitivity (Ahmed & Maattanen, 1998; Borokowski & Urgas, 1998).

The results of the study by Kennady (2003) showed that there is a positive correlation between the amount of ethics training received by the leaders of the organizations and their moral maturity level.

The studies that are done in the area of ethical leadership give emphasis to the importance of collaboration and trust. For the leaders, it is the way of empowering the followers. Barr and Upcraft (1990) found out in their studies that collaboration is an important approach in the educational institutions because it includes a deeper relation of the

leader with the followers than in the approach of cooperation; it views the leaders and others as equals in the sense that all of them are trying to achieve a goal of common interest. Many authors mention that trust is the most essential element for the success in any organization; without trust there won't be any sense of community among its members. The basis of a relationship of trust is one's awareness that the other person has got integrity. Gardner (1990) says that the keeping of the promises by the leader determines the level of trust that the followers have towards him.

A study was conducted by Hasting Center Staff (1980) on 3000 different ethics courses in the higher education institutions of the United States. The results of this study show that ethics courses lack a clear curriculum base and face serious resistances from the part of the teachers and the students. The study reveals that the reason behind this situation is the viewpoint of the teachers that the ethical formation is only a secondary goal of the educational institutions. In the educational institutions there is an overemphasis on the intellectual and professional formation.

The different studies that are done in the area of moral education and ethical leadership show the importance of being ethical and moral. It also points finger to the alarming need of the time to concentrate on the values and principles, to focus more on forming the young generation in sound moral standards.

CHAPTER III

RESEARCH METHODOLOGY

This chapter explains in detail about the research methodology that is followed in this research. Detailed information about research design, research procedures, population of the study, sample of the study, validity and reliability of the research instrument, collection of data and its analysis and the table of summary of research process are presented in this chapter. The researcher followed this methodology in order to achieve the four objectives of this research such as:

1. To determine the ideal moral education practices in higher education
2. To examine the current moral education practices in the diocesan colleges of Palai, Kerala, India
3. To develop an ethical leadership model for moral education practices in the diocesan colleges of Palai, Kerala, India
4. To implement a proposed ethical leadership model for moral education practices in the diocesan colleges of Palai, Kerala, India

Research Design

In order to achieve the above mentioned objectives of this study, the researcher used both qualitative and quantitative methods. According to Creswell and Tashakkori (2007) qualitative and quantitative methods can help the researchers to conduct quality studies. So in this research, the researcher combined both qualitative and quantitative data in order to arrive at more accurate results. In the following part the researcher is explaining in detail about the research methodology that is followed in this study. Here the researcher explains all the four objectives of this study and the different methodologies that are followed in order to achieve those objectives.

Research Methodology for Each Research Objective

In the following part the researcher explains in detail the methodology for each objective. The details regarding the population, sample, research instruments, data collection and the analysis of the data are presented in the following part.

Research Objective One: To determine the ideal practices of moral education in higher education

Population / Sample.

The source of data for the objective one is all the books, articles, dissertations, journals and online sources that are related to the moral education practices in the higher education. The researcher looked for the books, articles, dissertations, journals and online sources that are related to moral education, character formation, value education and moral development of students. For books, articles, dissertations and journals, the researcher went into the libraries and found the details of them by searching the key words like moral education, character education, value education etc. in the computer. The researcher could find a total number of 110 books related to moral education. For the data from the online sources the researcher searched in the online database and a total number of 297 articles were found as the population for this objective of the study. The researcher selected from these population, only those that are in English language, written during the last 50 years and those related to the moral education in higher education. After reviewing the whole population of books and articles, the researcher selected 16 books and 114 articles which are related to the topic of this research as the samples.

Research Instrument.

The research instrument for the collection of data from the books and articles was the researcher coding sheet. The researcher collected the data by extracting the key words related

to moral education from the vast literature. The researcher did the thematic analysis of the content and that lead to the development of the research instruments for collecting the data for the second objective of this study. The researcher followed the method called human coding for this study. The extract from the sample coding sheet is shown in the appendix of this research report.

Data Collection.

The data collection for the first objective includes the following steps:

1. Preparing the sources of content analysis
2. Preparation of the coding sheet
3. Extracting the key words related to moral education
4. Arranging the summary of the thematic analysis of the data in tables
5. Presentation of the results of the content analysis
6. Validation of the results of content analysis by twenty experts

Data Analysis.

The researcher did the analysis of the data from 130 sources which included 16 books and 114 articles related to moral education, ethics, character formation and value education in higher education from Assumption University library database and online sources. Those books and articles were published between the years 1965 and 2016. The researcher extracted the data derived from the content analysis into a coding sheet. The researcher has grouped the similar themes derived from the content analysis into different groups and finally came up with four groups as four pillars of moral education. The four pillars of moral education as per the results of content analysis are: 1. Values, 2. Instructional Strategies, 3. Curriculum Development and 4. Moral Assessment. The researcher has taken a period of five months in order to achieve the results of this study through content analysis.

Validity.

In order to make sure the validity of the research instruments, findings obtained from the objective one had undergone the validation process. After doing the content analysis, the researcher has done the validation of the results of content analysis by conducting a focus group discussion with a total number of 20 experts who have at least master degree or PhD from the area of moral education, educational leadership and educational research. After the presentation of the results of content analysis before the experts, there was a discussion on the results of the content analysis and as per the comments of the experts, the researcher prepared the first draft of the research instruments. This draft of the research instruments, which contains two questionnaires, one for the students and one for the lecturers, and the interview questions for the administrators in the colleges of the diocese of Palai, were sent to five experts from the group of twenty experts for the Item Objective Congruence (IOC). The research instruments were received back from the experts after their review and based on their comments, the researcher prepared the final draft of the research instruments. The researcher also has done the correction of the grammar and structure of the research instruments with the help of the language experts. Once the final draft of the questionnaire was prepared, the researcher has distributed a total number of 30 questionnaires to the students and another 30 questionnaires to the lecturers in St. Thomas College, Palai for the pilot study. The researcher has collected back the questionnaires and did the analysis of the results for understanding the Chronbach Alpha level. The findings of the content analysis are presented in table form. The list of the experts and the results of content analysis are shown in the appendix of this research report. The validation of the research instruments were done during the month of June - July, 2016.

Research Objective Two: To examine current practices for moral education in the diocesan colleges of Palai, Kerala, India

Population / Sample.

In order to collect the data for objective two of this study, the researcher depended on three groups of populations. First group includes the administrators of the 10 diocesan colleges. This group includes the manager and the principals of the colleges. The second group of sample is the lecturers who are teaching in the 10 colleges of the diocese of Palai. Altogether there are 609 lecturers in these colleges according to the 2016 statistics of the diocese. The researcher has selected 242 samples from this population using Krejice and Morgen table. The third group of population is the students who study in the 10 diocesan colleges of Palai. The total number of students in the year 2016 in these colleges is 12,335. The researcher has selected 375 samples from this population by using Krejice and Morgan Table. The details of the population of this study are shown in the following table.

Table 3.1: Population of the study

No	Name of Colleges	Administrators	Lecturers	Students
1	St.Thomas College, Pala	2	97	2219
2	St. Thomas College of Teacher Education, Pala	1	12	150
3	Alphonsa College, Pala	1	46	1554
4	Deva Matha College, Kuravilangadu	1	59	1661
5	St. George College, Aruvithura	1	46	1416
6	Mar Augusthinose College, Ramapuram	1	85	1681
7	Bishop Vayalil Memorial Holy Cross college, Cherpumkal	1	51	943
8	St. Joseph's College of Engineering and Technology, Palai	1	170	2194
9	St. Joseph's Institute of Hotel Management and Catering Technology, Palai	1	16	223
10	Mar Sleeva College of Nursing, Cherpumkal	1	27	269
	Total Number	11	609	12,335

The researcher has selected the samples of the study from the total population using the Krejice and Morgan (1970) table, which is a widely accepted sample selection criteria in the researches. In this criterion of samples selection, the level of confidence is 95% and the margin of error is 5 %. As per the Kerjice and Morgan Table, a total number of 242 samples should be selected for representing a population of 650. Similarly a total number of 375 samples should be selected from the students, to represent a total population of 15,000. Anticipating the incomplete, unreturned and mistaken survey questionnaires, the researcher has distributed a total number of 300 questionnaires to the lecturers and a total number of 450 questionnaires to the students. From the returned questionnaires, after eliminating the incomplete and unclear ones, the researcher selected a total number of 286 questionnaires representing the lecturers and 420 questionnaires representing the students. The table 3.2 shows the proportion of samples that have to be selected from each college for collection of data.

Table 3.2: Population and the Proportion of Samples

No.	Name of Colleges	Administrators	Lecturers		Students	
			Population	Sample	Population	Sample
1	St.Thomas College, Pala	2	97	39	2219	67
2	St. Thomas College of Teacher Education, Pala	1	12	5	150	6
3	Alphonsa College, Pala	1	46	18	1554	47
4	Deva Matha College, Kuravilangadu	1	59	23	1661	50
5	St. George College, Aruvithura	1	46	18	1416	43
6	Mar Augusthinose College, Ramapuram	1	85	34	1681	51
7	Bishop Vayalil Memorial Holy Cross college, Cherpumkal	1	51	20	943	29
8	St. Joseph’s College of Engineering and Technology, Palai	1	170	68	2194	67
9	St. Joseph’s Institute of Hotel Management and Catering Technology, Palai	1	16	6	223	7
10	Mar Sleeva College of Nursing, Cherpumkal	1	27	11	269	8
	Total Number	11	609	242	12,335	375

In this study, for the selection of the samples, the researcher followed stratified sampling method, which is one of the probability sampling techniques. The researcher selected the samples according to the proportions of samples randomly from the different strata. From each stratum a pre specified sample is drawn. The researcher used simple random sample selection scheme in each stratum. So, the sampling method that is followed for the data collection of the second research objective of this study is stratified random sampling.

Research Instrument.

The researcher used three instruments for the collection of data for objective number two. From the first group of sample, which includes the administrators, the researcher collected the data by conducting in-depth interview. For this the researcher has taken appointments with the administrators and conducted interview according to their convenience. There were a total number of 7 questions in the interview guidelines. Out of 7, 4 questions were representing the four pillars of moral education and three questions were open ended questions aimed at collecting data related to the current moral education practices. The questions that were used in the interviews were drafted from the results of the content analysis and the items used in the interview were checked by five experts for the content validity of the instrument.

The research instrument that the researcher used in order to collect the data from the second and third group of sample which includes the lecturers and students who are currently in the diocesan colleges is the survey questionnaire. These survey questionnaires also were developed from the results of the content analysis and the content validity of the questionnaires were checked by the experts. The survey questionnaires have two parts. The first part of the questionnaire is the demographic factors of the respondents which help the

researcher to understand the personal details of the respondents. The second part of the survey questionnaire is the questions that are related to the elements of moral education. The respondents’ degree of agreement and the disagreement to the items of the questionnaire helped the researcher to arrive at the conclusion about the current practices of moral education in the diocesan colleges of Palai.

The following table shows the structure of the survey questionnaire which was used for collecting the data from the lecturers of 10 colleges of the diocese of Palai. Including the demographic details of the respondents, there were a total number of 42 items in the questionnaire for the lecturers in the colleges of the diocese of Palai.

Table 3.3: The structure of Survey Questionnaire for Lecturers

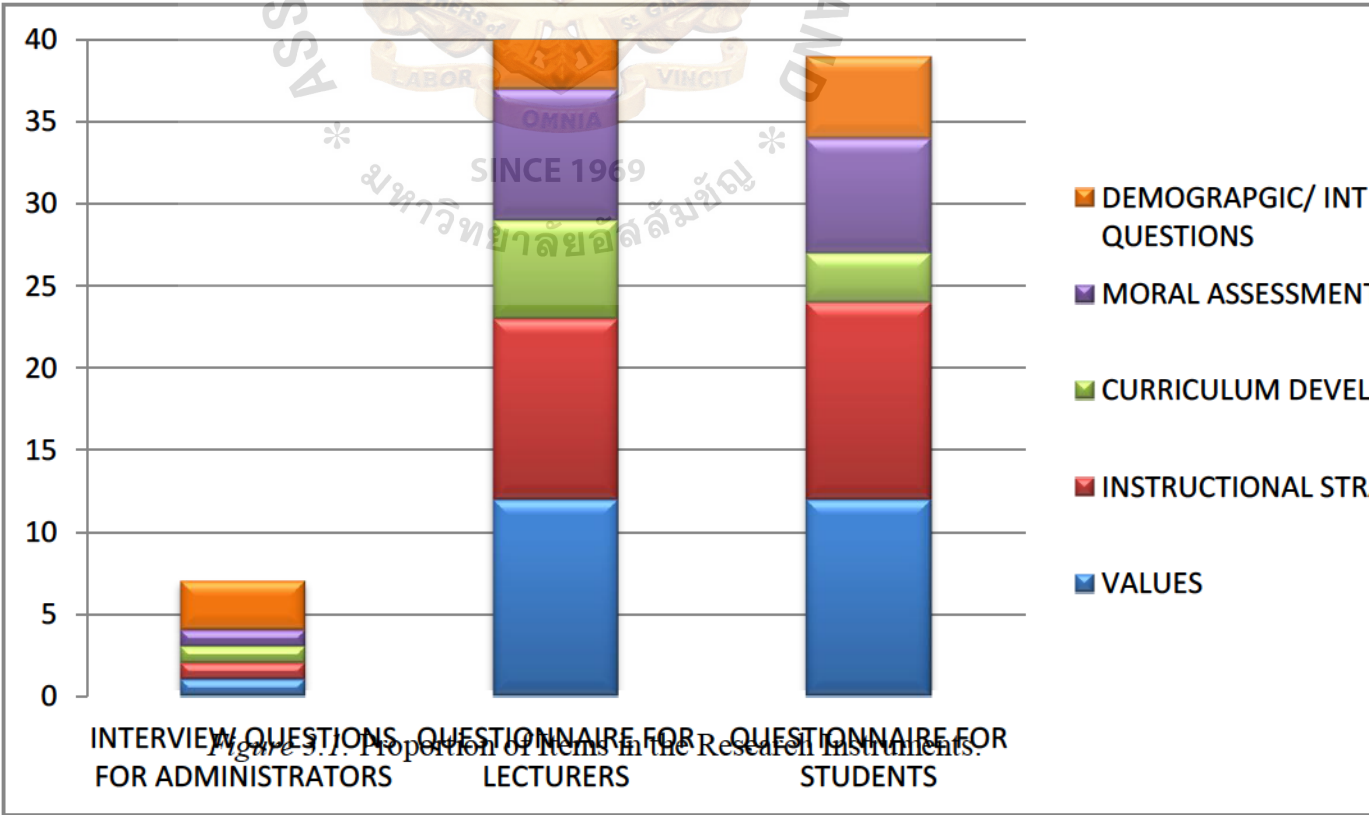
No	Main Variables	Items	Question Numbers	Total Questions
1	Demographic data	<ul style="list-style-type: none">• Gender• Age• Year of Experience• Educational Level• Name of the College	1 - 5	5
2	Questions Related to the four pillars of Moral education	• Values	1- 12	37
		• Instructional Strategies	13-23	
		• Curriculum Development	24-29	
		• Moral Assessment	30-37	

The following table shows the structure of the survey questionnaire which was used for collecting the data from the students of 10 colleges of the diocese of Palai. Including the demographic details, there were a total number of 39 items in the questionnaire for the students in the colleges of the diocese of Palai.

Table 3.4: The structure of Survey Questionnaire for Students

No	Main Variables	Items	Question Numbers	Total Questions
1	Demographic data	<ul style="list-style-type: none">• Gender• Age• Level of Study• Year of Study• Name of the College	1 - 5	5
2	Questions Related to the four pillars of Moral Education	<ul style="list-style-type: none">• Values	1- 12	34
		<ul style="list-style-type: none">• Instructional Strategies	13-24	
		<ul style="list-style-type: none">• Curriculum Development	25-27	
		<ul style="list-style-type: none">• Moral Assessment	28-34	

The following figure shows the proportion of items in the interview guidelines and in the survey questionnaires that are used for collecting data from the administrators, lecturers and the students of the 10 colleges of the diocese of Palai.



Reliability.

The researcher has conducted a pilot study in order to make sure that the items in the questionnaire are clear and not confusing the respondents. For the pilot study the researcher selected randomly a total number of 30 students and 30 lecturers from St. Thomas College of Palai which is one among the ten colleges of the diocese of Palai. After the pilot study, the research instrument is modified according to the results. This helped the researcher to correct the unclear items in the instruments. The items in the final questionnaires have a Cronbach’s alpha of 0.90. To be reliable, the items in the questionnaire must be answered by respondents the same way each time. According to Gliem and Gliem (2003) the range of Cronbach’s alphas coefficient is as follows: more than 0.9 (excellent), more than 0.8 (good), more than 0.7 (acceptable), more than 0.6 (questionable), more than 0.5 (poor) and less than 0.5 (unacceptable).

In this study the overall reliability of the four constructs combined in the questionnaire for lecturers revealed an excellent rating with an alpha coefficient of .94 while independently each construct scored a good rating, showing an overall steady internal consistency. The results are shown in table 3.5.

Table 3.5: Summary of Cronbach’s Alpha Reliability Rating for the four constructs in the questionnaire for Lecturers

Construct	Cronbach’s Alpha Coefficient
Values	.90
Instructional Strategies	.87
Curriculum Development	.90
Moral Assessment	.93
Four Constructs Combined	.94

In this study the overall reliability of the four constructs combined in the questionnaire for students revealed an excellent rating with an alpha coefficient of .90 while

independently each construct scored a good rating, showing an overall steady internal consistency. The results are shown in table 3.6.

Table 3.6: Summary of Cronbach’s Alpha Reliability Rating for the four constructs in the questionnaire for Students

Construct	Cronbach’s Alpha Coefficient
Values	.77
Instructional Strategies	.77
Curriculum Development	.64
Moral Assessment	.79
Four Constructs Combined	.90

Data Collection.

The method that the researcher has followed in order to collect the data from colleges of the diocese of Palai is explained as follows.

1. Getting approval from the Management for data collection
2. Make appointment with the college principals for the day of data collection
3. Conduct interview with the Administrators
4. Distribution and collecting back of the questionnaires by the researcher from the lecturers and the students
5. Selection of the valid questionnaires
6. Data entry into SPSS for the quantitative analysis of the data
7. Analysis of the quantitative data and writing of the report
8. Analysis of the Qualitative data and writing of the report

Data Analysis.

The data from the interview with the administrators were analyzed by the method called content analysis. The researcher did the thematic analysis of the data that is received

from the interviews with the administrators of the 10 colleges of the diocese of Palai. And the results of the thematic analysis of this data are shown in tables.

The data collected through the survey questionnaires were analyzed using the statistical program for the quantitative data analysis. To analyze the data collected from the lecturers and the students of 10 colleges of the diocese of Palai, the researcher checked the mean, standard deviation, frequency, Pearson product- moment correlation coefficient in the analysis part. And this analysis showed the current practices of moral education from the perspectives of the lecturers and the students in the colleges of the diocese of Palai.

The following table shows the different scales that are used in the survey questionnaire to measure the current practices of moral education in the 10 colleges of the diocese of Palai.

Table 3.7 Criteria for Mean Scale Interpretation

Scale Score	Meaning
4.51 - 5.00	Very High
3.51 - 4.50	High
2.51 – 3.50	Moderate
1.51 – 2.50	Low
1.00 – 1.50	Very Low

Research Objective Three: To develop an ethical leadership model for enhancing moral education in the diocesan colleges of Palai, Kerala, India

Source of Data.

For the research objective three, which is the development of an ethical leadership model for enhancing moral education in the diocesan colleges of Pala, the source of data is the findings from the objective one and two and the theories of Ethical Leadership. The findings from the objective one and two revealed the ideal practices of moral education in the higher education and the current practices of moral education in the colleges of the diocese of

Palai. In order to make a new model for moral education, the researcher also used the key elements from the ethical leadership theories of Heifetz (1994), Burns (1978) and Northhouse (2013).

Model Development.

From the results of the research objective one and research objective two, the researcher identified the difference between the ideal practices of moral education and the current practice of moral education in the colleges of the diocese of Palai. The results of the first objective indicated the ideal practices and the results of the second objective indicated the areas that need improvements. The new model that comes out from this research has plans and activities to enhance the current practices of moral education in the colleges of the diocese of Palai. This model should be implemented by all the colleges in the diocese of Palai for enhancing the moral education of students. The new model of moral education also highlights the key elements of the ethical leadership proposed by Heifetz, Burns and Northhouse. The new model gives special emphasis to the leadership styles from the part of the administrators and the lecturers. According to the ethical leadership theories of Heifetz, Burns and Northhouse, ethical leadership is a leadership style which mainly focuses on the values, morals and the principles of the followers and that of the organization.

Model Validation.

After developing the new model for enhancing moral education in the diocesan colleges of Palai, the researcher used expert focus group (connoisseurship model) for the validation of the model. For this the researcher used same experts who validated the results of the content analysis. The 5 experts who reviewed and validated the new model for moral education have experience in any of the following areas such as Moral Education, Educational Leadership and Educational Research. Three of the experts hold a Ph.D and two of them hold master degree in the relevant fields. They all have got an experience of more

than 10 years in the field of moral education. The experts' educational qualifications and experience in the area of moral education, educational leadership and educational research are shown in the appendix. Since these experts hold a high position in their organizations, the model is handed over to them in their offices for their review and collected back by the researcher once the review was over. At the first meeting with the experts for handing over the documents for the validation itself, the researcher explained them how this model is developed and the importance of this model in the context of the moral education in the colleges of the diocese of Palai. Together with the preliminary model, a description of the emergence of the model, and an explanation of how this model going to work etc. also were given to the experts. As per the comments of the experts, the researcher further modified the model and submitted a second draft of the model to them for their review and approval.

Research Objective Four: To implement a proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India

Implementation.

The Implementation of the Ethical Leadership model is the final objective of this research. The researcher did the implementation of this new model of moral education in St. Thomas College of Teacher Education, Palai. This college offers Bachelor's and Master's degree courses of teacher education. This college is selected for the model implementation because among the 10 colleges of the diocese, this is the only college which provides teacher education courses. And the students in this college have to do the teaching practice in various schools as part of their study. While they go for the teaching practice, the subject they are teaching in the schools is moral education. The graduates of this college will be mostly the lecturers and teachers in the colleges and schools of the diocese of Palai. Besides that, the management of this college has agreed that they are ready to do the implementation of the model. Before the implementation of the model for moral education, the researcher, with the

permission of the management, has arranged the meeting of the professors of moral education from all the colleges of the diocese. In this meeting, the new model for moral education was explained to them together with the results of the second objective of this research which is the current practice of moral education in the diocesan colleges of Palai. Then considering the kerala context of education, and suggestions and opinions from the part of the moral educators, the researcher developed a moral education curriculum to be followed in the colleges of the diocese of Palai for moral education. Following this new curriculum, with the help of the administrators, staff and students of St. Thomas College of Teacher Education, the researcher did the implementation of the model for a period of three months (September 2016 to November 2016). This stage of the research includes three different steps such as Pre Test, Intervention program and the Post Test. All these steps are explained in the following section.

Pre-Test.

When the new model was ready for the implementation the researcher approached the St. Thomas College of teacher education for collecting data for the pre-test. The management allowed the researcher to use the first year students of the B.Ed. course for the implementation of the model. There were a total number of 50 students in the first year B.Ed batch and this group of students was further divided into two groups proportionally as the control group and the experiment group. The questionnaire that was used for the pre-test was the adjusted form of the questionnaire that was used to understand the current practice of moral education. The questionnaire was distributed to both control group and to the experimental group in order to understand their perception towards the current moral education in the college. After collecting the pre-test data, the researcher analyzed the data following the method independent sample t test and it was found that there is a significant

difference between the results of the control group and experimental group. This indicated the lack of initial similarity between the groups.

Research Instrument.

The table 3.8 shows the structure of the survey questionnaire which was used for the pre-test and the post-test. The questionnaire was distributed and collected data from both the control group and the experimental group. Including the demographic details of the respondents, there were a total number of 32 items in the questionnaire for the pre-test and post-test.

Table 3.8: The structure of Survey Questionnaire for Pre-test and Post-test.

No	Main Variables	Items	Question Numbers	Total Questions
1	Demographic data	<ul style="list-style-type: none">• Gender• Age	1 &2	2
2	Questions Related to the main constructs	<ul style="list-style-type: none">• Values	1- 12	30
		<ul style="list-style-type: none">• Instructional Strategies	13-23	
		<ul style="list-style-type: none">• Moral Assessment	24-30	

As shown in the table, the first two items in the questionnaire represent the demographics of the respondents and following items represent the main constructs of this study. The items related to the curriculum development are omitted in this instrument because the researcher implemented only half of the curriculum due to the time limitation.

Intervention Program.

The intervention program started in St. Thomas Teacher Education College with the beginning of the month of September 2016. During the implementation of the ethical leadership model for moral education, the researcher together with the administrators and the lectures followed the new curriculum of moral education which was developed in line with the new model of moral education. This implementation program had classes, discussions, activities inside and outside classrooms and community service programs etc. While the

experimental group of students, a total number of 25 students, was having moral education as per the new model and new curriculum, the other 25 students who were in the control group were having the traditional moral education classes. The researcher's presence was there in the college during the time of the implementation of the new model for moral education. The researcher also assisted the administrators and the lecturers for the smooth flow of the implementation program, by taking classes, giving clarifications about the model, taking students outside the college for the community service programs etc. After implementing the new model for a period of three months, the researcher did the data collection for the post-test. For the post-test too the researcher collected the data from both control group and experimental group with the same instrument that was used for the pre-test. Since there was a lack of initial similarity between the control group and the experimental group, the researcher used ANCOVA technique for the analysis of the post-test data. The details of the implementation program and the curriculum for moral education are shown in the appendix of this research report.

Post Test.

By the middle of the month of November, 2016, when the implementation program was over, the researcher collected the data from both control group and the experimental group with the same instrument that was used for the Pre Test. After finishing the data collection, the researcher analyzed the data to understand the difference between the traditional moral education classes and the classes based on the newly developed model of moral education. For the analysis of this data, the researcher used the ANCOVA technique which compares the results of the control group of this study and the experimental group of this study. The results of the analysis revealed that there is a statistically significant difference between the results of control group and that of experimental group. The mean values of all the three variables such as values, instructional strategies and moral assessment

were higher in the experimental group while comparing with the results of control group. The results indicated the effectiveness of the Ethical Leadership model for the moral education of students in the colleges of the diocese of Palai.

Summary of the Research Process

This research has utilized both qualitative and quantitative methods and table 3.9 represents a summary of the research process that is followed.

Table 3.9: The Summary of Research Process

Research Objectives	Source of Data or Sample	Data Collection Method/ Research Instrument	Data Analysis	Results
1. To determine ideal practices of moral education in higher education.	130 Sources Books - 16 Articles - 114	Researcher coding sheet	Content analysis	Ideal practices of moral education in higher education
2. To examine current practices for moral education in the diocesan colleges of Palai, Kerala, India.	1. 11 Administrators of the colleges of the diocese of Palai.	1. Interview	1. Content Analysis	Current practices for moral education in the diocesan colleges of Palai, Kerala, India
	2. Lecturers from 10 colleges Population- 608 Sample- 286	2. Questionnaire For lecturers	2. Statistical Analysis: Frequency, Percentage, Mean and Standard deviation	
	3. Students from 10 colleges Population- 12,355 Sample- 420	3. Questionnaire for students	3. Statistical Analysis: Frequency, Percentage, Mean and Standard deviation	
3. To develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.	<ul style="list-style-type: none">Findings from Objective 1 & 2Ethical Leadership Theories	Model Development	Expert Focus Group	A proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India
4. To implement a proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.	50 students from St. Thomas Colleges of Teacher education, Palai	<ul style="list-style-type: none">Pre-testIntervention programPost-test	Statistical Analysis: Frequency, Percentage, Mean, Standard deviation ,Independent sample <i>t</i> test and ANCOVA	An ethical leadership model for enhancing moral education in the diocesan colleges of Palai, Kerala, India

CHAPTER IV

RESEARCH FINDINGS

This chapter presents the results of the data analysis and the findings of this research. It is explained in four parts. These four parts corresponds to the four objectives of this research. Since this is a mixed method research, it includes both qualitative data and quantitative data. The qualitative data of this research is analyzed by the method called Content Analysis and the quantitative data is analyzed using the appropriate statistical methods.

Research Objective One: To determine the ideal practices of moral education in higher education.

In order to understand the ideal practices of moral education in the higher education sector, the researcher followed the method called content analysis, for which the researcher did the analysis of the data from 130 sources which included 16 books and 114 articles related to moral education, ethics, character formation and value education in higher education from offline and online sources. Those books and articles were published between the years 1965 and 2016. The researcher extracted the data derived from the content analysis into a coding sheet. The researcher has grouped the similar themes derived from the content analysis into different groups and finally came up with four groups as four pillars of moral education. The four pillars of moral education as per the results of content analysis are: 1. Values, 2. Instructional Strategies, 3. Curriculum Development and 4. Moral Assessment. The researcher has taken a period of five months in order to achieve the results of this study through content analysis. The researcher also identified the relevant theories related to the

four pillars of moral education. In the following part, the researcher explains the results based on relevant theories related to the four pillars of Moral Education.

First Pillar: Values. This part explains the results of the content analysis of books and articles related to the values. This section shows the most frequently mentioned values that must be taught in the educational institutions. The researcher classified the values based on the theory of Classification of Values by Coleman (1960). In this research there are three types values found, which were human values, social values, and political values.

Classification of the Values. Table 4.1 shows the classification of the values derived from the content analysis of books and articles related to moral education. While classifying the results related to the values, out of 23 values, a total number of 13 values come under the category of human values and that constitutes 58% of the total number of occurrences. A total number of 9 values come under the category of social values, which constitute 40 % of the total number of occurrences. And one value comes under the category of Political values which constitute 2% of the total number of occurrences. This indicates that the moral education classes in the colleges should focus mostly on forming the students as persons of human, social and political values.

