

Exploring Ethics And Moral Education In Primary Schools In Bangladesh: Classroom Practices And Stakeholder Perception

By

Nashia Tasnim

19357061

A thesis submitted to the BRAC Institute of Educational Development in partial fulfillment of the requirements for the degree of
Master of Education in Educational Leadership & School Improvement

BRAC Institute of Educational Development
BRAC University
April 2024

© 2024. Nashia Tasnim
All rights reserved.

Declaration

It is hereby declared that

1. The thesis submitted is my/our own original work while completing degree at Brac University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

Student's Full Name & Signature:

Nashia Tasnim

Student Full Name

Student ID 19357061

Approval

The thesis/project titled “**Exploring ethics and moral education in primary schools in Bangladesh: classroom practices and stakeholder perception**” submitted by

1. Nashia Tasnim (19357061)

of Summer, 2024 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of Master of Education in Educational Leadership & School Improvement on 8 April, 2014.

Examining Committee:

Supervisor:
(Member)

Wasima Nahrin
Lecturer, BRAC Institute of Educational Development

Program Coordinator:
(Member)

Dr. Manjuma Akhtar Mousumi
Assistant Professor, BRAC Institute of Educational
Development

External Expert Examiner:
(Member)

Nafisa Anwar
Senior Lecturer, BRAC Institute of Educational
Development

Head of the Institute:

Dr. Erum Marium
Executive Director, BRAC Institute of Educational
Development

Ethics Statement

I have worked on my thesis paper under the supervision of my thesis supervisor following all the ethical principles, code of conducts and guidelines of BRAC IED since beginning. After planning and designing my thesis proposal I have filled up a thesis application form and followed all the ethical concerns accordingly. For my thesis, I have studied secondary resources and used both in-text citation and APA 7th edition referencing for using any document in my paper. For the primary resources I designed two sets of semi-structured interview questionnaire and one informal conversation guide for my targeted participants and took approval from my respected supervisor. Then I prepared a consent letter and took permission from each of my participants before conducting the interviews. I also met all the other criteria mentioned in the ethics form of BRAC IED while conducting the interviews and conversations and took consent to record the interviews and conversations. While running conversation with the grade five students, I took consent from their parents and also from the students and made sure to make a child-friendly conversation in presence of their parents. I have maintained confidentiality of the collected data and stored them only in my personal computer where no one else has access to. I did not mention any of my participant's name or location throughout my thesis paper to maintain confidentiality of their personal information. I have maintained honesty and transparency while acknowledging my personal biases while analyzing, organizing, interpreting and organizing the data to explore my research findings. I have also mentioned about all used tools and processes in the ethics final report confirming that I have abide by all the required steps to maintain ethical concerns throughout my work. I have submitted the ethics final form to my respected committee for reviewing and approval.

Abstract

This study is conducted to explore morals and ethics education in government primary schools in Bangladesh: classroom practices and stakeholder's perceptions. Both Primary data through semi-structured interview and secondary data for Document Analysis were collected. The findings were presented through Thematic analysis of the interview collected data from GPS teacher, student and guardian from the same school. Document analysis included the primary curriculum, Religion and Morals Education books and Teachers' Guides. The study found out that even though the curriculum plans for students to develop certain moral values, build characteristics based on those values and build life-style based on religious belief and inspirations, teachers believed only a very few students can follow them outside the classroom. Additionally, participants shared that there is no reward for reflecting good ethical practices and moral values in school except from verbal praises if noticed. The study analyzed from the experiences and perspectives of the participants that moral and ethical teaching-learning in grade five needs more attention, resources and effective interventions in school for students to be able to achieve the success criteria of learning objectives.

Dedication

This Thesis is dedicated to my 2-year-old daughter for constantly being with me throughout the journey with her inspirational presence and sacrifice.

Acknowledgement

It is a pleasure to thank Ms. Wasima Nahrin Ma'am and previous supervisors: Israt Jahan Ma'am and Nazia Tasnim Ma'am for insightful guidance during the field research and Thesis writing process. I would also like to share my gratitude to my father, mother, husband, my other family members and well-wishers: Ms. Sumi Akter and Ms. Nadia Afrin Bintu for helping me reach my interview participants during the Covid-19 pandemics. Finally, I would like to share my utmost gratitude to the Almighty for giving me the opportunity and strength to work on this thesis. I would also want to thank BRAC IED for creating such platform go through this learning opportunity.

Table of Contents

| | |
|---|------------|
| Declaration | |
| Approval | ii |
| Ethics Statement | iii |
| Abstract | iii |
| Dedication | v |
| Acknowledgement | v |
| Table of Contents | vii |
| Chapter 1 Introduction and Background | 1 |
| 1.1 Introduction..... | 1 |
| 1.2 Research Topic..... | 2 |
| 1.3 Statement of the Problem..... | 2 |
| 1.4 Research Questions | 3 |
| 1.5 Purpose of the Study | 3 |
| 1.6 Significance of the Study | 4 |
| Chapter 2 Literature Review and Conceptual Framework | 5 |
| 2.1 Meaning of Ethics and Morals..... | 5 |
| 2.2 Primary Curriculum on Ethics and Morals..... | 6 |
| 2.3 Teaching-Learning Practices of Ethics and Morals..... | 10 |
| 2.4 Teacher, Guardian and Student’s Perspective on Morals and Ethics..... | 11 |
| 2.5 Challenges to Successful Teaching-Learning of Morals and Ethics..... | 13 |
| 2.6 Conceptual Framework..... | 14 |
| Chapter 3 Methodology | 15 |
| 3.1 Research Approach | 15 |
| 3.2 Research Site..... | 16 |
| 3.3 Research Participants | 16 |
| 3.4 Sampling Procedure | 16 |
| 3.5 Data Collection Methods | 17 |

| | |
|---|-----------|
| 3.6 Role of the Researcher | 18 |
| 3.7 Data Analysis | 18 |
| 3.8 Ethical Issues and Concerns..... | 20 |
| 3.9 Credibility and Rigor | 20 |
| 3.10 Limitations of the study | 21 |
| Chapter 4 Results..... | 23 |
| 4.1 Meaning of Ethics and Morals..... | 23 |
| 4.2 Teaching-learning of ethics and morals in curriculum, in classroom and school.. | 25 |
| 4.3 Opportunity for developing moral values and ethical practices in school..... | 28 |
| 4.4 Transformation of behavior after learning morals and ethics..... | 31 |
| Chapter 5 Discussion and Conclusion..... | 36 |
| 5.1 Discussion..... | 36 |
| 5.2 Conclusion..... | 43 |
| 5.3 Recommendations..... | 44 |
| References..... | 46 |
| Appendices..... | 48 |
| Appendix A. Consent Letter..... | 48 |
| Appendix B. Interview Guide..... | 49 |

Chapter 1

Introduction and Background

1.1 Introduction

Bangladesh's education system is divided into Primary Level (Class 1–8), Secondary Level (Class 9–12) and Tertiary Level. Ministry of Primary and Mass Education (MOPME) is responsible for formulation of policies and Directorate of Primary Education (DPE) and its subordinate offices in the district and upazila are responsible for management and supervision of primary education such as recruitment, posting, transfer of teachers and staff; arranging in-service training of teachers; distribution of free textbooks; supervision of schools along with conducting the two public examinations: Primary School Certificate (PSC) (5th grade) and Junior School Certificate (JSC) (8th grade). The National Curriculum and Textbook Board (NCTB) is responsible for the development of curriculum and production of standard textbooks (Noor, 2017). According to DPE (2014), the government provides textbooks to all primary school children for free which includes the massive and expensive production of over 100 million textbooks for different subjects and their distribution throughout the country to over 80,000 schools all at the same time at the beginning of each school year (Chowdhury & Sarkar, 2018). The teaching-learning process of primary education is mostly classroom lecture or discussion based and rote memorization has been a common practice which minimizes the transformation of behavior and skills to become a human resource for the nation (Noor, 2017). The primary education curriculum emphasizes ethical and moral education mostly through Religion textbooks. But it addresses ethical education in other subjects through different topics. This thesis will explore how the primary curriculum addresses ethical and moral education, teaching learning of moral and ethics education in the primary schools in Dhaka Bangladesh. This will focus on moral and ethics education in grade five books and how those are actually taught and practiced in grade five classrooms, school and beyond. This study also wants to find out the perception and experience of teachers, parents and students of primary schools regarding moral and ethics education. To conduct this research, this proposal proposes the site, participants, methodology, data analysis process along with probable challenges to conduct the research. It also has the letter of consent and a proposed research tool at the appendices.

1.2 Research Topic

Education is a holistic development program for every child of a nation and development of moral values are compulsory for being an educated citizen of a nation. Since primary education is a crucial time for child development, it's important that students understand and have a chance to develop such values from the early stage of primary level.

I have chosen this topic as I believe it's important to know what moral values and ethics are taught in the primary level education in Bangladesh, how much importance is given on moral and ethical education and how they are practiced or assessed in the primary schools in Bangladesh.

Research Topic: Exploring ethics and moral education in primary schools in Bangladesh: classroom practices and stakeholder perception

Rational: I want to learn what ethics and moral education content is covered in grade five, how teachers teach them, and what ethical and moral practices exist in the schools along with teacher, parent's and student's perspectives about it.

1.3 Statement of the Problem

Primary schools and teaching-learning process lack the ability to build strong foundation of ethics and morals among students. Even though it is expected that schools will play a vital role in developing moral values and ethical practices among students; it fails to meet the success criteria of moral and ethics objectives. Bangladesh is committed to the Sustainable Development Goals (SDGs) set out in the United Nations 2030 Agenda. It highlights interdependence and the inseparability of economic, social, and ecological determinants of prosperity. The fourth SDG targets for quality education. To meet the SDG Target 4.7, education has to assure several values including human rights, gender equality, and the appreciation of cultural diversity. Hence, the COVID-19 crisis of 2020 has increased the significance of promoting communal harmony during a turbulent period in a region facing significant social, economic, and religious tensions; and building education systems that prepare students for contemporary life and promote essential civic values (Rob et al., 2020). The SDG 5, 10, 12 and 16 also promotes morals and ethics related to responsibility, justice, peace, health and well-being, etc. This emerges the increasing need to ensure students' education on ethics and morals successfully. The educational system reflects its weakness to

ensure quality education that will bring expected changes among the new generation as well as the education environment.

Although moral and ethical education is said to be a very important topic to teach and learn from the very early stage of primary level education, the real practices in primary schools often reflect otherwise. I often witness and hear about cheating in examinations which is accepted by teachers, parents and students which raises questions about what moral and ethical education is actually taught and implemented in primary schools. Other than this, teachers often are heard to come late or be absent in the class and students and parents are used to such activities.

Since moral and ethical education is a broad area, I want to know what topics are covered in which subjects to address moral and ethical learning by the national primary education curriculum, existing teaching-learning practices. I would like to know from the teachers whether they feel the need of an addition to the national curriculum or rubric including the moral and ethical education or if they think that the existing curriculum is sufficient to ensure the teaching learning of the ethics and moral education. Another area that I want to explore is what can be effective ways of teaching moral and ethical education to ensure it is implemented and practiced in real life.

1.4 Research Questions

To understand the reasons behind existing malpractices in primary schools, and these practices being normalized, I have the following research questions.

1. How does the grade five curriculum address ethics and moral education in primary education of Bangladesh?
2. How moral and ethics education are taught and practiced in grade five classrooms and school?
3. What is the perception and experience of teachers, parents and students of primary schools regarding moral and ethics education?

1.5 Purpose of the Study

The purpose of this study is to learn primary curriculum's aim and focus on Morals and Ethics education, what topics, attainable competencies and learning objectives of the NCTB have covered that addresses ethics and moral education and how the Teacher's Guides plans for the teaching-learning practices. Then after learning from the curriculums plan to educate

on morals and ethics, I want to learn about the classroom and school teaching-learning practices on Ethics and Morals. I want to learn from teacher's perspective and teaching-learning intervention. It will help me to understand how much importance teachers of primary level give after teaching moral values to the students and if the process can be effective to bring positive changes. I will understand what the moral and ethics teachers focus on to teach in grade five students and how they teach and assess them. Learning about the implementation process will help to understand the existing malpractices and reasons behind them. Parents' understanding of moral and ethics education will help me understand the accountability of teachers and students to practice moral and ethics in school and beyond.

