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## **INDUCTION OF MORAL WISDOM AND ITS RECENT DEVELOPMENT IN PEDAGOGICAL STRATEGIES**

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### **Abstract**

*In the era of Millennium, How the pedagogy of teaching has evolved? Do we teach the wisdom of moral values and tolerance? If 'yes' why the gun shootings at Orlando and Texas has gone on rampage in America. The citizens of the modern world exhibit more intolerance rather adhering to temperance and tolerance. Through the lens of in-depth introspection, we need to analyse -especially the teaching fraternity: What are the essentials required to design pedagogies that shall assert Peace building and Moral Wisdom? In recent times, were the pedagogical reflections of peace and moral standards inducted and consciously taught in the teaching standards? If one say ,that considerable importance has been given in framing the educational course structure in coherence with Peace Building, Moral-Values and Humanity, then why the culture of terrorism in Syria, Kashmir and Israel- Palestine and hatred between neighbouring nations; such as India – Pakistan, North Korea- South Korea had taken its course so violently?*

### **Keywords**

*Pedagogy, Peace Building, Moral Leadership, Value-based Teaching, Moral Wisdom*

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## **1. Introduction**

In contemporary world and to its denizens: How the pursuit of Education is apprehended? And what are the key agendas for the colleges and universities in imparting

the education to its students? These questions need to be predetermined well before all the efforts ahead of designing the pedagogy.

The word pedagogy derived from the Greek roots “Paidagogia” which means ‘education’ offered by the teachers to the learners. Analysis of the deeper meaning to ‘paiedeia’ elucidates: as acquisition and transmission of excellence. In these contexts, does the pedagogy of the current educational standards communicate the relevant imperatives that accentuate Peace, Tolerance and Harmony for the society? According to Jahanbegloo Rahim (2017), in his article “Teaching Peace to Humanity to The Hindu- Editorial Section the primary role of education must empower the students with Moral wisdom in which the purpose of imparting wholesome knowledge can be attained.

The recent world is witnessing various dimensions of Violence, Intolerance and Terrorism. If the dimensions of global peace and humanity, had considerably been reflected in the educational curriculum. The consequences of improvident atrocities against peaceful co-existence could have been relatively mitigated.

To put it in a simpler Version: The learners from any higher level educational institutions and universities must inclusively educate on peaceful relationships, moral values and with adequate focus on Humanity. The global conflicts are invariably moving from the state of bad to worst. The act of any State Leaderships should not be driven on “*Political mileage and absolutism of power*”. But it must ground on the standards of Moral leadership.

Immanuel Kant, according to his lecture notes on pedagogy, in which he strongly argues; that ultimate goal of education must endorse “*moralisation of man*”. Therefore, the pursuit of education must expeditiously engage moral wisdom rather fulfilling only the academic interest.

As an influential German -Philosopher Immanuel Kant (1724-1804) played pivotal role in inculcating the Moral Laws in the educational system, he firmly believed Moralisation is the supreme value ,which should be primary focus in the societal development and growth every human civilization.

### **1.1 Enlighten on Moral Pedagogy**

In the process of learning, importance of moralisation and dissemination of noble characters are the vital intellectual virtues which cannot be a matter of neglect at any cost. In the view point of Kant: The enlightenment of moral values is impossible to attain through just mere acquisition of information. Possibly, it must be efforted to synergise with the human mind through “*soundness of judgment*’. The methods of education must aim to promote individual thinking and subsequently it has to capacitate functioning of the mind, autonomously.

Furthermore, the Kant's educational theory advocates: The true outcome of moral pedagogy is to attain intellectual maturity through the process of self-realization. As for the learners, design of well – structured pedagogy on the training of moral judgements alone may not be sufficient, but further it must curiously ignite the mind that augments *self-educating* dispositions.