Table 4.1: Classification of Values for Moral Education

No.	Values	Definition	Classification of Values		
			Human Values- Principles and standards that are essential for the human interactions	Social Values– Essential Qualities for the Social Stability and order	Political Values- Qualities that are very essential as the citizen of a state
1	Respect	Showing reverence towards other persons. All persons, by their very human existence, deserve respect.	84 (26%)		
2	Responsibility	It is the obligation of a person to perform a duty or task		59 (18%)	
3	Honesty	It is the uprightness and trustworthiness that a person is keeping in his dealings with others.		37(11%)	

No.	Values	Definition	Classification of Values		
			Human Values- Principles and standards that are essential for the human interactions	Social Values- Essential Qualities for the Social Stability and order	Political Values- Qualities that are very essential as the citizen of a state
4	Caring	A way of showing kindness and concern for others.	25 (8%)		
5	Tolerance	One’s ability to accept feelings and beliefs that is different from his own. This also can be called broadmindedness.	18 (6%)		
6	Compassion	One’s strong feeling of sympathy and sadness in the sufferings of other people.	13 (4%)		
7	Cooperation	Ability of people to work together for the attainment of a cause.		12 (4%)	
8	Integrity	It is a person’s ability to be honest and truthful. It helps a person to have strong moral principles in his interactions with others.	12 (4%)		
9	Fairness	It is the disposition of a person to make judgments that are free from discrimination. This also can be called impartiality.		11 (3%)	
10	Empathy	It is one’s ability to understand and to share the feelings of others.	9 (3%)		
11	Self-control	It is a person’s strength of mind to control his own emotions and desires so that they are not reflected in his behavior.	8 (2%)		
12	Patriotism	Emotional attachment and national pride towards a nation as a member of it. It is the love for and devotion towards a country.			7(2%)
13	Truthfulness	It is a person’s quality of being honest and frank to oneself and to others.		6 (2%)	
14	Self-discipline	It is one’s ability to control and motivate himself to do what is right. This can also be called one’s strength of mind.	5 (2%)		
15	Hard work	It means a person putting great deal of effort for the attainment of something.	4 (1%)		
16	Accountability	It is the ability of a person to accept the responsibility of his actions.	4 (1%)		
17	Self confidence	It is a person’s confidence or trust in his own abilities.	3 (1%)		

No.	Values	Definition	Classification of Values		
			Human Values- Principles and standards that are essential for the human interactions	Social Values- Essential Qualities for the Social Stability and order	Political Values- Qualities that are very essential as the citizen of a state
18	Pro Social Behaviors	It is the conduct and deeds of person to help others and the society as a whole.		3 (1%)	
19	Gentleness	It is a person's ability to be calm and kind in his behaviors.	1 (0%)		
20	Public spiritedness	It means the ability to act unselfishly for the public welfare.		1 (0%)	
21	Modesty	It means the humility reflected in one's actions and behaviors.	1 (0%)		
22	Hospitality	It is one's ability to treat and care people generously.		1 (0%)	
23	Dignity of Labor	It is one person's understanding that all kinds of works should be respected equally and that there is no inferior job		1 (0%)	
Total Occurrences of Values (187*+131*+7*= 325)			187*	131*	7*
Percentage of the total Number of Values			58 %	40 %	2 %

The table 4.1 also shows that a total number of 23 values were found as the most important values which have to be taught in the moral education classes. Out of a total number of 325 occurrences of the values, 187 occurrences constitute the human values, 131 occurrences constitute the social values and 7 occurrences constitute the political values. The total number of values in each section of human, social and political values is 13, 9 and 1 respectively. These numbers shown in the table indicate that the moral education classes should focus mostly on forming the students as persons of human values and social values. The following pie chart shows the percentage of the classification of values.

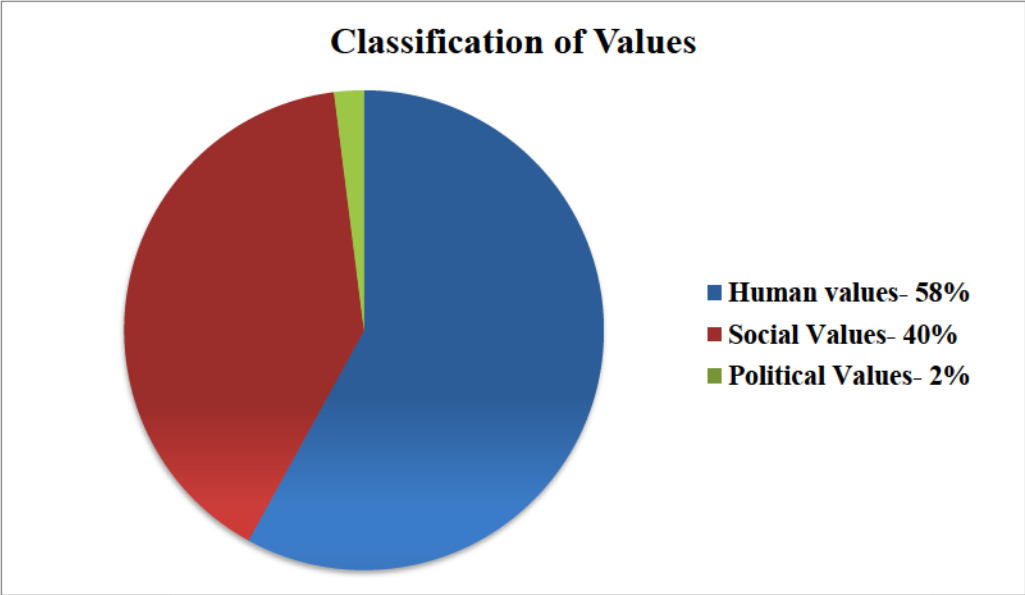


Figure 4.1. Classification of Values.

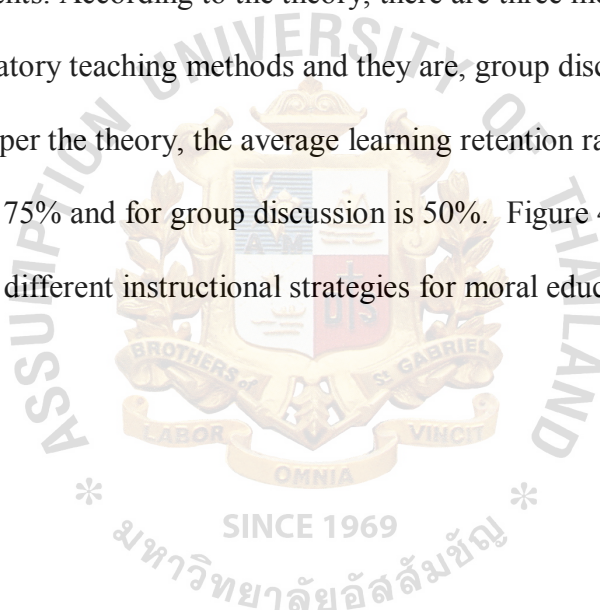
Figure 4.1 indicates that the 58 % of the total number of values that derived from Content Analysis come under the classification of Human Values, 40 % of the total number of values comes under the classification of Social Values and 2% of the total number of values comes under the classification of Political values.

Second Pillar: Instructional Strategies. The instructional strategies for the moral education are the different techniques that are used by the teachers in order to help the students to grow in values and principles. The following section explains the different instructional strategies that are found through content analysis of 16 books and 114 articles related to moral education in higher education.

Classification of the Instructional Strategies. A total number of 23 different instructional strategies are found through content analysis of the books and articles related to moral education in higher education. The instructional strategies that are found are classified based on the theory of participatory teaching methods and passive teaching methods.

In the passive teaching methods, the students are not required to do anything other than paying attention to what teacher is teaching in the class. There are four methods that are considered as passive teaching methods and they are lecture, reading, audio visual and demonstration. According to the theory of passive and participatory teaching methods, the average learning retention rate for demonstration is 30%, audio visual is 20%, readings is 10% and for lecture is 5%.

Whereas, in the participatory teaching methods, the students are required to do something with the information that is provided by the teacher. It is the doing that causes the learning in the students. According to the theory, there are three methods that fall in the category of participatory teaching methods and they are, group discussion, practice and teaching others. As per the theory, the average learning retention rate for teaching others is 90%, for practice is 75% and for group discussion is 50%. Figure 4.2 shows in detail the classification of the different instructional strategies for moral education.



		RETENTION OF LEARNING						
No.	Instructional Strategies	LECTURE	READING	AUDIO-VISUAL	DEMONSTRATION	GROUP DISCUSSION	PRACTICE	TEACHING OTHERS
1	Community Service/ Service learning						14	
2	Just community approach – through democratic governance						6	20.6%
3	Cooperative learning/ group study						5	
4	Role playing and drama					22		
5	Group Discussions of Dilemmas and Cases					14		
6	Individual and group Projects					7		
7	Constructive feedbacks					4	44.6%	
8	Sharing personal experiences					3		
9	Games- as source of values like cooperation, solidarity, teamwork etc					2		
10	Guidance and counseling centers					1		
11	Critical friends group					1		
12	Role modeling by teachers, principals and parents				9			
13	Rewarding and punishments for moral and immoral behaviors				4	13%		
14	Diary writing and silent reflection				3			
15	Incorporation of ICT in teaching			5	6%			
16	Excursions and field trips to places of importance			2				
17	Teaching Social studies courses	5						
18	Infusion approach- infusing values through different subjects	4						
19	Guest lecturers	3						
20	Trait approach- Teaching pre-determined traits or qualities	3	16%					
21	Value of the month approach	2						
22	Thought for the day- announcing and displaying on the notice board	1						
23	Value clarification	1						
		19	0	7	16	54	25	0
		15.7%	0%	5.8%	13.2%	44.6%	20.6%	0%
		LECTURE	READING	AUDIO-VISUAL	DEMONSTRATION	GROUP DISCUSSION	PRACTICE	TEACHING OTHERS

**PARTICIPATORY
TEACHING METHOD
(65.3%)**

**PASSIVE TEACHING
METHOD (34.7%)**

Figure 4.2. Instructional Strategies for Moral Education.

From the results shown in the tree diagram, it is clear that 65.3% of the instructional strategies for moral education come under the category of participatory teaching methods and 34.7% of the instructional strategies for the moral education come under the category of passive teaching methods. The following figure shows the results of the classification of the instructional strategies for the moral education.

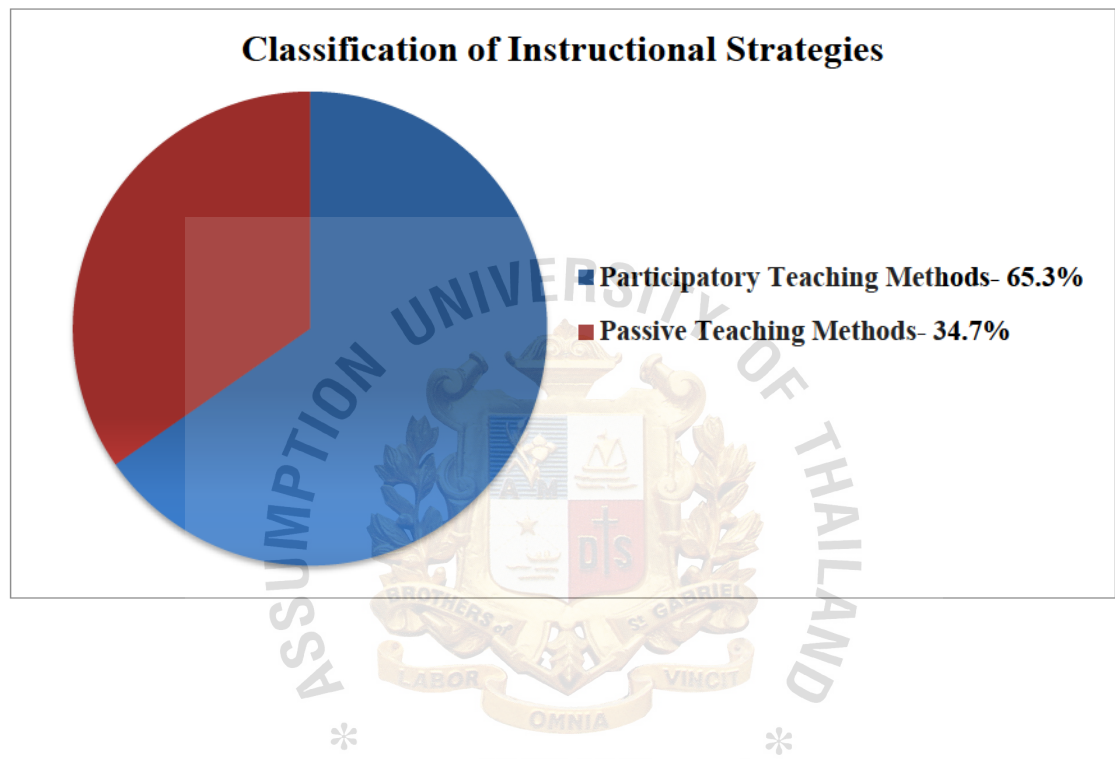


Figure 4.3. Classification of the Instructional Strategies

Interestingly, among the 23 instructional strategies found, none of them fall under the teaching strategies reading and teaching others. As per the results of the content analysis of 16 books and 114 articles, 44.6% of the instructional strategies for moral education come under the category of group discussion, 20.6% comes under the category of practice, 15.7 % of the instructional strategies for moral education come under the category of lecture, 13.2 % comes under the category of demonstration and 5.8 % comes under the category of audio visual. The results indicate that in the higher education institutions, the teachers should use more participatory teaching methods in moral education than the passive teaching methods.

Third Pillar: Curriculum Development. Curriculum Development is a planned way of preparing the topics that the students learn during their education. As per this study, the third pillar of moral education is the curriculum development. The following part of the research explains the key themes related to curriculum development that is derived from the results of content analysis of 16 books and 114 articles related to moral education in higher education. A total number of sixteen different findings of curriculum development are derived as a result of the content analysis. The results tell us that any higher education institutions, while thinking about the moral education of its students, should consider those findings for the development of a good curriculum. The following part explains the classification of the results of the content analysis related to curriculum development.

Classification of the approaches for Curriculum Development. The 16 themes derived from the content analysis of 16 books and 114 articles related to moral education in higher education are classified based on the three curriculum approaches namely, product approach (Tylor, 1970), process approach (Stenhouse, 1974) and praxis approach (Smith, 2000). Product approach is the one in which a curriculum can be seen as: “a programme of activities both by the teachers and the students designed so that the students will attain the pre-determined educational objectives (Grundy, 1987). This approach gives a clear notion of the outcome. The second approach of curriculum development is called process approach. It involves planning a course and studying it empirically. In this approach, the teachers and students interact with the knowledge and knowledge is gained through the experiments. The third curriculum approach is praxis approach. It is the development of the process approach of curriculum development. In this approach a curriculum should be developed through the interaction between the teachers and the students and reflection.

Table 4.2: Classification of findings of Curriculum Development

No.	Findings for Curriculum Development	Approaches to Curriculum Development		
		Product approach	Process Approach	Praxis Approach
1	Involve activities of learning by doing		11 (20.4%)	
2	Teacher involvement in curriculum designing			7 (13%)
3	Systematic implementation of the moral education programs		6 (11%)	
4	Curriculum renewal according to the needs of the society			5 (9.6%)
5	Integrate ethics into all subjects		5 (9.6%)	
6	Life centered, student centered curriculum	3 (5.6%)		
7	Have a hidden curriculum	3 (5.6%)		
8	Moderate number of students in classes			3 (5.6%)
9	Include literature study as part of curriculum		2 (3.7%)	
10	Include ethics as mandatory course	2 (3.7%)		
11	Student involvement in curriculum development			2 (3.7%)
12	Spell out the sanctions for unethical behaviors			1 (1.9%)
13	Action plan for practice	1 (1.9%)		
14	Challenging academic curriculum		1 (1.9%)	
15	Involving ethical issues in curriculum		1 (1.9%)	
16	Moral philosophies and models must be taught	1 (1.9%)		
	Total Number of Occurrences (10*+26*+18*= 54)	10*	26*	18*
	Percentage	19 %	48 %	33 %

Out of the 54 occurrences of the curriculum development approaches derived from the content analysis of 130 sources, 26 of them come under the category of process approach, 18 of them come under the category of praxis approach and 10 of them come under the category of product approach. The table 4.2 also indicates that most of the curriculum development approaches fall under the category of process approach and praxis approach. It shows that the curriculum of the moral education should give more emphasis to the practicing of the morals and values. The figure 4.3 shows the percentage of the curriculum development approaches derived from the results of the content analysis.

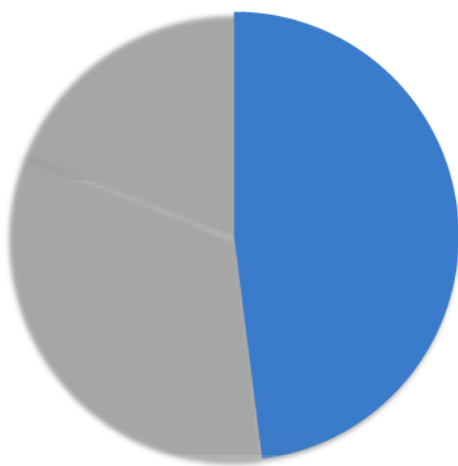


Figure 4.4. Classification of the Curriculum Development Approaches

Out of 16 findings derived from the content analysis of books and articles related to moral education, 48% of the curriculum development findings come under the category of process approach, 33% of the findings come under the category of praxis approach and 19 % of the curriculum development findings come under the category of product approach.

Fourth Pillar: Moral Assessment. Moral assessment means the different methods that can be used for evaluating and assessing the moral developments of students in the educational institutions. Through the content analysis of the 16 books and 114 articles, the researcher could identify the important methods that can be used for the assessment of the moral developments of students. The results of the content analysis show that there are nine methods that can be effectively used for assessing the moral developments of the students in educational institutions.

Classification of the Moral Assessment Methods. The results of the content analysis are classified based on the formative assessment theory and summative assessment theories of Scriven (1967) and Bloom (1968). Formative assessment provides the information needed

to adjust teaching and learning while they are happening. This is not part of the student’s final grade. It is used to provide constructive feedback to improve learning and understanding. Summative assessments are meant to assess the final product. The results from these assessments are aggregated and used to determine whether a student has fulfilled the specified learning outcomes. The table 4.3 shows the classification of the moral assessment methods.

Table 4.3: Classification of the Moral Assessment Methods

No.	Techniques of Moral Assessment	Formative Assessment	Summative Assessment
1	Internal and external surveys	4 (21%)	
2	Observation	3 (16%)	
3	Feedbacks	3 (16%)	
4	Checklist of actions		2 (10.5%)
5	Maintain Portfolio by the principals to record student progress		2 (10.5%)
6	Self-assessment by the students	2 (10.5%)	
7	Reflective journals	1 (5.3%)	
8	Teacher keeping track of the developments of students	1 (5.3%)	
9	Project Assignments	1 (5.3%)	
	Total number of Occurrences (15*+4*=19)	15*	4*
	Percentage	79%	21%

The classification of the results of moral assessment methods show that out of a total number of 19 occurrences of the moral assessment methods, 15 comes under the category of formative assessment and four comes under the category of summative assessment. This indicates that while giving the moral education to the students, the educational institutions should follow formative assessment methods than the summative assessment methods. The following figure shows the percentage of the moral assessment methods derived from the content analysis.

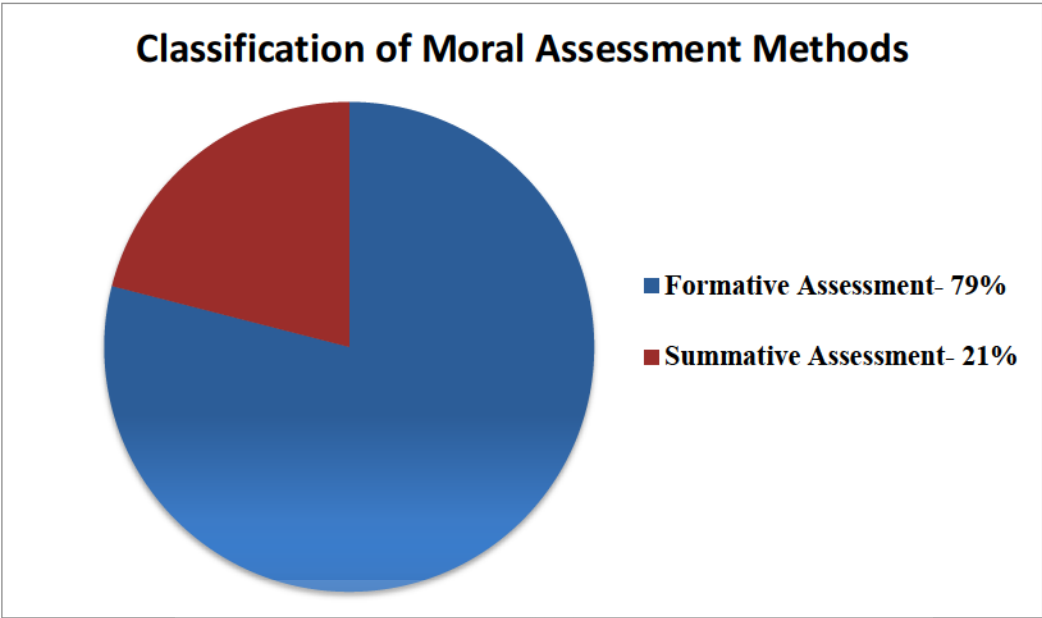


Figure 4.5. Moral Assessment Methods.

The figure 4.5 shows that 79 % of the moral assessment methods that came out from the content analysis of books and articles related to moral education in higher education, falls under the category of formative assessment and 21 % of the moral assessment methods fall under the category of summative assessment. This indicates the importance of formative assessment in moral education.

Research Objective Two: To examine the current practices for moral education in the diocesan colleges of Palai, Kerala, India.

In order to achieve the objective number two, the researcher depended on a mixed method design of data collection. To collect data from the administrators of the colleges of the diocese of Palai, the researcher conducted in-depth interview with the principals and the managers of those colleges. This method helped the researcher to have qualitative data related to the current practices of moral education in the colleges. To collect the data from the students and the lecturers of the diocese of Palai, related to the current practices of moral education, the researcher has used separate questionnaires for the lecturers and the students.

These questionnaires were developed by the researcher from the results of content analysis and this was checked for its content validity by the experts from the field of moral education, research and educational leadership. The researcher has taken individual appointments with the principals for the data collection and the researcher himself gone and collected from the students, lecturers and principals by distributing questionnaires and conducting in depth interviews.

Results of the Interviews with the Administrators. In order to understand the current practices of moral education in the colleges of the diocese of Palai, the researcher conducted in depth interviews with the administrators of the colleges of the diocese of Palai. The interviews were taken place during the first and second weeks of the month of August 2016. Besides taking notes of the answers given by the administrators, the interviews were completely video recorded by the researcher for the sake of the qualitative analysis. The following tables explain the different questions asked by the researcher and the answers given by the administrators of the colleges.

For analyzing the results of the interviews, the researcher again used the method called content analysis. A content analysis was undertaken where the responses from the interview were partitioned into content domains for the comparison of themes across individual responses (Strauss, 1987). In the following part, the researcher explains the conclusive findings from the interviews with the administrators of the 10 colleges of the Diocese of Palai.

Question One: What is your definition of Moral Education? And why it is important in the present scenario?

Conclusive Finding: It is the most important part of education that helps to create moral persons. It is the strong foundation on which the life of student is built. It helps one to be morally mature, gentle and to have goodness in life. It is the need of the present time.

Question Two: Does the teaching and learning environment in your college facilitate the moral development of students? Please explain.

Conclusive Finding: All the colleges have environments that facilitate the moral development of the students. All administrators agreed that the catholic environment plays an important role in it.

Question Three: What are the different values that the students are assimilating through moral education in your college?

Conclusive Finding: Respect, caring, sharing, altruism, truthfulness, honesty, punctuality, team work, hard work, cooperation, taking the right path than the short cuts, etc. are the key values that the colleges try to inculcate in the students.

Question Four: What are the different instructional strategies that are currently in use in your college for moral education?

Conclusive Finding: Most of the colleges have traditional classroom teaching following the text book. Some colleges have seminars, workshops, guest speakers, paper presentations, Power Point Presentations, activities through different clubs like food, blood, clothing donation etc. The colleges that does not have separate hour for the moral education mentioned that it is good to have a text book to be followed for the moral education.

Question Five: Please explain the method of curriculum development for moral education and how often it is revised?

Conclusive Finding: The administrators had very different answers for this question. Some of them are following the moral education curriculum developed by the diocese. Some colleges do not have regular moral education classes. For some colleges, they choose some topics and gives classes on those.

Question Six: What are the strategies followed to assess the moral development of students in your college?

Conclusive Finding: Those colleges which have regular classes on morals use exams as their assessment technique and those colleges which do not have regular classes of moral education use observation of the student behavior as the assessment technique. Almost all the colleges have the facility for counseling. The counselors note the improvements of the students from first year to the last year.

Question Seven: How satisfied you are about the current moral education classes in your college?

Conclusive Finding: The administrators of the colleges had different opinions while they were asked about how satisfied they are about the current moral education classes in their colleges. Very few are fully satisfied with the current moral education in their colleges. Some of them are satisfied and very few of them are not fully satisfied. They want it to be improved with some changes in the current practices. Even those who said that they are fully satisfied mentioned that still there is room for improvement while they were asked in detail.

Results of the analysis of Data Collected from the Lecturers through

Questionnaires. In this study, the researcher gathered the data from the lecturers of the colleges of the diocese of Palai by using questionnaires. The data was collected by the researcher personally going into the colleges and distributing the questionnaires to the selected number of samples from each college. After the survey is completed, the researcher himself collected back the questionnaires from the lecturers. This data collection was taken place during the first week of August 2016. The questionnaire for the lecturers contained five demographic questions and 37 structured questions related to the four constructs which were identified from the results of the first objective. The survey used the Likert 5-point scale measurement, with representations of 5=Very Much; 4=Often; 3=Sometimes; 2=Seldom; and

1=Not at all. The following section explains the results of the data collected from the lecturers to understand the current practices of Moral Education in the colleges of the diocese of Palai.

Demographic Data Analysis. The following section explains the demographic details of the respondents.

Gender: The result of the data collected from the lecturers of the colleges of the diocese of Palai reveals that out of 286 lecturers, 156, which is 54.5 percent of the total population, were female and 130, which is 45.5 percent of the total population, were male.

Age: The age group of the lecturers were divided into five and it shows that out of 286 lecturers who provided data for this study, 113 (39.5%) were less than 30 years old, 109 (38.1%) were between 31- 40, 39 (13.6%) were between 41- 50, 24 (8.4%) were between 51- 60 and 1 lecturer (.3%) was above 60 years of age.

Years of Experience: For years of experience as a lecturer in the college, there are four categories. Out of the 268 lecturers who were involved in this study, a total number of 139 lecturers (48.6%) have less than 5 years of experience, 108 lecturers (37.8%) have six to fifteen years of experience, 28 lecturers (9.8%) have sixteen to twenty-five years of experience and a total number of 11 lecturers (3.8%) have above 25 years of experience in teaching.

Education: For the educational qualification of the lecture there are two options. Out of 286 lecturers, 249 lecturers (87.7%) have Master Degree, and 37 lecturers (12.9%) have Doctoral Degree.

Name of the College: The diocese of Palai has 10 colleges under its management, and the lecturers were chosen from each college according to the proportion of the samples needed for this study. Out of the 286 lecturers who participated in this study, 42 lecturers (14.7%) were from St. Thomas College, Palai, 8 lecturers (2.8%) were from St. Thomas

College of Teacher Education, Pala, 24 lecturers (8.4%) were from Alphonsa College, Pala, 30 lecturers (10.5%) were from Devamatha College, Kuravilangadu, 24 lecturers (8.4%) were from St. George College, Aruvithura, 43 lecturers (15.0%) were from Mar Augustinose College, Ramapuram, 25 lecturers (8.7%) were from Holy Cross College, Cherpumkal, 67 lecturers (23.4%) were from St. Joseph’s College of Engineering and Technology, Palai, 9 lecturers (3.1%) were from St. Joseph’s Institute of Hotel Management and Catering Technology, Palai, 14 lecturers (4.9%) were from Mar Sleeva College of Nursing, Cherpumkal.

Table 4.4: Demographic Details of the Lecturers

N=286	Frequency	Percent
Gender		
Male	130	45.5%
Female	156	54.5%
Age		
Less than 30	113	39.5%
31-40	9	38.1%
41-50	39	13.6%
51-60	24	8.4%
Above 60	1	.3%
Experience		
Less than 5 years	139	48.6%
6-15 years	108	37.8%
16-25 years	28	9.8%
Above 25 years	11	3.8%
Education		
Master Degree	249	87.1%
Doctoral Degree	37	12.9%
Name of the College		
St. Thomas Pala	42	14.7%
St. Thomas College of Teacher Education Palai	8	2.8%
Alphonsa College, Pala	24	8.4%
Devamatha College, Kuravilangadu	30	10.5%
St.George College, Aruvithura	24	8.4%
Mar Augusthinose College, Ramapuram	43	15.0%
Holy Cross college, Cherpumkal	25	8.7%
St. Joseph’s College of Engineering and Technology	67	23.4%
St. Joseph’s Institute of H M C T, Palai	9	3.1%
Mar Sleeva College of Nursing, Cherpumkal	14	4.9%

The following section explains the results from the survey conducted among the lecturers of the colleges of the diocese of Palai regarding the current practices of Moral Education. The researcher explains the results as four constructs such as Values, Instructional Strategies, Curriculum Development and Moral Assessment which is derived from the results of the first objective of this study.