1.6 Significance of the Study

This research is needed to learn about the teaching-learning interventions of Ethics and Morals in primary schools in combination with the curriculums' aim. The fourth sustainable development goal includes quality education and the sixteenth include peace, justice and strong institutions. Quality education has to include moral and ethical education as it drives the student's behavior and various actions.

This study will help to find the gap among the teacher-training, teaching and real practices of developing moral values in primary schools in Bangladesh. It is expected to find out why the current teaching-learning process of moral values in primary level is unable to stop current scenario of cheating/duplication/unethical practices in primary education of Bangladesh. Also, it may reveal the mindset of teachers and parents regarding existing malpractices in primary education such as duplication, cheating in exams.

This study will help to understand the mindset of teachers and parents along with national curriculum goals regarding building a just nation by teaching moral values in primary education.

Chapter 2

Literature Review and Conceptual Framework

In this literature review, I am presenting information from different books, articles and documents that I reviewed to understand my research topic of ethics and moral education in primary schools in Bangladesh: classroom practices and stakeholder perception. I reviewed different textbook, document definitions of morals and ethics, primary curriculum insights on ethics and morals, classroom and school teaching learning practices of ethics and morals, stakeholder's perspective on ethics and morals. I have organized my literature review under the following categories: 1) Meaning of Ethics and Morals, 2) Primary Curriculum on Ethics and Morals, 3) Teaching-learning practices of ethics and morals, 4) Teacher, guardian and student's perspective on morals and ethics 5) Challenges to successful teaching learning of morals and ethics

2.1 Meaning of Ethics and Morals

United Arab Emirates Ministry of Education in Moral, Social and Cultural Studies (2022) Grade 5 book defined, "A virtue is a behavior showing high moral standards. Ethics is social standards or expectations. Morals are principles of right and wrong that govern personal behavior. Virtue ethics are good character traits that enable good decision making."

Gans (2023) stated that, "Morality is a person or society's idea of what is right or wrong, especially in regard to a person's behavior." And "Ethics is a set of moral principles. It refers to community values more than personal values and are considered guideposts for entire larger groups or communities. Ethics are also more culturally based than morals." Although morals have been changing over time, researchers have determined seven morals that have sustained across the globe and over time. These are: Bravery, Fairness, deferring authority, Helping the group, loving your family, Returning favors, Respecting others' property. (Gans, 2023)

Moral education is debated between two philosophical perspectives (O'Neill, 1996) where one represents particularism which claims regarding virtue, or character ethics (MacIntyre, 1981; Noddings, 2002), and the other represents universalist which claims regarding justice and reasoning (Frankena, 1973; Kant, 1949), or rule ethics. However, the two types of theories are not mutually exclusive but differ in emphasis and in how they define morality

(development of autonomous moral judgment and the ability to resolve disputes and reach O'Neill, 1996). Traditional character education focuses on the inculcation of virtuous traits of character as the proper aim of education. In contrast, rational moral education seeks to facilitate the consensus according to canons of fairness. The first approach, then, is concerned with the educational requirements that contribute to the formation of character. The second is concerned with the development of reasoning and autonomy.

Public schools have a vital role to play to shape and develop the values of democracy, pluralism and skills to build an active citizen. Ethical and moral education includes a pluralistic democracy, rule ethics, character ethics, the nature of personhood, the need for community. It is expected to nurture a child to develop certain skills so that he/she reflects understanding (Narvaez, 2005). According to Narvaez (2005) integrative Ethical Education focuses on the following ethical Skills listed under four categories such as ethical sensitivity, ethical judgment, ethical focus and ethical action. Ethical sensitivity includes understanding emotional expression, taking the perspective of others, connecting to others, responding to diversity, controlling social bias Interpreting situations and communicating effectively. Ethical judgment includes understanding ethical problems, using codes and identifying judgment criteria, reasoning generally, reasoning ethically, understanding consequences, reflecting on the process and outcome, coping and resilience. Ethical focus includes respecting others, cultivating conscience, acting responsibly, helping others finding meaning in life, valuing traditions and institutions, developing ethical identity and integrity. Ethical action includes resolving conflicts and problems, assert respectfully, taking initiative as a leader, implementing decisions, cultivate courage, persevering and hard work (Narvaez, 2005).

2.2 Primary Curriculum on Ethics and Morals

United Arab Emirates Ministry of Education in Moral, Social and Cultural Studies (2022) Grade 5 book consists of three units: Moral character, Virtue ethics; Settlement, Family and Kinship in the U.A.E.; and Classical Civilizations. The Unit: Moral Character, Virtue Ethics covers the topics: What are virtue ethics, Patience, Forgiveness, what makes a good person? Change and personal development. The second unit is about Early Tribal Settlements, learning from the past, Diverse community and context, my family, by Tribe, and Change and continuity – The Pearl Industry. The third unit covers 5 different civilizations in each lesson. The book shares the learning outcome at the beginning of each topic. Then it shares the definitions of new vocabularies of the lesson. After that, the lesson is divided into five

activities: discussion, reading and reflecting on questions, reading a quote or situation to reflect on a few questions, make a poster or some other activity, and write on some reflective questions. (Moral, Social and Cultural Studies, 2022)

Rob et al. (2020) stated that, “Textbooks are important instruments of an educational process to influence a child’s socioemotional development during their school years creating shared social constructs and in the enterprise of nation-building. The narrative stories of the textbooks are purposefully selected to shape a student’s perception in a certain way. In the primary curriculum of Bangladesh, 49 School textbooks are intentionally designed to promote national identity, ethos, citizenship, and patriotism among children. Schools along with the textbooks work as sites of sociocultural reproduction of power and privilege. Bangladeshi education system is highly diverse but centralized where a comparative qualitative content analysis method was applied to understand how Bangladeshi national curriculum and parallel madrasa curricula portray sociocultural differences and diversity in terms of identities and values in selected textbooks.” Rob et al. (2020) selected 33 literatures/language, social science, and religion textbooks from Grades 3, 5, and 7 from both Quomi and Aliya streams and analyzed dialogues, descriptive contents, and illustrations. From which Bangla, English, Social studies and Religion NCTB reflects as below:

| NCTB Bangla | | |
|-------------|--------------------------|---|
| Theme | Thematic Component | Findings |
| | Construction of Identity | <ul style="list-style-type: none"> Individual identity highlights national, class, familial, and moral values and reflects broad ideologies of patriotism, heteronormativity, and majoritarianism National identity constructed through national flag, national anthem, national heroes, the country’s unique natural beauty and resources, and unadulterated Bangladeshi rural life Global identity projected as pan-Islamic with references to Islamic icons, the Prophet, and pilgrimage to Mecca The only non-Bangladeshi identity discussed is the aggressive role of Pakistanis during the Liberation War in 1971 |

Source: Data collected for analysis and summarization from NCTB (2019) Amar Bangla Boi textbooks for Grades 3 and 5 and Anondopath and Shoptoborna for Grade 7

| NCTB English | | |
|---------------------|---------------------------|---|
| Theme | Thematic Component | Findings |
| | Construction of Identity | <ul style="list-style-type: none"> • Individual identity highlights national, class, familial, and moral values and reflects broad ideologies of patriotism, heteronormativity, and majoritarianism • National identity is expressed in reference to the national anthem • This identity is constructed with elements of Bangladesh's political history including the Liberation War and Bengali cultural heritage, tied to the Language Martyrs' Day • Global identity is shaped in contrast to and in interaction with Western cultural identities, presenting a Western contribution to the advancement of development and literacy in Bangladesh • A sense of global responsibility is conveyed in the notion of collective responsibility for global challenges like climate change |

Source: Data collected for analysis and summarization from NCTB (2019) English for Today textbooks for Grades 3, 5, and 7.

| NCTB Social Studies | | |
|----------------------------|---------------------------|---|
| Theme | Thematic Component | Findings |
| | Construction of Identity | <ul style="list-style-type: none"> • Individual identity emphasizes attributes of nationality, reflecting the broad ideologies of patriotism, heteronormativity, and majoritarianism • National identity is built through a narrative of Bangladeshi political history that identifies the different group interests that shaped Bangladesh's struggle for independence against Pakistan • The sense is that Bangladeshi national identity also draws from Bengali cultural identity • Global identity is expressed in the legal and political cooperation of states through the United Nations and a broader sense of global society based on notions on interdependence and mutual regard |

Source: Data collected for analysis and summarization from NCTB (2019) Bangladesh o Bishhoporichoy textbooks for Grades 3, 5, and 7

| NCTB Islam | | |
|------------|--------------------------|--|
| Theme | Thematic Component | Findings |
| | Construction of Identity | <ul style="list-style-type: none"> Individual identity is shaped from tenets of Islamic faith, emphasizing norms such as obedience to parents, honesty, service to humanity, benevolence towards animals, etc. Ethical and religious standards are imposed on the reader without space for asserting agency Sense of Muslim group identity and solidarity predominates National identity is framed as a part of religious faith, invoking Muhammad's love and sense of obligation towards his birthplace (Mecca as the norm) Global identity is pan-Islamic, capturing Muslim-majority parts of the world in its frame Religious practice is fused with Arabic language, establishing a dependence on Arab culture and a sense of community with Arabs |

Source: Data collected for analysis and summarization from NCTB (2019) Islam o Noitik Skikhha textbooks for Grades 3, 5, and 7

(Rob et al., 2020)

Hassan, K. M. and Obaydullah, A. K.M. (2020) discussed educational leadership and its link with values and vision, the vision for the curriculum in Bangladesh, how value and aims drives towards the vision, leadership barrier and its connection with values and vision. This study talks about curriculum representing the lessons and academic content that is taught in a school or in a specific course or program. According to them, the curriculum must include Expressive Arts, health and Wellbeing, languages, mathematics, religious and Moral Education, sciences, social Studies, technologies. The writer suggested that curriculum contains the experience and outcomes that are set out in lines of development that describe progress in learning and it will also refer to the means and materials with which students will interact for the purpose of achieving identified educational outcomes. (Hasan & Obaydullah, 2020)

Chowdhury, S. R., Yesmin, S., and Obaydullah, A. K.M. (2019) reviewed the National Education Policy of Bangladesh 2010, Primary curriculum of Bangladesh, Teacher's guidebook and training manuals, Textbooks of grade 5 for document analysis. They shared that the primary curriculum was prepared on the basis of National education policy 2010 and the standards for teaching moral and ethical development involved behaviors that reflect student's emotional growth and ability to perform successfully. "It suggested for curriculum and textbooks imbued with the national spirit with a view to cultivating humanistic values, a

joyful learning situation through different kinds of activity including multimedia in moral and ethics for ensuring healthy physical and mental development of the children. It also suggests to help the students to instill moral and spiritual values like the idea of justice, sense of duty, discipline and etiquettes, non-communalism, human rights, accommodative attitudes towards corporate living, curiosity, friendliness and perseverance and to encourage them to acquire scientific, cultural and human values and to shun superstitions.”

They also summarized the basic principles of primary curriculum which said, “There are several core principals in the primary curriculum such as child-centeredness, student as active learner, family involvement, school as the responsive social institution, inclusiveness, local culture and heritage, relationship, immediate environment, and environment friendliness. The primary curriculum addressed the following learning areas- physical, mental, social and emotional, language and communication, mathematics, creativity and artistic, environment, science and technology, health and safety. The Primary education goal is to create a child's physical, mental, social, moral, humanely, spiritual, emotional, aesthetical and their patriotism, science-minded and to motivate uplifting them corporate life. Primary Education has 13 objectives and 7 of them are related to moral and ethics that are given below: 1. To live together and create mutual understanding. 2. To promote a safe and healthy life. 3. Realizing dignity of labor and self-respect. 4. To give a chance to others. 5. To ensure a healthy life. 6. To build a deserting mind and live with mutual understanding. 7. To achieve the virtue of good citizenship.” They also shared their analysis of Teacher’s Guide and training manual findings which reflected, “Guidebooks describe the content according to the teaching in the classroom. Teachers follow the objective and learning outcomes for teaching. This showed some lesson plans but according to the content and terminal competences there is no clear connection and indication.” Even though there are instructions about ethics and morals in the curriculum, there is no process to identify and promote in the assessment system.