The system of Education needs to play a pivotal role in developing and preserving the natural talents of every member of the Society. This significant application is practically possible only when human mind has been liberated and educated in the sphere of morality. The cognitive disposition collaborates with one's thinking ability. The education must ensure that the individual 'think for himself/herself'. This exactly means, courageously to apply your own understanding, when the circumstances demand for choice between moral and immoral decisions. The violence and hatred has perpetually influenced the young mind over the past decades. One of the formidable factor that has come to light, that is complete indoctrination by the enticing ideals of antisocial. The external influence corrodes the prosocial behaviour of the young minds. The antagonistic nature began to bloom in their frame of mind. Evidently, the autonomous potentiality of the mind is curtailed as result they are unable to think for themselves. As a result, the orientation of thinking is incapacitated and bend to the vulnerability of extremism, evil fanaticism that were instigated by the extraneous sources. These acts only presage that self-thinking nature of the mind has gone paralyzed.

For example; ISIS the world most feared terrorist organisation. At the end of Mosul war the shocking facts that came to light. It involved the legions of young soldiers, even the kids as young as six years old. ISIS indoctrinated their young minds with deadliest ideology, and then rendered training to kill, fight and to unleash the unscrupulous act of terrorism. The most insidious war tactics adopted by ISIS were implanting the dangerous mentality of violence and hatred that stirred those youngsters to endure an ideology that lives for generation after generation.

The study of moral wisdom and its emergence as a pedagogy in the academic pursuit has always been a source of curiosity to many scholars and academic learners, over the past decades. As Kant pointed out: the various factors; importantly the attainment of knowledge must enable the students to make judgement over the issues that revolve around them. That may be politically, socially or economically. The learning offered with the pedagogy that calibrates moral wisdom must cultivate a mental faculty, in the sense that choices are apparently derived on "*originality*". The conception of original thoughts empowers the learner to apply the '*judgement of practicality*' on the grounds of truth and realism, over the issues that are being encountered.

Induction of moral wisdom in the academic pedagogy purports to appraise the comprehensive understanding on how to apply practical judgement. To gain a significant orientation on *practical judgement*. For which the disposition of mind has to be attuned to make choices independently by the learners, rather than depending upon another individual's decision.

### **1.1.1 Inspiration of Value Based Education**

In the milieu of the Globalisation the present world is going through a paradigm shift. The current generations might be insensitive to the essential human values that are being compromised, and thus disdain humanistic principles in order to achieve the heights of success in their professions. The educational institution may briskly induct pedagogies that teach values such as honesty, freedom, liberty, tolerance, equality, to the Learners. But in reality some institutions faces formidable challenges in transmitting these values to the learners as and when any adverse situation arises.

In the context of Moral wisdom; the Right characters adhesively connects with moral life. The developments of moral characters are sustainably attained only by striving to make effort. So, it is *effortful*. It is merely not attained by natural cause and effect. Education is a force that brings transformation of characters within individuals. The transformation can be effectively possible, by enabling the learner to apply self- realisation. Thereby the learner recognizes the morally undesirable characters and submit oneself for change. Ultimately educational pedagogies need to act as effectual catalyst to translate such immoral behaviours into characters of nobility.

If we consider appraising, why schools and university exist? It is supposed to illumine the mind and strengthen the characters, whereby enabling the learner to apply the consciousness indifferent perspectives of the life. This kind of strengthening and illumination can be fruitfully achieved through the system of *Value Based Education*.

For Example: The Personal values carried by the World's second richest person, Jeff Bezos founder of Amazon Inc. He owes all his business success toward the values he has preserved and practiced throughout his business life. The values such as faithful to his customers, delivering quality products through his company Amazon. Being patient at times when things are not working out, Bezos always learnt to wait and firmly believes in long term result. Further, as a committed business leader, he examines every business process through the lens of conviction and humility. Humility and courage of conviction are the revered moral principles that are being strongly advised to the human race, all most in every religious discourse.

Gandhi (2014) observed the factors that lead to the depletion of vital human values among the current generation. In the recent past, neglect of certain values that would otherwise made the civil society more humanistic and to adherence of tolerance. Although value -based education is multi-dimensional, it is set to reflect one core knowledge that based on the *principle of morality*; a value closer to the souls of man-kind.