Results related to the first construct “Values”. The mean and the standard deviation of each item that come under Values are shown in Table 4.5. As per the results, the lecturers in the colleges of Palai found that the students are growing in values like respect, care, empathy, responsibility, pro-social behaviors, cooperation, truthfulness, honesty, patriotic values, tolerance, and fairness. All the items which represent the values mentioned above have got a mean score above 3.50. The highest mean score was 4.12 for the item, *“Moral education helps the students to foster respect for others”* with a standard deviation of 0.97. The lowest mean score was 3.30 for the item that *“the Current moral education system helps the students to be modest in the society”* with a standard deviation of 1.07.

Table 4.5: Mean Score and Standard Deviation of Items related to Values

No.	Items	Mean	SD	Interpretation
1	Moral education helps the students to foster respect for others	4.12	0.97	High
2	The Moral education encourages the students to care for others	4.02	0.90	High
3	Moral education in colleges enables the students to become empathetic towards others	3.93	0.99	High
4	Students become more responsible due to moral education	3.59	0.96	High
5	Moral education helps the students to foster pro-social behaviors	3.71	0.94	High
6	Moral education prepares the students to cooperate with others	3.77	0.96	High
7	The moral education courses encourage the students to be truthful	3.81	0.98	High
8	Current moral education system helps the students to be modest in the society	3.30	1.07	Moderate
9	Moral education helps the students to understand the role of honesty in life	3.90	0.99	High
10	The moral education classes help the students to form patriotic values	3.58	1.10	High
11	Tolerance is an important value that is cultivated through moral education classes	3.76	1.05	High
12	Moral education courses help the students to be fair	3.72	0.97	High
	Overall Values	3.77	0.73	High

Results related to the second construct “Instructional strategies”. The mean and standard deviation of each item under the category of Instructional Strategies are shown in Table 4.6. Among the 11 items measured, except three items, all other items have got a mean score less than 3.50. The respondents found that the colleges do not have sufficient social service camps, very less authentic classes, less chances for group activities, less community service programs, less chances for reflecting on the personal experiences, less chances for the active experimentation of the knowledge they gain through moral education programs, fewer field trips and less classes that are life centered. The highest mean score was 3.82 for the item “the lecturers make sure that all students are participating in the moral education programs organized by the institution” with a standard deviation of 1.07. And the lowest mean score was 2.89 for the item “the college has sufficient field trips to provide sufficient experience to the students” with a standard deviation of 1.29.

Table 4.6: Mean Score and Standard Deviation of Items related to Instructional Strategies

No.	Items	Mean	SD	Interpretation
13	Moral education classes offer the possibilities for participating in social service camps	3.48	1.03	Moderate
14	The students are encouraged to participate in value discussion during the moral education classes	3.54	0.99	High
15	The lecturers provide authentic classes on moral topics as part of the course	3.42	1.07	Moderate
16	The students get chances to engage in group activities as part of the moral education classes	3.34	1.03	Moderate
17	The lecturers provide opportunities to the students to involve in community service programs as part of moral education course	3.27	1.06	Moderate
18	During moral education classes, the students are encouraged to reflect on their personal experiences	3.41	1.03	Moderate
19	Value clarification is one of the major techniques being used by the lecturers to help students to understand the key concepts	3.52	1.00	High
20	The students are given chances to engage in active experimentation of the knowledge they gained through moral education programs	3.23	1.08	Moderate
21	The college has adequate field trips to provide sufficient experience to the students	2.89	1.29	Moderate
22	Current moral education classes are life centered	3.33	1.02	Moderate
23	The lecturers make sure that all students are participating in the moral education programs organized by the institution	3.82	1.07	High
	Overall Instructional Strategies	3.39	0.75	Moderate

Results related to the third construct “Curriculum Development”. While considering the perception of the respondents on curriculum development, the highest mean score was 3.62 for the item “*moral education is currently a mandatory course for all students*” with a standard deviation of 1.38. The lowest mean score was 3.33 for the item “*the current moral education curriculum is developed based on the understanding of the needs of the students and the expectations of the society*” with a standard deviation of 1.11. The respondents also found that the institutions does not listen to the voice of parents, community leaders, and experts while developing curriculum for moral education, all the colleges have no representation in the curriculum development committee for moral education and the curriculum for moral education is not renewed time to time.

Table 4.7: Mean Score and Standard Deviation of Items related to Curriculum Development

No.	Items	Mean	SD	Interpretation
24	The current moral education curriculum is developed based on the understanding of the needs of the students and expectations of the society	3.33	1.11	Moderate
25	Current moral education classes reflect the vision and mission of the institution and values of the society	3.51	1.10	High
26	The institution listens to the voice of the parents, community leaders and experts while developing the curriculum for moral education	3.38	1.24	Moderate
27	All the colleges of the diocese of Palai have representation in the curriculum development committee for moral education courses to the best of my knowledge	3.35	1.26	Moderate
28	Moral education is currently a mandatory course for all the students in the colleges	3.62	1.38	High
29	The colleges of the diocese of Palai renew its moral education curriculum time to time	3.50	1.25	Moderate
	Overall Curriculum Development	3.45	0.96	Moderate

Results related to the fourth construct “Moral Assessment”. The mean and standard deviation of each item under the category of Moral Assessment is shown in Table 4.8. The highest mean score was 3.96 for the item “*The institution makes sure that its’ lecturers are of good characters*” with a standard deviation of 1.14. And the lowest means score was 3.24 for

the item “*The students are given opportunities to conduct consequence analysis during the moral education classes*” with a standard deviation of 1.09. The results also indicate that colleges do not have a very good system for evaluating its ethical atmosphere, college does not analyse its strengths, weakness, opportunities and challenges of its moral education programs, colleges does not keep track of the developments of its students by keeping portfolios and the lecturers are not promptly helping students to use value preference scale as part of moral assessment.

Table 4.8: Mean Score and Standard Deviation of Items related to Moral Assessment

No.	Items	Mean	SD	Interpretation
30	The colleges have a system for evaluating its' ethical atmosphere	3.49	1.20	Moderate
31	The institution makes sure that its' lecturers are of good characters	3.96	1.14	High
32	The college performs the Strengths, Weakness, Opportunities and Challenges (SWOC) analysis of its' moral education programs regularly	3.31	1.20	Moderate
33	My college keeps Student Portfolios to track the moral development of its' students	3.50	1.18	Moderate
34	The students get constructive feedback from the lecturers if they fall into mistake	3.79	1.03	High
35	Lecturers monitor the moral development of students through various assessments	3.51	1.12	High
36	The students are given opportunities to conduct consequence analysis during the moral education classes	3.24	1.09	Moderate
37	Lecturers help the students to use the value preference scale as part of the moral assessment	3.25	1.19	Moderate
	Overall Moral Assessment	3.51	0.92	High

Results of the analysis of Data Collected from the Students through

Questionnaires. In this study, the researcher gathered the data from the Students of the colleges of the diocese of Palai by using questionnaires. The data was collected by the researcher personally going into the colleges and distributing the questionnaires to the selected number of samples from each college. After the survey is completed, the researcher himself collected back the questionnaires from the students of the colleges. This data

collection was taken place during the first week of August 2016. The questionnaire for the students contained five demographic questions and 34 structured questions related to the four constructs which were identified from the results of the first objective. The survey used the Likert 5-point scale measurement, with representations of 5=Very Much; 4=Often; 3=Sometimes; 2=Seldom; and 1=Not at all. The following section explains the results of the data collected from the students to understand the current practices of Moral Education.

Demographic data Analysis. The following section explains the results of the data related to the demographic details of the students.

Gender: The result of the data collected from the students of the colleges of the diocese of Palai reveals that out of 420 students, 229, which is 54.5 percent of the total population, were female and 191, which is 45.5 percent of the total population, were male.

Age: The age group of the students was divided into three, and it shows that out of 420 students who provided data for this study, 293 (69.8%) were between 15 to 20 years old, 124 (29.5%) were between 21-25, 3 (.7%) were between 26-30 years old.

The level of Study: For the level of study, there are two categories. Out of the 420 students who were involved in this study, a total number of 348 students (82.9%) were bachelor degree students and 72 (17.1%) were master degree students.

Year of Study: For the year of study of the students there are three groups. Out of 420 students, 23 (5.5%) were first-year students, 219 (52.1%) were the second year students and 178 (42.4%) were third-year students.

Name of the College: The diocese of Palai has 10 colleges under its management, and the students were chosen from each college according to the proportion of the samples needed for this study. Out of the 420 students who participated in this study, 70 students

(16.7%) were from St. Thomas College, Palai, 9 students (2.1%) were from St. Thomas College of Teacher Education, Pala, 44 students (10.5%) were from Alphonsa College, Pala, 55 students (13.1%) were from Devamatha College, Kuravilangadu, 47 students (11.2%) were from St. George College, Aruvithura, 74 students (17.6%) were from Mar Augustinose College, Ramapuram, 35 students (8.3%) were from Holy Cross College, Cherpumkal, 64 students (15.2%) were from St. Joseph’s College of Engineering and Technology, Palai, 10 students (2.9%) were from St. Joseph’s Institute of Hotel Management and Catering Technology, Palai, 12 students (2.9%) were from Mar Sleeva College of Nursing, Cherpumkal.

Table 4.9: Demographic Details of the Students

N=420	Frequency	Percent
Gender		
Male	191	45.5%
Female	229	54.5%
Age		
15-20	293	69.8%
21-25	124	29.5%
26-30	3	.7%
Level of Study		
Bachelor Degree	348	82.9%
Master Degree	72	17.1%
Year of Study		
First Year	23	5.5%
Second Year	219	52.1%
Third Year	178	42.4%
Name of the College		
St. Thomas Pala	70	16.7%
St. Thomas College of Teacher Education Palai	9	2.1%
Alphonsa College, Pala	44	10.5%
Devamatha College, Kuravilangadu	55	13.1%
St.George College, Aruvithura	47	11.2%
Mar Augusthinose College, Ramapuram	74	17.6%
Holy Cross college, Cherpumkal	35	8.3%
St. Joseph’s College of Engineering and Technology, Palai	64	15.2%
St. Joseph’s Institute of H M C T, Palai	10	2.4%
Mar Sleeva College of Nursing, Cherpumkal	12	2.9%

The following section explains the results from the survey conducted among the Students of the colleges of the diocese of Palai regarding the current practices of Moral Education. The researcher explains the results as four constructs such as Values, Instructional Strategies, Curriculum Development and Moral Assessment which is derived from the results of the first objective of this study.

Results related to the first construct “Values”. The mean and the standard deviation of each item are shown in Table 4.10. And as per the results, except four items, all other items are agreed by the respondents. The highest mean score was 3.96 for the item “*Moral education enables us to corporate with others*” with a standard deviation of 1.00. And the lowest mean score was 3.35 for the item “*Moral education helps us to be tolerant*” with a standard deviation of 0.97. The respondents believe that the moral education classes should help the students to cultivate pro-social behaviors, to be honest in life, to form patriotic values in life and to be more tolerant in life.

Table 4.10: Mean Score and Standard Deviation of Items related to Values

No.	Items	Mean	SD	Interpretation
1	Current moral education in the colleges helps us to foster respect for others	3.61	1.04	High
2	Current moral education in the colleges helps us to care for others	3.63	1.09	High
3	Moral education classes help us to become empathetic towards others	3.63	0.97	High
4	Moral education courses help us to become responsible	3.80	0.97	High
5	Current moral education helps us to cultivate pro-social behaviors	3.46	0.98	Moderate
6	Moral education enables us to cooperate with others	3.96	1.00	High
7	Current moral education encourages us to be truthful	3.75	1.09	High
8	Moral education helps to form modest persons in the society	3.56	1.03	High
9	Moral education makes us aware of the need of being honest in life	3.87	0.94	Moderate
10	Moral education courses help to form patriotic values	3.43	1.11	Moderate
11	Moral education classes help us to be tolerant	3.35	0.97	Moderate
12	Moral education classes enable us to act with fairness	3.51	1.05	High
	Overall Values	3.63	0.68	Moderate

Results related to the second construct “Instructional Strategies”. While considering the results of the items related to the instructional strategies, the students who participated in this study perceive that the different instructional strategies like, service camps, value discussion, authentic classes, group activities, reflection of personal experiences, value clarification, practicing of the knowledge that is gained, field trips, life centered classes, participation of all the students etc. have to be practiced with special care. None of the respondents are completely satisfied with the current of instructional strategies. Among the different items under the instructional strategies, the highest mean score was 3.47 for the item “*Moral education programs in the college include social service camps*” with a standard deviation of 1.36. And the lowest mean score was 2.23 for the item “*My College organizes a sufficient number of field trips as part of moral education programs*” with a standard deviation of 1.29.

Table 4.11: Mean Score and Standard Deviation of Items related to Instructional Strategies

No.	Items	Mean	SD	Interpretation
13	Moral education programs in the college include social service camps	3.47	1.36	Moderate
14	We often engage in value discussions during the moral education classes	2.98	1.16	Moderate
15	We receive authentic classes on the moral values as part of the course	3.10	1.11	Moderate
16	Moral education classes often include group activities	2.79	1.32	Moderate
17	Lecturers encourage us to reflect on our personal experiences as part of discussion on moral values	3.37	1.19	Moderate
18	Moral education classes often apply value clarification techniques	3.11	0.97	Moderate
19	We make effort to practice the knowledge gained through the moral education programs	3.16	1.05	Moderate
20	My college organizes sufficient number of field trips as part of moral education programs	2.23	1.29	Low
21	Current moral education classes are life centered	3.19	1.11	Moderate
22	All students are participating in the moral education programs of the College	3.01	1.45	Moderate
	Overall Instructional Strategies	3.04	0.75	Moderate

Results related to the third construct “Curriculum Development”. As per the results of the analysis of the data related to curriculum development, the highest mean score was 3.49 for the item “*Current moral education classes reflect the vision and mission of the college and the values of the society*” with a standard deviation of 1.14. And the lowest mean score was 3.06 for the item “*The college takes initiatives to renew its moral education curriculum as per the needs of time*” with a standard deviation of 1.26. They think that the colleges have to renew its curriculum time to time instead of what they are doing now. The students of the colleges of the diocese of Palai do not feel that the current moral education equips them with ethical knowledge and skills they need. They also think that the voice of the parents and the parents, community leaders and the experts are not often considered while the college develops its curriculum for moral education. Besides that, the students do not feel that moral education as a mandatory course for all the students in their college.

Table 4.12: Mean Score and Standard Deviation of Items related to Curriculum Development

No.	Items	Mean	SD	Interpretation
23	Present moral education equips us with the ethical knowledge and skills that we need	3.22	1.02	Moderate
24	Current moral education classes reflect the vision and mission of the college and the values of the society	3.49	1.12	High
25	The voice of parents, community leaders and the experts are often considered while the institution develops the curriculum for moral education	3.37	1.20	Moderate
26	Moral education is currently a mandatory course for all the students in our college	3.46	1.34	Moderate
27	The college takes initiatives to renew its moral education curriculum as per the needs of time	3.06	1.26	Moderate
	Overall Curriculum Development	3.32	0.85	Moderate

Results related to the fourth construct “Moral Assessment”. The result of the data related to the fourth construct, which is moral assessment is shown in Table 4.13. While considering the results, the highest mean score was 3.76 for the item “*We agree that our*

lecturers are good examples of morally responsible persons” with a standard deviation of 1.11. And the lowest mean score was 3.20 for the item “*Student portfolios are always developed and maintained by the college to keep track of the moral development of its students*” with a standard deviation of 1.14. The respondents believe that their lecturers of good examples of morally responsible persons. They also think that they get constructive feedback while they fall into mistakes, and they are taught to consider different values with due priorities and preferences. The students were not fully agreeing with the statements such as: “*My college follows certain procedures for evaluating its ethical atmosphere*”, “*Student portfolios are always developed and maintained by the college to keep track of the moral development of its students*”, “*My lecturers keep the records of my developments*” and “*We get ample opportunity during the moral education classes to evaluate the consequences of the different decisions we take*”.

Table 4.13: Mean Score and Standard Deviation of Items related to Moral Assessment

No.	Items	Mean	SD	Interpretation
28	My college follows certain procedures for evaluating its ethical atmosphere	3.25	1.19	Moderate
29	We agree that our lecturers are good examples of morally responsible persons	3.76	1.11	High
30	Student portfolios are always developed and maintained by the college to keep track of the moral development of its students	3.20	1.14	Moderate
31	We receive constructive feedback from the lecturers if we fall into mistakes	3.71	1.23	High
32	My lecturers keep the records of my developments	3.46	1.23	Moderate
33	We get ample opportunity during the moral education classes to evaluate the consequences of the different decisions we take	3.28	1.15	Moderate
34	Students are taught to consider different values with due priorities and preferences	3.55	1.10	High
	Overall Moral Assessment	3.46	0.83	Moderate

Research Objective Three: To develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.

To achieve the third objective of this study, the researcher attempted to develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai. For this, the researcher made use of the results of the first two objectives of this study and ethical leadership theories. According to Fullan (2003) Ethical leadership is a leadership style which aims at transforming the schools. This new model for moral education aims at eliminating the gap between the ideal practices of moral education, which is found out by the content analysis of the books, articles related to moral education, and the current practices of moral education which is identified by collecting data from the administrators, lecturers and students from the colleges of the diocese of Palai. The analysis of the results of the second objective clearly indicates the areas that need to be improved regarding moral education.

The new ethical leadership model for moral education has to be practiced in the colleges of Palai, with the special concern from the part of the administrators, lecturers and the students for a better result of moral education. The findings of content analysis revealed that there are four determinants that are very essential for the successful moral education in any educational institution. The researcher names it as four pillars of moral education. They are the following:

1. Values
2. Instructional Strategies
3. Curriculum Development
4. Moral Assessment

The analysis of the results of the interviews with the administrators of the diocese of Palai found that moral education is the need of the present time. It is revealed from the interview that the current moral education classes help the students to have values like,

respect, sharing, caring, truthfulness, altruism, honesty, punctuality, team work, hard work and cooperation. They insisted for the separate time for moral education and the need for a textbook with the relevant themes. They all agreed that they are not fully satisfied with the current moral education programs and they want to improve the moral education classes from what they are currently doing.

The results of the survey with the lecturers revealed the following areas which need improvements corresponding to the four pillars of moral education.

Values. Even though the lecturers see a good number of values in students like respect, care, empathy, responsibility, pro-social behaviors, cooperation, truthfulness, honesty, patriotic values, tolerance, and fairness, they still need to be trained in growing as modest persons in the society.

Instructional Strategies. Need more social service camps, more authentic classes on moral topics, need for more group activities, need more community service programs and field trips, need more life centered classes, give more chance to the students to reflect on the personal experiences they had from the moral education programs.

Curriculum Development. Develop curriculum after understanding the need of students and the expectations of the society. Involve the representatives of all the colleges while developing moral education curriculum, listen to the voice of parents, community leaders and the experts while developing curriculum and renew the curriculum time to time.

Moral Assessment. The lecturers perceive that currently there is very less chances for the students to do consequence analysis of the decisions they make. In the colleges, there is a need for the system for evaluating its ethical atmosphere, the colleges has to keep portfolios of the student developments, students should be assisted more using value preference scale.

The results of the survey with the students revealed that the following areas need improvements corresponding to the four pillars of moral education.

Values. The students perceive that even though they get some values through current moral education classes, they still need to be trained in being tolerant, honest, to cultivate pro social behaviors and to form patriotic values.

Instructional Strategies. From the survey results it is found that the students need more service camps, value discussions, authentic classes on moral topics, group activities, reflections on personal experiences, value clarification, participation of all students in the moral education programs, life centered classes, practicing of the knowledge that they gain in the classes etc. as part of the moral education programs of the colleges.

Curriculum Development. The students insisted that the curriculum should be renewed time to time, curriculum should consider the needs of the time, moral education classes should equip the students with the knowledge and skills they need in the present time, voice of parents, community leaders and the experts should be heard while developing curriculum and the moral education programs should be mandatory for all students in the colleges.

Moral Assessment. The students found that currently there is no good system of keeping records of the moral developments of students, student portfolios should be kept, colleges should have a good system of evaluating its ethical atmosphere, and students should be taught to do the consequence analysis.

Ethical Leadership Theories. Ethical leadership is very important in the field of education. As Fullan (2003) says, Ethical leadership is a leadership style which aims at transforming the schools. Studies in ethical leadership points out that the ethical leaders will promote ethical behaviors in their work. They will model ethical behaviors to their subordinates. As leaders, the administrators and the lecturers have to promote ethical behaviors in their colleges. They should model ethical behaviors to their students. Cumbo (2009) says that when the leaders are living ethical life or virtuous life, the followers are the

beneficiaries of that. According to Trevino, Hartman and Brown (2009), ethical leaders should give freedom to the followers to share their ethical problems and dilemmas that they are facing in their work and life. Similarly the school leaders should give freedom to the students to share the dilemmas they face, and the difficulties in their studies regarding their studies with ease.

In the leadership theory of Heifetz (1994) suggests that leaders should provide a safe atmosphere to the followers for solving their problems. According to the ethical leadership theory of Burns (1978), the leaders should try to elevate the moral standards of the followers. Similarly, the administrators and the lecturers should try their best to elevate the moral standards of their students. Heifetz and Burns suggest that relationship is the heart of leadership. So it is very essential to have a good relationship between the administrators, lecturers and the students. According to Northouse (2013) there are mainly five principles in ethical leadership. They are: Respect for others, service for others, justice for others, honesty towards others and building community with others. He suggests that the ethical leaders should check themselves by asking themselves whether they are following these five principles for the effectiveness of leadership.

The figure 4.6 shows the proposed ethical leadership model for enhancing moral education in the diocesan colleges of Palai, Kerala, India. This model is developed on the basis of the results of objective one and two of this study. This model will be sent to 5 experts in the field of moral education for their reviews and comments and based on their comments the model will be modified and final model will be developed for implementation.

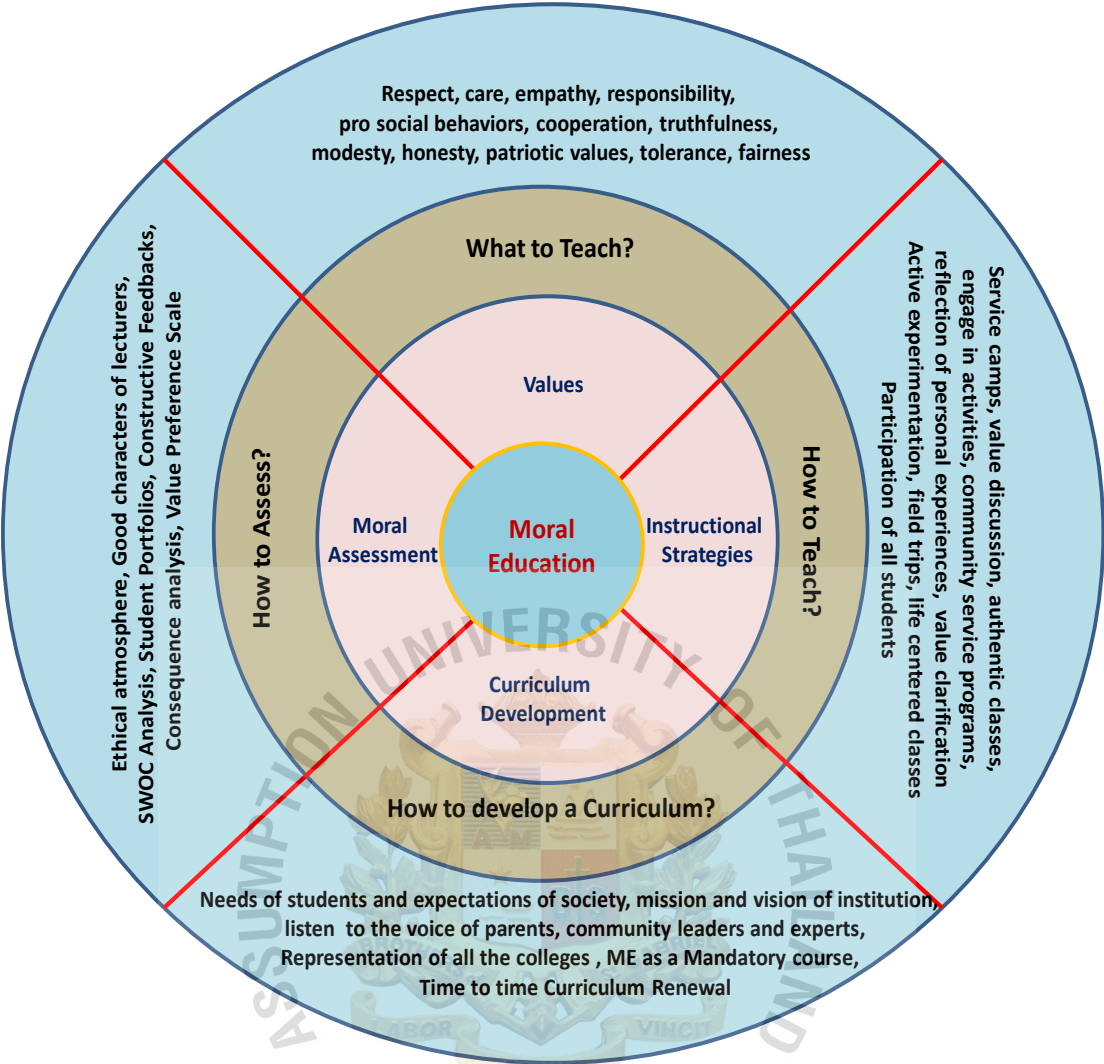


Figure 4.6. Preliminary Model of Moral Education in the colleges of the Diocese of Palai.

The preliminary model for moral education in the colleges of the diocese of Palai is emerged from the results of the first and second research objectives of this study and the ethical leadership theories. As shown in figure 4.6, the moral education consists of four pillars namely, Values, Instructional Strategies, Curriculum Development and Moral Assessment. As Kohlberg (1971) mentions in his stages of moral development theory, this model is intended to help the students to grow from the pre-conventional level of morality to the post-conventional level of morality, which marks a growth from the self-centeredness to the community awareness. Through the implementation of this model in the colleges of the diocese of Palai, will be helping its students for this transition from pre-conventional level of

morality to the post-conventional level of morality. As Rest (1979) points in his four component theory of moral development, the model will help the students in their inner psychological process of decision making by letting the students to recognize the moral issue, by helping the students to make the right judgment concerning the morally right action, by helping the students to prioritize the right choices and finally, by helping the students execute the morally right action.

The first Pillar of moral education, Values, answer the question “What to teach?” in the moral education classes or programs. And in the outer part of the model, the most important values that are found through the content analysis of 16 books and 14 articles related to moral education in higher education is shown. Those values include: Respect, care, empathy, responsibility, pro social behaviors, cooperation, truthfulness, modesty, honesty, patriotic values, tolerance and fairness. This means these are the most important values that should be taught in the moral education classes in the colleges of the diocese of Palai.

The second Pillar of moral education, Instructional Strategies, answer the question “How to teach?” in moral education programs. Instructional Strategies for the moral education are found from the results of the content analysis of books and articles related to moral education in higher education. A total number of 23 different instructional strategies are found. The results of the classification of those instructional strategies revealed that the moral education should be mostly given through the participatory instructional strategies. The following are the most frequently mentioned participatory instructional strategies: Service camps, value discussion, authentic classes, engage in activities, community service programs, reflection of personal experiences, value clarification, Active experimentation, field trips, life centered classes and the Participation of all students.

The third Pillar of moral education, Curriculum Development, answer the question “How to develop a curriculum” for the moral education programs. This section of the model shows the important points that should be taken care while developing a curriculum for moral education. The results of the content analysis of 16 books and 114 articles revealed a total number of 16 different themes that are to be considered during the curriculum development. The researcher classified the results based on the three approaches of curriculum development such as product approach, process approach and praxis approach. From the results it is found that 48% of the themes fall under the category of process approach and 33% falls under the category of praxis approach. It shows that the curriculum development for moral education should give more importance to process and praxis which means the students should learn something empirically and through the interaction between teachers and students and reflection. The following themes are considered as important for the development of moral education curriculum. Needs of students and expectations of society, Mission and vision of institution, Listen to the voice of parents, community leaders and experts, Representation of all the colleges, Moral education should be given as a Mandatory course and the Time to time Curriculum Renewal.

The fourth Pillar of Moral Education, Moral Assessment, answer the question, “How to Assess” the moral development of the students. A total number of nine moral assessment methods were found through the content analysis and the classification of the results revealed that most of the moral assessment methods fall under the category of formative assessments. Out of the nine different moral assessment methods, 79% constitute the formative assessments and 21% constitute the summative assessments. The following themes are considered as important for the assessment of the moral development of students. Ethical atmosphere of the college, Good characters of lecturers, Strengths, Weaknesses,

Opportunities and Challenges Analysis, Keeping Student Portfolios, Giving Constructive Feedbacks, Consequence analysis and Value Preference Scale.

The first research objective of this study was “to determine the ideal practices of moral education in higher education”. The results of the content analysis of a total number of 16 books and 114 articles related to moral education in higher education revealed what are the ideal practices of moral education through the four pillars of moral education. Each pillar is very important for a successful moral education program. The second research objective of this study was “to examine the current practices for moral education in the diocesan colleges of Palai, Kerala, India”. By collecting data from the administrators, lecturers and students from all the colleges of the diocese of Palai through in depth interviews and questionnaire surveys, the current practice of moral education is understood. The results of the ideal practices of moral education and the results of the current practices of moral education revealed that there is a gap between the ideal and the current practices of moral education. In order to fill this gap, the researcher developed the new model of moral education by combining the results of the first and second research objectives of this study. Through a successful implementation of the new model, the researcher expects to enhance the moral education in the colleges of the diocese of Palai. Before the implementation of the new model for moral education, the researcher did the validation of the model, by 20 experts, from the field of moral education, educational leadership, and educational research. The model validation process is explained in the following section.