2.3 Teaching-Learning Practices of Ethics and Morals

Chowdhury, S. R., Yesmin, S., and Obaydullah, A. K.M. (2019) conducted a study to examine the promotion of moral and ethical development in school curriculum, textbooks, teacher's performances, classroom practices, school culture, and school learning. This study analyzed the teacher’s teaching practice of moral and ethics in class and figured out that, “Most of the teachers are aware of building up student's moral development. They used to make a lesson plan and tried to practice that in their lesson, one teacher mentioned. Students

practice moral and ethics through different activities like support if anyone is wounded or in danger, become sick, any kind of injury to help the classmate of school students. Most of the teachers said that students learn moral values by following family, society, culture religion and school, norms as well as talking to friends, sharing things, caring others, ability to cope with the friends and new environment, working in a group, interacting with others, solving problems, understanding others feelings and oaths.” Students said, “Teachers taught morals and ethics in the classroom by giving examples, theoretical knowledge, and personal experiences.” They also shared the effectiveness of using ICT, for example, using videos, cartoons to teach about morals and ethics to students. They believed that visual materials encourage students to learn and practice better. While trying explore more opportunities in the school to practice morals and ethics, they found out that, “There is student counseling, small doctor team, routine maintaining team, information, and communication team, cleanliness team, co-curricular team, assembly team, cub scout team, drawing and assemble the team in school and all member look after their activities and obey moral and ethics in the school"- said the students.

Chowdhury, et. al (2019) study’s observation result stated that, “Teachers informally teach morals and ethics only in assembly. There is no other subject, time or emphasis on teaching this neither is any innovative work or games and displays any chart or teaching materials to teach moral and ethics during class time. Students are also not interested to know and practice moral and ethical values because there is no scope for better results by adding extra values for their performance in the classroom.”

Boon (2011) discussed in his paper that, quality of a teacher is related to the values, beliefs and professional practices which ensures quality teaching to the students. This study emphasizes on ethics education of teachers during their four years teaching and training to prepare them to provide quality teaching to students. This study explored professional ethical dilemmas encountered by pre-service and practicing teachers, pre-service teachers’ perceptions of the ethics education delivered during their bachelor of education course and examined the ethics content of a bachelor of education degree at an Australian university. It also represented how a teacher's values, beliefs and ethical practices can influence a student's performance in school.

2.4 Teacher, Guardian and Student’s Perspective on Morals and Ethics

Kabir and Imam (2010) conducted a study on the primary text books and lessons of ethics in the primary level of existing education and to what extent it's taught in the teaching system

by interviewing through structured questionnaires on teachers, students and guardians. They collected data from teachers, guardians and students from Dhaka and Kushtia. The study found out that, in primary education of Bangladesh, ethical knowledge is limited to understanding of ‘right and wrong’, speaking the truth, etc. from both teachers and student’s ends. The guardian’s understanding of practicing ethics at home was of the same level as the students and teachers. They recommended that the level of ethical knowledge is a broad issue which should start practicing at home with support from education materials by the education institutions. Teachers can play a very important role to understand those lessons and should focus on the need after consulting with the guardians to build an appropriate system to nurture the minds of students.

Chowdhury, S. R., Yesmin, S., and Obaydullah, A. K.M. (2019) took interviews of teachers and students of two GPS of Bangladesh and found out that both teachers and students believed, that moral and ethics mean good or bad, legal or illegal and good practice in personal life reflecting: speaking the truth, showing respect to elders, helping others, showing good behavior, attending school regularly, obeying parents and following rules and regulations. They reflected that student learn moral and ethical values in schools, home and society. Teachers recommended that morals and ethics should be introduced as separate subjects that will be included in the PEC exam as well. The study assures that educational institutions have a vital role for teaching moral and ethical values. They also recommended that, government should train the teachers and revise the curriculum to add moral and ethical values. They also suggested that the Government should monitor the school's activities and ensure teaching moral and ethics in school to increase its institutional development.

They presented in the result section that all the teachers believed that ethics and moral education was very important for students. Some of the teachers shared that the curriculum is enough to make a basic foundation of morals and ethics. All the guardians and students also taught that if the teachers follow the curriculum and textbooks accordingly, then it's enough for them to make a basic foundation of ethics and morality. However, other teachers believed that moral and ethics should be taught as a separate subject as it is mostly taught as social values.

As a perception of students in the result section, “Most of the students shared that moral and ethics mean good or bad, legal or illegal and good practice in our personal life like speaking the truth, showing respect to elders, helping others, showing good behavior, attending school regularly, obeying parents and following rules and regulations.”

Pereira, L. J. (2016) conducted a study to understand high school student's perspective on value education where the result showed that they learned different values from school programs and co-curricular activities without formal class in values education or from curriculum. However, students thought that learning values in school was very important. The researcher designed a syllabus and instructional materials for value education and found that students didn't have much interest in them, rather they were interested in different co-curricular activities through which they enjoyed learning different values during their schools and kept practicing them in family, personal and professional lives. The researcher observed that teachers, parents and students focused more on academic results. However, the participants shared their opinion that value education should be incorporated in curriculum, and taught from an early age. They also reflected those well-designed programs, activities and environment of school helped them learn values. Participants also recommended that, "Schools had responsibility to create an environment for cultivating and practicing various values, and provide different opportunities for students by including stakeholders of the community so that they could acquire and nurture values for life." The study also found that teachers had such an important role to cultivate moral values in students by following them in and outside school as they are considered as role-models.

2.5 Challenges to Successful Teaching-Learning of Morals and Ethics

In the study of Chowdhury, et. al (2019), while trying to find out the challenges to successfully teach morals and ethics, teachers shared that low-income family background, parents being unaware about ethics and morals are barriers. They also shared those low salaries in terms of private schools and colleges, extra workload, etc. are discouraging teachers to put additional efforts to ensure students' development of morals and ethics. They also reflected that extra workload and shortage of teachers causes them to not be able to teach the students as they are given the training to teach. They admitted that these are a few probable reasons that students are not able to attain expected competencies since teachers can't teach them the way curriculum suggests. One teacher shared, "During training, they do not get the proper lesson on how to teach moral and ethics in the classroom situation ". They also acknowledged that, "Even though they know that changing the classroom situation, using multimedia, digital content use, showing ethical cartoon, playing ethical games, creating ethical animation and motivating with supplementary activities through multimedia in the classroom can be helpful but they can't implement it for lack of technical support."

2.6 Conceptual Framework

I have tried to learn the meaning of ethics and morals from different textbooks, studies and documents. Then I tried to learn from the existing studies and papers on how primary curriculum addresses ethics and morals, as well as different studies on teaching-learning practices, perspective of teacher, parent, students and challenges of successful teaching-learning of ethics and morals in primary schools in Bangladesh. After trying to understand from different studies on primary curriculum, I have studied and analyzed the grade five curriculum and textbook myself. It helped me learn how the curriculum plans for teaching-learning of ethics and morals in grade five. Then I learned about the classroom and school teaching-learning interventions as well as teacher, guardian and students' perspective on ethics and morals in grade five primary schools.

My focus of study is the alignment among curriculum, teaching-learning and perception of ethical and moral education in primary school in Dhaka, Bangladesh to learn about existing situation of moral and ethics practices among grade five students.

Chapter 3

Methodology

3.1 Research Approach

Research Approach: This study was Qualitative research because this research required an in-depth understanding of an individual's perspective of ethics and moral education and how it's implemented in primary schools.

Research tools: I have used interview questionnaires for taking semi-structured interviews, questionnaire guide for informal conversation and document analysis checklist for document analysis method.

I have developed the interview questionnaire tool, and informal conversation guide based on the following:

- Ethics and moral education in national primary curriculum
- Primary grade teacher's understanding of ethics and moral education
- Primary teacher's teaching process of ethics and moral education in the school
- Primary level student's understanding and learning process of ethics and moral education
- Primary student's parent's understanding and perspective on ethics and moral education
- Existing teaching-learning practices, activities on ethics and morals in grade five classroom and school.

I have prepared two semi-structured interview guides for teachers, parents and an informal conversation guide for students to learn from three different groups. For students, I have prepared child-friendly, easy to communicate and understand language. The tool is attached in the Appendix B.

For the document analysis checklist, I have organized the data from grade five curriculum, Islam and Moral education, Christian Religion and Moral Education, Hindu Religion and Moral Education, Buddhist Religion and Moral Education textbooks and Teacher's Guides according to the following:

- Grade five Curriculum's focus on ethics and morals
- Grade five Subjects and topics addressing ethics and morals
- Teacher's guide guideline for teaching ethics and morals

- TG's suggested Teaching –learning activities and materials for teaching ethics and morals
- Attainable competency and learning objective's skills to achieve on ethics and morals topics from TG
- Textbook suggested chapter wise teaching-learning activities and exercise assessment questions

3.2 Research Site

The research site that I've chosen is one Government primary school in Dhaka, Bangladesh. It has around 600 students. The number of teachers is: 1 head teacher, 4 GPS teachers, 1 para teacher and two fellow teachers from an NGO. The school is situated at Dakhkhinkhan, Uttara; 20 minutes walking distance from the main road.

3.3 Research Participants

The participants of my research were: **1.** Two Primary School Teachers of grade 5, **2.** Two Primary School grade 5 Students, **3.** Two guardians of primary school grade 5 students.

I have chosen to study on six participants from the above three groups because I wanted to learn individual participant's understanding, experiences and perspectives on teaching-learning and implementation process of ethics and moral education in the primary school. I have chosen three different stakeholders to understand the difference of opinions on the same topic.

One of the Interviewee is a GPS Teacher. She has been teaching in grade five at this GPS school since 1996. She started teaching 6 subjects in different grades including teaching in Grade 5 since beginning of her teaching at this school. Now, she is teaching Mathematics and Islam and Moral values to grade 5 students. She received many trainings including sub-cluster training once in every 2 months, subject wise training and some training occurs in a span of 2 and 4 years. In the Thana based training there are often 200, 250 or 500 primary teacher participants. But she mentioned that she didn't receive any training specifically on moral and ethical education.

Parent of a grade five GPS student was another interviewee.

I had informal conversations with two Grade five GPS students.

Another GPS Teacher 2 who was my interviewee has been working as a teacher in this GPS school since 1989. She was assigned as an acting HT for few years. Now, she is working as

an assistant Head Teacher of this school. She taught Grade five subjects since beginning and also is continuing to teach grade five students.

I interviewed another parent of a grade five GPS student.

3.4 Sampling Procedure

My targeted population for my research were two government primary school teachers who taught in grade five, two grade five students from the same school, and two guardians of grade five students from the same government primary school. I have selected a convenience sampling procedure to interview my participants because I collected my data during covid-19 pandemic when ways to reach my targeted participants were limited. I was searching for interviewing government teachers who have at least more than five years of teaching experience in grade five to learn from their experience about morals and ethics intervention insights in the classroom and school. At the same time, I wanted to have informal conversations with students and take interviews with guardians of grade five from the same school to learn more insights on morals and ethics education in that grade five classroom and in the school. I got the contacts of Two GPS teachers from a colleague who had 28 and 35 years of teaching experience in that GPS. She also gave me contacts of two grade five students and their parents from the same school. Then, I called them, introduced myself, shared about my work and purpose and requested them for interviews. After they agreed for phone interviews, I set phone call interview arrangements with them at their convenience for the teachers and guardians. And for the students I talked with their parents over the phone, sharing my purpose and how I was planning to have a conversation with their children. Then with their consent and in their presence, I ran the informal conversations with the students over the phone.

3.5 Data Collection Methods

For my research I have collected both primary data and secondary data. For the primary data collection for this qualitative research, I conducted four semi-structured interviews for primary data collection of teachers and guardians. I conducted two informal conversations with the students. For the secondary data collection, I have done document analysis.

Interview method: Since I needed to learn about the classroom and school practices, I conducted 20 min to half-an-hour semi-structured interviews of teachers, parents to learn about teachers and parent's understanding, teaching-learning process and practice of ethics and moral education in classroom and in the selected GPS primary school in Dhaka,

Bangladesh. I took phone interviews due to Covid-19 pandemic schools being closed and my participants preferred phone interviews over face-to-face interviews. I recorded the phone interview. Then I also took notes while having the conversation with each participant. After that, I prepared the interview transcripts as soon as each phone interview was conducted. Then I organized all the transcripts along with the observational notes in one file for data analysis.