By emerging pedagogy in the frame work of moral and social values, we determined the *principles of adjustment*, comprehensively. Through adherence of value based education, transformation of beliefs that were misanthropic could be translated into moral –centric emotions such as love and caring tendency toward the fellow human beings otherwise the cynical nature of the human will perpetually erode the society.

### **1.1.2 Centrality of Peace- Building**

The right educational system must determine the culture of peace, rationale of tolerance, mutual respect to diversity and further, ensuring these essentials are substantially imprinted in the pedagogy. The execution of stringent appraisal in the education process under the guidelines of peace building will ensure its outcome that can be indicative of peace accepting citizens and society of non-violence. The social and political institutions of any nation must be open to peace and equality; as a result, they up bring civics cultures that are synonymous with peaceful relationship in coexistence.

In the milieu of current international relations, the process of peace- building has taken an aloof stand among politicians, civil society organisation and among citizens too. A peaceful co-existence can be sufficiently achieved among the citizenry of civil society through the principle of acceptance, mutual respect for individuals and diversity and individuality. The members of each society must open their understanding to such cultures which may not be very familiar to them. Although, there might be air of unfamiliarity, one must understand, that every community practices certain customs and norms contributing for the constructive purposes and intentions. For such custom and norms, when a group of people in the majority of the society demonstrate unwillingness, expressing hostility, it is only the reflection of prejudice, exclusion and domination. In a civil society, so called civilized humans must remember the act of peace building is all about trust building; trust for each other can only be strongly grounded on moral principles. Ultimately, the design of the pedagogy must largely focus on conceptualizing to “*Moralisation of Man*”, which could consequently lead to peaceful and meaningful relationship in the societal habitation.

*For Example:* Israel and Palestine’s endless conflict over the city of Jerusalem. Mr. Trump, president of USA, improvidently declared that Jerusalem as Israel’s capital, this announcement sparked riotous unrest among Palestinians and the Muslim world. Incidentally,

that led to ambiguity in the negotiation of peace process. Whenever UN resolution drew a road map for peace building among Israelis and Palestinians it only took asymmetrical shape, since Israel captured east Jerusalem in 1967 and annexed half the city in its side.

The approach to pedagogy must focus on sustainable peace building that need to address the bottom-line cause of the conflicts in relation to political, economic, social, and cultural facets.

In conclusion, the education needs to take a lead role as a saviour through significant contribution towards peace building. This can be achievable, by bringing transformation in the mental capacity of the learners and in the frame work designed for educational policies.

By gazing the lens of peace building process, we can understand, the process of Reconciliation has struggled frequently to establish its framework in much conflict -stricken nations. Especially, as mentioned above: Israeli and Palestine conflicts.

As we essay to understand the plausibility of reconciliation, we need to comprehend the core factor that says “*strengthening the partnership with fullest social interaction*”. The nation which dwells in the climate of constant friction and disagreement, need to step up the conciliation process of peace standards through establishing policies and ordinance that affirm peace- building. Such policies and framework must assuredly proclaim reconciliation and peace. The results of peace process framework must steadily replicate in the pedagogy and firmly recommends by the academic authorities. Furthermore it has to be exemplified as guidelines, standards and values for the society to operate in it.

### **1.1.3 Norms and Powers of Ethical Leadership**

The Successful and Quality leadership duly rest upon the ethical standard of an individual. This ethics find its stand on moral wisdom, Leithwood, et al (1999) categories many form of leadership such as: Instructional, Transformational, Moral, Participative, Managerial, and Contingent. Although the mentioned style of leadership focus on its standards, objectives, purpose and outcomes. But Leithwood et al(1999) strongly recommends among the form of leadership which has the prospect to be successful is Moral Leadership. The change in human conduct can be initiated only when the individual is moralized. A leader can become an effective change agent as only the self is led by moral values with ethical aspirations.