Model Validation by Experts. In order to make sure the operational validity of the new model for moral education in the colleges of the diocese of Palai, the preliminary model which is developed based on the ethical leadership theories and the results of research objective one and research objective two is further send to twenty experts for their review and comments. These were the same experts who validated the results of the content analysis.

Since these experts hold a high position in their organizations, the document for the validation of the model was handed over to them in their offices for their review and collected back by the researcher once the review was over. At the first meeting with the experts for handing over the documents for the validation itself, the researcher explained them how this model is developed and the importance of this model in the context of the moral education in the colleges of the diocese of Palai. Together with the preliminary model, a description of the emergence of the model, and an explanation of how this model has to be implemented also were given to the experts.

The selection of experts for the validation of the model was crucial because the topic of this study is “An Ethical Leadership Model for Enhancing Moral Education in the Diocesan Colleges of Palai, Kerala, India”. The experts were selected from the different colleges and the center for the catechism and moral education of the diocese of Palai. The twenty experts who were chosen for the model validation process have solid experience in the field of moral education, educational leadership, and educational research. A total number of eight of those experts were holding a PhD degree and all others were having Master Degree with sufficient years of experience in the area of Moral Education, educational leadership and educational research. The following table shows the details of the experts who validated the Model for Moral Education.

Table 4.14: Experts Profile for Model Validation.

No.	Name	Educational Qualification	Years of Experience
1	Dr. T.C. Thankachan	PhD	16 years
2	Dr. Thomas Menachery	PhD	20 Years
3	Dr. Celine Joseph	PhD	23 Years
4	Dr. Bindu David	PhD	13 Years
5	Dr. Sr. Mary Thomas	PhD	10 years
6	Dr. P.P. Shajimon	PhD	18 years

No.	Name	Educational Qualification	Years of Experience
7	Dr. Ignatius Korah	PhD	30 Years
8	Dr. Lavina Dominic	PhD	10 Years
9	Prof. M.J. Thomas	M.Sc. B.Ed.	41 Years
10	Asst. Prof. Alex George	MA., M.Ed.	12 Years
11	Asst. Prof. Pratheesh Abraham	M.Phil.	10 Years
12	Rev. Fr. Abin Jose	MA, B.Ed.	10 Years
13	Asst. Prof. Salikutty C.J.	M.Ed.	18 Years
14	Asst. Prof. Jainamma C.	M.Sc.	25 Years
15	Asst. Prof. Sunu Austin	M.A., M.Ed.	6 Years
16	Asst. Prof. Sunil Thomas	M.P.Ed.	4 Years
17	Asst. Prof. Sr. Beenamma Mathew	M.Ed.	14 Years
18	Asst. Prof. Sr. Shalby P. Jose	M.Com.	10 Years
19	Asst. Prof. Aneeta George	M.Sc.,M.Ed.	6 Years
20	Asst. Prof. Priya Catherine Thomas	M.A., M.Ed.	3 Years

The experts responded positively to the preliminary model developed from the results of objective one and two and the ethical leadership theories. Most of them appreciated the operational suitability and the appropriateness of the components of the Model. Majority of the experts suggested that besides the list of values mentioned, “Democracy” should be added since India is the largest democracy in the world. According to the Classification of Values by Coleman (1960), Democracy is a political value. Thus while modifying the preliminary model, the researcher added Democracy as the value that should be taught in the moral education classes. Two experts strongly suggested adding ‘pro environmental behavior’ as an additional value among the number of values mentioned. They suggested that this value should be given importance considering the present scenario in Kerala where there is increasing environmental issues in the recent years.

Two experts suggested the point that since the study is development of an ethical leadership model for moral education, it should be shown the middle of the as “Ethical Leadership Model for Moral Education” instead of showing “Moral Education”. One expert has strongly suggested that the lack of ethical leadership from the part of the lecturers and the administrators is one of the chief challenges that we face currently. So it should be emphasized that the spiritual values should be absorbed by the students through the lecturers by practicing the ethical leadership by being “Men of Values”. So, ethical leadership should permeate in all parts of the moral education model starting from the first pillar of moral education to the last pillar of moral education.

In educating students in values the moral educators should emphasis the point that not only the ends but also both ends and means should be justified in a morally right action. Most of the experts commented that the new model since, it has a four phases covering all phases of the education, starting from what to teach (values), how to teach (instructional strategies), how to develop the curriculum (curriculum development) and how to assess (moral assessment), will have a clear impact on the moral education system in the colleges of the diocese of Palai. One of the experts commented that the formation of the right conscience is the primary aim of moral education. So, whatever activities and classes are conducted for the moral education, it should be aiming at the formation of the right conscience of the students.

After reviewing the comments and the suggestions that came from the experts who validated the new model for moral education, the researcher made the necessary changes and drafted the final model by modifying the preliminary model. While drafting the final model, the researcher had shone keen attention in order to include all the key components that are important in the moral education in the Kerala context. The figure 4.7 shows the final ethical leadership model for moral education in the colleges of the diocese of Palai.

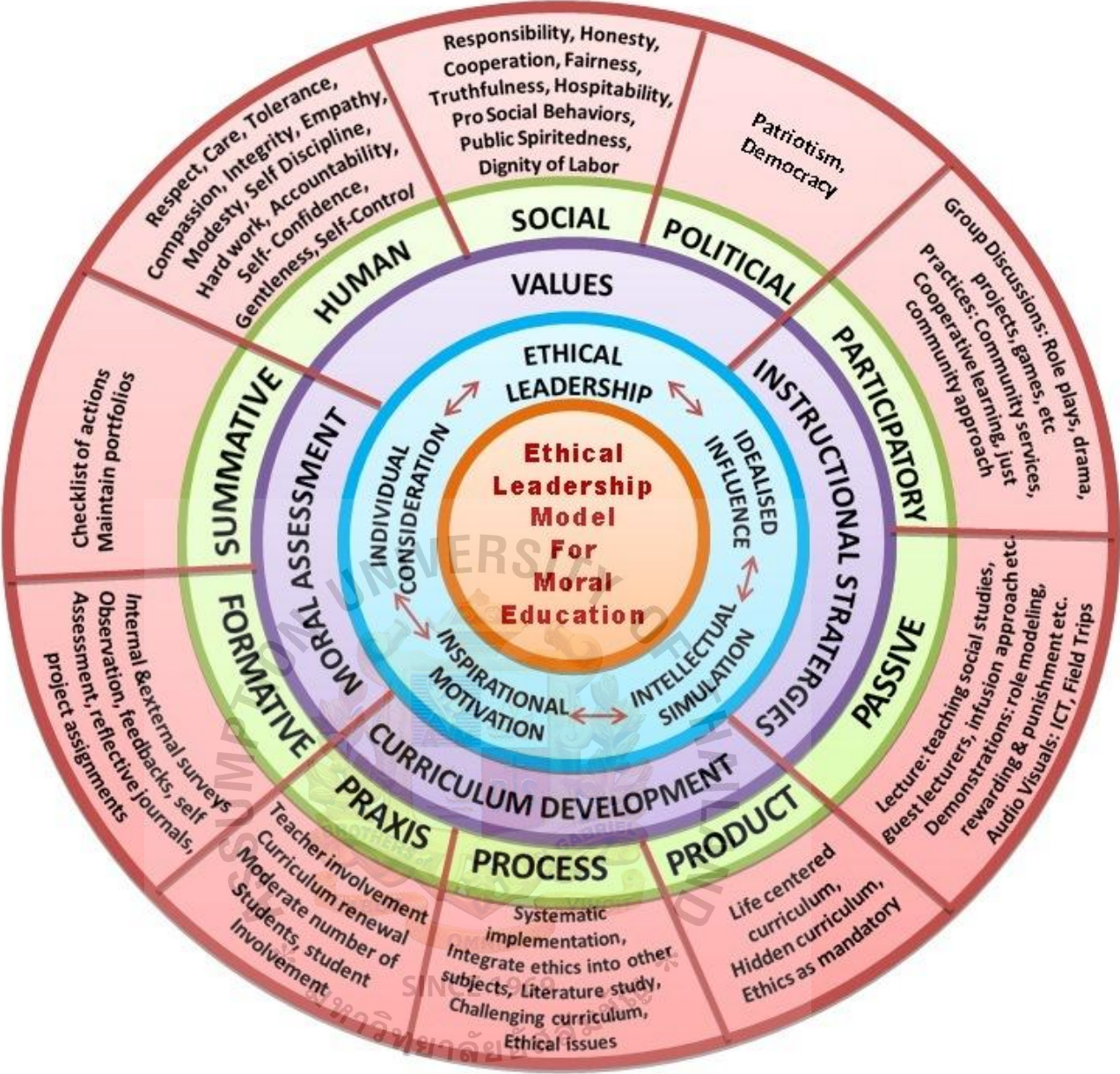


Figure 4.7. Final Ethical Leadership Model for Moral Education.

As visible from the final model, the ethical leadership stands at center of the whole moral education process. The administrators and the lecturers of the college should act as the role models to the students through the visible actions. They should demonstrate their ethical behaviors both in their professional and personal life. They have to be credible in what they are saying and they also have to follow what they are saying. For a successful moral

education, the administrators and the lectures should make sure that all the components of the new ethical leadership model for moral education are taken into consideration.

Ethical Leadership Model for Moral Education

It is the newly developed model for enhancing moral education in the colleges of the diocese of Palai. This model is developed after identifying the ideal practices of moral education and the current practices of moral education in the colleges of the diocese of Palai. The researcher also made use of the key components of ethical leadership theories in this model.

Roles of Ethical Leader. As per this new model of moral education, the ethical leaders are the administrators and the lecturers of the colleges of the diocese of Palai. In order to apply this model in the colleges, the administrators and the lecturers should understand their role as role models to the students and they should try to live their lives in accordance with the key components of this model such as idealized influence, intellectual stimulation, inspirational motivation and individual consideration.

Values. It refers to the different values that should be included while giving moral education to the students in the colleges of the diocese of Palai. As per the new model there are three categories of values that the colleges should focus, namely, human values, social values and political values.

Human Values. These are the principles and standards that are essential for the human interactions. The following are the different human values that the colleges should take into consideration while giving moral education to its students.

Respect. It means showing reverence towards other persons. All persons, by their very human existence, deserve respect.

Care. It is a way of showing kindness and concern for others.

Tolerance. One's ability to accept feelings and beliefs that are different from his own.

This also can be called broadmindedness.

Compassion. One's strong feeling of sympathy and sadness towards the sufferings of other people.

Integrity. It is a person's ability to be honest and truthful. It helps a person to have strong moral principles in his interactions with others.

Empathy. It is one's ability to understand and to share the feelings of others.

Modesty. It means the humility reflected in one's actions and behaviors.

Self-Discipline. It is one's ability to control and motivate himself to do what is right. This can also be called one's strength of mind.

Hard work. It means a person putting great deal of effort for the attainment of something.

Accountability. It is the ability of a person to accept the responsibility for his actions.

Self-Confidence. It is a person's confidence or trust in his own abilities.

Gentleness. It is the ability of a person to be calm and kind in his behaviors.

Self-Control. It is a person's strength of mind to control his own emotions and desires so that they are not reflected in his behavior.

Social Values. It means the essential qualities for the social stability and order.

Responsibility. It is the obligation of a person to perform a duty or a task.

Honesty. It is the uprightness and trustworthiness that a person is keeping in his dealings with others.

Cooperation. The ability of people to work together for the attainment of a cause.

Fairness. It is the disposition of a person to make judgments that are free from discrimination. This also can be called impartiality.

Truthfulness. It is a person's quality of being honest and frank to oneself and to others.

Hospitality. It is one's ability to treat and care people generously.

Pro Social Behaviors. It is the conduct and deeds of a person for the benefit of others and the society as a whole.

Public Spiritedness. It means the ability to act unselfishly for the public welfare.

Dignity of Labor. It is one person's understanding that all kinds of works should be respected equally and that there is no inferior job.

Political Values: It means the qualities that are very essential for being a citizen of a state.

Patriotism. It is the emotional attachment to the nation and the national pride. It is the love for and devotion towards a country.

Democracy. It is a system of the government in which the supreme power is vested in the people and is usually exercised through their representatives.

Instructional Strategies. These are the different techniques that are used by the lecturers in order to help the students to grow in values and principles. According to the

model, there are two types of instructional strategies that can be used for the moral education, namely, participatory instructional strategies and passive instructional strategies.

Participatory Instructional Strategies. These are the teaching methods in which the students engage in doing something with the information that is provided by the lecturer. In these teaching methods, it is the involvement of the students that causes the learning. The following are the participatory instructional strategies for moral education.

Group Discussion. Here the students have to participate actively in the discussion of things that they are learning. The instructional strategies for moral education that can lead the students to involve in group discussion are role plays, drama, projects, games, etc.

Practices. In this type of instructional strategies, the students learn something by doing it repeatedly. Community services, cooperative learning and just community approach are the three instructional strategies that can help the students to practice and to acquire values.

Passive Instructional Strategies. In the passive teaching methods the students are not required to do anything other than paying attention to what the lecturer is teaching in the class. The following are the passive instructional strategies that can be used for moral education.

Lecture. It means the direct instruction of values by the lecturers. Teaching of values through social studies subjects, guest lecturers and the inclusion approach of moral education are the examples of this type of instructional strategies.

Demonstrations. It refers to the seeing and listening process by which the students learn something. The instructional strategies for moral education that fall under this category are role modeling, rewarding, punishment, etc.

Audio /Visuals. It includes all the instructional strategies that help the students to learn through visuals and hearing. The use of ICT and the field trips are two strategies that come under this group of instructional strategies.

Curriculum Development. It means the planned way of preparing the topics for moral education in the colleges of the diocese of Palai. The new model for moral education mentions three approaches to curriculum development, namely, product approach, process approach and praxis approach.

Product. It means the program of activities by lecturers and students to achieve the educational objectives that are well defined in advance. The following approaches fall under this category: having life centered topics in the curriculum, having the hidden curriculum and treating ethics as a mandatory course.

Process. It means planning and learning the course empirically. Systematic implementation, integration of ethics into other subjects, literature study, having a challenging curriculum and learning of ethical issues are part of this approach.

Praxis. In this approach the curriculum is developed through the dynamic interaction of action and reflection. Teacher involvement in the curriculum development, curriculum renewal, moderate number of students in the class and the student involvement in the curriculum development are the approaches that come under this category.

Moral Assessment. It means the different possible methods for evaluating and assessing the moral development of students in the colleges of the diocese of Palai. According to the new model there are two methods of assessment that can be used for moral assessment, namely, summative assessment and formative assessment.

Summative Assessment. These are the techniques that can be used for assessing the outcome of educational process. Having the checklist of actions and maintaining the portfolios are two summative methods for moral assessment.

Formative Assessment. These are the techniques that are used as feedback to evaluate and to modify the teaching and learning activities in which the students are involved. Internal and external surveys, observations of students, giving feedbacks, self-assessment, reflective journals and project assignments are some of the formative assessment methods that can be used for moral assessment.

Applications and Implications of the Ethical Leadership Model for Moral Education

This section explains the applications and implications of the newly developed ethical leadership model for moral education in the colleges of the diocese of Palai. The objective of this model was to enhance the current moral education system in the colleges of the diocese of Palai. As it is evident, the application of the new model requires a definitive break with the traditional moral education system practiced in these colleges. The new model is not simply a modification of the older one, but in all sense, a new one.

Ethical Leadership. Since this model gives strong emphasis to the ethical leadership, this will help the administrators and the lecturers of the college to have ethical leadership qualities. This model demands them to deliberately practice the elements of ethical leadership in all phases of its application. The main concern of the administrators and lecturers are the growth of students as moral persons. Ethical leadership helps the college to have an environment that is characterized by the values like empathy, trust, nurturance, equality, justice, liberty, respect for others, service to others, justice for others, honesty towards others and building community with others, etc. The ethical leaders will be able to raise the level of

motivation and morality in the students by idealized influence, intellectual stimulation, inspirational motivation and individualized consideration.

Curriculum Development. The first thing that was done before the implementation of the new model of moral education is the curriculum development. This is because; the whole program of moral education begins with curriculum development. The new model of moral education insists that the curriculum development should be done following the product, process and praxis approaches of curriculum development. There should be sufficient space for the teachers and students to interact with knowledge by conducting real experiments and reflecting on that.

When the lecturers are part of the curriculum development committee, they will become aware that they have an important role in the moral education of students. When this new model is followed for the curriculum development, the needs of the society are taken into consideration. All the colleges in the diocese of Palai will have a hidden curriculum that supports the moral development of students. The topics in the curriculum will be student centered and life centered.*

Following the new model will help the colleges to have a moderate number of students in the moral education classes. The new curriculum also encourages the inclusion of the ethical issues of the time and it lets the students reflect and understand what is happening around them. This helps them to take a right stand while being encountered by the same kind of situations in their lives. This model necessitates that the moral education becomes a mandatory course for all the students in the college.

Values. The ethical leadership model for moral education clearly indicates the values that have to be taught in the moral education classes. The administrators and lectures in the college should lead a life, demonstrating the values to the students. This model requires that

the moral education classes should give more emphasis to the human, social and political values. The implementation of the model result in the formation of students as persons of human values such as respect, care, tolerance, compassion, integrity, empathy, self-control, self-discipline, hard work, accountability, self-confidence, gentleness and modesty. This also will help the students to inculcate the social values like responsibility, honesty, cooperation, fairness, truthfulness, pro social behaviors, public spiritedness, hospitality and dignity of labor. The model also emphasizes the need of having students learn and practice two political values, namely patriotism and democracy.

Instructional Strategies. The model suggests both participatory and passive teaching methods for the moral education. At the same time it suggests the lecturers to make use of more participatory methods than passive. By following the new model for moral education, the lecturers are free to choose the instructional strategies such as, role playing and drama, group discussion of dilemmas and cases, community service programs, role modeling by the administrators and lecturers, individual and group projects, just community approach through the democratic governance, cooperative learning, incorporation of ICT in teaching, teaching morals and values through social studies subjects, giving constructive feedbacks, rewarding and punishing for moral and immoral behaviors, following infusion approach, that is, by infusing the values through the different subjects that the students learn, inviting guest lecturers, sharing of the personal experiences, letting the students to involve in games to inculcate values like cooperation, solidarity, teamwork, etc., following a system of value of the month approach, providing opportunities for the field trips and excursions to the places of importance, providing the guidance and counseling centers, etc. Even though a good number of instructional strategies are mentioned in this model, the lecturers are free to choose those ones which they find as more suitable in their educational context.

Moral Assessment. Following the new model of moral education, the colleges can have both formative and summative assessment techniques. It should be always remembered that moral development of a person cannot be evaluated or assessed fully at a point of time; moral development is something that happens all throughout one's life. Therefore new model suggests the colleges to follow primarily the formative assessment methods such as conducting internal and external surveys, close observation of the students, giving constructive feedbacks to the students, self-assessments by the students, encouraging the students to write reflective journals, keeping track of the moral development of the students and giving project assignments to the students. The model also indicates two summative assessment techniques that can be used for the moral assessment namely, checklist of actions and maintaining portfolio by the administrators to record the student moral progress.

Research Objective Four: To implement a proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India

The Implementation of the Ethical Leadership model is the final objective of this research. The researcher did the implementation of the new model of moral education at St. Thomas College of Teacher Education, Palai. This college offers Bachelor's and Master's degree courses of teacher education. The researcher started the implementation of the model at the beginning of the month September, 2016. The graduates of this college are the future lecturers and teachers in the colleges and schools of the diocese of Palai. Besides that, the students of this college, while going to the schools for the practicum as part of their studies, teach the moral education courses. The management team of this college welcomed the idea of implementation and they were very cooperative during the time of the implementation of the model by adjusting their regular class schedules and providing their services by all means.

For the implementation of the model, the researcher has chosen the first year students of the college who have not attended the traditional moral education classes offered by the college. A total number of 50 students come in the first year Batch of the B.Ed. program. This batch is divided into two as control group and experimental group based on the attendance number by separating them as even numbers and odd numbers. Both groups consist of 25 students.

Development of a new Curriculum for Moral Education. A meeting of the moral educators of all the colleges in the diocese of Palai was held at St. Thomas College of Teacher Education for developing a new curriculum, which can be followed in all the colleges of the diocese. A total number of 12 moral educators representing all the colleges participated and contributed in this meeting. The meeting started at 10 am with the introductory talk by the principal Dr. Sr. Celin. Following the introductory talk, the researcher himself did the presentation of the results of the first and second objectives of this study. That helped the group to understand the gap between the ideal and the current practices of moral education in the colleges of the diocese of Palai. Following this presentation, a theoretical orientation for curriculum was given and work shop procedures were led by Dr. T.C Thankachan who is the subject expert. The whole participants were divided into three groups and each group prepared a draft of the curriculum. In the afternoon, the final workshop session discussed the three drafts prepared by the groups and the final curriculum was evolved. The new curriculum was given to three teacher educators for checking the content validity and their suggestions were included in the final version. The duration of the new moral education curriculum is for hundred hours. The curriculum consists of five major units and two practical sessions. The new curriculum evolved for enhancing moral education in the diocesan colleges of Palai is attached in the appendix.

Before and after the implementation of the model, the researcher collected the data from the students by using questionnaire which contains the items related to the pillars of moral education which is derived from the content analysis of books and articles related to moral education. As per the new model of moral education and the newly developed curriculum, the students in the experimental group participated in the moral education programs and classes. At the same time, the students in the control group attended the traditional classes of moral education, which was provided for all the students in the college. As mentioned before, this phase of the research has three stages such as pre-test, Intervention program and the post-test. All these three stages are explained in detail in the following section.

Pre-test. The next step after developing and validating the model was the preparation of the instrument for the pre-test and post-test. The researcher adopted the items in the questionnaire from the instrument used for the second objective of this study, which is to understand the current practices of moral education in the colleges of the diocese of Palai. The researcher also confirmed that the items in the questionnaire measure the perception of students towards the key elements of the model with the experts review. The questionnaire contains a total number of 32 questions of which two questions related to the demographic details of the respondents and 30 questions related to moral education. The 30 Questions related to moral education can be grouped as follows: Item number 1 to 12 related to “values”, item number 13 to 23 related to “instructional strategies” and item number 24 to 30 related to “moral assessment”. The questionnaire used for the Pre Test and the Post Test is shown in the appendix. The following section explains about the results of the Pre Test.

Experimental Group- Pre-test Results. There were a total number of 25 students in the experimental group and out of the 25 students, 23 (92%) were female and 2 (8%) were male. For the demographic variable age, 23 students (92%) were in the age group between

21- 25 years old and two students (8%) were in the age group between 26 to30. The table 4.15 shows the demographic details of the students in the experimental group.

Table 4.15: Demographic Details of the Students in Experimental Group

N=25		Frequency	Percent
Gender	Male	2	8 %
	Female	23	92 %
Age	21-25	23	92 %
	26-30	2	8 %

Control Group – Pre-test Results. For the demographic variable gender, all the 25 students in the control group belong to female category. For the age, 20 students (80 %) were in the age group between 21 to 25 and 5 students (20%) were in the age group between 26-30 years old. The demographic details of students in control group are shown in table 4.16.

Table 4.16: Demographic Details of the Students in Control Group

N=25		Frequency	Percent
Gender	Male	0	0 %
	Female	25	100 %
Age	21-25	20	80 %
	26-30	5	20 %

Comparison of Pre-test Mean between Control Group and Experimental Group

The following section explains the results of the pre-test in relation to the key variables of this study such as values, instructional strategies and moral assessment. The tables that are followed show the means scores and the standard deviations of all the items of both the control group and the experimental group.

Table 4.17: Mean and Standard deviation of the items related to Values.

No.	Items	Control Group		Experimental Group	
		Mean	SD	Mean	SD
1	Moral education in the college helps us to foster respect for others	3.92	0.76	3.56	0.71
2	Moral education in the colleges helps us to care for others	3.72	0.84	3.68	0.63
3	Moral education classes help us to become empathetic towards others	3.84	0.85	3.48	0.77
4	Moral education courses help us to become responsible	3.52	1.08	3.28	1.02
5	Moral education helps us to cultivate pro-social behaviours	3.24	0.78	3.36	0.86
6	Moral education enables us to cooperate with others	3.20	1.22	3.52	1.26
7	Moral education encourages us to be truthful	3.48	0.82	3.64	0.70
8	Moral education helps to form modest persons in the society	3.00	0.91	3.08	0.81
9	Moral education makes us aware of the need of being honest in life	3.68	0.75	3.80	0.87
10	Moral education courses help to form patriotic values	3.20	1.04	3.16	0.97
11	Moral education classes help us to be tolerant	2.52	0.92	3.20	0.87
12	Moral education classes enable us to act with fairness	2.64	1.07	3.16	0.90
	Overall Values	3.33	0.48	3.41	0.39

The results of the analysis presented in Table 4.17 shows the mean values and standard deviation of all the items related to the first pillar of moral education ‘Values’. The overall mean value for control group is 3.33 with a standard deviation of 0.48 whereas the overall mean value for the experimental group is 3.41 with a standard deviation of 0.39.

Table 4.18: Mean and Standard deviation of the items related to Instructional Strategies.

No.	Items	Control Group		Experimental Group	
		Mean	SD	Mean	SD
13	We have social service camps as part of moral education	2.08	1.11	2.40	1.19
14	We often engage in value discussions during the moral education	2.40	1.04	3.60	1.04
15	We receive authentic classes on the moral values	2.68	0.90	3.64	1.19
16	Moral education classes often include group activities	2.00	2.08	2.92	1.29
17	Lecturers encourage us to reflect on our personal experiences as part of discussion on moral values	2.44	0.87	3.40	1.35
18	Moral education classes often apply value clarification techniques	2.28	0.79	2.64	0.95
19	We make effort to practice the knowledge gained through the moral education programs	2.28	0.84	3.00	1.00
20	My college organizes sufficient number of field trips as part of moral education programs	2.16	0.90	2.44	1.00
21	Moral education classes are life centred	3.00	1.15	3.64	1.11
22	Moral education equips us with the ethical knowledge and skills	2.88	1.09	3.48	1.00
23	Moral education classes reflect the vision and mission of the college and the values of the society	3.36	0.91	3.72	1.14
	Overall Instructional Strategies	2.46	0.52	3.17	0.61

The results of the analysis presented in Table 4.18 shows the mean values and standard deviation of all the items related to the second pillar of moral education ‘Instructional Strategies’. The overall mean value for control group is 2.46 with a standard deviation of 0.52 whereas the overall mean value for the experimental group is 3.17 with a standard deviation of 0.61.

Table 4.19: Mean and Standard deviation of the items related to Moral Assessment.

No.	Items	Control Group		Experimental Group	
		Mean	SD	Mean	SD
24	My college follows certain procedures for evaluating its ethical atmosphere	2.68	0.99	3.44	1.12
25	Our lecturers are good examples of morally responsible persons	3.96	1.21	3.88	1.23
26	We receive constructive feedback from the lecturers if we fall into mistakes	3.68	0.75	3.68	1.07
27	My lecturers keep the records of my developments	2.56	1.26	3.24	1.30
28	We get ample opportunity during the moral education classes to evaluate the consequences of the different decisions we take	3.00	1.55	3.32	1.07
29	Students are taught to consider different values with due priorities and preferences	2.48	1.08	3.04	0.73
30	Moral education classes enable me to take decision in a dilemmatic situation.	2.92	0.91	3.16	0.94
	Overall Moral Assessment	3.04	0.72	3.39	0.69

The results of the analysis presented in Table 4.19 shows the mean values and standard deviation of all the items related to the third pillar of moral education ‘Moral Assessment’. The overall mean value for control group is 3.04 with a standard deviation of 0.72 whereas the overall mean value for the experimental group is 3.39 with a standard deviation of 0.69.

Comparison of Pre-Test Mean between Control Group and Experimental Group

In order to compare the results of the pre-test between the control group and the experimental group, the researcher did the independent sample *t* test. The table 4.20 explains results of Independent sample *t* test.

Table 4.20: Comparison of Pre-test Means between Control Group and Experimental Group

Moral Education Characteristics	Control Group Pre-test Mean			Experimental Group Pre-test Mean			Independent Samples t	Sig.
	N	Mean	SD	N	Mean	SD		
1. Values	25	3.33	.48	25	3.41	.39	-.644	.523
2. Instruction Strategies	25	2.46	.52	25	3.17	.61	-4.359	.000
3. Moral Assessment	25	3.04	.72	25	3.39	.69	-1.763	.084

The results of independent sample t test shows that there is no significant difference between the students from both and control and experimental groups in terms of values and moral assessment. But, regarding the variable instructional strategies, it showed a significant difference between the mean values of both control group and experimental group. This result indicated that both groups were not equivalent at the beginning. The following figure shows the comparison of the results of the pre-test.

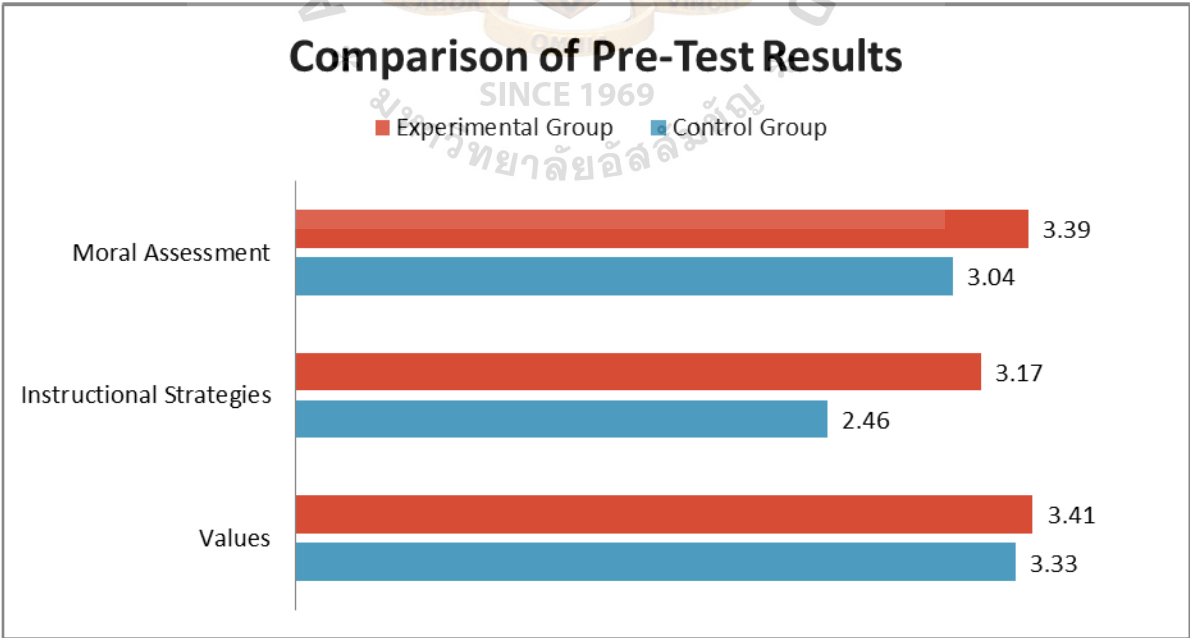


Figure 4.8. Comparison of the Pre-test Mean Values of Control and Experimental Groups.