Informal conversation method: I conducted two 15 min to 20 minutes of informal conversations with students to learn about students' understanding, teaching-learning process and practice of ethics and moral education in the classroom and in the selected GPS primary school. I consulted with the parents of the two students, took consent and ran the informal conversation over phone with the presence of their parents as schools were closed and face-to-face meetings were restricted due to Covid-19 pandemic. With the permission of parents and students, I recorded the conversation, took notes and wrote transcripts as soon as I finished the conversations.

Document Analysis Method: I have selected the grade five curriculum, Islam and Moral Education, Christian Religion and Moral Education, Buddhist Religion and Moral education, Hindu Religion and Moral Education NCTB books and Teacher's Guide documents for my document analysis. Then at first, I studied and analyzed the grade five curriculum. Then I studied the Islam and Moral Education, Christian Religion and Moral Education, Buddhist Religion and Moral education, Hindu Religion and Moral Education NCTB books and Teacher's Guide of each of the books of grade five to learn how the curriculum, books and TGs plans to educate students about ethics and morals in grade five.

3.6 Role of the Researcher

From January 2019, I worked in an NGO-led primary school as the class teacher of Grade five for 2 years while doing my fellowship in an NGO as an educator. Then I have worked as a Leadership development and Teaching coach of teachers teaching in different GPS and NGO schools for One and a half years. While being in different roles in the education sector, I have observed and learned about primary school's teaching-learning process. During my observation and semi-structured interviewing process, I tried to be mindful that I am a researcher in this particular context. I should not be playing the role of an educator. There were times when, as a novice researcher, I struggled to maintain the focus as a researcher and not to regress back to the previous role. Hence, my primary role as a researcher was an active learner. In this process, I played the roles of an interviewer, data collector, and data analyzer.

After that, I also played the role of data organizer, data presenter and report writer under the supervision of my supervisor.

3.7 Data Analysis

I have used both Document Analysis and Thematic Analysis process for analyzing my document data, interview data and informal conversation data to meaningfully analyze and represent my results in terms of my research questions.

For the document analysis process, I have listed the resources: Grade five curriculum, Grade five Religion and Moral education books, then Religion and Moral Education Teacher's Guides. Then I have decided to organize the information in categories of: curriculum's aim and focus on morals and ethics, meaning of morals and ethics, topics and subjects focusing on morals and ethics, teaching-learning guidelines, classroom activities, teaching materials, assessment questions, attainable competency and learning objective's skills. Then I make copies for taking notes based on the categories. I tried to ensure authenticity of the data and checked for biases as well. I reviewed my data to confirm that I am using the data which is authentic and useful for answering my research questions. After that I have evaluated my data for thematic analysis.

Then for interview and informal conversation data analysis, I followed the steps of **Thematic Analysis Process**. For that I prepared the interview and conversation transcripts along with the observational notes. After that I studied the transcript data thoroughly and found out the initial codes and did data filtering. Then I searched for themes. Then I reviewed my data with potential themes and confirmed that those themes reflected the entirety of the data. Then I defined and named the four themes to represent my findings. After that I produced the result with my data analysis from both the primary and secondary data resources. There are multiple sub-themes used to represent my qualitative data as well for result representation. I have also considered the following while my data analysis process.

- **Credibility** – To establish credibility and reliability I will use a triangulation method by comparing the responses of three participants of the same school.
- **Transferability** – I collected and organized the data in such a way that can be transferable in similar primary schools in Bangladesh.
- **Confirmability** – To maintain confirmability, I have documented the whole process of collecting data along with recordings of the responses and also documented reasons behind all the decisions and interpretations I have made.

- **Dependability** – I learned and conducted an inquiry to ensure dependability of my data analysis.

3.8 Ethical Issues and Concerns

I have submitted an ethics application form at the beginning of my study along with the research project proposal. Then from the beginning of my study I considered all the criteria of the ethics application form and did not violate any of them. I prepared a consent letter and communicated it with each of my interview participants explaining the purpose of my study and about keeping confidentiality of their information. Only after their approval of the consent letter, I have conducted the interviews and informal conversation. I took permission from my student participant's guardian to run the informal conversation and after they agreed and gave approval to the consent letter, I conducted the conversation of my student participants in the presence of one of their parents. I kept privacy of my participant's personal information and did not share any of the collected data with anyone or anywhere outside from my thesis report. I have recorded each of my interviews and conversations after taking permission from my participants and kept them saved in my PC only to study them for my thesis work. I have not and will not use the recordings for any other purpose or will not share them with anyone. I have also kept my interview transcripts and informal conversation transcript confidential and have shared it only with my thesis supervisor for guiding me through organizing my data. I dealt with each participant respectfully and tried to make sure of my role as a learner and researcher. I interpreted the data considering my personal bias of being a teacher and teacher trainer and tried my best to stay a neutral researcher while studying and analyzing the collected data to really want to learn from them. I was extra careful while running the informal conversation with students so that they were comfortable and could enjoy while fluently participating in the conversation without any pressure.

3.9 Credibility and Rigor

I have graduated from North South University with M.Sc. in Economics in 2018. After that I joined as an educator in November 2018 for pursuing my fellowship under Teach For Bangladesh while working as a full-time grade five teacher in a NGO primary school for two years from 2019. I was studying in BRAC IED in Educational Leadership and School Improvement program from 2019 ongoing along with my fellowship journey. In January 2021, I also started my new role as Leadership development and Teaching Coach in Teach For Bangladesh and provided training to more than 20 fellow teachers who taught in different

GPS and NGO primary schools in Dhaka, Bangladesh till June, 2022. Throughout my experience as an educator from 2018 till 2022, I have learned about the educational curriculum and practices in primary schools in Dhaka, Bangladesh. Since the beginning of my journey as an educator, I developed the interest to learn about how our curriculum and primary schools address and educate our students about morals and values. This further motivated me to conduct my thesis in this topic to learn as a researcher. I have tried to remind myself about my role as a researcher from the beginning of this research work so that my previous experience does not cause any biases in my research process. My previous experience however, helped me to keep my motivation alive till the end of my research. I really wanted to learn about this topic and tried to explore the finding of my research questions from my collected data. I have consciously tried to acknowledge and avoid my personal and professional biases while collecting, analyzing and interpreting my data. I have decided on the topic of research as I was motivated to learn about it. Then, I reviewed the existing studies in that topic area to find out the scopes for further research. After that I consulted with a research instructor and developed the problem statement, research questions and prepared a plan for conducting the research which included interview questionnaires and informal conversation guides. I prepared the questionnaires and conversation guide and did a piloting with one of my students, teachers and guardians to ensure credibility of my research tool. Then I edited my questionnaires based on my piloting experience and presented my research proposal to my respected faculty. Then after receiving and incorporating the feedback on my thesis proposal, I started working on my research under the supervision of my thesis supervisor. With the feedback of my faculty, I revised my informal conversation question guide for the student participants to make it easy to understand and participate for grade five students.

3.10 Limitations of the study

The first limitation of my study was that I have studied the previous curriculum of 2020. I started my study during 2020 and studied the curriculum during that time. But that curriculum has changed by now. Hence, my study will create discrepancy with the updated curriculum.

Another limitation of my study was regarding data collection methods. It was caused by school closure due to COVID-19 pandemic. Although classroom and school site observation and FGD would be a very good fit for my research, I couldn't consider them as a primary

data collection method due to the school closure. I also faced restriction to face-to-face interactions and uncertainty about school reopening for covid-19. This made me limited to phone interviews and informal conversation with students over phone only. I could manage four semi-structured phone interviews and two informal conversations while face-to-face interactions, school observations and FGD could better address my research questions.

I hope that there will be further research in this topic in the future including the data collection methods of classroom and school observation, FGD and in-depth face-to-face interviews of teachers, students and guardians from multiple GPSs. I also hope that new research will take place on this topic with the updated curriculum. This will help to get a more reliable insight on moral and ethical education practices in primary grade classrooms and in schools as well as perceptions of related stakeholders about morals and ethics.

Chapter 4

Results

I have also learned that Islam and Moral Education wants to build a human with good After studying the curriculum and analyzing the interview data, I have found out the following four themes to present the results of my research.

4.1 Meaning of Ethics and Morals

The most important baseline for my thesis is what the primary curriculum plans on Ethical and moral education in grade 5. That's why this theme took place.

I have studied the NCTB grade five curriculums to explore how it addresses moral and ethical education. As a result, I found out that, “Primary curriculum aims on achieving 29 terminal competencies by the end of grade five which includes several moral and ethical values. The aim of Primary education is Child’s overall physical, mental, sociological, spiritual, moral and humanitarian development. In Grade Five, Islam and Moral Education, Hindu Religion and Moral Education, Cristian and Moral Education, Buddhist Religion and Moral Education subjects directly address moral education.

characteristics and ethical values as a form of worship inspired by a strong belief in Allah. It addresses the terminal competencies related to moral and ethical values which wants to educate students about: faith in the Creator, love for creation, character building based on own religious values, worshiping, health and hygiene in day to day life as well as in social life, responsibility towards resources, building awareness about others and own rights, duties and responsibilities for ensuring peaceful coexistence with everyone on society and also globally, learning to be responsible towards self, others, people with special needs, about the world, nature and environment; participating in social, national and global development with the inspiration and knowledge from the history, liberation war, culture, county love, etc.

Apart from the knowledge and skills this subject also wants to shape student’s mental development with empathy, kindness, righteousness and compassion towards others. All in all, Buddhist Religion and Moral Education, Hindu and Moral Education, Christian Religion and Moral Education commonly address the competencies that want to work on students basic Belief in Creator, Responsibility towards creation, Building characteristics inspired by religious morals and values, Learning about own religion, scriptures, festivals, norms, inspirational religious persons’ lifestyle to shape own lifestyle to the right path to be a responsible and righteous person for self, family, society, nation and for the world.

In contrast to what I learned from the curriculum, while trying to explore what moral and ethical education grade 5 curriculums is offering, teachers, students and parents commonly shared that Religion and Moral Education mainly covers ethics and moral education. Hence, teacher participant 1 said, “There's some moral education content in all the subjects to some extent but mainly Islam and Moral Education/religion addresses it regularly.” Another teacher participant 2 initially reluctantly said that, “All the subjects try to cover morals and ethics to some extent. There are some topics, stories of social science and Bangla that partially address ethics and moral education. She later added that it's excluded from Bangla now and actually it's taught mainly in Islam and Moral education only.” Guardian participant 1 shared that, ‘Maybe English, Bangla and Math subjects are given priority over the other three subjects in class’ Another guardian participant 2 confusedly said that, “They need to study all the subjects.” Student participants were initially confused about particularly moral and ethical education but later mentioned that Religion teaches them these. They also mentioned the subjects: Social science, Science, Bangla. I tried to learn about the topics that my participants considered under moral and ethics. I learned that all the participants considered etiquettes: conveying Salam, talking manners fully and respectfully, respecting elders and adoring young, keeping healthy relationships with family members, listening to elders etc. as important topics of moral and ethical education. All of the participants emphasized on good behavior and few values such as, speaking the truth, being on the right path, good deeds and bad deeds, learning about our Creator, believing in One Creator, following the characteristics and lifestyles of prophets. Guardian participant 1 also mentioned that, “Being disciplined and maintaining regularity in school and studies are important too.” Other than these, all the participants mentioned about cleanliness being one of the most important topics under moral and ethical education. Teacher participant 1 said, “We teach students to maintain cleanliness to avoid mosquito, germs, diseases. To stay health conscious, we have to maintain hygiene and cleanliness.” Student participants also mentioned their participation in classroom and school cleaning activities.

After trying to learn about the subjects and topics of moral and ethical education I tried to explore what ethical and moral education really meant by my participants. My teacher participant 1 shared that, “I understand moral and ethical education as etiquette, appearance, behavior, good communication, and religious values. In religious values: believing in One Creator, speaking the truth, respecting the elders and adoring the young, good characteristics and behavior of our prophets, serving the parents, etc. In society, social responsibility, how to cooperate with others, maintaining good relationships, maintaining a clean environment - all

these are ethics and moral education to me.” Teacher participant 2 expressed that, “ethics and morals are mostly inherent in Islam and Moral studies. All the good disciplines, good behavior and manners, and development that is reflected in a child is his/her ethics and moral values.” Student participant 1 and 2 shared that, “keeping the surrounding clean, respecting everyone, loving and helping others, leading with honesty, good behavior, obeying Allah and follow by His guided path - means ethics and moral values” According to my guardian participants, “Obeying by the rules of school, discipline, etiquette of speaking, behaving, sincerity in studying, being respectful to parents and elders - are ethics and moral education.”