A leader, besides being grounded in the personal ethics, must extend the ethical norm to the character of the society. With such attributes of character, the leader gains potentiality in exercising the service to the society, this may be known as Social ethics. In the purview of social ethics, the leadership aspirants need to adhere with society conscious attributes: equality, fairness, social justice and honesty. The act of discrimination against individuals,

community and social groups cannot be synonymous with ethical leadership. Equality in treating people is the essential ethical norm that any society expects from the social leadership. Furthermore, a leader is entrusted to be accountable to all the members of the social group, the virtue of embracing accountability is considered as important principle of ethics-centred leadership. Honesty is the most expected attribute from any human being, as far more a leader who is inclined to ethical standard, the demonstration of honesty is expected from all the spheres of the society. The effective leadership norm can be justified through practice and action, not just being refrained from morally wrong deeds. It needs to be proved that ensure policies and framework of good governance to the society.

For example: The eminence of moral leadership, exclusively exemplified in every actions of Abraham Lincoln, the 16th president of USA (1809-1865). He quoted the following;

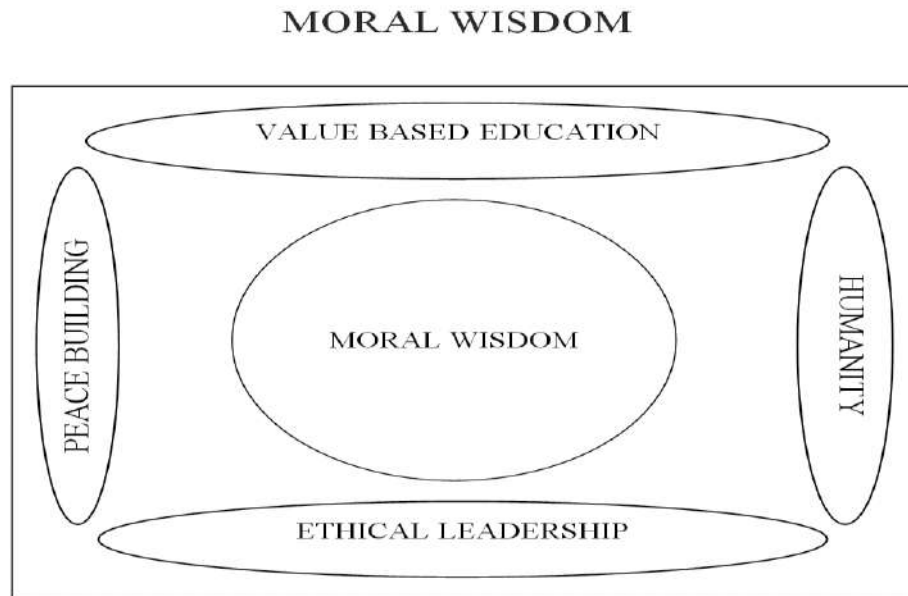
*“I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have...”*

Undoubtedly, the ethical leadership stands firm on the grounds of morality. This kind of leadership cannot be a matter of neglect in certain leadership aspirant individuals and who let it to degrade. What is expected in reviving the pedagogical standards in the context of Leadership? It must induce the development of moral stature in every learner who aspire to raise as future Leaders.

To study moral leadership, the learner must approach towards this concept with ‘open mindedness’. The tendency of subjectivity will only disable the understanding spirit of true leadership and moral values. The moral authority of a leader must believe in empowerment of his members.

The enslavement and oppression in any form would lead to degrade the sustainable leadership. The suppression of any individual freedom through the practice of *enslaving ideology* will stand for questioning the moral characters of the leadership.

As society plays a crucial role in shaping future leaders, the role of education and its pedagogy must not be trivial and insensitive .But the pedagogical development concerning leadership need to be framed with the established essentials of moral wisdom, thus ensuring its robustness which cannot be challenged by any enticing characters of Immortality.



**Figure 1:** Model summarizing the study's Moral Wisdom and its different facets Induction in the Teaching Pedagogy

## 2. Conclusion

The emergence of moral wisdom as a pedagogy in the academic pursuit has been a long interest of many society conscious educators. The article makes four contributions that essentially encircle moral wisdom: values, peace, and leadership. Through this article the author argues and establish his argument by highlighting the core- knowledge that are the attributes of moral wisdom. The practical implications will be effectual, the author argues only when the moral values, peace building, moral leadership and value based education reflected in the pedagogical framework of the academic pursuit.

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