Intervention Program. Soon after conducting the pre-test, the model implementation started. The implementation programs were planned and conducted as per the new curriculum which is developed for the colleges of the diocese of Pala. Even though the curriculum is planned for the whole year, due to the limitations of time, only half of the curriculum was implemented. The intervention started in St. Thomas Teacher Education College with the beginning of the month of September 2016. In order to make sure that the moral education programs are implemented as per the new model, the researcher was present in the college.

The management and the lecturers gave full support for the model implementation. The moral education classes on the key values were mostly lead by the researcher himself following the instructional strategies that were found in the second pillar of moral education. While the students in the experimental group were having moral education classes as per the new model of moral education, the students in the control group were having the traditional moral education class which was there in the college. The researcher should admit that all the students with the college management and the lecturers cooperated for the successful completion of the implementation program. After a period of three months of the model implementation, the researcher did the post-test. The analysis of the data revealed whether the new model for moral education is effective or not. The following section explains in detail about the results of the post-test.

Post-test. Once the implementation program got over, the researcher collected the data from the students both in the control group and in the experimental group with the same instrument that is used for the pre-test. After collecting the data by the end of the month of November 2016, the researcher analyzed the data to understand the effectiveness of the new model for moral education.

Evaluation of the results after the Model Implementation. The following tables show the comparison of the results the post-test. The mean values and the standard deviation of each item for the control group and the experimental group are shown in the tables.

Table 4.21: Mean and Standard deviation of the items related to Values.

No.	Items	Control Group		Experimental Group	
		Mean	SD	Mean	SD
1	Moral education in the college helps us to foster respect for others	3.48	0.92	4.48	0.59
2	Moral education in the colleges helps us to care for others	3.16	0.69	4.32	0.69
3	Moral education classes help us to become empathetic towards others	2.60	0.65	4.44	0.71
4	Moral education courses help us to become responsible	2.64	0.64	4.44	0.65
5	Moral education helps us to cultivate pro-social behaviours	2.44	0.51	4.32	0.69
6	Moral education enables us to cooperate with others	2.48	0.59	4.44	0.51
7	Moral education encourages us to be truthful	2.72	0.68	4.40	0.71
8	Moral education helps to form modest persons in the society	2.64	0.76	4.52	0.51
9	Moral education makes us aware of the need of being honest in life	2.96	0.68	4.44	0.71
10	Moral education courses help to form patriotic values	2.64	0.57	4.40	0.58
11	Moral education classes help us to be tolerant	2.28	0.46	4.36	0.64
12	Moral education classes enable us to act with fairness	2.20	0.65	4.20	0.65
	Overall Values	2.68	0.27	4.39	0.24

The results of the analysis presented in Table 4.21 shows the mean values and standard deviation of all the items related to the first pillar of moral education ‘Values’. The

overall mean score for the control group is 2.68 with a standard deviation of 0.27 and the overall mean score for the experimental group is 4.39 with a standard deviation of 0.24.

Table 4.22: Mean and Standard deviation of the items related to Instructional Strategies.

No.	Items	Control Group		Experimental Group	
		Mean	SD	Mean	SD
13	We have social service camps as part of moral education	2.28	0.79	4.36	0.91
14	We often engage in value discussions during the moral education	2.40	0.50	4.36	0.57
15	We receive authentic classes on the moral values	2.84	0.62	4.28	0.74
16	Moral education classes often include group activities	2.60	0.71	4.44	0.82
17	Lecturers encourage us to reflect on our personal experiences as part of discussion on moral values	2.60	0.87	4.36	0.64
18	Moral education classes often apply value clarification techniques	2.40	0.58	4.28	0.74
19	We make effort to practice the knowledge gained through the moral education programs	2.80	0.76	4.12	0.60
20	My college organizes sufficient number of field trips as part of moral education programs	2.32	0.90	3.80	1.00
21	Moral education classes are life centred	2.16	0.55	4.52	0.65
22	Moral education equips us with the ethical knowledge and skills	2.72	0.84	4.32	0.56
23	Moral education classes reflect the vision and mission of the college and the values of the society	2.84	0.55	4.56	0.58
	Overall Instructional Strategies	2.54	0.28	4.30	0.29

The results of the analysis presented in Table 4.22 shows the mean values and standard deviation of all the items related to the second pillar of moral education ‘Instructional Strategies’. The overall mean score for the control group is 2.54 with a standard

deviation of 0.28 whereas the overall mean score for the experimental group is 4.30 with a standard deviation of 0.29.

Table 4.23: Mean and Standard deviation of the items related to Moral Assessment.

No.	Items	Control Group		Experimental Group	
		Mean	SD	Mean	SD
24	My college follows certain procedures for evaluating its ethical atmosphere	2.84	0.75	4.64	0.49
25	Our lecturers are good examples of morally responsible persons	2.68	0.75	4.44	0.51
26	We receive constructive feedback from the lecturers if we fall into mistakes	2.48	0.71	4.40	0.65
27	My lecturers keep the records of my developments	2.96	0.68	4.04	0.79
28	We get ample opportunity during the moral education classes to evaluate the consequences of the different decisions we take	2.48	0.51	4.24	0.66
29	Students are taught to consider different values with due priorities and preferences	2.68	0.69	4.16	0.55
30	Moral education classes enable me to take decision in a dilemmatic situation.	2.44	0.77	4.32	0.75
	Overall Moral Assessment	2.65	0.26	4.32	0.27

The results of the analysis presented in Table 4.23 shows the mean values for all the items related to the fourth pillar of moral education ‘Moral Assessment’. The overall mean score for the control group is 2.65 with a standard deviation of 0.26 whereas the overall mean score for the experimental group is 4.32 with a standard deviation of 0.27.

Comparison of Post-Test Mean between Control Group and Experimental Group

The model effectiveness was determined from the difference between control group and the experimental group. The ANCOVA statistics has been used to observe the significant

difference of means between control group and experimental group in terms of values, instructional strategies and moral assessment. By using ANCOVA the pre-test was used as the covariate variable to adjust the post-test so as to make two groups equivalent for comparison. The F- statistics from ANCOVA was used as the index for determining whether the model implementation was effective in the manner that there were significant difference of post-test means between experimental group and control group in three pillars in the fashion that the mean of experimental group was significantly greater than the mean of control group. The following table explains the comparison of the mean values of post-test between control group and the experimental group.

Table 4.24: Comparison of Post-test Means between Control Group and Experimental Group

Moral Education Characteristics	Control Group Post-test Mean			Experimental Group Post-test Mean			ANCOVA F	Sig.
	N	Mean	SD	N	Mean	SD		
1. Values	25	2.68	.27	25	4.39	.24	524.955	.000
2. Instructional Strategies	25	2.54	.28	25	4.30	.29	329.650	.000
3. Moral Assessment	25	2.65	.26	25	4.32	.27	173.698	.000

For analyzing the results of the post-test, the researcher applied ANCOVA technique to compare between two groups. ANCOVA allows using different pretest score to adjust the post-test, it makes two groups equivalent. The significant F value from ANCOVA proved that the model was effective. The calculated F for “Values” is 524.955, for “Instructional Strategies” is 329.650 and for “Moral Assessment” is 173.690. It means that the F value is significant at .01 level of significance. This leads to confirm that the new ethical leadership model for moral education is effective in terms of values, instructional strategies and moral assessment. Results presented in table 4.42 shows that the post-test means of the experimental group are significantly

higher than that of the control group in terms of all the three pillars of moral education. This shows the effectiveness of the newly proposed and implemented ethical leadership model for moral education.

The figure 4.9, shows that the mean scores of all the three pillars such as Values, Instructional Strategies and Moral Assessment, have improved for experimental group compared to those of the control groups.

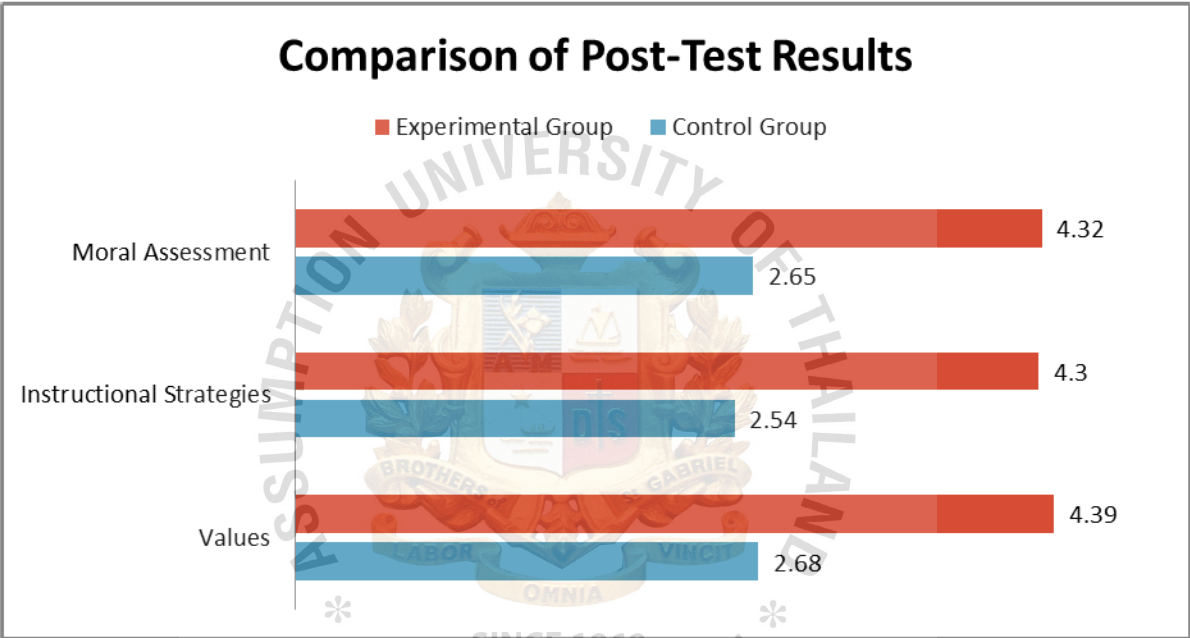


Figure 4.9. Comparison of the Post-Test Mean Values of Control and Experimental Groups.

The results of the ANCOVA analysis show that there is a significant increase in the mean values in all the three variables of experimental group while comparing to the mean values of the control group. Therefore, it can be concluded that the model is effective in order to enhance the moral education system in the colleges of the diocese of Palai.

CHAPTER V

CONCLUSION, DISCUSSION, AND RECOMMENDATIONS

The purpose of this research was to develop an ethical leadership model for moral education in the diocesan colleges of Palai, Kerala, India. The new ethical leadership model for moral education was developed based on both qualitative and quantitative data. There were four objectives for this study. In order to achieve the results of the first objective, the researcher collected the qualitative data through the content analysis of a total number of 130 sources, which consists of 16 books and 114 articles related to moral education in higher education. The results of the content analysis were validated by twenty experts from the fields of moral education, educational research and educational leadership. Thus the ideal practices of moral education in higher education were found out. The instruments for collecting data for the second objective were developed from the results of the first research objective and they were checked for its content validity by five experts from the field of moral education, educational research and educational leadership.

The researcher collected both qualitative data and quantitative data in order to achieve the results of the second objective. The qualitative data were collected by conducting in-depth interview with the administrators of the colleges of the diocese of Palai. The quantitative data were collected from the lecturers and students of the 10 colleges by using survey questionnaires. The questionnaires which were used for the data collection from the lecturers and the students were tested through a pilot study, which was conducted among 30 lecturers and 30 students of St. Thomas College, Palai. Overall reliability of the four constructs combined in the questionnaire for lecturers and students revealed an excellent rating with an alpha coefficient of .94 and .90 respectively, showing an overall steady internal consistency. The researcher himself went into all the colleges with the permission of the college

management and did the data collection. The interviews were video recorded and notes were taken during the interview and the method followed for the analysis of this data was content analysis. The data collected from the lecturers and the students were analyzed using the program for statistical analysis.

The results of the first and second research objectives revealed that there is a gap between the ideal practice of moral education in higher education and the current practice of moral education in the 10 colleges of the diocese of Palai, Kerala, India. Then the researcher, making use of the ethical leadership theories and combining the results of the first and second research objectives, drafted a new model for enhancing the moral education in these colleges. This model was sent to 20 experts from the fields of moral education, educational research and educational leadership for their review and comments. After collecting back the documents, the researcher adjusted the model as per the comments and suggestions of the experts. Thus, the ethical leadership model was ready to be implemented in order to understand the effectiveness of the model.

Following this, the last phase of this research was begun. Before the implementation of the model, a new curriculum was developed with the involvement of moral educators in the colleges of the diocese of Palai. The curriculum was developed through a one day workshop. The curriculum development meeting was held at St. Thomas College of Teacher Education, Palai, where the management agreed to implement the research model. When the curriculum was ready, the researcher did the pre – test by collecting data from the first year B.Ed. students of the college. This batch was divided into two as control group and experimental group, both of the groups consisting of 25 students. The results of the independent sample t test analysis showed that there is a significant difference between the obtained results of the control group and the experimental group. The students in the control group started to attend the traditional moral education classes while the students in the

experimental group started to attend moral education as per the new model for moral education.

The values that were dealt with during these classes were mostly the human and social values. The instructional strategies mostly used were those of participatory teaching methods such as discussions, practices, etc. The students attended classes incorporating ITC. They had classes by the guest lecturers. During the implementation of the model, the administrators and the lecturers of the college were advised to follow the values and elements of ethical leadership. During the implementation, the students in the experimental group were taken out to the field to have real experiences. They were exposed to programs like visiting the old age homes, orphanages, special schools, outdoor activities like cleaning the college environment, gardening, planting herbal garden, etc. At this phase of this research, the researcher himself was present in the college in order to make sure that the model is implemented as per the plan.

After completing three months of the implementation of the research model, the researcher did the post-test data collection using the same instrument that was used for the pre-test. The researcher collected data from both from the control group and the experimental group. The results of the ANCOVA analysis which was conducted in order to compare the results of the control group and the experimental group, revealed that there is a significant level of increase in the mean values of the students in the experimental group in comparison with the control group.

Conclusion

The motivation behind this research was to come up with a leadership style which can help to enhance the current moral education practices in the colleges of the diocese of Palai. Through this research the researcher could develop an ethical leadership model which can

improve the current practices in the area of moral education. There were mainly four research objectives behind this study. They are:

1. To determine the ideal practices of moral education in higher education.
2. To examine the current practices for moral education in the diocesan colleges of Palai, Kerala, India.
3. To develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.
4. To implement a proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.

The major findings and conclusions from this research are elaborated in the following section corresponding to each research objectives.

Research Objective One: To determine the ideal practices of moral education in higher education.

To find out the ideal practices of moral education in the higher education, the researcher did the content analysis of 130 sources which included 16 books and 114 articles related to moral education, ethics, character formation and value education in higher education from the Assumption University library database and online sources. Researcher selected only those books and articles published between the years 1965 and 2016. The key themes were extracted to the coding sheet and the similar themes were grouped together, and they formed four groups. These four groups can be understood as corresponding to the four pillars of moral education. The four pillars of moral education as per the results of the content analysis are: 1. Values, 2. Instructional Strategies, 3. Curriculum Development and 4. Moral Assessment. The researcher has worked for five months in order to arrive at the results

through content analysis. The researcher has chosen the apt theories to classify the results of content analysis and they were explained in chapter two in detail.

First Pillar: Values. The researcher could name the values that are very frequently mentioned and that must be taught in the higher education institutions. These values were classified based on the theory of Classification of Values by Coleman (1960). While classifying the results related to the values, the researcher found that out of 23 values, a total number of 13 values come under the category of human values, 9 values come under the category of social values, and one value comes under the category of political values. The researcher identified a total number of 325 occurrences of the values. Among these, 187 occurrences speak of the human values and that constitutes 58% of the total number of occurrences; 131 occurrences deal with the social values and that constitutes 40 % of the total number of occurrences; 7 occurrences treat the political values and that constitutes 2% of the total number of occurrences. This indicates that the moral education classes in the colleges should focus mostly on forming the students as persons of human, social and political values.

Second Pillar: Instructional Strategies. These are the different methods of teaching followed by the teachers in order to facilitate the moral development of students. A total number of 23 different instructional strategies were identified through the content analysis and they were classified based on the theory of participatory teaching methods and passive teaching methods.

As per the theory, four methods are considered as passive teaching methods and they are lecture, reading, audio visual and demonstration. The average learning retention rate for demonstration is 30%, for audio visual is 20%, for reading is 10% and for lecture is 5%. There are three methods that fall in the category of participatory teaching methods and they are group discussion, practice and teaching others. According to the theory, the average

learning retention rate for teaching others is 90%, for practice is 75% and for group discussion is 50%.

The results of the content analysis showed that that 65.3% of the instructional strategies for moral education come under the category of participatory teaching methods and 34.7% of the instructional strategies for the moral education, under the category of passive teaching methods. Interestingly, among the 23 instructional strategies that were found, none fall under the teaching strategies of reading and teaching others. More specifically, the results indicate that 44.6% of the instructional strategies for moral education come under the category of group discussion, 20.6% comes under the category of practice, 15.7 % comes under the category of lecture, 13.2 % comes under the category of demonstration and 5.8 % comes under the category of audio visual. From these results, it can be concluded that the teachers should make use of more participatory teaching methods than the passive teaching methods in the moral education in higher education institutions.

Third Pillar: Curriculum Development. It is a planned way of preparing the topics that the students learn during their education. A total number of sixteen different themes of curriculum development are derived as a result of the content analysis. The themes related to the curriculum development are classified based on the three curriculum approaches, namely, product approach (Tylor, 1970), process approach (Stenhouse, 1974) and praxis approach (Smith, 2000). Product approach is the one in which a curriculum is seen as a set of pre-determined educational objectives. This approach gives a clear idea of the outcome. In the process approach, the teachers and students interact with the knowledge and knowledge is gained through experiments. In the product approach the curriculum should be developed through the interaction between the teachers and the students and reflection.

From a total number of 54 occurrences of the curriculum development themes identified through the content analysis, 26 occurrences, that is 48%, come under the category of process approach; 18, that is 33%, come under the category of praxis approach and 10, that is 19 %, come under the category of product approach. This result indicates that most of the curriculum development themes for moral education fall under the category of process approach and praxis approach. It points out that the curriculum development of the moral education should give more emphasis to the process and praxis approaches.

Fourth Pillar: Moral Assessment. It includes the different methods that can be used for evaluating the moral development of the students in the educational institutions. The results of the content analysis show that there are nine methods that can be effectively used for assessing the moral development of the students. These methods are classified based on the formative and summative assessment theories of Scriven (1967) and Bloom (1968). Formative assessment provides the information needed to modify the teaching and learning while they are occurring. It provides constructive feedback to improve learning and understanding. Summative assessments are meant to assess the final product. The results from these assessments are aggregated and used to determine whether a student has fulfilled the specified learning outcomes. The results of this assessment come as part of the student's final grade.

The results of the content analysis show that out of a total number of 19 occurrences of the moral assessment methods, 15 (79%) comes under the category of formative assessment and 4 (21%) comes under the category of summative assessment. This indicates that while giving the moral education to the students, the higher education institutions should follow more formative assessment methods than summative assessment methods for the evaluation of the moral development of students.

Research Objective Two: To examine the current practices for moral education in the diocesan colleges of Palai, Kerala, India.

In order to arrive at the results of research objective two, the researcher collected both qualitative and quantitative data. To collect the qualitative data the researcher conducted in-depth interview with the administrators of these colleges. To collect the quantitative data, the researcher has used separate questionnaires for the lecturers and the students. These questionnaires were developed by the researcher from the results of the content analysis and this was checked for its content validity by the experts from the field of moral education, research and educational leadership.

Results of the Interviews with the Administrators. For analyzing the results of the interviews with the administrators of the colleges, the researcher followed the method called content analysis. The researcher used a total number of seven questions for the interviews with the administrators. When they were asked the first question “What is your definition of Moral Education? And why it is important in the present scenario?”, all the administrators emphasized that the moral education is that which contributes to the formation of moral persons. And they all agreed that it is a need of the time. To the question “Does the teaching and learning environment in your college facilitate the moral development of students?”, all of them answered positively that their colleges have a good environment which fosters the moral development of the students. When the question “What are the different values that the students are assimilating through moral education in your college?” was asked, almost all of them answered that they try to cultivate values like respect, care, sharing, altruism, truthfulness, honesty, punctuality, team work, hard work, cooperation, taking the right path than the short cuts, etc. As answer to the question, “What are the different instructional strategies that are currently in use in your college for moral education?”, the administrators

had detailed description of what they are doing and how they are doing it. Most of the colleges have traditional classroom teaching, following the text book. Some colleges have seminars, workshops, guest speakers, paper presentations, Power Point Presentations, activities through different clubs like food, blood, clothing sharing, etc. The colleges that does not have separate hour for the moral education mentioned that it is good to have a text book to be followed for the moral education. When the administrators were asked to “Explain the method of curriculum development for moral education and how often it is revised?”, they had very different answers. Some of them are following the moral education curriculum developed by the diocese. Some colleges do not have regular moral education classes. Some colleges, randomly choose some topics and gives classes on those.

For the question, “What are the strategies followed to assess the moral development of students in your college?”, different answers came out. The colleges which have regular classes on morals have exams as their assessment technique. But there are some colleges which does not have regular classes of moral education; they have observation of the student behavior as the assessment technique. The colleges without regular classes expressed their wish to have a system of regular classes of morals. Almost all the colleges have the facility for counseling. For the last question “How satisfied you are about the current moral education classes in your college?”, the administrators of the colleges had different answers. Very few were fully satisfied with the current moral education in their colleges. Most of them wanted improvements and modifications to the current system of moral education. Even those who said that they are fully satisfied mentioned that still there is room for improvement while they were asked in detail.

Results of the analysis of Data Collected from the Lecturers through

Questionnaires. The questionnaire for the lecturers contained five demographic questions

and 37 structured questions related to the four constructs which were identified from the results of the first objective. Altogether a total number of 286 lecturers participated as the respondents of this research.

All the items which represent the construct *Values* have got a mean score above 3.50, which is a good result. Among the 11 items measured related to the construct *Instructional Strategies*, all of them, except three items, have got a mean score less than 3.50. The respondents revealed that the colleges do not have sufficient social service camps; there were only few authentic classes on moral topics, very less chances for group activities, for the community service programs, for reflecting on the personal experiences during moral education classes, for the active experimentation of the knowledge that they gain through moral education programs, only few field trips as part of moral education and very few classes that are life centered. Among the items related to the construct *Curriculum Development*, the lowest mean score was 3.33 for the item “the current moral education curriculum is developed based on the understanding of the needs of the students and the expectations of the society”. The respondents also feel that the curriculum is not developed taking seriously into consideration the opinions of the parents, community leaders and that there is no sufficient involvement of the moral educators from all the colleges in the curriculum development. They also feel that the curriculum is not renewed time to time. Among the items related to the construct *Moral Assessment*, the lowest means score was 3.24 for the item “The students are given opportunities to conduct consequence analysis during the moral education classes”. These results also indicate that colleges have good systems neither for evaluating its ethical atmosphere nor for keeping track of the student developments.

Results of the analysis of Data Collected from the Students through

Questionnaires. The questionnaire for the students contained five demographic questions

and 34 structured questions related to the four constructs which were identified from the results of the first objective. A total number of 420 students participated in this research as the respondents.

For the items related to the construct *Values*, except four items, all other items were agreed by the respondents. The respondents believe that the moral education classes should help the students to cultivate pro-social behaviors, to be honest in life, to form patriotic values and to be more tolerant towards different persons and points of view. While considering the results of the items related to the construct *Instructional Strategies*, the students who participated in this study feel that the different instructional strategies like service camps, value discussion, authentic classes, group activities, reflection of personal experiences, value clarification, practicing of the knowledge that is gained, field trips, life centered classes, participation of the students, etc. are not provided for them. For the items in the construct related to *Curriculum Development*, the students think that the colleges are not renewing its moral education curriculum time to time. They do not feel that the current moral education equips them with ethical knowledge and skills they need. They also think that the voice of the parents, community leaders and the experts are not often considered during the curriculum development. Besides, the students responded that moral education is not a mandatory course for all the students in their colleges. For the items related to the construct *Moral Assessment*, the respondents feel that the college has no good system of evaluating its ethical atmosphere, that the student portfolios are not kept, that only very few chance exists for consequence analysis and that the lecturers are not keeping the records of the student developments.

It is evident from the results from the qualitative and quantitative data collected from the administrators, lecturers and the students that the current moral education system in the

colleges of the diocese of Palai needs to be improved and this led to the third research objective of this study.

Research Objective Three: To develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.

The results for the objectives, the ideal practices of moral education and the current practices of moral education in the diocesan colleges of Palai, revealed that there is a deep gap between these two. In order to fill this gap, the researcher developed the new model of moral education by combining the results of these research objectives and by adding elements from the ethical leadership theories.

The findings of content analysis revealed that there are four determinants that are very essential for the successful moral education in any educational institution. These determinants, namely, values, instructional strategies, curriculum development and the moral assessment, form the core of a successful moral education program. Thus, the researcher included all the key components of these four determinants in the new model together with the elements of the ethical leadership. The involvement of all the stakeholders of education is necessary for the success of the moral education program. They should practice the ethical leadership through idealized influence, intellectual stimulation, inspirational motivation and individualized consideration.

To ensure the operational validity of the new model for moral education in the colleges of the diocese of Palai, the preliminary model was sent to twenty experts for their review and comments. After their review of the model, they returned the documents to the researcher with their suggestions and comments. After reviewing these comments and suggestions, the researcher drafted the final model by reworking and modifying the preliminary model. One of the key points to be noted here is that all the experts with one

voice recommended to add the value “Democracy” among the other values that are going to be taught in the moral education classes. The model was again sent to the experts for their final consensus. Thus the third objective of this research was achieved.

Research Objective Four: To implement a proposed ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India

The final phase of this research was the implementation of the new model. Through this implementation program, the researcher wanted to test the effectiveness of the newly developed ethical leadership model for moral education. The researcher did the implementation of the new model in St. Thomas College of Teacher Education, Palai. For the implementation of the model, the researcher has chosen the first year students of the college who have not attended the traditional moral education classes offered by the college. A total number of 50 students come in the first year batch of the B.Ed. program. This batch was divided into two, by the method of counting the students and separating them by even and odd numbers, as the control group and the experimental group. Both groups consisted of 25 students.

Developing a new Curriculum for Moral Education based on the new model. A meeting of the moral educators of all the colleges in the diocese of Palai was held at St. Thomas college of Teacher education for developing a formal curriculum which could be followed in all the colleges of the diocese. A total number of 12 moral educators representing all the colleges participated and contributed in this meeting. After the introductory session, the researcher did the presentation of the results of the first, second and third research objectives. It helped the group to understand the gap between the ideal and the current practices of moral education. Following this presentation, a theoretical orientation for curriculum was given and work shop procedures were led by the subject expert. The whole

participants were divided into three groups and each group prepared a draft of the curriculum. In the afternoon, the final workshop session discussed the three drafts prepared by the three groups and the final curriculum was evolved. The new curriculum was given to three teacher educators for checking the content validity and their suggestions also were included in the final version.

Before the implementation of the model, the researcher did the pre-test by using the questionnaire which contains the items related to the pillars of moral education derived from the content analysis of the books and articles.

Pre-test. In the questionnaire, the researcher adopted the items from the instrument used for the second objective of this study, namely/that is, to understand the current practices of moral education in the colleges of the diocese of Palai. The questionnaire had a total number of 32 questions of which two questions were related to the demographic details of the respondents and 30 questions were related to the four pillars of moral education. The researcher conducted the pre-test and analyzed the data from the control group and the experimental group following the method called independent sample *t* test.

Experimental Group – Pre-test Results. Out of the total 25 students of the experimental group, 23 students were female and two were male. Concerning the demographic variable “age”, 23 students were in the age group 21-25 years old and two students were in the age group 26-30. While coming to the results related to the moral education, all the items related to the constructs *Values, Instructional strategies and Moral Assessment* have got a mean score above 3.00.

Control Group – Pre-test Results. For the demographic variable gender, all the 25 students in the control group belonged to female category. Concerning the age, 20 students were in the age group 21-25 years old and 5 students were in the age group 26-30. While

coming to the results of the items related to moral education, for the construct *Values*, all the items, except two, have got a mean score above 3.00. For the items in the construct *Instructional strategies*, only two items have got a mean score above 3.00. For items related to *Moral Assessment*, all items, except three, have got a mean score less than 3.00.

Comparison of the Results of Pre-test. The results of the independent sample t test which was conducted in order to compare the results of both control group and the experimental group indicated that there is a significant difference between the mean scores of control group and the experimental group.