4.2 Teaching-learning of ethics and morals in curriculum and in the classroom

Since I have learned both from the curriculum and from my participants about the meaning of ethics and moral education, subjects, topics addressing this. Then, I needed to learn how these topics are taught in classrooms. That's why this theme took place where I explored the teaching delivery method, student learning activities and assessments.

I learned from the curriculum about guidelines for teachers from the TG, teaching-learning materials suggested in TG, suggested teaching-learning activities in textbooks (within the chapters), skills of the learning objectives/attainable competencies, assessment types from the TG to get an idea about curriculum's planned teaching-learning method and student learning activities. After that, I learned from my participants on how the curriculum is practiced in the classroom in the school.

I have presented both the curriculum's plan and classroom practices of teaching-learning of Morals and Ethics for grade five students.

I found out that TGs have shared clear expectations from the teachers. It mostly tries to guide teachers with some tips to achieve success criteria of lessons and also to make them keep track of the TG guidelines and lesson plans. (However, the Hindu Religion and Moral Education TG haven't included a general guideline for teachers in the introduction section where the other three religion TGs added them.). Besides helping students to achieve the topic wise attainable competencies, teachers are advised to give importance on practicing religious principles, obtaining ethical values, developing social values and morality among students. It advises teachers to study and prepare for each class with relevant classroom materials such as charts, pictures, posters, etc. It also asks teachers to hold a friendly, safe, joyful, creative and interactive environment in the classroom to ensure 100% student participation. It advises teachers to write the objective on the board and prepare interactive

materials so that all the students are aligned with the learning process. Teachers are also asked to assess in the classroom if students are achieving the success criteria with interactive question-answering. If any student is struggling to understand, teachers are expected to take extra classes to help them achieve the success criteria. Teachers are also advised to plan group works; check, correct and assess student's outcomes in the class. They are also encouraged to plan teaching-learning activities outside of the classroom and have frequent discussions with guardians for betterment of sustainable student's outcome and the learning process. Lastly, teachers are advised to make the teaching –learning process realistic and practical that will help students to develop skills inspired by teachers continuing to develop new teaching-learning skills in the classroom to achieve learning competencies.

The skill of the learning objectives from religion and Moral Education targets to not only teach students to acquire knowledge but also to shape their behavior, day-to-day practices, belief system, motivation, interest, active participation and build characteristics with certain values. However, the teaching-learning process referred to in the TG is limited to assess their writing, speaking, listening and reading domains.

The TGs suggest bringing teaching-learning materials for each learning objective in every class. The most common materials suggested are: Topic related images, charts/lists, written large front topic names on poster papers/PowerPoint slides/computer with projectors etc. It emphasized on using colorful materials and also suggested playing audio CD or Video footage on related topics. In a few chapters it asked to bring the hardcopy of religious scriptures in the class.

After analyzing the suggested teaching-learning delivery method by the curriculum I have analyzed the teaching delivery method, student learning activities and assessment practices in the classroom and in school through my semi-structured interview and informal conversations with students.

While learning about the teaching delivery method in the classroom, teachers shared that there are many trainings that they join on teaching different subjects but they never got any training on how to teach morals and ethics to students. I have learned that, in grade 1, 2 teachers verbally taught them focusing on rote-memorization. For grade 3, 4 and 5, teachers follow the textbook instructions to teach them. Teacher participant 1 said, “We have a guideline in the textbook from which we teach the questions. Later she elaborated that, we prepare and revise the chapters before class then we teach through story-telling. She further shared that, “We receive an annual lesson plan (Path porikolpona), monthly lesson plan and weekly lesson plans. It's written on the plans which parts of the books are to be taught in

which week. We keep them written in the lesson plan exercise book. Then we revise them before taking class. We look into the teacher's guide that we receive from the office.”

Another teacher shared that, “She teaches based on some texts in the class. She added that, except for teaching from texts, they discuss practical examples so that students can easily relate with their lives. She also mentioned applying concrete, pictorial and abstract materials but didn't give any example of a moral and ethics topic, rather gave an example of a science topic. Then she mentioned drawing/ showing a picture and teaching students using the picture. She also said that they extract the questions from the texts after teaching them. Then she makes the students find questions. For example, teachers ask students to make five questions based on the text and then to find the answers to the questions. They make students find and learn the answers, give homework and use the exercise questions for revising the chapters.” However, when asked specifically about teaching delivery methods of ethics and morals, teachers expressed that they verbally discuss them to students. Teacher participant 1 said, “I tell them not to do bad deeds, explain to them what to do and what not to do. I also explain to students the consequences of one's deeds.” All the students and parents agreed on this those teachers verbally explain to students or advise them about moral and ethical education topics.

Teacher participant 1 also mentioned to use story books, shows stories/ drama (natok) in the projector. Student participant also shared that she watched the Meena cartoon and learned that girls and boys have equal rights. Students mentioned that the videos are shown on laptop, mobile for teaching them good behavior, good manners.

Here, I have presented the analysis of the textbook suggested activities and classroom practice of student learning activities for morals and ethics.

The textbook of Islam, Cristian and Hindu Religion and Moral Education suggests few teaching-learning activities within the chapters to meet the success criteria of students. The Islam, Cristian and Moral Education includes individual activities, group activities and planned works as a form of formative assessments for students. Hindu Religion and Moral Education has a few formative assessment activities within the chapters mostly for filling up/completing a chart. However, the Buddhist Religion and Moral Education textbook doesn't include any teaching learning activities within the chapters. Islam and Moral Education covers group activities, discussion; individual activities, preparing charts, lists, posters, action plans; writing down reflections on questions; drawing, etc. Other than those, Cristian and Moral Education covers role-play and singing activities in the class. Also, in

Islam and Moral Studies, there are a few out of class activities suggested in the TG such as, running a cleaning campaign in school premises in groups, etc.

Along with teaching delivery methods, I tried to learn about students' learning activities. Hence, teacher participant 1 shared that students practice group activities, group discussions, asking and answering questions in groups as instructed in the TG. The teacher also assigns some students to write on the board or present it in the class. Both the students also shared their experiences of group work and that they learn from each other. As student participant 2 said, "We work in teams. Each team has 5-7 members. We draw pictures, prepare projects in teams. We made a project in our school" Guardian 1 also confirmed that students participate in drawing fruits/flowers, making posters and also giving presentations.

After that, I presented my analysis of a textbook suggested assessment question and classroom and school assessment practice of morals and ethics.

Other than the suggested activities within the chapters, all the four Religion and Moral Education books have the following types of assessment questions at the end of each chapter: Multiple choice questions, Fill in the blanks with correct answers, Matching items, Questions for short answer, Questions for descriptive answer.

I also tried to learn about the assessment practice of moral and ethical education topics. I could learn from teacher participant 1 that she takes weekly assessment exams. She elaborated that student are asked to make a list of what they learned, to write what they learned from the reading, reflect what they learned about the topics or texts on moral and ethical education. She further explained that students barely understand that an assessment is going on as they assess through question- 'answering. The Exercise questions at the end of each chapter are mainly used for taking assessments. Other than these, teachers, parents mentioned observing student's good behavior, good etiquettes, leadership practice over the year. As teacher participant 1 shared, "I keep track of student's improvement and development. I notice how they were before and how much they have grown. Since we have till grade 5, we can easily keep track of their progress." While trying to learn more about assessment, Student participant 2 shared that, "We have a lot of questions, fill-in-the blanks, tick marks, etc." Other participants did not elaborate on the assessment process but just mentioned that assessment exams are taken.

4.3 Opportunity for developing moral values and ethical practices in school

After exploring how grade five curriculum addresses and teaching-learning practices ethics and moral education, I tried to explore the other opportunities and practices in school that

might influence ethics and moral education. Hence, this theme took place where I learned about the school activities, motivation/rewards, extracurricular activities, perception about school environment, school rules and regulations on ethics and moral education, and disciplining practice. This theme helped me understand better about the ongoing practices and opportunities for a child to adapt moral values and ethical education.

Here, I have shared my analysis of school activities to practice morals and ethics. From the curriculum I have noted that, the TG referred to one cleaning campaign in school. Teacher participant 1 said, “Teachers divide students in 3 groups and assign them to clean the classroom and school.” All the other participants both students and parents, confirmed about the cleaning program and expressed that it helps them to practice and adapt cleanliness and hygiene even outside school. Another teacher mentioned a ‘junior doctor program’ where teachers guide and assign elected students as junior doctors and assign them duties such as measuring heights, weight of other students, providing warm medicine every three months, etc. Student participant 1 also shared, “There were student elections where the elected students went from class to class and explained to others about what to do, what not to do, how to drink water, how to respect others, and many more.” She also elaborated on electing ‘team leader’ and assigning them with responsibilities. Then teachers observe and guide them accordingly. Other than these activities, all the students and guardian participants mentioned assembly/PT and expressed that student can learn and practice discipline from this activity. They further explained that standing in lines, starting the PT at a specific time, with specific uniform, reciting the oath, singing the national anthem, listening to various pieces of advice, etc. helps them to practice few ethical and moral values.

Along with the above school activities, I learned about a few extracurricular activities too. Guardian 2 shared, “She witnessed that one day when the teacher was not present, another teacher taught them singing, dancing and other fun activities. She showed students videos, songs-dances, etc. She also mentioned that, there’s drawing activities.” All the participants also shared about sports day and various activities like ‘Jemon Khushi Tamon Shajo’, long run, poem recitation, reciting Quran, writing essay etc. There are a few games like ‘pillow-passing/musical chair’ for guardians as well.

After learning about various school activities, I have tried to explore if there are any rewards and competitions for good ethical and moral practices to learn about students' motivation to follow through. When teacher participant 1 said, “We keep a price for students whose behavior, etiquette, activities, skills are observed to be good. When there's a sport, volunteers treat them, then we give a prize as well. She added that there’s no title for the

prize. They give this as they are satisfied with the students. She also laughingly said, “Students don't want to take it but we give it. We give it unofficially.” Another teacher also said that, they observe few students reflecting honesty, being responsible and sincere, maintaining cleanliness after assigning them with leadership responsibilities. Student participant 2 also agreed that teachers observe student’s good practices of maintaining cleanliness, etc. and give gifts to everyone. She later confirmed that teachers verbally praise students with good behavior and activities. Guardian participant 1 also shared that, “Teachers give prizes like tiffin boxes, guides, dictionaries etc. to students.” However, while trying to explore if there’s any specific reward for good ethical practices, I found out that, there’s prizes for good academic results for those who stand 1st, 2nd, 3rd in the exams and in sports. But for specifically good behavior or ethical practices, teachers verbally praise the good attributes of students to appreciate them. And so, students feel happy. Guardian participant 2 also shared the same and confirms that, “There's a prize for good results in exams but there’s no prizes for good behavior or ethical practices.”

After that, I tried to understand the perspective of my participants about the school environment and if they believed it helped them to practice moral and ethical education. Teacher participant 1 shared that, “School environment is like family for students. Students give importance to the school rules, teachers advice and try to follow everything. They are very submissive towards me and they follow all the disciplines I advise them to maintain.” Guardians also shared their reflection regarding the school environment. Guardian 1 mentioned about the school field being smaller than before and shared those kids are upset due to this. She also shared that there’s no system for guardians to enter the school premises unless invited. She shared her opinion that it would be better if the school environment were developed with the support of the government since it’s a public school. She admitted that teachers or school administrators can’t improve the school environment as they don’t have any power without the help of the government. She also mentioned it's not possible without government support since principal teachers are all female. Guardian 2 reluctantly shared that school teaches everything and she found the school environment well. Students share their reflection that they like school and school teaches them all the good things.