Implementation Program. The implementation programs were planned and conducted as per the new curriculum which had been developed for the colleges of the diocese of Palai. Even though the curriculum was planned for the whole year, due to the limitations of time, the researcher had taken the half of the programs, that is, what was meant for one semester, to test the effectiveness of the new model. The researcher himself was present in the college during the time of the model implementation. While the students in the experimental group had moral education classes as per the new model for moral education, the students in the control group had moral education classes in the traditional way which was followed in the college. The researcher experienced the full support from the part of the management, lecturers, other staff members and students during the time of the implementation of the model.

Post-test. After a period of three months of the model implementation, the researcher did the post-test. For this, the researcher again collected data from the students of both the control group and the experimental group with the same instrument that was used for the pre-test. The researcher collected the data by the end of the month of November 2016.

Experimental Group – Post-test Results. As it is evident, there was no change in the demographic results. For the construct *Values*, all the items have got a mean score above 4.00. For the construct *Instructional Strategies* also, all the items, except one, have got a mean score above 4.00. In the same way, for the construct *Moral Assessment*, all the seven items have got mean score above 4.00.

Control Group – Post Test Results. For the construct *Values*, all the items, except two, have got a mean score below 3.00. For the construct *Instructional Strategies*, none of the items have got a mean score above 3.00. For the construct *Moral Assessment* too, none of the items have got a mean score above 3.00.

Comparison of the Results of Post Test. The model effectiveness was determined from the difference between control group and the experimental group. The ANCOVA statistics has been used to observe the significant difference of means between control group and experimental group in terms of values, instructional strategies and moral assessment. By using ANCOVA the pre-test was used as the covariate variable to adjust the post-test so as to make two groups equivalent for comparison. The F- statistics from ANCOVA was used as the index for determining whether the model implementation was effective in the manner that there were significant difference of post-test means between experimental group and control group in three pillars in the fashion that the mean of experimental group was significantly greater than the mean of control group. The calculated F for “Values” is 524.955, for “Instructional Strategies” is 329.650 and for “Moral Assessment” is 173.690. It means that the F value is significant at .01 level of significance. This leads to confirm that the new ethical leadership model for moral education is effective in terms of values, instructional strategies and moral assessment.

Discussion

This section of the research is the discussion of the findings of this study and the deviation and the conformity of its findings with the results of other researches that are done in the area of moral education and ethical leadership.

Research objective one. The researcher has done a content analysis of 16 books and 114 articles related to moral education in higher education in order to identify the ideal practices. The results of the content analysis were grouped into four categories as four pillars of moral education basing on the theories corresponding to the four categories: 1. Values (Coleman, 1960; Thankachan, 2015), 2. Instructional Strategies (Eggen & Kauchak, 2005; Bonwell, 1991; Stanley, 2013), 3. Curriculum Development (Tyler, 1949; Tylor, 1970; Stenhouse, 1974; Grundy, 1987; Smith, 2000; Kelly, 1983) and 4. Moral Assessment (Scriven, 1967; Bloom, 1968; Black & Wiliam, 1998; Black *et.al*, 2003). The results of the first objective of this study indicated the following important points. Moral education should focus more on forming the students as persons of human, social and political values. The most effective instructional strategies for moral education are participatory ones. Moral education curriculum should be developed focusing more on the process and praxis approaches of curriculum development. The best methods of assessing the moral development of students are formative assessment methods.

Research Objective Two. In order to achieve the results of the second objective of this study, the researcher collected both qualitative and quantitative data from the colleges of the diocese of Palai. The research instruments used for the data collection were developed from the results of the first research objective. By conducting in-depth interviews with the administrators of the colleges of the diocese of Palai, the researcher collected the necessary data related to the current practices of moral education. The results of the interviews were

analyzed following the method called content analysis. The results of the analysis of the key themes from the interviews indicated that there are areas that need to be improved.

A total number of 286 lecturers and 420 students from 10 colleges of the diocese of Palai participated in this research by providing the data regarding the four constructs of this study. The researcher used the statistical program for the analysis of the quantitative data. The results of the analysis of the data clearly showed that modifications need to be done in the current practice of moral education in the colleges of the diocese of Palai. The data from the lecturers and the students pointed out that the instructional strategies for moral education that are currently in use are, in fact, not effective. They also indicated that the curriculum that is currently followed has to be thoroughly modified.

The results from the qualitative and quantitative data collected from the administrators, lecturers and the students indicate that the current moral education system in the colleges of the diocese of Palai needs to be improved and that led to the third research objective of this study.

Research Objective Three. The third objective of this study was the development of an ethical leadership model for enhancing moral education in the colleges of the diocese of Palai. The researcher used the ethical leadership theories of Heifetz (1994), Burns (1978) and Northhouse (2013) and the results of the objectives one and two to arrive at the research objective three.

The results of the ideal practices of moral education and the results of the current practices of moral education revealed that there is a deep gap between the ideal and the current practices of moral education. In order to fill this gap, the researcher developed the new model of moral education by combining the results of the first and second research objectives of this study and adding the elements of the ethical leadership theories. To ensure

the operational validity of the new model for moral education in the colleges of the diocese of Palai, the preliminary model was sent to twenty experts for their review and comments. They were selected from the different colleges and the center for catechism and moral education of the diocese of Palai. A total number of eight of those experts had PhD degree and all others had Master Degree with sufficient years of experience in the area of Moral Education, educational leadership and educational research.

The experts responded positively to the preliminary model developed from the results of the objectives one and two and the ethical leadership theories. Most of them appreciated the operational suitability and the appropriateness of the components of the Model. One of the most important suggestions that came from the experts during the model validation process was to include “Democracy” as a value to be taught in the moral education classes. The suggestion was mainly based on the point that India being the largest democracy in the World, a student, as an Indian, should realize its value. The experts have given their comments and suggestions for the improvement of the model and the researcher did the modifications in the preliminary model based on those comments and suggestions. The model was again sent to the experts for their final consensus and approval.

As visible in the final model, the Ethical leadership stands at the center of the whole moral education process. The administrators and the lecturers of the college should act as the role models to the students through the visible actions. They should demonstrate their ethical behaviors both in their professional and personal life. They have to be credible in what they are saying by conforming their words and actions. By following the ethical leadership principles and the four pillars of moral education that emerged a result of the content analysis of books and articles related to moral education, the colleges in the diocese of Palai can provide an improved moral education to their students.

Research Objective Four. The final objective of this study was the implementation of the ethical leadership model for enhancing the moral education. The model was implemented in the first year Batch of the B.Ed. program. This batch was divided into two as the control group and the experimental group. Both groups consisted of 25 students.

Before the implementation begins, the researcher developed the curriculum for moral education with the help of the moral educators of all the colleges in the diocese of Palai and did the pre-test. The results of independent sample t test shows that there is no significant difference between the students from both and control and experimental groups in terms of values and moral assessment. But, regarding the variable instructional strategies, it showed a significant difference between the mean values of both control group and experimental group. This result indicated that both groups were not equivalent at the beginning.

The implementation programs were planned and conducted as per the new curriculum. Even though the curriculum was planned for the whole year, due to the limitations of time, the researcher had taken only half of the programs, that is, what was meant for one semester. While the students in the experimental group had moral education classes as per the new model, the students in the control group were following the traditional moral education. After a period of three months of the model implementation, the researcher did the post-test. For this, the researcher collected data from the students of both the control group and the experimental group with the same questionnaire that was used for the post-test.

In order to understand the difference between the results of the control group and the experimental group, the researcher utilized the ANCOVA technique. The results this test showed that there was a significant increase in the mean values of the experimental group while comparing to the mean values of the control group. Therefore, it can be concluded that

the model is effective for the enhancement of the moral education system in the colleges of the diocese of Palai.

The study conducted by Griggs (1916) found out that the best moral education teacher does not need to depend entirely on the text books. Supporting this finding, the results of the current study too indicate that the teaching strategies that are more participatory help better the students to understand and grow in morals and values.

The study by Plinio, Young, and Lavery (2010) found out that one of the most serious issues that the present organizations are facing is the poor ethical behavior and absence of an ethical leadership. The results of this study very clearly show that the ethical leadership styles of the educational leaders have a positive impact on the moral growth of the students.

The results of the study by Helay, Lancaster, Liddell and Stewart (2012) remind the campus mentors their role in helping the students to find out the purpose of their life. The results of the current study emphasize that not only the campus mentors, but all the administrators and the lecturers have to be role models. Such a situation will foster the moral development of the students.

The most important values that are to be taught during the education period, according to the study by Banks (2011), are responsibility, respect for the diversity and the respect for others. The results of the current study too emphasize that the two values, respect and responsibility, are the most important values that should be taught in the moral education courses.

The results of the current study support the findings of the study conducted by Hasting Center Staff (1980) on 3000 different ethics courses in the higher education

institutions of the United States. The results of this study show that ethics courses lack a clear curriculum base. It also found out that the ethics courses face serious resistances from the part of the teachers and the students. The results of the current study shows that when there is a curriculum, that is well drafted with all the components of moral education, there won't be resistance from the part of the students and the lecturers. This is because they are aware of the fact that the moral education is meant to help them to become better persons in the society. The results of the model implementation too support this finding.

According to Fullan (2003), ethical leadership is a leadership style which aims at transforming the schools. The results of this study, especially the results of the implementation of the new ethical leadership model, reaffirm this statement.

Therefore, it can be concluded that, the implementation of the model, with keen attention to each of the components, will enhance the current system of moral education in all the colleges of the diocese of Palai. The results of the model implementation in one of the colleges of the diocese of Palai clearly indicate that it is achievable for all the colleges.

Recommendations

To be a leader demands taking lot of responsibilities; to be an ethical leader demands even much more. Those who are in the leadership of the educational institutions are called for living ethical principles and values. The Schools and the colleges are the places where the leaders of the future generations are being formed.

The findings of this study reveal that the moral education in the colleges has to be improved by the collaboration of all the stakeholders. Here, this study comes up with a new ethical leadership model for moral education for the enhancement of the moral education in the colleges in the diocese of Palai. In the process of the enhancement, the educational

leaders, more specifically, the administrators and the lecturers of the colleges, have a great role to play by being ethical leaders. They can follow the structure that is described in the chapter four of this dissertation for implementing this model. In the following part, the researcher is giving some recommendations to the educational leaders and future researchers:

Recommendation to Educational Leaders

1. The educational leaders should always be aware of their role to practice ethical leadership in the educational institutions. Practicing ethical leadership itself has a high impact on the moral development of the students.
2. They should focus more on the human and social values while giving moral education to the students so that they may grow as persons capable of healthy interactions between themselves and with the rest of the society. This will promote the social stability and order in the community.
3. They should encourage the lecturers to choose the instructional strategies that are more participatory than passive, so that the students may have more chance to interact with each other and to learn by actively engaging in doing something. That will provide the students a better learning experience.
4. While developing the moral education curriculum, they should encourage the curriculum development committee to choose the process and praxis approaches of curriculum development, which will enable the students to interact with teachers and with knowledge. This will help the student to do real experiments for learning something.
5. The educational leaders should always keep in mind that the moral development of a person is a lifelong process and at a particular point of life, we cannot fully assess it. It can be assessed only through the formative assessment methods which aim at the improvement in the moral development of a person.

Recommendation for Future Research

1. The future researchers can explore the leadership models other than the ethical one which may have an impact on the moral education.
2. In this research, the researcher used three methods for the data collection in order to understand the current practices of moral education. But the future researchers can make use of the other methods like observation, document reviews, etc.
3. The future researchers can explore the other important factors which have an impact on the moral education. They don't have to strictly follow the four pillars which emerged as a result of the content analysis of books and articles in this research.
4. In this study, in order to understand the ideal practices of moral education, the researcher did the content analysis of the 130 sources, which include 16 books and 114 articles. The researcher selected only those books and articles that are published during the last 50 years. The future researchers can expand this time frame and the number of samples for content analysis.
5. For this study, the researcher did the model implementation only for a period of three months due to the time constraints. The future researcher can test their model for a longer period of time in order to have a better claim on the results.

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APPENDIX A

Extract of the Coding Sheet

IDEAL PRACTICES OF MORAL EDUCATION IN HIGHER EDUCATION			
1. Values	2. Instructional Strategies	3. Curriculum Development	4. Moral Assessment
1.Values	In a study conducted by Whitney (1986), teachers stated that “honesty,” “respect,” and “responsibility” were the three most important values needed in a values education program. In a study carried out by Tepecik (2008), teachers stated that “responsibility” A5.P1554		
	Character education makes a man- Lifelong learner and integrative thinker, Diligent and capable performer, Socially and emotionally skilled person, Ethical thinker, Respectful and responsible moral agent, Self-disciplined person who pursues a healthy lifestyle, Contributing community member and democratic citizen, Spiritual person engaged in crafting a life of noble purpose. A17.P4		
	Value based education is needed for developing moral qualities such as humility, truthfulness, honesty, courtesy, tolerance, sacrifice etc. among the youth A42.P1		
	Value education is essential for developing democratic qualities such as dignity of the individual, social justice, liberty, equality, fraternity etc. A42.P1		
	Tuana (2003, p. 2) defines “common moral values” as, “virtues that are shared across cultures (and) include honesty, fairness, respect, responsibility and caring”. Espousing these values, however, means little in terms of moral literacy if virtues are simply stated rather than lived and genuinely modeled. Hence, cultivating moral virtues is about living certain values so that others can see and understand them, and practice them themselves. A46. P386-387		
	Any responsible individual who holds the following values is a moral person: respects others; tolerates differences, is peaceful and loving. Therefore, in shaping the society this education is Important.” A53.2061		
	The way that moral education might contribute to develop sensitive individuals was dealing with sensitiveness towards global values such as honesty and trustworthiness, respect, responsibility-taking, humaneness, and similar values including sensitiveness to national values.. A53.P2064		
	Through value education we like to develop the social, moral, aesthetic and spiritual sides of a person which are often undermined in formal education. Value education teaches us to preserve whatever is good and worthwhile in what was inherited from our culture. It helps us to accept respect, the attitude and behaviour of those who differ from us. A65. P189		
	These core values NEEDS identified include respect for elders, honesty and accountability, co-operation, industry, discipline, self-confidence and moral courage. A87.P148		

<div>2. Instructional Strategies</div>	Researchers, such as Trevino (1992), Brown (1994) and Thorne Le Clair and Ferrell (2000), suggest the use of participation and role plays as being ideal for ethics and moral education. A2.P278
	Discussion-based approaches and student-centered, active-learning strategies are the most common methods. Other methods used in values education consist of drama, project work, hands-on training activities, cooperative learning, group work, research, games and other related activities A5.P1552
	Social Studies Course is one of the effective courses for values education. When the social studies curriculum is examined, it is regarded that the students are required to gain 20 values (Milli Eğitim Bakanlığı [MEB], 2008, 2010b). A5.P1552
	Through role playing and discussions, students are helped to see that their decisions affect other people and things. Service learning is frequently a part of a comprehensive character education program A19.P1
	What a school needs is not just leaders in the conventional sense but people who are willing to ‘show the way’, who can take the responsibility to create an environment and allow others to feel empowered. The true leadership requires the act of facilitation, creating positive environment and relationships in schools. A31.12
	Ethics education literature reveals themes or best practices that are more likely to be successful. Perhaps the strongest theme is the use of interactive discussion and group work, or role-playing. Many authors suggest that discussion topics include not only those of direct relevance to the profession, but also topics relevant to the students and issues that are likely to be experienced on a daily basis in the corporate world. Guest lecturers are often used. Several suggest developing a code of ethics, preferably led by the students themselves, as part of the program. A41.P399
	Values clarification approach of moral education, rests on little theory other than the assumption that students need practice choosing among moral alternatives and that teachers should be facilitators of the clarification process rather than indoctrinators of particular moral ideas or value choices. A50.P2
	One of the most popular approaches to character education is service learning. Sometimes called community service, this approach is a conscious effort to give students opportunities, guidance, and practice at being moral actors. Based on the Greek philosopher Aristotle's concept of character formation (e.g., a man becomes virtuous by performing virtuous deeds; brave by doing brave deeds), many schools and school districts have comprehensive programs of service learning. A50.P4
	The virtue (or value) of the month approach, where the entire school community gives particular attention to a quality such as cooperation or kindness. Consideration of the virtue for that particular month is reflected in the curriculum, in special assemblies, in hallway and classroom displays, and in school home newsletters. A50.P4
	Values clarification means helping people to clarify what their lives are for and what is worth working for. In this approach, students are encouraged to define their own values and to understand the values of others. Values clarification differs from character education in not telling students what their valued should be. A58.P20
	Role Playing: Typically, two students selected as the players react spontaneously to each other in dialogue to explore solutions to a presented problem. In assuming the role of another person, students step outside their accustomed role and adopt the role of another person. A88.P18

	Schools committed to moral education are most likely to adopt a virtue education approach. As the Bonham in-service experience suggests they either adopt virtues from existing curricula or choose their own set and advocate one or more for a week or a month. B2.C4.P76
	Effective character education provides students with opportunities for moral action. To develop good character, they need many and varied opportunities to apply values such as compassion, responsibility, and fairness in everyday interactions and discussions as well as through community service. B4.C1.P7
	Ethics is often taught through precept and example. In short, we are generally most successful at delivering lessons in ethics through building an understanding of ethical principles and reinforcing them with real life stories and role playing. B6. C17. P391- 392
3. Curriculum Development	Romanowski (2005) provided some beneficial suggestions for the implementation of character education: (1) the involvement of the teachers in program planning will increase faculty support and commitment, (2) with regard to the curriculum, it should be relevant to students’ life and also challenge them intellectually, emotionally, and socially; (3) administration should support and give enough space for teachers to exercise flexible pedagogy in specific character traits; (4) conducting class discussions could effectively engage students in the program. (5) Develop an environment in which reinforces bright sides of students learning and behavior, thereby students also practicing those good values they learned from the character education program. A8.P166
	Michelle Buck, a University Professor at Northwestern University’s Kellogg School of Management argued that ethics should be integrated in all courses rather than offered as a stand-alone course. She added that treating ethics as a stand-alone course would undermine its importance, and hence, hinder the formation of appropriate students’ ethics education (Buck, 2006). A38.P118
	Advocates for including dispositions as an important component of teacher and administrator education believe strongly that teachers and leaders “play a role not only in facilitating the development of students’ content knowledge and cognitive skills – the official curriculum – but also in shaping the hidden curriculum” (Hillman et al., 2006, p. 234) A74.P415
	Changes in the curriculum in this context will include, among others, value oriented education, moral education and education for citizenship development. Educational managers will have to ensure that curriculum renewal is a continuous process in keeping with changing societal needs. A93.P57
	Morals and value education must be made compulsory and must form part of the curriculum in all schools and colleges. A114. P3
	One way of resolving the dilemma of schools size is to divide the large school into smaller living – learning units. B1.C.6.P128
	Well-structured programs in experiential learning, integrated with the college curriculum can make a very special contribution to attuning the student’s moral reasoning and character to the specific moral challenges of contemporary society. B1.C.13.P282
	Effective character education curriculum provides students with opportunities for moral action. To develop good character, they need many and varied opportunities to apply values such as compassion, responsibility, and fairness in everyday interactions and discussions as well as through community service. B4.C1.P7
	to develop character, students need opportunities for moral action, effective character education

	includes a meaningful and challenging academic curriculum that respects all learners and helps them succeed. B2.C4. P65
4. Moral Assessment	Moral education and development evaluation and examination must begin with concerns for belief in dignity and worth of all students, providing constructive feedback, encouraging students to know and understand their mistakes, ensuring some amount of success experiences necessary for motivating students, understanding contexts, background, reasons of student’s failures, avoiding harsh reactions, comparisons and labeling students etc A31.14
	A detailed checklist of actions, a school can take, has been provided in the framework which can serve as a guide to evolve criteria of assessment. The second level of assessment and evaluation is in terms of changes in attitudes and values of different stakeholders and overall school functioning. Change is a gradual and subtle process. It takes time to get reflected in attitudes and values. A31.15
	Checklists have been provided for self-appraisal by principals and teachers. Reflective journal can help them record their reflections. Teachers will observe students on core value concerns over a period of time and keep track of changes and the efforts made through use of observations. A31.15
	Portfolio will be maintained by the school principal to record progress on implementation of education in values. The portfolio is intended to enhance visibility, accountability, communication and sharing of the efforts with others. A31.15
	11. Evaluation of the character education should assess the character of the school, the school staffs’ functioning as character educators, and the extent to which students manifest good character. B 2. C4. P65.

APPENDIX B

Bibliography of the Books and Articles for Content Analysis

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APPENDIX C

Permission for Data Collection

Mar Jacob Muricken
Auxiliary Bishop of Palai



BISHOP'S HOUSE, PALAI
P.B. No. 18, PALA - 686 575
Kottayam Dt., Kerala, S. India

21.06.2016

Dear Principal,

This is to introduce Fr. Joseph Purayidathil, a priest from the diocese of Palai who is doing PhD in Educational Leadership at Assumption University, Thailand. He is currently doing his Dissertation in Kerala based on the colleges of Palai Diocese. He is permitted to collect the necessary data for his research from the head of the institution, faculty and students of your college through interviews and survey questionnaires. You may provide him with the necessary information and help to collect the data for his research work.

May God bless you

Yours in Christ Our Lord

Mar Jacob Muricken
Mar Jacob Muriken
Auxiliary Bishop and Manager
Colleges of Palai Diocese



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APPENDIX D

Permission for Model Implementation

Mar Jacob Muricken
Auxiliary Bishop of Palai



BISHOP'S HOUSE, PALAI
P.B. No. 18, PALA - 686 575
Kottayam Dt., Kerala, S. India

30.06.2016

To,
The Principal,
St. Thomas College of Teacher Education
Palai, Kottayam Dt. 686575

Dear Principal,

This is to inform you that Fr. Joseph Purayidathil, who is doing PhD in Educational Leadership, has to implement his research model as part of his study to prove the effectiveness. He would like to impliment his research model in St. Thomas College of Teacher Education, Palai, from July to November, 2016. You may provide him with the necessary facilities and support for the successful implementation of his research model.

May God bless you.

Yours in Christ Our Lord

+ Jacob Muricken
Mar Jacob Muriken
Auxiliary Bishop and Manager
St. Thomas College of Teacher Education



APPENDIX E

List of Experts for the Validation of the results of Content Analysis & Model

No.	Name	Educational Qualification	Position	Years of Experience
1	Dr. T.C. Thankachan	PhD	Assistant Professor, St. Thomas College of Teacher Education. PhD in Value Education	16 years
2	Dr. Celine Joseph	PhD	The Principal, St. Thomas College of Teacher Education. Educational leadership	23 Years
3	Dr. Bindu David	PhD	Assistant Professor, St. Thomas College of Teacher Education. Educational Research	13 Years
4	Dr. Sr. Mary Thomas	PhD	Assistant Professor, St. Thomas College of Teacher Education. Educational Research	10 years
5	Dr. P.P. Shajimon	PhD	Assistant Professor, St. Thomas College of Teacher Education. Educational Leadership	18 years
6	Dr. Ignatius Korah	PhD	Associate Professor, St. Thomas College of Teacher Education. Educational Leadership	30 Years
7	Dr. Lavina Dominic	PhD	Assistant Professor, St. Thomas College of Teacher Education. Educational leadership	10 Years
8	Asst. Prof. Alex George	MA., M.Ed.	Assistant Professor, St. Thomas College of Teacher Education (Specialist in Moral Education)	12 Years
9	Asst. Prof. Pratheesh Abraham	M.Phil.	Assistant Professor, St. Thomas College of Teacher Education. Educational leadership	10 Years
10	Rev. Fr. Abin Jose	MA, B.Ed.	Assistant Professor, St. Thomas College, Palai, (In Charge of Moral Education).	10 Years
11	Mrs. Salikutty C.J.	M.Ed.	Assistant Professor, St. Thomas College of Teacher Education.	18 Years

12	Mrs. Jainamma C.	M.Sc.	Assistant Professor, St. Thomas College of Teacher Education.	25 Years
13	Prof. M.J. Thomas	M.Sc. B.Ed.	Principal, D.Ed. Section, St. Thomas College of Teacher Education.	41 Years
14	Asst. Prof. Sunu Austin	M.A., M.Ed.	Assistant Professor, St. Thomas College of Teacher Education. Educational Research	6 Years
15	Asst. Prof. Sr. Beenamma Mathew	M.Ed.	Assistant Professor, St. Thomas College of Teacher Education. Educational Research	14 Years
16	Asst. Prof. Sr. Shalby P. Jose	M.Com.	Assistant Professor, St. Thomas College of Teacher Education. Educational Management	10 Years
17	MGilu G Ettaniyil	M.Phil.	St. Thomas College of Teacher Education.	15 Years
18	Miss. Priya Catherine Thomas	M.A., M.Ed.	Assistant Professor, St. Thomas College of Teacher Education. Educational Research	3 Years
19	Asst. Prof. Sunil Thomas	M.P.Ed.	Assistant Professor, St. Thomas College of Teacher Education. Moral Education	4 Years
20	Asst.Prof. Aneeta George	M.Sc.,M.Ed.	Assistant Professor, St. Thomas College of Teacher Education. Educational Research	6 Years
21	Dr. Thomas Menachery	PhD	Director, Religious and Moral Instruction Center, Diocese of Palai	20 Years

APPENDIX F

List of Experts for the IOC of the Research Instruments

No.	Name	Educational Qualification	Position	Experience
1	Dr. Surej P. John	PhD	Assistant Professor, Educational Research Expert, University of Waikato, New Zealand	10 Years
2	Dr. T.C. Thankachan	PhD	Assistant Professor, St. Thomas College of Teacher Education. Holder of PhD in Moral (Value) Education	16 years
3	Dr. Sr. Mary Thomas	PhD	Assistant Professor, St. Thomas College of Teacher Education.	10 years
4	Asst. Prof. Sunu Austin	MA, M.Ed.	Assistant Professor, St. Thomas College of Teacher Education, Palai,	5 Years
5	Asst. Prof. Alex George	MA., M.Ed. M.Sc.	Assistant Professor, St. Thomas College of Teacher Education (Specialist in Moral Education)	8 Years

APPENDIX G

Document for the Validation of the results of Content Analysis

Expert’s Personal Information

Name: _____ Highest Degree: _____

University _____ Work Position: _____

Organization: _____ Years of Experience _____

Signature: _____

Date: _____

Research Objective One: To determine the ideal practices of moral education in higher education.

In order to understand the ideal practices of moral education in the higher education sector, the researcher followed the method called content analysis, for which the researcher did the analysis of the data from 130 sources which included 16 books and 114 articles related to moral education, ethics, character formation and value education in higher education from Assumption University library database and online sources. Those books and articles were published between the years 1965 and 2016. The researcher extracted the data derived from the content analysis into a coding sheet. The researcher has grouped the similar themes derived from the content analysis into different groups and finally came up with four groups as four pillars of moral education. The four pillars of moral education as per the results of content analysis are: 1. Values, 2. Instructional Strategies, 3. Curriculum Development and 4. Moral Assessment. The researcher also identified the relevant theories related to the four pillars of moral education. In the following part, the researcher explains the results based on relevant theories related to the four pillars of Moral Education.

First Pillar: Values. The researcher classified the values based on the theory of Classification of Values by Coleman (1960). In this research there are three types values found, which were human values, social values, and political values.

Classification of the Values. Table 4.1 shows the classification of the values derived from the content analysis of books and articles related to moral education. While classifying the results related to the values, out of 23 values, a total number of 13 values come under the category of human values and that constitutes 58% of the total number of occurrences. A total number of 9 values come under the category of social values, which constitute 40 % of the total number of occurrences. And one value comes under the category of Political values which constitute 2% of the total number of occurrences.

Table 1: Classification of Values for Moral Education

No.	Values	Definition	Classification of Values		
			Human Values- Principles and standards that are essential for the human interactions	Social Values- Essential Qualities for the Social Stability and order	Political Values- Qualities that are very essential as the citizen of a state
1	Respect	Showing reverence towards other persons because of the worth they are having.	84 (26%)		
2	Responsibility	It is the obligation of a person to perform a duty or task		59 (18%)	
3	Honesty	It is the uprightness and trustworthiness that a person is keeping in his dealings with others.		37(11%)	
4	Caring	A way of showing kindness and concern for others.	25 (8%)		
5	Tolerance	One’s ability to accept feelings and beliefs that is different from his own. This also can be called broadmindedness.	18 (6%)		
6	Compassion	One’s strong feeling of sympathy and sadness in the sufferings of other people.	13 (4%)		
7	Cooperation	Ability of people to work together for the attainment of a cause.		12 (4%)	
8	Integrity	It is a person’s ability to be honest and truthful. It helps a person to have strong moral principles in his interactions with others.	12 (4%)		
9	Fairness	It is the quality of a person to make judgments that are free from discrimination. This also can be called impartiality.		11 (3%)	
10	Empathy	It is one’s ability to understand and to share the feelings of others.	9 (3%)		

11	Self-control	It is a person’s strength of mind to control his emotions and desires in behaviors.	8 (2%)		
12	Patriotism	Emotional attachment and national pride towards a nation as a member of it. It is the love for and devotion towards a country.			7(2%)
13	Truthfulness	It is a person’s quality of being honest and frank to oneself and to others.		6 (2%)	
14	Self-discipline	It is one’s ability to control and motivate him to do what is right. This also can be called one’s strength of mind.	5 (2%)		
15	Hard work	It means a person putting great deal of effort for the attainment of something.	4 (1%)		
16	Accountability	It is one person’s ability to accept the responsibility of his actions.	4 (1%)		
17	Self confidence	It is a person’s confidence or trust in his own abilities.	3 (1%)		
18	Pro Social Behaviors	It is the conduct and deeds of person to help others and the society as a whole.		3 (1%)	
19	Gentleness	It is a person’s ability to be calm and kind in his behaviors.	1 (0%)		
20	Public spiritedness	It means to act unselfishly for the public welfare.		1 (0%)	
21	Modesty	It means the humility reflected in one’s actions and behaviors.	1 (0%)		
22	Hospitality	It is one’s ability to treat and care people generously.		1 (0%)	
23	Dignity of Labor	It is one’s understanding that all kinds of works are respected equally and that there is no inferior job.		1 (0%)	
Total Occurrences of Values (187*+131*+7*= 325)			187*	131*	7*
Percentage of the total Number of Values			58 %	40 %	2 %

The table1 also shows that a total number of 23 values were found as the most important values which have to be taught in the moral education classes. Out of a total number of 325 occurrences of the values, 187 occurrences constitute the human values, 131 occurrences constitute the social values and 7 occurrences constitute the political values.