Then I tried to analyze the rules and regulations and disciplining process of the school to understand student’s probable motivation to adapt ethical practices and moral values. I got to learn from teacher 1 that she emphasizes on maintaining cleanliness in school. There is a rule to dispose of trash only in the dustbin. She shared that there are written slogans like, “Throw Your Trash into the Allocated Place”, “Wash your hand before eating”, “Wash your hand

after eating”, “Wash your hands after using the toilet”. There is an arrangement for sanitizing hands and cleaning the field. This reminds and encourages students to follow this rule. Student 1 and 2, guardian 1 also mentioned this rule. Student 2 also added that they are asked to come on time in school and are not allowed to misbehave. Guardian 1 shared a separate rule that guardians are not allowed in the school premises except when they are invited. Guardian also shared about being on specific time for PT, class and wearing proper uniforms when asked about existing rules and regulations. She also mentioned about maintaining etiquette considering this as a rule and said, “Eibhabe cholte hobe, eibhabe mante hobe - these are implied as rules in school”

I could learn about the disciplining process of teachers in class from both my guardian participants. Guardian 1 shared that, “Teachers teach a lot of things and also disciplines them saying, “do this, and do not do this.”” She further shared that there are no corporal punishments but students are scared of teachers anyway. She also shared that teacher can verbally scold students to guide them. Students can understand and follow the teacher's instructions even before they are scolded. However, the guardian shared that, “If students are not disciplined in the class, then teachers may hit them to discipline them. If it's not done, then students may not be sincere in their studies.” She assured that if teachers give them corporal punishments to discipline them, she has no problem with it.

4.4 Transformation of behavior after learning morals and ethics

The curriculum wants students to not only learn and understand but also to believe, build life-style, build characteristics and apply in real life the contents. As a result, I have tried to learn about perspectives of my participants on if the existing practice of educating moral and ethical values are being able to transform student behavior.

I have analyzed the Perception of teachers, guardians and students on transforming behavior with ethics and morals. And my analysis was only a very few students can apply the learning in their lives. Hence, teacher participant 1 said, “60% of the students can reflect the learnings through their behavior while the other 40% can't.” She also added that female students are more adaptive than male students. Teacher participant 2 also said, “It's not those positive changes don't occur, but the number is very few. Maximum 15% to 20% of the students are observed to reflect the learned ethical and moral values through their behavior/life-style. Since grade 5 students are more mature, a maximum 20% of students are seen reflecting the good practices that are taught.” She later added that, 70% to 80% of the students understand that they should always be honest, what they should and what they

shouldn't do but all can't apply them. She further shared that, "70% - 80% of the students can achieve the attainable competencies of the curriculum." I have further analyzed that teacher assess if the competencies are achieved by observing students' way of talking to teachers, behavior, behavior with parents, hospitality, body language, life-style, etc. and decide if they are on the right path. Guardians also shared mixed reflection stating, "Since they are children, a lot of them can't follow all the disciplines, then again, few of them can." She also reflected that, "even though moral education is provided, we make mistakes while trying to follow." She elaborated that, "The way the moral and ethical education is provided, it's not possible for grade five students to adapt to them. A very few can be understood. Students are not being conscious according to age expectations. They listen to teachers in the class and feel like they can follow through but they forget as soon as they get out of the classroom." Guardian 2 also thought that, "Students listen to the teachers and are exposed to what they are trying to teach but a few students can understand while others can't. Few students can understand by reading the book, few can understand from the teacher's lectures. Students only understand according to their brain's capacity to adapt. However, kids don't want to practice all the learning in daily life. Still, they will eventually learn to apply if tried consistently." In contrast with that, teacher 1 believed that, "Students are very intelligent even though they are very young. She thought that at times they understand more than the teachers. She also believed that they are very active and can easily understand the moral of the story and respond promptly." Student 1 reflected that few can follow and few can't. Student 2 however reflected initially that all the students can understand and follow. Later shared that few couldn't follow before and that used to make her feel bad.

After analyzing the above reflections, I have tried to analyze if my participants thought that the existing practice of educating students on moral and ethics is adequate to bring positive changes. All my participants thought that there are more resources or alternate steps needed for implementing moral values and ethical practices in day-to-day life. Both the teacher participants reflected, "Actually, what the curriculum plans are not effective/enough as we can't see the reflection of the learnings among students." Guardian participants hesitatingly said that it would be better if there were collaborative measures to teach students involving parents. Guardian 1 also shared that, "Students get more care in coaching than in class. However, they like school more. She shared that government teachers teach in the coaching and also school has coaching time. The students have to join the coaching in order to get good marks. At times, teachers don't come to school time classes. But students learn better in the coaching's as weak students are taken care of here instead of the school class

time.” Even though student 2 thought the existing resources are enough, she also shared that more steps are needed so that all students can understand and follow through. This means that she also taught that all the students can’t follow the existing morals and values interventions.

Then I analyzed the challenges of making impactful ethics and morals foundation among students. When asked participants shared various challenges to implement the learnings such as, teachers being busy with data entry for ‘Upobritti’, taking attendance, biscuit distribution, etc. work restricts them to spend enough time with students. She also said that, ‘If I try to write a lesson plan it takes a lot of time. We have to finish all the work while sitting in the school.’ Both the teachers thought that surrounding environments have great impact on students and the access of mobile phone, internet, and unmonitored television programs are barriers in the path of adapting good moral and ethical values within students. They also thought that they only spend a few hours in the school but they stay unmonitored outside school as their parents are working for their livelihood. Hence, bad company can influence their character building, and healthy lifestyle and practices negatively. Guardian 2 also agreed with the influence of good company for building good character and ethics. Teacher 2 said, “They watch TV, use the internet, programs and adapt those values which are away from what the school tried to teach. That’s why they can’t hold on to the learnings from the school.” She also shared that they can easily reach the guardians, as they don’t come when they are told to and also can’t read text messages on the phone. They also shared that few students face severe family issues that makes them demotivated to even learn. The family’s financial situation is also challenging. She further elaborated if the family values are not strong and healthy then students are less likely to build good characteristics and moral values. Another challenge was also found out of dropping out of school during or after primary school and joining child labor. This becomes another challenge for teachers to understand if students are actually being able to build good characteristics and hold on to moral values that school teaches. They also said that previously textbooks had more contents about ethics and morals but later it was limited only to one subject: Religion; that's why students are moving away from ethical life-styles.

Out of the whole analysis, teachers and parents emphasized on teacher-parent collaboration to make moral and ethical education impactful. Both the teachers believed that to help students adapt moral values, family members also have to hold on to the same values since they will learn from family practices. They elaborated that, “Students will eventually adapt their family member’s life-style and family values regardless of what school teaches them. So, good character building and ethical practices are possible only if they witness the

same learning practices from school, family and neighborhood where they grow up in.” However, teacher 2 also shared the belief that students learn more from school than from the family as they give more importance to what their teacher says than their family. Both the guardians also agree that parents and family members need to follow up on what schools are teaching and if students are being able to practice them outside school. Guardian 1 shared about a day when the teacher explained to both the guardian and students about how to prepare students, send them to school, how to teach them language etc. Later she shared that she takes responsibility to keep their children under control and is conscious about building good characteristics. However, both the guardians believed that it would be better and more effective if teachers collaborated with parents, share and guide them on what moral and ethical values they are teaching so that guardians could also follow-up with their children.

I have tried to learn participants' perspectives about what additional resources they thought are needed to make moral and ethical education more impactful. I have learned from the teachers that they believed if they could educate students successfully from a very early age about ethical and moral education, then they could easily adapt and follow later in life. They also believed that it is a must for families to follow the same ethical and moral values that teachers and school teaches for the students to be able to follow and practice them. They also said that the outside school environment also has to be supportive for practicing such moral and ethical values. Additionally, teacher 1 shared that, only textbooks are not enough for students for ethical and moral education. And so additional books, stories are also needed as studying the same textbook over and over again may get monotonous for students and cause them to lose interest. She further added, if she lets them watch drama on the projector and let them read new story books, students become very happy and their interest in the content increases. Teacher 2 added that textbooks need more focus on moral and ethical education.

The Guardian shared that parent need to be conscious about a child's moral and ethical development. However, schools and teachers need to collaborate with parents too to sustain the learning. She also shared that if school gave more importance to this topic, it would be better for both students and parents. Guardian 1 shared her opinion about making moral and ethical education sustainable for students and said that, “Teachers should teach in a way so that students can easily catch up and follow. They should then follow up at least thrice a week on the same intervention. If the teachers verbally tell students once on a topic that, do this and do that, then students can’t remember or follow them. They will forget as soon as the class ends. So, teachers need to be consistent in giving interventions of moral and ethical education

and have to follow up with student's progress and learnings. Then also guardians have to be conscious and follow-up with students' learnings to make sure students can successfully learn." Guardian 2 also shared the same regarding parents' responsibility to follow up on what teachers taught, how they taught, and about the next steps, etc.

Both the students shared that if there were more measures to learn about moral and ethical education it would help all the students to implement the learnings in their lives. Student 2 agreed that if there were additional books, educational games to learn about this topic, it would be better. She also shared that she wants to learn more about the Creator, about the world, and about the Quran.

Chapter 5

Discussion, Conclusion and Recommendation

5.1 Discussion

This thesis attempts to explore ethics and morals in grade five curriculum, teaching-learning practices of morals and ethics in grade five in the primary schools in Dhaka, and also wants to find out the perception and experience of teachers, parents and students of primary schools regarding morals and ethics. This was done through document analysis of the grade five curriculum, teacher's guide and grade five textbooks and through teachers', guardians' and students' interviews. I have tried to analyze the curriculum's suggestions and also the existing practices of morals and ethics among students along with all my participants' perceptions regarding those aspects. The study tried to learn about curriculums aimed at students' development, subjects, topics addressing morals and ethics in grade five; participants' perspective about subjects, topics of morals and ethics to learn about how they defined morals and ethics. It also tried to study the curriculum suggested teaching-learning activities, materials, attainable competency's skills, assessments from the document analysis along with the teaching method of teachers in the classroom, students learning activities in class and in the school, student's motivation of ethics and morals learning, school environment's influence on ethics and morals practice through interviews. It moreover tried to figure out if the attainable competencies of morals and ethics are being able to be achieved, teacher, guardian and student's perspective on transformation of behavior through learned ethics and morals. Alongside them, it also found out participants' perspective on the challenges and probable solutions to make the ethics and morals' learnings attainable and sustainable for students. The purpose of this thesis was to find out about grade five morals and ethics of government primary school. After studying the primary and secondary data, the results were presented into four following themes:

Theme 1. Grade 5 Curriculum on Ethics and Morals,

Theme 2. Teaching-learning of ethics and morals in curriculum and in the classroom,

Theme 3. Opportunity for developing moral values and ethical practices in school and

Theme 4. Transformation of behavior after learning morals and ethics.

The results under the above themes lead towards answering the research questions which were: 1. How does the grade five curriculum address ethics and moral education in primary education of Bangladesh? 2. How moral and ethics education are taught and practiced in

grade five classrooms and school? 3. What is the perception and experience of teachers, parents and students of primary schools regarding moral and ethics education?

Grade five curriculum gives emphasis on ethics and moral education. It acknowledges the importance of moral education and also aims for students' physical, mental, sociological, spiritual, moral and humanitarian development. The curriculum directly includes Moral Education with Religion textbook. The textbooks have several chapters which don't include any learning objective, attainable competencies in it. The attainable competencies and learning objectives of each chapter is separately given in the Teachers guide book. Which is indeed difficult for teachers and students to understand the learning objectives from those chapters unless teachers don't look into the Teacher's Guide and share with students clearly. I could learn that, while trying to recall what they teach or learn about Morals and Ethics, both teachers and students struggled to share. Whereas, in the United Arab Emirates Ministry of Education in Moral, Social and Cultural Studies (2022) Grade 5 book shares the learning outcome at the beginning of each topic. Then it shares the definitions of new vocabularies of the lesson. After that, the lesson is divided into five activities: discussion, reading and reflecting on questions, reading a quote or situation to reflect on a few questions, make a poster or some other activity, and write on some reflective questions. The organization of this book seemed easily understandable and usable for both teachers and students.