The total number of values in each section of human, social and political values is 13, 9 and 1 respectively. These numbers shown in the table indicate that the moral education classes should focus mostly on forming the students as persons of human values and social values.

Comments (if any)

Second Pillar: Instructional Strategies.

A total number of 23 different instructional strategies are found through content analysis of the books and articles related to moral education in higher education.

Classification of the Instructional strategies: The instructional strategies that are found are classified based on the theory of participatory teaching methods and passive teaching methods. In the passive teaching methods, the students are not required to do anything other than paying attention to what teacher is teaching in the class. There are four methods that are considered as passive teaching methods and they are lecture, reading, audio visual and demonstration. According to the theory of passive and participatory teaching methods, the average learning retention rate for demonstration is 30%, audio visual is 20%, readings is 10% and for lecture is 5%. Whereas, in the participatory teaching methods, the students are required to do something with the information that is provided by the teacher. It is the doing that causes the learning in the students. According to the theory, there are three methods that fall in the category of participatory teaching methods and they are, group discussion, practice and teaching others. As per the theory, the average learning retention rate for teaching others is 90%, for practice is 75% and for group discussion is 50%. Figure2 shows in detail the classification of the different instructional strategies for moral education.

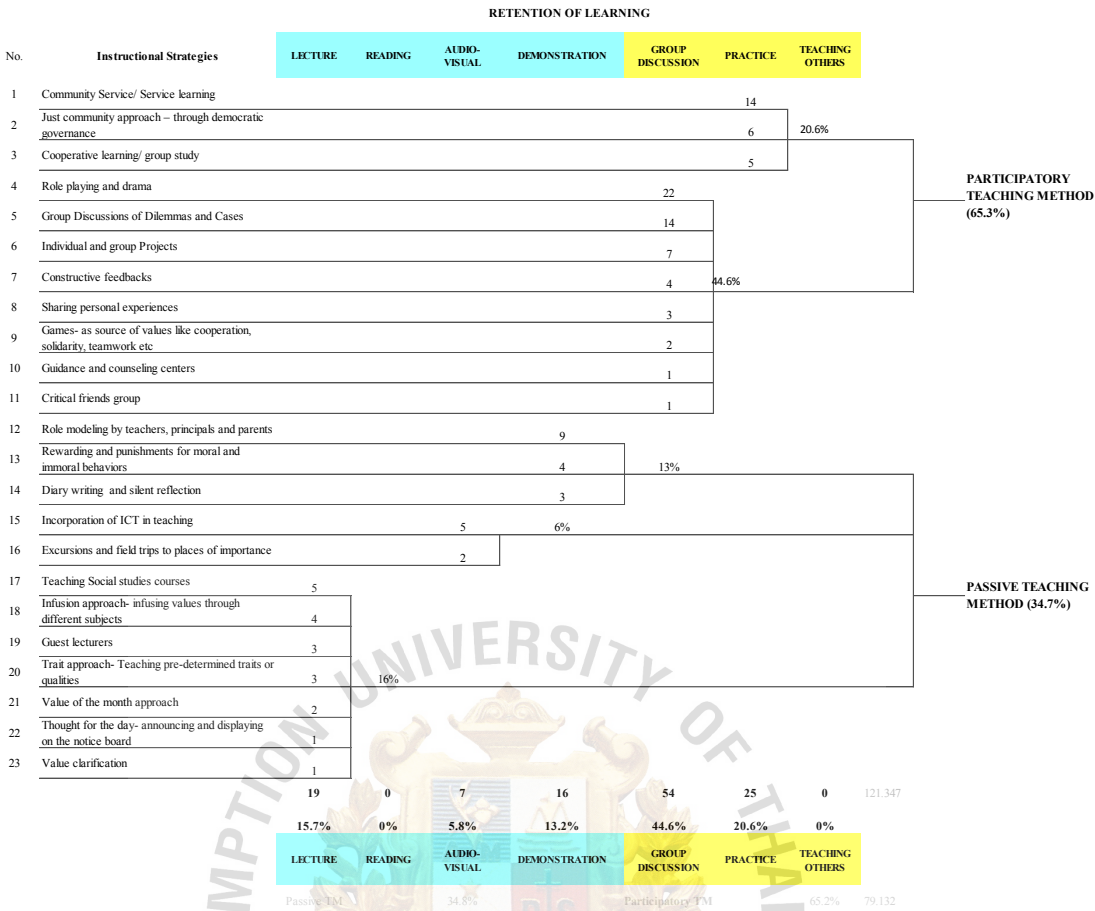


Figure 2: Instructional Strategies for Moral Education

From the results shown in the tree diagram, it is clear that 65.3% of the instructional strategies for moral education come under the category of participatory teaching methods and 34.7% of the instructional strategies for the moral education come under the category of passive teaching methods. As per the results 44.6% of the instructional strategies for moral education come under the category of group discussion, 20.6% comes under the category of practice, 15.7 % of the instructional strategies for moral education come under the category of lecture, 13.2 % comes under the category of demonstration and 5.8 % comes under the category of audio visual.

Comments (if any)

Third Pillar: Curriculum Development

A total number of sixteen different themes of curriculum development are derived as a result of the content analysis. The results tell us that any higher education institutions, while thinking about the moral education of its students, should consider those themes for the development of a good curriculum.

Classification of the themes for Curriculum Development. The themes are classified based on the three curriculum approaches namely, product approach (Tylor, 1970), process approach (Stenhouse,1974) and praxis approach (Smith, 2000). Product approach is the one in which a curriculum can be understood as a program of activities pre-determined by the teachers and students for attaining the educational objectives. The second approach involves planning a course and studying it empirically. In this approach, the teachers and students interact with the knowledge and knowledge is gained through the experiments. The third is the development of the process approach of curriculum development. Here curriculum should be developed through the interaction between the teachers and the students and reflection.

Table 2: Classification of themes of Curriculum Development

No.	Themes for Curriculum Development	Approaches to Curriculum Development		
		Product approach	Process Approach	Praxis Approach
1	Involve activities of learning by doing		11 (20.4%)	
2	Teacher involvement in curriculum designing			7 (13%)
3	Systematic implementation of the moral education programs		6 (11%)	
4	Curriculum renewal according to the needs of the society			5 (9.6%)
5	Integrate ethics into all subjects		5 (9.6%)	
6	Life centered, student centered curriculum	3 (5.6%)		
7	Have a hidden curriculum	3 (5.6%)		
8	Moderate number of students in classes			3 (5.6%)
9	Include literature study as part of curriculum		2 (3.7%)	
10	Include ethics as mandatory course	2 (3.7%)		
11	Student involvement in curriculum development			2 (3.7%)
12	Spell out the sanctions for unethical behaviors			1 (1.9%)
13	Action plan for practice	1 (1.9%)		
14	Challenging academic curriculum		1 (1.9%)	
15	Involving ethical issues in curriculum		1 (1.9%)	
16	Moral philosophies and models must be taught	1 (1.9%)		
	Total Number of Occurrences (10*+26*+18*= 54)	10*	26*	18*
	Percentage	19 %	48 %	33 %

Out of the 54 occurrences of the curriculum development themes derived from the content analysis of 130 sources, 26(48%) of them come under the category of process approach, 18 (33%) of them come under the category of praxis approach and 10 (19%)of them come under the category of product approach.

Comments (if any)

Fourth Pillar: Moral Assessment

Moral assessment means the different methods that can be used for evaluating and assessing the moral developments of students in the educational institutions. The results of the content analysis show that there are nine methods that can be effectively used for assessing the moral developments of the students in educational institutions.

Classification of the Moral Assessment methods. The results of the content analysis are classified based on the formative assessment theory and summative assessment theories of Scriven (1967) and Bloom (1968). Formative assessment provides the information needed to adjust teaching and learning while they are happening. This is not part of the student’s final grade. It is used to provide constructive feedback to improve learning and understanding. Summative assessments are meant to assess the final product. The results from these assessments are aggregated and used to determine whether a student has fulfilled the specified learning outcomes. The table 3 shows the classification of the results of the content analysis.

Table 3: Classification of the Moral Assessment methods

No.	Techniques of Moral Assessment	Formative Assessment	Summative Assessment
1	Internal and external surveys	4 (21%)	
2	Observation	3 (16%)	
3	Feedbacks	3 (16%)	
4	Checklist of actions		2 (10.5%)
5	Maintain Portfolio by the principals to record student progress		2 (10.5%)
6	Self-assessment by the students	2 (10.5%)	
7	Reflective journals	1 (5.3%)	
8	Teacher keeping track of the developments of students	1 (5.3%)	
9	Project Assignments	1 (5.3%)	
	Total number of Occurrences (15*+4*=19)	15*	4*
	Percentage	79%	21%

The classification of the results of moral assessment methods show that out of a total number of 19 occurrences of the moral assessment methods, 15 (79%) comes under the category of formative assessment and four (21%) comes under the category of summative assessment.

Comments (if any)

Thank you...!

APPENDIX H

IOC Document for Interview Questions

Expert’s Personal Information

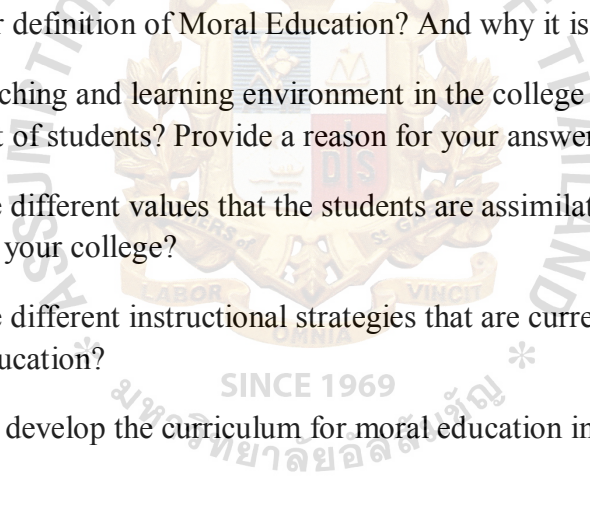
Name: _____ Highest Degree: _____

University _____ Work Position: _____

Organization: _____ Years of Experience _____

Signature: _____

Date: _____

- 
1. What is your definition of Moral Education? And why it is important?
 2. Does the teaching and learning environment in the college facilitate the moral development of students? Provide a reason for your answer.
 3. What are the different values that the students are assimilating through moral education in your college?
 4. What are the different instructional strategies that are currently in use in your college for moral education?
 5. How do you develop the curriculum for moral education in your college? Please explain.
 6. How often you revise the curriculum and who are the persons in charge of curriculum development?
 7. How do you assess the moral development of students in your college?
 8. How satisfied you are about the current moral education classes in your college?

Comments:

Thank you...!

APPENDIX I

IOC Document for Questionnaire for Lecturers

Expert’s Personal Information

Name: _____ Highest Degree: _____

University you obtained the degree _____

Work Position: _____ Organization: _____

Years of Experience _____

Signature: _____

Date: _____

This questionnaire is intended to study the current practices of moral education in the diocesan colleges of Palai. The questionnaire will be distributed to selected number of lecturers who are teaching in the colleges. The questionnaire with a total number of 49 questions is divided into two parts.

Part 1: 5 questions related to the personal information of the respondents.

Gender- Male, Female,

Age- 20-30, 31-40, 41-50, 51-60, and Above 60,

Years of Experience – less than 5 years, 5-15, 16-25, 25-35, and above 35

Educational Level- Bachelor Degree, Master Degree and Doctoral Degree

Name of the College- St.Thomas College, Palai, St. Thomas College of Teacher Education Palai, Alphonsa College, Palai, Deva Matha College, Kuravilangadu, St. George College, Aruvithura, St. Joseph’s College, Moolamattam, Mar Augusthinose College, Ramapuram, Holy Cross college, Cherpumkal, St. Joseph’s College of Engineering and Technology, Palai, St. Joseph’s Institute of Hotel Management and Catering Technology, Palai, Mar Sleeva College of Nursing, Cherpumkal

Part 2: 44 questions related to moral education in the colleges of the diocese of Palai.

Please determine the content validity score as the following:

Score = 1, if you are sure that this item really measures the attribute.

Score = -1, if you are sure that this item does not measure the attribute.

Score = 0, if you are not sure that the item measures or does not measure the expected attribute.

(Please tick (✓) accordingly under the level of appropriateness)

Item	Questions	Level of Appropriateness			Comments
	Values: The qualities and standards of good behavior that are accepted by the society.	1	0	-1	
1	Moral education help the students to foster respect for others				
2	The Moral education in colleges help the students to care for others and the environment				
3	Moral education in colleges help the students to become empathetic persons				
4	Students are becoming more responsible during their moral education				
5	Current moral education helps the students to foster pro social behaviors and to contribute to the society				
6	Moral education in colleges prepares the students to corporate with others in the society				
7	The moral education classes forms the students as truthful persons				
8	Current moral education system helps the student to become modest persons in the society				
9	Moral education helps the students to understand the need of being honest in life				
10	The moral education classes help the students to form patriotic values and to act as good citizens				
11	Tolerance is one of the values that is cultivated through the moral education classes				
12	Through the Moral education practices, the students are able to act with fairness in their daily situations				
	Instructional Strategies: The different methods and approaches that are followed in the teaching and learning atmosphere.				
13	Moral Education classes help the students to participate in social service camps				
14	The lectures give chances to the students to engage in value discussion during the moral education classes				
15	The lecturers provide authentic classes on moral subjects during the Moral education				
16	The students get chances to engage in group activities as part of the moral education classes.				

17	The lecturers provide chances to the students to involve in different community service programs during the moral education				
18	The lecturers provide chance to the students to reflect on the experiences they had through the moral education programs.				
19	Value clarification is one of the techniques that are used by the lecturers to help the students to understand the concepts.				
20	The lecturers provide the students chances to engage in active experimentation of the knowledge they gain through the moral education programs.				
21	The college has enough number of field trips to provide sufficient experiences to the students.				
22	Current moral education classes are life centered, student centered and activity oriented.				
23	The lecturers make sure that all students are participating in the moral education programs of the college.				
	Curriculum Development: The activities that are carried out in order to design and deliver curriculum in educational institutions.				
24	The current moral education curriculum is developed after understanding the students' need and expectation of the society.				
25	Current moral education classes reflect the vision and mission of the college and values of the society.				
26	The lectures and the college listen to the voice of the parents, community leaders and the experts while developing the curriculum for moral education.				
27	The curriculum development committee of moral education has representatives of all the colleges of the diocese of Palai.				
28	Moral education is currently a mandatory course for all the students in the diocesan colleges of Palai.				
29	The college takes initiative in order to renew its moral education curriculum as per the needs of the time				
	Moral Assessment: The different methods that are used to evaluate the moral education programs of the college.				
30	The colleges have a system of evaluating the ethical atmosphere of the college.				
38	The college makes sure that the lectures are appointed in the college on the basis of their character too.				
31	The college does the Strengths, Weakness, Opportunity and Challenge (SWOC) analysis of the moral education programs				
32	Portfolio is kept in order to keep track of the moral development of students				

33	The students get constructive feedback from the lecturers while they fall into mistakes.				
34	Lecturers keep track of the developments of students who are attending their classes.				
35	The lecturers give chances to the students to do the consequence analysis during the moral education classes.				
36	Lecturers help the students to use the value preference scale as part of the moral assessment.				

Comments:



Thank you...!

APPENDIX J

IOC Document for Questionnaire for Students

Expert’s Personal Information

Name: _____ Highest Degree: _____

University you obtained the degree _____

Work Position: _____ Organization: _____

Years of Experience _____

Signature: _____

Date: _____

This questionnaire is intended to study the current practices of moral education in the diocesan colleges of Palai. The questionnaire will be distributed to selected number of students who are studying in the colleges. The questionnaire with a total number of 49 questions is divided into two parts.

Part 1: 5 questions related to the personal information of the respondents.

Gender- Male , Female,

Age- 15-20, 20-25, 25-30 and above 30 years,

Level of Study- Bachelor Degree, Master Degree

Year of Study- First year, Second year, Third year

Name of the College - St.Thomas College, Palai, St. Thomas College of Teacher Education Palai, Alphonsa College, Palai, Deva Matha College, Kuravilangadu , St. George College, Aruvithura, St. Joseph’s College, Moolamattam, Mar Augusthinose College, Ramapuram, Holy Cross college, Cherpumkal, St. Joseph’s College of Engineering and Technology, Palai, St. Joseph’s Institute of Hotel Management and Catering Technology, Palai, Mar Sleeve College of Nursing, Cherpumkal

Part 2: 44 questions related to moral education in the colleges of the diocese of Palai.

Please determine the content validity score as the following:

Score = 1, if you are sure that this item really measures the attribute.

Score = -1, if you are sure that this item does not measure the attribute.

Score = 0, if you are not sure that the item measures or does not measure the expected attribute.

(Please tick (√) accordingly under the level of appropriateness)

Item	Questions	Level of Appropriateness			Comments
	Values: The qualities and standards of good behavior that are accepted by the society.	1	0	-1	
1	Current moral education system helps us to foster respect for others				
2	The Moral education in colleges helps us to care for others and the environment				
3	Through moral education classes, we are becoming empathetic persons				
4	We admit that we are becoming responsible persons through the moral education classes.				
5	Current moral education helps us to foster pro social behaviors and to contribute to the society				
6	Current system of Moral education makes us persons who corporate with others in the society				
7	Present moral education classes forms the students as truthful persons				
8	We believe that our moral education classes help us to become modest persons in the society				
9	We feel that moral education helped us to understand the need of being honest in life				
10	Present moral education classes help the students to form patriotic values and to act as good citizens				
11	Tolerance is one of the values that is cultivated in us through the moral education classes				
12	Moral education enables us to act with fairness in their daily situations				
	Instructional Strategies: The different methods and approaches that are followed in the teaching and learning atmosphere.				
13	There are social service campus as part of moral education at present				
14	We get chances to engage in value discussion during the moral education classes				
15	We receive authentic classes on moral subjects during the Moral education				
16	There are a good number of group activities in our moral education classes.				
17	We get chances to participate in community service programs during moral education				
18	Our teachers provide us chance to reflect on the experiences we had through moral education programs				

19	Value clarification is one of the techniques that we use in our moral education classes				
20	We do active experimentation of the knowledge we gain through the moral education programs.				
21	The college has enough number of field trips to as part of moral education				
22	Current moral education classes are life centered, student centered and activity oriented.				
23	All students are participating in the moral education programs of the college.				
	Curriculum Development: The activities that are carried out in order to design and deliver curriculum in educational institutions.				
24	Present moral education equips us with the knowledge and skills that we need at present				
25	Current moral education classes reflect the vision and mission of the college and values of the society.				
26	The voice of the parents, community leaders and the experts are heard while developing the curriculum for moral education.				
27	The curriculum development committee of moral education has representatives of all the colleges of the diocese of Palai.				
28	Moral education is currently a mandatory course for all the students in our college.				
29	The college takes initiative in order to renew its moral education curriculum as per the needs of the time				
	Moral Assessment: The different methods that are used to evaluate the moral education programs of the college.				
30	The colleges have a system of evaluating the ethical atmosphere of the college.				
31	We agree that our lectures are good examples of moral life and they live what they teach.				
32	The college does the Strengths, Weakness, Opportunity and Challenge (SWOC) analysis of the moral education programs				
33	Portfolio is kept in order to keep track of the moral development of students				
34	We receive constructive feedback from lecturers while we fall into mistakes.				
35	My lecturers keep track of the records of my developments.				
36	We get chances to do consequence analysis during the moral education classes.				
37	Lecturers help us to use the value preference scale as part of the moral assessment.				

Comments:

Thank you...!



APPENDIX K

Interview Questions for Administrators

Interview Questions for the collecting data from the administrators

1. What is your definition of Moral Education? And why it is important in the present scenario?
2. Does the teaching and learning environment in your college facilitate the moral development of students? Please explain
3. What are the different values that the students are assimilating through moral education in your college?
4. What are the different instructional strategies that are currently in use in your college for moral education?
5. Please explain the method of curriculum development for moral education and how often it is revised?
6. What are the strategies followed to assess the moral development in your institution?
7. How satisfied you are about the current moral education classes in your college?

APPENDIX L

Survey Questionnaire for Lecturers



**Assumption University of Thailand,
Ramkhamhaeng 24, Hua Mak Bangkok, Thailand – 10240
Phone: 02-3004543-62, Website: www.au.edu**

Dear Participant,

I am Fr. Joseph Purayidathil, a Ph.D. EL student from Assumption University, Thailand. I am doing a research entitled **“An Ethical Leadership Model for Enhancing Moral Education in the Diocesan Colleges of Palai, Kerala, India”** as part of the course requirements. I will be grateful to you for providing the data for my research by filling in this survey Questionnaire. This questionnaire is completely anonymous, and the answers you provide will be used only for this research. All information provided by you will be kept strictly confidential, and access to the completed questionnaire is restricted only to the researcher. No individually identifiable information will be disclosed or published, and all results will be presented as an aggregate, summary data. There is no right or wrong answer. Please answer all questions as honestly as you can. Thank you..!

Fr. Joseph Purayidathil
Assumption University of Thailand,
Bangkok, Thailand- 10240
Email: jpurayidathil@gmail.com
Mob: 0066827966929

Part 1: Personal Information

For each of the following items, please tick (✓) the appropriate space.

1. Gender

- ☐ Male ☐ Female

2. Age

- ☐ Less than 30 ☐ 31–40 ☐ 41 – 50 ☐ 51 – 60 ☐ Above 60

3. Years of Experience

- ☐ Less than 5 Years ☐ 6-15 ☐ 16 – 25 ☐ Above 25 Years

4. Educational Level

- ☐ Master Degree ☐ Doctoral Degree

5. Name of the College

- ☐ St.Thomas College, Palai
☐ St. Thomas College of Teacher Education Palai
☐ Alphonsa College, Pala
☐ Deva Matha College, Kuravilangadu
☐ St. George College, Aruvithura
☐ Mar Augusthinose College, Ramapuram
☐ Holy Cross college, Cherpumkal
☐ St. Joseph’s College of Engineering and Technology, Palai
☐ St. Joseph’s Institute of Hotel Management and Catering Technology, Palai
☐ Mar Sleeva College of Nursing, Cherpumkal

Part II: Questions related to Ethics and morals education

The following items describe your perceptions regarding the moral education in your college. Using the rating scale below, please indicate your response by putting a ✓ mark in a box next to each item.

- 1 _____ 2 _____ 3 _____ 4 _____ 5 _____
Not at all Seldom Sometimes Often Very much

No.	Item	1	2	3	4	5
1	Moral education helps the students to foster respect for others					
2	The Moral education encourages the students to care for others					
3	Moral education in colleges enables the students to become empathetic towards others					
4	Students become more responsible due to moral education					
5	Moral education helps the students to foster pro social behaviors					
6	Moral education in colleges prepares the students to cooperate with others					
7	The moral education courses encourage the students to be truthful					
8	Current moral education system helps the students to be modest in the society					
9	Moral education helps the students to understand the role of honesty in life					
10	The moral education classes help the students to form patriotic values					
11	Tolerance is an important value that is cultivated through moral education classes					
12	Moral education courses help the students to be fair					
13	Moral education classes offers the possibilities for participating in social service camps					
14	The students are encouraged to participate in value discussion during the moral education classes					
15	The lecturers provide authentic classes on moral topics as part of the course					
16	The students get chances to engage in group activities as part of the moral education classes					
17	The lecturers provide opportunities to the students to involve in community service programs as part of moral education course					
18	During moral education classes, the students are encouraged to reflect on their personal experiences					
19	Value clarification is one of the major techniques being used by the lecturers to help students to understand the key concepts					
20	The students are given chances to engage in active experimentation of the knowledge they gained through moral education programs					
21	The college has adequate field trips to provide sufficient experience to the students					
22	Current moral education classes are life centered					
23	The lecturers make sure that all students are participating in the moral education programs organized by the institution					

24	The current moral education curriculum is developed based on the understanding of the needs of the students and expectations of the society					
25	Current moral education classes reflect the vision and mission of the institution and values of the society					
26	The institution listens to the voice of the parents, community leaders and experts while developing the curriculum for moral education					
27	All the colleges of the diocese of Palai have representation in the curriculum development committee for moral education courses to the best of my knowledge					
28	Moral education is currently a mandatory course for all the students in the colleges					
29	The colleges of the diocese of Palai renew its moral education curriculum time to time					
30	The colleges have a system for evaluating its' ethical atmosphere					
31	The institution makes sure that its' lecturers are of good characters					
32	The college performs the Strengths, Weakness, Opportunities and Challenges (SWOC) analysis of its' moral education programs regularly					
33	My college keeps student Portfolios in order to track the moral development of its' students					
34	The students get constructive feedback from the lecturers if they fall into mistake					
35	Lecturers monitor the moral development of students through various assessments					
36	The students are given opportunities to conduct consequence analysis during the moral education classes					
37	Lecturers help the students to use the value preference scale as part of the moral assessment					

Thank you...!

APPENDIX M

Survey Questionnaire for Students



**Assumption University of Thailand,
Ramkhamhaeng 24, HuaMak Bangkok, Thailand – 10240
Phone: 02-3004543-62, Website: www.au.edu**

Dear Participant,

I am Fr. Joseph Purayidathil, a Ph.D. EL student from Assumption University, Thailand. I am doing a research entitled **“An Ethical Leadership Model for Enhancing the Moral Education in the Diocesan Colleges of Palai, Kerala, India”** as part of the course requirements. I will be grateful to you for providing the data for this research by filling in the survey Questionnaire. This questionnaire is completely anonymous, and the answers you provide will be used only for this research. All information provided by you will be kept strictly confidential, and access to the completed questionnaire is restricted only to the researcher. No individually identifiable information will be disclosed or published, and all results will be presented as an aggregate, summary data. There is no right or wrong answer. Please answer all questions as honestly as you can. Thank you..!

Fr. Joseph Purayidathil
Assumption University of Thailand,
Bangkok, Thailand- 10240
Email: jpurayidathil@gmail.com
Mob: 0066827966929

Part 1: Personal Information

For each of the following items, please tick (✓) the appropriate space.

1. Gender

☐ Male ☐ Female

2. Age

☐ 15- 20 ☐ 21-25 ☐ 26-30 ☐ Above 30 Years

3. Level of Study

☐ Bachelor Degree ☐ Master Degree

4. Year of Study

☐ First Year ☐ Second Year ☐ Third Year

5. Name of the College

- ☐ St.Thomas College, Palai
- ☐ St. Thomas College of Teacher Education Palai
- ☐ Alphonsa College, Pala
- ☐ Deva Matha College, Kuravilangadu
- ☐ St. George College, Aruvithura
- ☐ Mar Augusthinose College, Ramapuram
- ☐ Holy Cross college, Cherpumkal
- ☐ St. Joseph’s College of Engineering and Technology, Palai
- ☐ St. Joseph’s Institute of Hotel Management and Catering Technology, Palai
- ☐ Mar Sleeva College of Nursing, Cherpumkal

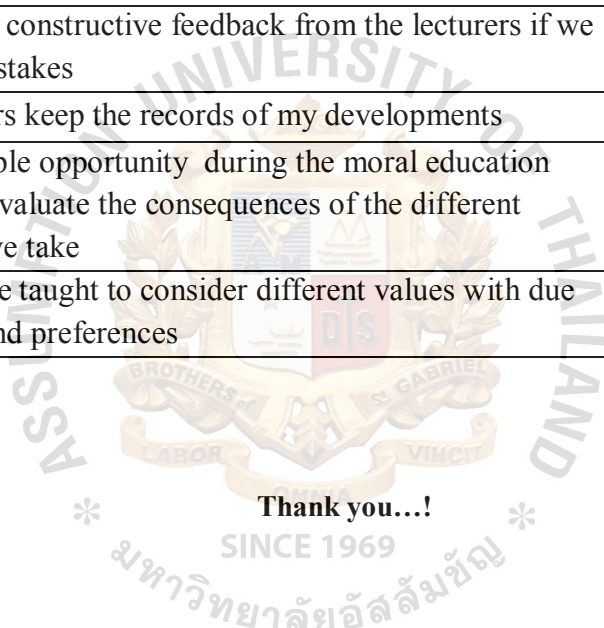
Part II: Questions related to Ethics and morals education

The following items describe your perceptions regarding the moral education in your college. Using the rating scale below, please indicate your response by putting a ✓ mark in a box next to each item.