The subject and topics of Religion and Moral Education book tries to make a foundation of Belief in Creator, responsibility towards creation, building characteristics inspired by religious morals and values, learning about own religion, scriptures, festivals, norms, inspirational religious persons' lifestyle to shape own lifestyle to the right path to be a responsible and righteous person as an individual, social, national and global member. Although the textbooks or curriculum doesn't give any clear and concrete definitions of ethics and morals, the contents tried to address morals and ethics in such a way that partially complies with the definition of Moral, Social and Cultural Studies (2022) book which stated, "Morals are principles of right and wrong that govern personal behavior. Virtue ethics are good character traits that enable good decision making." However, each and every participant struggled to understand what ethics and morals means. All of them were confused and tried to give their idea about ethics and morals hesitatingly. This made me understand that the clear understanding and definition of ethics and morals in grade five is missing which are clearly reflected in stakeholder's responses. The common definition that I could derive from my participants regarding ethics and morals is, "Knowledge about what to do and what not to do, good deeds and bad deeds (righteousness) consequences and rewards of own deeds, good

behavior, etiquettes, religious morals and values, respecting and caring for others, cleanliness abide by the rules and regulations of our Creator, believing in One Creator and following the life-styles of the prophets and building characteristics accordingly.” This definition somewhat covers a few of the seven global morals: Bravery, Fairness, deferring authority, Helping the group, loving your family, returning favors, respecting others’ property determined by Gans (2023) study. Moreover, I have observed that the teacher's responses were relatively more confident than the students and guardians were mostly confused and stayed limited to following the rules and regulations. This stated a clear communication gap among the three stakeholders about morals and ethics interventions.

According to Hassan, K. M. and Obaydullah, A. K.M. (2020), “The curriculum must include Expressive Arts, health and Wellbeing, languages, mathematics, religious and Moral Education, sciences, social Studies, technologies. The writer suggested that the curriculum contains the experience and outcomes that are set out in lines of development that describe progress in learning and it will also refer to the means and materials with which students will interact for the purpose of achieving identified educational outcomes.” From my study, I have learned that the curriculum attempted to ensure the required subjects and elements referred to by them. The teacher’s guide shares guidelines for the teacher's preparations before taking a class on ethics and morals learning objectives. It includes tips and expectations from a teacher to successfully meet the success criteria of the learning objectives. It also has prepared lesson plans for each learning objective that suggests visual teaching materials. It wants to ensure 100% student participation and ask teachers to assess the success criteria of the learning objective in each class through ask and answer questions, group discussion, poster presentation, etc. It also asks teachers to use multimedia or some visual, or any concrete material for each class. The textbook also includes instructions for individual work, group work and planned work to practice formative assessment in the form of making poster, lists, guided by the teacher. All these activities are planned to help students to practice reading, writing, speaking and hearing; which addresses multiple intelligence of individual students. According to Bloom’s Learning Pyramid, creating charts/ action plans helps students to practice creating level learning as well. This indicates that textbooks and teacher's guides attempt to encourage teachers to make interactive and involving teaching-learning environments in class. According to Rob et al. (2020) textbooks play a vital role in influencing a child’s socioemotional development and shape students' perceptions in a certain way. Here, I learned that NCTB grade five Religion and Moral education textbooks tried to attempt student’s ownership development through different activities like creating action

plans on a cleaning campaign, making an action plan to study the Quran, etc. Hence, Moreover, the exercise includes four types of summative assessment questions. I have learned from the TG analysis that some moral and ethical content' learning objectives' want to develop the skills of students to believe, practice, actively participate, build characteristics, etc. However, the textbook formative and summative questions fail to assess if the above skills are attained by students. So, there is a disconnection between the learning objectives and the assessment questions to successfully assess the success criteria of student learning. Hence, the assessments can track students' knowledge, understanding, willingness to apply, analysis of the topics but it can barely track if students can actually reflect, practice or implement them in their lives as the learning objectives are targeted so. So, it may be difficult to assess in class if the success criteria of the learning objectives are actually met. My findings are similar with Chowdhury, S. R., Yesmin, S., and Obaydullah, A. K.M. (2019) where they also stated that, "Even though there are instructions about ethics and morals in the curriculum, there is no process to identify and promote in the assessment system."

In contrast to what the curriculum attempts to address to make a successful formation of morals and ethics among students, my study shows that the classroom and school teaching-learning practices are different from the way curriculum plans and suggests on teaching-learning of ethics and morals. When specifically asked about morals and ethics teaching delivery methods, the most common method reflected was 'verbally explains' or 'advice' from all my participants including teachers themselves. They try to emphasize on giving practical examples and teaching through story-telling but didn't mention any of the visual or concrete materials particularly for teaching-morals and ethics which the TG suggests. Although teachers shared that they follow the TG and annual routine but analyzing the overall reflections from all my participants, it was not confirmed. I could learn from the results that teachers are informed about the TG, lesson plans and curriculum's suggestions of teaching, but they can't follow them accordingly to teach morals and ethics. It reminds me of a reflection of my guardian participant that school mainly focuses on Bangla, English and Math over Religion, Social Science, and Science subjects. Another guardians' reflection is also relevant here who shared that, teachers are sincere in teaching in coaching centers and give more care there than the school classroom. Teachers also shared about various challenges to give quality time to students even in the classroom. They shared that they have a lot of extra office work like biscuit distribution, student's data entry for 'Upobritti', attendance, one after another. She also shares that it takes a lot of time to write the lesson plan. It gave me an idea that teachers were more comfortable verbally explaining the

textbook contents than to follow different activities suggested by the textbook to teach morals and ethics in class. They mostly use the exercise questions and ask the students to learn them after verbally explaining the text in the classroom including some occasional advice on ethics and morals. From the occasional experiences of students and parents of watching cartoon to learn some values and how teachers acknowledged that using visuals and multimedia can be a good way to teach morals and ethics, I have learned that, teachers understand that changing the traditional teaching way of lecturing can be more effecting to motivate students' learnings but teachers themselves are not giving importance in changing their teaching methods. Students however practiced team work, group discussion within the class. I learned that teachers knew that implementing alternative ways of teaching suggested by the TG lesson plan would be a better learning experience, but followed only what was easy for them to follow with minimum efforts for teaching morals and ethics. This confirmed that teachers are not motivated to give extra efforts and shared multiple challenges behind this. My finding agrees with the study result of Chowdhury, S. R., Yesmin, S., and Obaydullah, A. K.M. (2019) where they also found out that, stakeholders believed that if curriculum instructions to educate ethics and morals were implemented, then it could build the basic foundation of students but those are not followed. Also, teachers knew that changing the situation, implementing interactive teaching methods, and using multimedia to teach morals and ethics is effective but they can't afford the extra effort which is similar to my thesis finding. I also wanted to learn about how grade five morals and ethics are practiced in school and found out that, there are cleaning campaigns, junior doctor program, assembly, annuals sports, etc. school activities create an opportunity for students to practice the values of maintaining cleanliness, student's leadership and serving others, disciplines and sense of organization, building skills for extracurricular activities in school. I also tried to learn about student's motivation to practice morals and ethics in school and found out that the only form of reward/motivation available for students' good ethics and moral practices is verbal appreciation/acknowledgement/praise from teachers if noticed. I could learn about an unofficial gift given to students whom teachers observe to have good results along with good ethics and morals during the annual sports prize giving ceremony. But there is no clear communication regarding the prizes among students, teachers and guardians why these gifts are given to them and so they often don't want to take it. However, there are declared prices for standing 1st, 2nd and 3rd in sports and in the examination results. So, this is an established phenomenon for students, guardians and teachers that doing good results in the examination and securing positions in extracurricular activities/sports are important and

rewarding. But having good morals and ethics is neglected in terms of having rewards in schools unless noticed by any teacher. This clearly made me realize that students are not encouraged enough to learn and practice ethics and morals in schools and neither are the teachers. This learning from my study also agrees with the study result of Chowdhury, S. R., Yesmin, S., and Obaydullah, A. K.M. (2019) they figured out, “Students are also not interested to know and practice moral and ethical values because there is no scope for better results by adding extra values for their performance in the classroom.”

While trying to explore the rules and regulations and disciplining process of school and learned that, coming on time, wearing school uniforms properly, disposing trash into allocated dustbins, attending assembly on time, being in line during the assembly - are common rules and regulations considered by my participants. About the disciplining process, guardians reflected that teacher can scold or hit students if necessary to keep them under control but did not directly mention any incidence of corporal punishments. None of the participants mentioned any behavior tracker except from the teacher's personal choice of observing them. So, both the opportunity and accountability of students to develop morals and ethics in school is very limited and deprioritized.

Finally, I have tried to explore the perception and experience of teachers, parents and students of primary schools regarding moral and ethics education. For that, I have studied the transformation of behavior among students after learning morals and ethics. For that, I have analyzed the Perception of teachers, guardians and students on transforming behavior with ethics and morals, if the current curriculum and practice is adequate to make ethics and morals foundation of students, challenges of making impactful ethics and morals foundation among students, teacher-parent collaboration to make moral and ethical education impactful, needed additional resources to make moral and ethical education more impactful.

From my analysis I have learned that teachers observe only a few students being able to reflect the learned ethics and morals through their behavior. One teacher said the percentage would be a maximum of 20 who can actually build a good foundation of morals and ethics. However, another teacher says 70 - 80% of the students can understand and achieve the attainable competencies but only a few can reflect through behavior. This made me realize that teachers considered achieving competency by the exam results in Religion and moral education subject. But while sharing experience of their observation they share that a very few (maximum 20% grade five students) can reflect changed behavior that indicates successful foundation building of ethics and morals. So, the existing practices and resources are not being successful to build a righteous, responsible person with expected ethics and

moral values till grade five. Also, there is disparity in understanding in ethics and morals among teachers. Guardians and students also shared that a few can transform their behavior with learned ethics and moral values but more students are informed what is right and what is not, and what needs to be done. There is no such tracking system, to actually assess if the students are learning from ethics and morals school.

While trying to understand if stakeholders through the existing curriculum addressing ethics and morals are adequate for students building morals and ethics foundations, teachers believed that the curriculum and books are not enough and that textbooks should focus more on building ethics and morals. They also felt that there is no training for them to build morals and ethics among students. Guardians believe that if teachers actually gave efforts in class to educate on ethics and morals the way curriculum suggests, followed up with the learnings of students consistently and also communicated with guardians to follow up at home, then the existing curriculum could build a foundation of morals and ethics among students. Which unfortunately doesn't happen as teachers are not motivated in putting extra effort in the school classroom for teaching morals and ethics as Bangla, English and Math is given more priority over this. Guardian also shared that they care more in the coaching classes.

Both the teachers and guardians agreed on the fact that, there are multiple extrinsic challenges in the way of building morals and ethics foundations such as, disconnection among schools, families and neighboring surroundings morals and values. I also got to learn from the guardians that guardians are not welcomed or allowed within the school premises unless invited to an event. This makes them uninformed about the moral and ethics interventions in class and in schools. Teachers and parents believed that students learn more from school as they give more importance to what the school teaches. They admitted that the competencies are not being able to be achieved. My finding here is also agreeing with the finding of Chowdhury, S. R., Yesmin, S., and Obaydullah, A. K.M. (2019) where their teacher participants admitted that these are a few probable reasons that students are not able to attain expected competencies since teachers can't teach them the way curriculum suggests. In contrast to schools being one of the most important influences for student learning, teachers also said that family values and surroundings are very important in building character and shaping behavior. Both the stakeholders agree on the importance of school, teacher and family members' collaborations to help students build good character and shape their behavior with expected morals and ethics.

I have learned that all my stakeholders thought that additional resources and steps are needed to successfully teach and build morals and ethics foundation in students. Their opinions

included educating students successfully from a very early age about ethical and moral education, common practice of the same morals and ethics in school and family, supportive surrounding environment, additional books, stories, playing drama on projector, let them read new story books etc. to help students learn the morals and ethics competencies. Guardians and students also shared their hope that if alternative teaching delivery methods could be adopted such as using visuals, playing interactive games, introducing story books and giving more priority on morals and ethics education in school with the collaboration with guardians with shared accountability, then students could actually adapt a strong foundation of ethics and morals. However, more research is needed on a larger scale to find out the adequateness of curriculum on ethics and morals and also to study interventions in private and public primary schools in grade five to have a better understanding of successful ways of building character and shaping one's behavior in primary education level.