1 2 3 4 5
Not at all Seldom Sometimes Often Very much

No.	Item	1	2	3	4	5
1	Current moral education in the colleges helps us to foster respect for others					
2	Current moral education in the colleges helps us to care for others					
3	Moral education classes help us to become empathetic towards others					
4	Moral education courses help us to become responsible					
5	Current moral education helps us to cultivate pro-social behaviors					
6	Moral education enables us to cooperate with others					
7	Current moral education encourages us to be truthful					
8	Moral education helps to form modest persons in the society					
9	Moral education makes us aware of the need of being honest in life					
10	Moral education courses help to form patriotic values					
11	Moral education classes help us to be tolerant					
12	Moral education classes enable us to act with fairness					
13	Moral education programs in the college include social service camps					
14	We often engage in value discussions during the moral education classes					
15	We receive authentic classes on the moral values as part of the course					
16	Moral education classes often include group activities					
17	Lecturers encourage us to reflect on our personal experiences as part of discussion on moral values					
18	Moral education classes often apply value clarification techniques					
19	We make effort to practice the knowledge gained through the moral education programs					
20	My college organizes sufficient number of field trips as part of moral education programs					
21	Current moral education classes are life centered					
22	All students are participating in the moral education programs of the College					
23	Present moral education equips us with the ethical knowledge and skills that we need					
24	Current moral education classes reflect the vision and mission of the college and the values of the society					

25	The voice of parents, community leaders and the experts are often considered while the institution develops the curriculum for moral education					
26	Moral education is currently a mandatory course for all the students in our college					
27	The college takes initiatives to renew its moral education curriculum as per the needs of time					
28	My college follows certain procedures for evaluating its ethical atmosphere					
29	We agree that our lecturers are good examples of morally responsible persons					
30	Student portfolios are always developed and maintained by the college to keep track of the moral development of its students					
31	We receive constructive feedback from the lecturers if we fall into mistakes					
32	My lecturers keep the records of my developments					
33	We get ample opportunity during the moral education classes to evaluate the consequences of the different decisions we take					
34	Students are taught to consider different values with due priorities and preferences					



Thank you...!

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APPENDIX N

Results of the Interviews with the Administrators

1. Table 4.4: Key themes from the answers for the question: What is your definition of Moral Education? And why it is important in the present scenario?

Respondent	Response
Administrator 1	Most important part of education is Moral Education. More important than the different subjects that we teach. Purpose of education itself is to create moral persons. It is important in the present scenario because the present world is facing lot of challenges. If the educated people are not morally upright, that is more dangerous than uneducated people.
Administrator 2	Since this is a teacher education institution, the students are from different religions. So there is a difference of their understanding of values. Moral education is to help student to be persons of maturity in the society.
Administrator 3	Moral education is to Provide the essential values for the successful life of students.. Moral education is like the foundation of a building on which the whole structure is constructed. Morals and values are the foundations on which human life has to be built.
Administrator 4	Whatever education that focuses on the goodness of students is moral education. It can be through traditional or non-traditional ways. In the present scenario it is very important. People in the former generations had role models to imitate like parents, grandparents etc. But presently students live isolated people like islands.
Administrator 5	Moral education is the foundation of whole education system. When the teachers are seeing their students as their children then it is easy for the imparting of knowledge. We address our students as children. Moral education should take place through the behavior and interactions of the teachers than mere classes.
Administrator 6	Education that produces gentle persons. We should have books for that. It is important 150%.
Administrator 7	Making students better citizens with social responsibility, moral uprightness is moral education. It is the need of the time where there is lot of practices against morality.
Administrator 8	We have students who are between 18-22 years of age and moral education is very essential for students of this age group. Moral education is the study of morals and ethics for the holistic development of our students.
Administrator 9	Our college is a professional college and we insist our students that while they pass out they must be persons of moral maturity.
Administrator 10	That which helps the students to imbibe values and morals is the moral education. This is very important in the present scenario because the students we have are in between 18-22 of their age.
Administrator 11	Moral education is to help students to have goodness in their life. Especially at this time, there is a tendency to move away from the values and morals. So it is very important at present.

2. Table 4.5: Key themes from the answers for the question: Does the teaching and learning environment in your college facilitate the moral development of students? Please explain

Respondent	Response
Administrator 1	Yes. To a certain extent it helps the students. Traditional classroom system is followed even now. Even then some modern technologies are also used. For catholic students, we have catechism classes and for the non-Catholics, we have moral classes. Annual retreats for the Catholics and similar moral sessions for the non-Catholics.
Administrator 2	Yes. We have classes for the students on values. Besides that our students have to go out to the schools in the diocese for taking classes and those classes are that of morals and values.. All our teachers are willing to help their students in order to grow in values. They keep the moral standards in their classes and outside the classes. There is a common effort of teaching, non-teaching staffs and the students in the moral education in our college.
Administrator 3	Yes. We have prayers, chapels, annual retreats, counseling and guidance facilities for the students, we celebrate the important feast days, orphanage visits, food donations, blood donations, cloth donations to the orphanages,
Administrator 4	Yes. We try to give some values to the students during their busy schedule of classes. We have Jesus youth movement. We have anti narcotic cell. Anti-ragging cell. These help students to be aware of being good person. We have guest lecturers for moral education classes; orientation course for the first year students also aims at this.
Administrator 5	Certainly. College atmosphere is suitable for that. We take conscious actions for that. We have supportive management and PTA.
Administrator 6	Yes. Mass and confessions, annual retreats, Wednesday collection for the orphanage where 100 people are staying, donations during the Christmas and Onam feasts, blood donations (per year at least 500 students donate blood)
Administrator 7	It is there. For the Catholics and non-Catholics we have retreats separately, induction programs are there, we have guest speakers and professionals, experts from outside
Administrator 8	Yes, we have a catholic environment to foster the moral development of our students. We have active Jesus youth in our campus. Monday to Friday first hour is meant for moral instruction
Administrator 9	Of course, we have student clubs like agape club, echo club, agricultural club
Administrator 10	Yes it is there. Our students stay in the hostel itself, so the students are with us. We have yoga meditation for all the students in the morning. Regular mass is there, classes begin with prayers,
Administrator 11	Of course. In our colleges we have a catholic environment which itself is a sign of moral values.

3. **Table 4.6: Key themes from the answers for the question: What are the different values that the students are assimilating through moral education in your college?**

Respondent	Response
Administrator 1	We insist our students to avoid short cuts and easy ways, take the right path, caring, cooperation, sharing,
Administrator 2	Caring, service mindedness, concern for the less advantaged,
Administrator 3	Sharing, peaceful coexistence, unity, caring,
Administrator 4	Clear vision and mission about life, no strikes, politics free campus, anti-ragging, calmness and quietness in the campus,
Administrator 5	Concern for others, sharing, respecting other religions,
Administrator 6	Concern for people in society, building houses at least two houses for the houseless per year, sharing, caring, social responsibility,
Administrator 7	Punctuality, honesty, restfulness, secularism,
Administrator 8	Punctuality, hard work, positive thinking, team work,
Administrator 9	Caring for others, caring the environment,
Administrator 10	Altruism, concern for others because it is nursing, caring , respect, loyalty, truthfulness, honesty,
Administrator 11	Respect, respect for parents and teachers, social responsibility, awareness of social life, love, understanding of others

4. **Table 4.7: Key themes from the answers given for the question: What are the different instructional strategies that are currently in use in your college for moral education?**

Respondent	Response
Administrator 1	Regular traditional classes, workshops, annual retreats, camps , active blood donors forum, social service activities, Friday lunch is sponsored for the poor (two lunches- one for student and one for the poor), orphanage visits, Christmas gifts for the orphans, counseling facility for the students
Administrator 2	Classroom learning, visiting orphanages and donation of food, school visits in order to learn the situation of students, counseling facility, building houses for the poor,
Administrator 3	Classroom learning, audio visual presentations, guest speakers, social service camps, center for Gandhian studies initiates activities like zero waste campus and environment
Administrator 4	Guest lecturers, anti-narcotic and anti-ragging cells, it is good to have a text book to be followed.
Administrator 5	Student peer teaching platform, turning free hours into fee hours, academic hours by the students for the students, classes start with prayer song, modeling by the teachers, we try to convince the students that we love them and we are for them.

Administrator 6	Classroom teaching, college has text and materials, we follow the book given by the diocese for moral education, Wednesday forth period is moral education, second Friday confession and holy mass
Administrator 7	Regular classes on every Wednesdays for half an hour, seminars on different topics, calendar of the college itself communicates the values, handbook,
Administrator 8	Annual retreat for students every year, class room teaching, one hour per week for each batch, seminars and workshops, resource persons are invited from outside, Jesus youth is very active, daily mass in all the four hostels, first Friday holy masses, logos bible quiz is conducted every year, plastic minus campus
Administrator 9	Active clubs for activities, counseling facility for students, we need more parental involvement in this area.
Administrator 10	Class room learning, lecturing, seminars, workshops, paper presentations, Power point presentations,
Administrator 11	Visiting orphanages, regular classes, food and dress donations, environmental caring activities,

5. **Table 4.8: Key themes from the answers for the question: Please explain the method of curriculum development for moral education and how often it is revised?**

Respondent	Response
Administrator 1	Curriculum is developed by the diocese. Textbook is provided and we use it for moral education. We invite experts from different fields, Catholics and Non Catholics, for the classes. Some of our teachers are involved in the curriculum development and renewal.
Administrator 2	We don't have a specific fixed curriculum for moral education. what we are doing is we develop our themes based on the intuitiveness, and this one is flexible.
Administrator 3	We follow the one that is provided from the diocese. Once in four or five years it is revised.
Administrator 4	University decides the curriculum so we don't have a role in it. We have no direct involvement in it. Our teachers observe with open eyes and ears and we understand sometimes what is needed for the students and we try to provide it for the students.
Administrator 5	Curriculum is developed by the university, but we have moral classes,
Administrator 6	We don't have a fixed curriculum, but we still have curriculum developed by the college with the help of the staff and management. It will be very helpful if the diocese can provide a text book for students in PG and UG sections. We should have text book for the non-Catholics too. Because we have 45 and 55 percent. If the books have at least 15 chapters that is sufficient.
Administrator 7	We don't have a text book. But we have selected some topics and based on those topics, teachers take the classes. We are planning to have a text book for moral education. We have the themes like major religions, drug addiction based on these we will have text books. We also ask the students to prioritize

	their values and based on that we develop the classes. Teachers input sessions are also helpful, we get advices from the experts, we adopt from standard books
Administrator 8	We follow the curriculum prepared by the diocese. Ours is a professional college so we try to give values through classes so that we may have professional who have ethics in their profession.
Administrator 9	We don't have regular moral education classes. But we do have some programs like clubs, counseling facility for students
Administrator 10	University develops the curriculum, and they provide the books related to nursing which has lots of values. This curriculum is approved by all other universities.
Administrator 11	We mainly follow the curriculum developed by the catechism center of the diocese. They renew it time to time.

6. **Table 4.9: Key themes from the answers for the question: What are the strategies followed to assess the moral development of students in your college?**

Respondent	Response
Administrator 1	Exams are there for the assessment of students. Observation is there. Observation of batch as a whole and individual student. Apart from that no other formal systems of assessments.
Administrator 2	Observation is there. Other than that there is no special assessment. Corrections are given to the students if anything is noted. We also consider the opinions of the students.
Administrator 3	Exams, tutorial hours is given for the students, the students meet in person the lecturers, counseling facility,
Administrator 4	Observation of the teachers and students, PTA, behavior of students in the campus we notice from the first year to the last year.
Administrator 5	Internal assessments are there, internal marks are given to the students, we consider the opinions of the parents
Administrator 6	Yearly exams, individual corrections,
Administrator 7	Exams, case studies, individual mentoring sessions, permanent counselors a total number of 7 are there
Administrator 8	Exams, observations, counseling,
Administrator 9	Observations,
Administrator 10	Ongoing evaluation, checklists, observations, student teacher good relationships, teacher assessments, teacher mentoring is there, counseling is there for the students
Administrator 11	Exams, mentoring system is there, counseling facilities for boys and girls, Observations

7. **Table 4.10: Key themes from the answers for the question: How satisfied you are about the current moral education classes in your college?**

Respondent	Response
Administrator 1	Not completely satisfied with the current system. We have to move with the times. There is scope for improvement. Curriculum should be delivered in a more interesting way. Case studies, power point presentations, teachers may require special coaching for that, students should not come out of compulsion. They should like it. Students are not taking the exams of moral education seriously because it is not counted for their degree marks. May be we can invite trained persons.
Administrator 2	Currently I am satisfied, but still it can be improved by having a fixed curriculum for the teacher education students. That will help to conduct moral education classes very systematically.
Administrator 3	Satisfied, even then still there is room for improvement in the area of moral education.
Administrator 4	Satisfied. I have not seen any pitfalls in the moral side of students in the campus; discipline is increasing, no attacks, and no alcohol, informal moral education is more essential because when we insist students for the moral education classes that may lead to objection tendencies among the students.
Administrator 5	Satisfied. Still we teachers have to act consciously for the moral development of the students.
Administrator 6	Truthfully saying, fifty percent satisfied thinking that at least we can do this much.
Administrator 7	Not fully satisfied, 50 % satisfied because we are at least doing this much
Administrator 8	Yes. Fully satisfied.
Administrator 9	Not fully satisfied, we need the cooperation of parents in the moral education programs arranged by the college.
Administrator 10	Fully satisfied, because we get the feedbacks from the parents about the improvements of student behaviors during the four years of study in the nursing college.
Administrator 11	Satisfied, we try our best to give catholic values to our students.

APPENDIX O

Model Validation Form

Expert’s Personal Information

Name: _____

Highest Degree: _____

University you obtained the degree _____

Designation: _____

Organization: _____

Years of Experience _____

Signature: _____

Date: _____

This Model is developed based on the results of the objective one and two of this research and the ethical leadership theories.

Objective Three: To develop an ethical leadership model to enhance moral education in the diocesan colleges of Palai, Kerala, India.

The new ethical leadership model for moral education has to be practiced in the colleges of Palai, with the special consideration from the part of the administrators, lecturers and the students for a better result in the area of moral education. The findings of content analysis revealed that there are four determinants that are very essential for the successful moral education. The researcher names it as four pillars of moral education and they are the following:

- 1. Values
- 2. Instructional Strategies
- 3. Curriculum Development
- 4. Moral Assessment

From the analysis of the results of the interviews with the administrators of ten colleges, the researcher could find out that moral education is the need of the present time.

The interviews revealed that to a certain extent their current moral education help the students to have values like, respect, sharing, caring, truthfulness, altruism, honesty, punctuality, team work, hard work and cooperation. They insisted for the separate time for moral education and the need for a textbook with the relevant themes. They all agreed that they are not fully satisfied with the current moral education programs and they want to improve the moral education classes from what they are currently doing.

The results of the survey with the lecturers revealed that the following areas need improvements corresponding to the four pillars of moral education.

Values: Even though the lecturers see a good number of values in students, they still need to be trained in growing as modest persons.

Instructional Strategies: Need more social service camps, more authentic classes on moral topics, need for more group activities, need more community service programs and field trips, need more life centered classes, give more chance to the students to reflect on the personal experiences they had from the moral education programs.

Curriculum Development: Develop curriculum after understanding the need of students and the expectations of the society. Involve the representatives of all the colleges while developing moral education curriculum. Listen to the voice of parents, community leaders and the experts while developing curriculum and renew the curriculum time to time.

Moral Assessment: The lecturers perceive that the students are not well trained to do consequence analysis. There is a need for the system for evaluating its ethical atmosphere, the colleges have to keep portfolios of the student developments, and students should be assisted to use value preference scale.

The results of the survey with the students revealed that the following areas need improvements corresponding to the four pillars of moral education.

Values: The students perceive that even though they get some values through current moral education classes, they still need to be trained in being tolerant, honest, to cultivate pro social behaviors and to form patriotic values.

Instructional Strategies: From the survey results it is found that the students need more service camps, value discussions, authentic classes on moral topics, group activities, reflections on personal experiences, value clarification, participation of all students in the

moral education programs, life centered classes, practicing of the knowledge that they gain in the classes etc. as part of the moral education programs of the colleges.

Curriculum Development: The students insisted that the curriculum should be renewed time to time; it should be developed based on the needs of the time; moral education classes should equip the students with the knowledge and skills they need in the present time; voice of parents, community leaders and the experts should be heard while developing curriculum and the moral education programs should be mandatory for all students in the colleges.

Moral Assessment: The students feel that currently there is no system of keeping records of the moral developments of students; student portfolios should be kept; colleges should have a good system of evaluating its ethical atmosphere, and students should be taught to do the consequence analysis.

Ethical Leadership Theories

Ethical leadership is very important in the field of education. As Fullan (2003) says, Ethical leadership is a leadership style which aims at transforming the schools. Ethical leaders will model ethical behaviors to their subordinates. As leaders, the administrators and the lecturers have to promote ethical behaviors in their colleges. They should model ethical behaviors to their students.

The leadership theory of Heifetz (1994) suggests that leaders should provide a safe atmosphere to the followers for solving their problems. According to the ethical leadership theory of Burns (1978), the leaders should try to elevate the moral standards of the followers. Similarly, the administrators and the lecturers should try their best to elevate the moral standards of their students. Heifetz and Burns suggest that relationship is the heart of leadership. So it is very essential to have a good relationship between the administrators, lecturers and the students. According to Northhouse (2013) there are mainly five principles in ethical leadership. They are: Respect for others, service for others, justice for others, honesty towards others and building community with others.

The following figure shows the proposed ethical leadership model for enhancing moral education in the diocesan colleges of Palai, Kerala, India. This model is developed on the basis of the results of objective one and two of this study. As per the results of the first two objectives of this study, when this model is fully implemented the gap between the ideal practices of moral education and the current practices of moral education will be reduced.

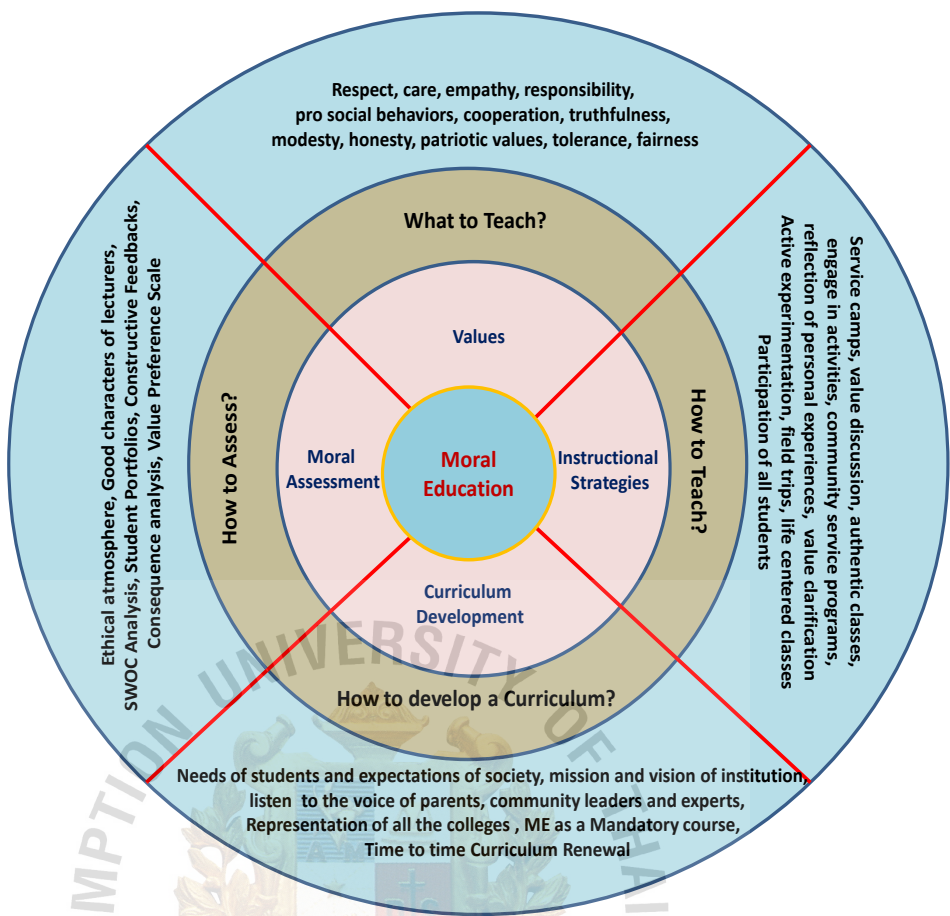


Figure 1. Preliminary Model of Moral Education in the colleges of the Diocese of Palai.

As shown in figure 1, the moral education should have four pillars namely, Values, Instructional Strategies, Curriculum Development and Moral Assessment. All these pillars are equally important for a good moral education program. Because it shows, what to teach, how to teach, how to develop a curriculum and finally how to assess the moral development.

The first Pillar of moral education, Values, answer the question “What to teach?” in moral education programs. In the outer part of the model, the important values that were found out from content analysis of books and articles are shown. Those are the following values: Respect, care, empathy, responsibility, pro social behaviors, cooperation, truthfulness, modesty, honesty, patriotic values, tolerance and fairness. This means these are the most important values that should be taught in the moral education classes in the colleges of the diocese of Palai.

The second Pillar of moral education, Instructional Strategies, answer the question “How to teach?” in moral education programs. Instructional Strategies that are found from

the content analysis of books and articles are the following: Service camps, Value discussion, Authentic classes, Engage in activities, Community service programs, Reflection of personal experiences, Value clarification, Active experimentation, Field trips, Life centered classes and the Participation of all students.

The third Pillar of moral education, Curriculum Development, answer the question “How to develop a curriculum” for the moral education. This section of the model shows the important points that should be taken care while developing a curriculum for moral education. The content analysis of books and articles indicate that the following are the areas that should be taken care when the curriculum is developed. Needs of students and expectations of society, Mission and vision of institution, Listen to the voice of parents, community leaders and experts, Representation of all the colleges , Moral education should be given as a Mandatory course and the Time to time Curriculum Renewal.

The fourth Pillar of Moral Education, Moral Assessment, answer the question, “How to Assess” the moral development of the students. The results of the content analysis show that the following are the important areas that should be taken seriously for the assessment of the moral development of the students. Ethical atmosphere of the college, Good characters of lecturers, Strengths, Weaknesses, Opportunities and Challenges Analysis, Keeping Student Portfolios, Giving Constructive Feedbacks, Consequence analysis and Value Preference Scale. Please provide your comments and suggestions for the further improvement of this model for moral education.

Comments:

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Suggestions:

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Thank You...!

APPENDIX P

Questionnaire for Pre & Post Test of Implementation

Dear Participant,

I am Fr. Joseph Purayidathil, a Ph.D. EL student from Assumption University, Thailand. I am doing a research entitled “An Ethical Leadership Model for Enhancing the Moral Education in the Diocesan Colleges of Palai, Kerala, India” as part of the course requirements. I will be grateful to you for providing the data for this research by filling in the survey Questionnaire. This questionnaire is completely anonymous, and the answers you provide will be used only for this research. No individually identifiable information will be disclosed or published, and all results will be presented as an aggregate, summary data. There is no right or wrong answer. Please answer all questions as honestly as you can. Thank you..!

Fr. Joseph Purayidathil

Part 1: Personal Information

For each of the following items, please tick (✓) the appropriate space.

1. Gender

☐ Male ☐ Female

2. Age

☐15- 20 ☐21-25 ☐26-30 ☐Above 30 Years

PartII: Questions related to Ethics and morals education

The following items describe your perceptions regarding the moral education in your college. Using the rating scale below, please indicate your response by putting a ✓ mark in a box next to each item.

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
Not at all Seldom Sometimes Often Very much

No.	Item	1	2	3	4	5
1	Moral education in the college helps us to foster respect for others					
2	Moral education in the colleges helps us to care for others					
3	Moral education classes help us to become empathetic towards others					
4	Moral education courses help us to become responsible					
5	Moral education helps us to cultivate pro-social behaviors					
6	Moral education enables us to cooperate with others					
7	Moral education encourages us to be truthful					

8	Moral education helps to form modest persons in the society					
9	Moral education makes us aware of the need of being honest in life					
10	Moral education courses help to form patriotic values					
11	Moral education classes help us to be tolerant					
12	Moral education classes enable us to act with fairness					
13	We have social service camps as part of moral education					
14	We often engage in value discussions during the moral education					
15	We receive authentic classes on the moral values					
16	Moral education classes often include group activities					
17	Lecturers encourage us to reflect on our personal experiences as part of discussion on moral values					
18	Moral education classes often apply value clarification techniques					
19	We make effort to practice the knowledge gained through the moral education programs					
20	My college organizes sufficient number of field trips as part of moral education programs					
21	Moral education classes are life centered					
22	Moral education equips us with the ethical knowledge and skills					
23	Moral education classes reflect the vision and mission of the college and the values of the society					
24	My college follows certain procedures for evaluating its ethical atmosphere					
25	Our lecturers are good examples of morally responsible persons					
26	We receive constructive feedback from the lecturers if we fall into mistakes					
27	My lecturers keep the records of my developments					
28	We get ample opportunity during the moral education classes to evaluate the consequences of the different decisions we take					
29	Students are taught to consider different values with due priorities and preferences					
30	Moral education classes enable me to take decision in a dilemmatic situation.					

Thank you...!

APPENDIXQ

Moral Education Curriculum for Colleges in the Diocese of Palai

CONTACT HOURS: 100

MARKS:100 (Theory 80+Practical 20)

OBJECTIVES:

At the end of the course, the students will be able to

1. Acquire the knowledge about nature, concepts, aims and objectives of moral education.
2. Develop skill to integrate moral education in the present higher education system.
3. Understand dimensions of culture of morality such as humanistic, personal, social, religious, political etc.
4. Develop the attitude to appreciate the role of moral and value education movements and practices of different institutions and organizations.
5. Understand the models of Conflict Resolutions for effective moral education.
6. Understand indispensable features of character formation.
7. Appreciate the role of Parents, Teachers, Society, Government etc in fostering and transmitting values.
8. Develop skills to adopt different strategies in moral education.
9. Develop positive attitude in promoting moral education through an effective models.
10. Experience the life situations and issues faced by the marginalised and to suggest remediation.

MODE OF TRANSACTION

Lecture cum value discussion, value clarification, value analysis, group presentations, seminars, debates, brain storming sessions, peer group discussion, interaction with community, field trips, case study, community service programmes, reflection of personal experiences, etc.

UNIT I: Moral Education – Need and Significance (15 Hrs)

- 1.1 Moral education – Meaning, Nature, Concepts and Scope
- 1.2 Aims and objectives – Personal, Social and Global levels
- 1.3 Need and Significance of Moral Education in the present scenario
- 1.4 Moral Education and Character Formation – Life skills

UNIT II: Promoting Culture of Values and Morality (15 Hrs)

- 2.1 Values – Meaning and Classification
- 2.2 Traditional Values of India – Spirituality, Simplicity and Non-Violence

- 2.3 Values enshrined in the Constitution of India – Democracy, Socialism, Secularism, Equality, Justice, Freedom, etc.
- 2.4 Value Priorities – Consequence analysis – Value Clarification

UNIT III: Moral Education Initiatives (10 Hrs)

- 3.1 Gandhiji's contributions to Morality and Values
- 3.2 Role of UNESCO in promoting value education
- 3.3 Contributions of Amnesty International –International Committee of Red cross –Human Rights Commission, NGOs, etc.
- 3.4 Moral Education practices in India with special reference to Kerala state

UNIT IV: Fostering Values (30 Hrs)

- 4.1 Human values – Respect, Caring, Compassion, Empathy, Altruism, Love, etc.
- 4.2 Social values – Responsibility, Co-operation, Adjustment, Discipline, etc.
- 4.3 Religious – Truthfulness, Modesty, Honesty, Faith in God, Spirituality, etc.
- 4.4 Political – Patriotism, Tolerance, Democracy, Fairness, etc.

UNIT V: Strategies and Evaluation of Moral Education (20 Hrs)

- 5.1 Strategies – Curricular - Co-curricular, personal examples
- 5.2 Institutional and Social Activities – Field Trip, Sports, NSS, NCC, Club activities, etc
- 5.3 Role of Parents, Teachers, Peer groups, Religion, Mass media, Voluntary organizations in moral development.
- 5.4 Evaluation of Moral development of Students – Scholastic and Co-scholastic assessment - Value Preference scale – SWOC Analysis – Student Portfolios

ACTIVITIES/PRACTICUM – (10 Hrs)

Conduct any two of the following activities and prepare the report

1. Visit any Special School/Psycho-Social Rehabilitation Centre/Old Age Home/Slum and spend a day and personalize values such as empathy and social justice.
2. Conduct a symposium or panel discussion on socio-environmental issues of your locality.
3. Dramatization of values with special reference to co-operation and tolerance socio-religious context in Kerala situation.

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APPENDIX R

Dissertation Timeline

Student Name: Joseph Purayidathil

ID: 562-9529

No.			Stages	Timing
1	Preparation Stage	*	Setting up research	August, September 2015
		*	Focusing Research	October, November 2015
		*	Title Defense	November 27, 2015
		*	Preparing Dissertation Proposal	December 2015- February 2016.
		*	Proposal Defense	25 th February, 2016
2	Research Stage	*	Content Analysis, Classification of the results based on Theories,	March- June 2016
		*	Validation of the Results of CA by 20 Experts,	08 July 2016 @10.30 AM
		*	IOC Validation by 5 experts, Instrument Development (R1)	July 19-23, 2016
		*	Pilot Study	27 th July 2016
		*	Data Collection & Analysis (R2)	1 st & 2 nd Weeks of August 2016
		*	New Curriculum Development for Moral Education	3 rd Week of August - 2016
		*	Model Development, Validation (R3)	3 rd Week of August - 2016
		*	Pre- Test and data analysis	4 th Week of August- 2016
		*	Implementation (R4)	<u>September- November- 2016</u> (3 Months)
		*	Post- Test and data analysis	4th Week of November 2016
3	Completion Stage	*	Writing of findings and conclusions	December 2016
		*	Final Defense	January 26 th 2017
			Finish up by submitting final draft	February 2017

BIOGRAPHY

NAME & SURNAME: Joseph Purayidathil

DATE OF BIRTH: 26/11/1982

POSITION: Catholic Priest from the Diocese of Palai, Kerala, India.

EDUCATION:

Bachelor of Arts (B.A), Mahatma Gandhi University Kerala, India, in 2004.

Bachelor of Philosophy (B.Ph.), Paurastya Vidyapeedam, Kottayam, in 2004.

Bachelor of Theology (B.Th.), Paurastya Vidyapeedam, Kottayam, in 2008.

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- (2) Secretary to the Bishop of Palai. (2010-2012)
- (3) Situational English teaching at the office of the university Registrar,
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- (4) Guest Lecturer, Professional Ethics Course, Assumption University of
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