5.2 Conclusion

This study was conducted to explore the grade five curriculum's view on ethics and morals, teaching learning practices of ethics and morals in grade five class and in school, and teacher, students and guardians' experience and perspective on various aspects of educating ethics and morals in government primary school. I have learned from my study findings that the grade five curriculum gives importance to ethics and moral education and suggests teachers to use learning materials and various in class individual and group activities to meet the success criteria of the topics. However, there is a gap in establishing a concrete definition of ethics and morals in grade five. There is also some misalignment among the learning objectives skills and assessment questions. The textbooks don't include any learning objectives for students which makes students depend on the teacher's clear communication regarding what knowledge and skills they are to learn from the textbook contents. Teachers on the other hand, are informed about the guidelines of TG and textbook instructions but follow as much as is convenient for them, limiting the teaching method to be explaining, story-telling, partial group discussions, etc. The study helped me learn that teachers are reluctant and irregular about implementing innovative teaching methods, preparing and using teaching materials and using multimedia in the classrooms. They share a list of challenges that come in their way to implement new methods or to follow the curriculum guidelines accordingly. This indicates a lack of ownership and motivation to further invest their efforts for ethics and moral education of grade five students. The participants eventually shared that the existing teaching practice and interventions are being able to change behavior of only a very few of grade five students

who reflect the expected morals and ethics through their life-style and etiquettes. This shows lack of motivation for students to learn and adapt moral and ethical practices since there is no strong reward or motivation system in class or in the school. A few school activities like cleaning programs in class and school are seen to impact students' awareness and practice of keeping surroundings clean. It indicates that introducing interactive relevant activities help students to easily adapt certain moral values and ethics. Teachers shared about not receiving any training on giving moral and ethics interventions to students and the lack of confidence is seen among teachers that keeps them limited to their most comfortable method of delivering, 'providing lecture on a topic'. Teachers acknowledge that parents and family values play an important role in educating morals and ethics but teacher-parent-student partnership is missing in teaching and learning of morals and ethics.

5.3 Recommendations

- Curriculum and stakeholders are informed and aware about morals and ethics education of grade five but there are different ideas of it, which defines an understanding and communication gap among teachers, parents and students regarding ethics and morals meaning. The curriculum should address a concrete definition of ethics and morals that would be easily understandable by all the stakeholders and would create a uniformed understanding of morals and ethics for grade five students. There should be clear attainable and measurable goals of the curriculum, school classrooms well communicated with the students and guardians so that all the stakeholders have a shared responsibility and involvement to achieve those goals. A separate subject should be introduced for increasing the importance of ethics and moral education with attainable goals and assessment process. The books should also include the learning objectives at the beginning of each topic so that teachers and students can easily understand and keep track of what skills and knowledge they are trying to achieve.
- School rules and regulations should be built and widely communicated directly relevant with the ethics and morals that it wants to develop among students. There should also be a clear system of consequences tagged along with the rules and regulations that will motivate students to practice the ethics and morals within school. There should be a behavior tracker in each classroom to track, reward students' behavioral progress which can be a great motivation for practicing ethics and morals. Teachers can also build a system of providing feedback to students and parents on

their morals and ethical practices in class and in school to enforce good character building and good behavior.

- Teacher training should include training teachers to provide successful ethics and moral interventions to sustain them in students in order to build a civilized generation. Teachers need to find motivation to follow through the curriculum's instructions and guidelines to teach with suggested materials and visuals. They also should follow the morals and ethics themselves referred to by the curriculum in school as they play a vital role in 'role modeling' for students.
- The annual sports events should include declared prizes for building good character and reflection of practice of morals and ethics. There should be a measurable assessment process as well with added marks for reflection of good ethical and moral practices so that both teachers, students and guardians give priority to this subject.
- Government should prioritize ensuring increased importance in curriculum, schools and for teachers to teach ethics and morals in effective, interactive and innovative ways that are measurable and transferable with monitoring. Also, curriculum should include school activities including parents to implement moral and ethics education.

References Cited

(2023). *Document Analysis Guide: Definition and How To Perform It*. Indeed Editorial Team. Retrieved from <https://www.indeed.com/career-advice/career-development/document-analysis>

(2022). *United Arab Emirates Ministry of Education in Moral, Social and Cultural Studies*. Grade 5 book. Retrieved from <https://www.studocu.com/row/document/far-eastern-private-school/moral-education/gr05-sb-a-grade-5-moral-education-book/65774353>

Al Noor, M. (2017). *Education System and Its Importance in the Context of Bangladesh Education System*. *Advances in Social Sciences, Research Journal*, 4(15) 36-45. Retrieved from <file:///C:/Users/USER/Downloads/3499-Article%20Text-9027-1-10-20170804.pdf>

Boon, H. (2011). *Raising the Bar: Ethics Education for Quality Teachers*. *Australian Journal of Teacher Education*, 36 (7), 76-93. Retrieved from <https://files.eric.ed.gov/fulltext/EJ937001.pdf>

Bhandari, P. (2020). *An introduction to qualitative research*. Scribbr. Retrieved from <https://www.scribbr.com/methodology/qualitative-research/>

Chowdhury, S. R., Yesmin, S., & Obaydullah, A. K.M. (2019). *Teaching Moral and Ethics in Primary Education: Practices and Challenges*. *IJARIIIE-ISSN(O)-2395-4396*. Vol-5 Issue-1. Retrieved from https://www.researchgate.net/profile/A_K_M_Obaydullah/publication/330883171_Teaching_Moral_and_Ethics_in_Primary_Education_Practices_and_Challenges/links/5c59ba1e45851582c3cff983/Teaching-Moral-and-Ethics-in-Primary-Education-Practices-and-Challenges.pdf?origin=publication_detail

Chowdhury, R. & Sarkar, M. (2018). *Education in Bangladesh: Changing Contexts and Emerging Realities*. 10.1007/978-981-13-0708-9_1. Retrieved from https://www.researchgate.net/publication/328010382_Education_in_Bangladesh_Changing_Contexts_and_Emerging_Realities

Damyantov, M. (2023). *How to do thematic analysis*. Dovetail Editorial Team. Retrieved from [https://dovetail-com.translate.google.com/research/thematic-analysis/? x tr sl=en& x tr tl=bn& x tr hl=bn& x tr pto=sc](https://dovetail-com.translate.google.com/research/thematic-analysis/?x_tr_sl=en&x_tr_tl=bn&x_tr_hl=bn&x_tr_pto=sc)

Frankena, W. K. (1973). *Ethics*. Englewood Cliffs, NJ: Prentice-Hall.

Gans, S. (2023). *The Difference Between Morals and Ethics*. Brittany Loggins. Retrieved from <https://www.verywellmind.com/morality-vs-ethics-what-s-the-difference-5195271>

Hassan, K.M. & Obaydullah, A.K.M. (2020). *TRANSFORMATIONAL LEADERSHIP AND THE PRIMARY EDUCATION OF BANGLADESH*. International Journal Of All Research Writings, 2(1), 75-81. Retrieved from <file:///C:/Users/USER/Downloads/IJARW1329.pdf>

Kabir, A., & Imam, M. (2010). *UNDERSTANDING LESSONS OF ETHICS IN THE PRIMARY EDUCATION OF BANGLADESH*. Bangladesh Bioethics Society, 1(3):47-51. Retrieved from [file:///C:/Users/USER/Downloads/9634-Article%20Text-35393-1-10-20120129%20\(1\).pdf](file:///C:/Users/USER/Downloads/9634-Article%20Text-35393-1-10-20120129%20(1).pdf)

Kant, I. (1949). *Fundamental principles of the metaphysics of morals*. New York: Liberal Arts Press.

MacIntyre, A. (1981). *After virtue*. London: Duckworth.

Narvaez, D. (2005). *Integrative Ethical Education*. University of Notre Dame. Retrieved from <https://www3.nd.edu/~dnarvaez/documents/NarvaezIEEProofUSE.pdf>

Noddings, N. (2002). *Educating moral people*. New York: Teachers College Press.

O'Neill, O. (1995). *Towards justice and virtue: A constructive account of practical reasoning*. Cambridge, UK: Cambridge University Press.

Pereira, L. J. (2016). *Values Education in Bangladesh: Understanding High School Graduates' Perspectives*. Theses & Dissertations. 20. Retrieved from https://athenaeum.uiw.edu/cgi/viewcontent.cgi?article=1007&context=uiw_etds

Rob, A. & Roy, S. & Huq, S. & Marshall, K. (2020). *Faith and Education in Bangladesh: Approaches to Religion and Social Cohesion in School Textbook Curricula*.

10.13140/RG.2.2.19108.71045. Retrieved from

https://www.researchgate.net/publication/342701130_Faith_and_Education_in_Bangladesh_Approaches_to_Religion_and_Social_Cohesion_in_School_Textbook_Curricula

Appendix A. Consent Letter

Semi-structured Interview / Informal conversation

Consent Letter

Title: Exploring Ethics and Moral Education in the Primary Schools in Bangladesh: Classroom Practices and Stakeholders Perceptions.

Dear Respondent,

Greetings! I am Nashia Tasnim and for my academic thesis study I am seeking your cooperation. My thesis title is “Teaching-Learning of Ethics and Moral Education at the Primary Schools in Bangladesh”. I am a Masters’ (M.Ed) student of BRAC University. In partial fulfillment of my Master’s degree, I must collect, understand and analyze responses from primary school teachers, parents and students. For this purpose, I’m undertaking the above-mentioned thesis work. In this respect, I seek your generous co-operation to convey your consent by participating in an interview/informal conversation. Note that all the information provided by you will be strictly confidential and your answers will not be published in any circumstances. Your kind response will be used only for this academic thesis and this will not be published in the future. If you feel uncomfortable answering any question, feel free to leave them blank. But you are requested to share your honest opinion.

I would really appreciate it if I could take 30 minutes of your valuable time.

Thanks in advance.

Nashia Tasnim

M.Ed Student,

BRAC University

Do you agree?

1. Yes

2. No

Participant’s Full Name & Signature:

Appendix B. Interview Guide

I first shared a brief introduction on who I am, why I am doing this research and the purpose of the interview. I asked for permission to record the interview for further study. Then I started with a welcoming conversation so that participants become comfortable to run the conversation. For the informal conversation I took permission from students' parents.

Informal conversation guided questions for Students:

1. What subjects are taught for moral and ethical education?
2. What topics are taught in moral and ethical education for each subject?
3. What activities are present at the end of each chapter?
4. Are there any other activities introduced to you other than the text books?
5. Are you introduced to group work?
6. What school rules implies ethics and morals?
7. Are you informed about any competition or reward system for maintaining good morals and ethics in school?
8. How do your teachers teach you morals and ethics in the class?
9. Do you think the ongoing teaching process helps you to learn?
10. Do you want to learn more about morals and ethics in different ways too?
11. Can you mention how the school environment helps you to learn morals and ethics?
12. Do you think the ongoing process of ethics and moral teaching in school helps you and your classmates to understand the topics well?
13. What do you understand about morals and ethics?

Interview Questionnaire for Parents:

1. In which subjects do teachers teach moral and ethics?
2. How do the teachers teach moral and ethics topics?
3. How does the school administration implement moral education in school? How do they apply rules and regulations?
4. What are the school activities that help your children practice ethics and morals?
5. Are there any extra-curricular activities that help your children practice ethics and morals? Are there any compilation or reward systems associated with them?
6. Are there any rewards particularly for good behavior?

7. Do you think that the school and teacher's intervention are enough for developing ethics and morals in your children?
8. What do you think that the school administration and teachers can do to develop ethics and morals in your children?
9. Do you think that the school environment is sufficient for practicing good morals and ethics for your children?
10. What do you think, the way teachers teach and guide, does it allow your children to implement the moral and ethical values in real life?
11. What do you understand by M/E?

Interview Questionnaire for Teachers:

1. What subjects of grade five teach Moral and ethics education?
2. What are a few topics that are taught in school?
3. What is the teaching learning practices of the topics?
4. Are there any school activities that are related to the topics?
5. Are there any rules and regulations to practice morals and ethics in school?
6. Are there any competition or reward systems in classrooms or schools related to moral and ethics?
7. Is there any guideline/ lesson plan other than NCTB books?
8. What are the activities the exercise of books refers to learn Moral and ethical education chapters?
9. Do you think the way the curriculum addresses Moral and Ethics education is sufficient for grade Five?
10. How do the school environment practices influence ethical practices of students?
11. Can the existing topics and practices in class and schools be able to shape student's behavior and character? Is this sufficient?
12. How much of the books are actually practiced in real life?
13. What do you understand about moral and ethical education?