Chapter – I

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1.1 BACKGROUND AND NEED OF STUDY

In the earlier days, life of man was very simple and without conflicts because his needs were less and natural resources were much more than it could be consumed. As human population grew, increased needs and greed of human beings led to the exploitation of natural resources. Mahatma Gandhi has rightly said, “Earth has everything for man’s need but not greed.”

Today “technology has brought spectacular advancement in various fields of human endeavour. Ascent of market economy and the growth of consumerism has resulted in the emergence of an economic man, the material man, transient man. A code of morality, based on what works, what profits, what is convenient or what is pleasant has emerged. Due to this, shrinkage has come about in the multi-dimensional man. His spiritual dimension, his humaneness and his linkage with his fellow men has given way to a brutishly selfish attitude” (Kunnenkal, T.V. 2001).

Modern warfare with extensive use of nuclear weapons, growth of violence and terrorism, accumulation of power and excessive wealth in the hands of a limited few, environmental pollution to an alarming degree, consumerism devoid of any concern about the needs of others and about the limited resources of our planet, the ugly contrast which is visible everywhere between luxury and poverty, frustration, depression, insecurity, loneliness, aimlessness in life and erosion of values that cause a severe psychological breakdown after leading to alcoholism, drug addiction and suicidal tendencies, what then will be the future of humanity?

Society has witnessed a tremendous growth and also challenges in the form of deterioration of acceptance, tolerance etc. Growth has been in the form of scientific and technological developments. This, “scientific and technological ingenuity has given us the capacity to overcome all challenges but what is missing is the wisdom and compassion to apply them creatively.” (Giri, S.V. 2001).
On the one hand, society is benefited from science and technology, on the other hand it is facing a kind of situation where there are conflicts, rivalries etc. Sometimes tolerance among individuals, societies and Nations becomes the thing of the past. In the old times necessary human values developed among children in joint family system. But now joint families have broken and education system is totally examination oriented, there are no grandparents, teachers, religious or political leaders to set examples as role models for youth today. Old values have been degrading and new have not established themselves. “Erosion of values is a matter of concern to all those concerned with education. It is not only in India, deterioration in the human values has attracted a lot of attention at international level too” (Nanjhao, 1996).

There is tremendous pressure on education to develop certain qualities among men who can tackle such situation, to develop certain qualities to be termed as values and therefore “All policies on education whether in India or abroad have been elaborately commenting on values”. (Swann Report, 1985).

Today there is a total crisis of values. It is really surprising that country which was acknowledged by the world as the custodian of moral and spiritual ethics, where the king Harish Chandra sacrificed his wife and son for truth is today facing problems like terrorism, embezzlement of public funds, robbery, corruption etc. It is easy to blame all these ills on our growing population but is that not a means to console ourselves? In India there has been a rapid erosion of social, moral, cultural and political values. In the race of competition people have forgotten about their rich socio-cultural heritage. They have become indifferent towards their families. Joint families have segregated and most of the population has started confining themselves into their narrow territory, and if required are ready to win the race at the cost of their motherland. People have become reluctant to their prior duties towards their families. In recent studies, it has been found that most of the people are well acquainted about their Fundamental rights keeping aside the duties. Rights and duties are two sides of a same coin. It is quite obvious that one cannot be achieved without achieving the other.

Misconceptual notion of modernity, rapid growth of science and technology and the subsequent industrialization have caused a great threat and danger to our old morals and values. In the changed social set up, our definitions of good morals, stand questioned. Old values seems to be lost and new are yet to be evolved and brought
into practice. The present era can be termed as a ‘transitional one’. Will Durent has very aptly put forth this phenomena. According to him, “These are the varied causes of our moral change. It is in terms of their transit from farms and houses to factories and city streets, that we must understand the generation which so boisteriously replaces us. Their lives and problems are new and different. The Industrial Revolution has then in its grip and transforms their customs, their garb, their work, their religion, and their conduct to judge them in terms of the old code is as unfair and unhistorical as to force upon them the corsets and bustles, the beards and boots of our ancient days”.

Now a days newspapers, magazines and other news media are flooded with reports of crime, murder, agitation and eve-teasing. We read in newspapers of several such occurrences where landlords and tenants have bitter exchange and altercation leading to stabbing. Disputes between father and son, between wife and husband, between son-in-law and father-in-law are not rare. For want of endurance in one’s dealings all family ties are broken, people leave homes forever out of disgust and anger. All these occurrences indicate deterioration in our ethical standards, loss of our moral and social values accruing great loss to families, society and the nation at large.

It is widely believed that modernization is responsible for the crisis in values to a large extent. The reasons are not far to seek. Modernization involves industrialization, use of modern and advanced techniques in agriculture and all other spheres of life and work. Within modernization comes better communication that bridge the gap not only between places but also between people. The result is that the traditional values of a small closely knit society which demands cooperation, loyalty, dependence on relations, neighbours get eroded and people tend to ignore these values. They become more self-reliant and self-centered which makes men more impersonal in their conduct. Had modern society consciously tried to return or imbibe the values of self-discipline in individuals, the crisis of values that is so widespread could have been contained. Self-discipline teaches one not only to value ones rights but to respect those of others equally.

Incidents of violence and destruction are increasingly reported. People take irrational pleasure in discriminating between their faith and that of others and resort to communal riots. Strikes and lock-outs are becoming more and more common-place.
Rarely does one read the newspaper without coming across an item reporting strikes, lock-outs and crime. For people realize that strikes and lock-outs hamper the economic development and advancement of society.

Lack of self-discipline has led to an ignorance of one’s values and duty which has adversely affected the structure of the society in the modern day. Indian society has also been affected by this trend and the process of disintegration of our basic social infrastructure and system is discernible all around. The hazards we now face are far more dimensional than we had ever imagined earlier. Nietzsche says, “When a tree grows up to heaven, its roots reach down to hell.” We must not therefore be overwhelmed by the failure of many individuals to maintain self-discipline. Instead, we must try to make them understand, as Dr. Radhakrishnan wrote, “Error is not crime, it is only youth, immaturity, which can be controlled and corrected with the right effort”.

This process of disintegration of values would soon prove to be disastrous. Unless a conscious effort is made to reverse this trend and to inculcate in one and all, a spirit of discipline of the self. This cannot be done by simple physical processes. The initiation of the spirit and the awakening of the mind are the two modes of efficiently implanting values such as discipline of the self in people in all walks of life. Whittier has written “when faith is lost, when honour dies, the man is dead.”

Without any values, the world could not be a place worth living in and, unfortunately, it is heading towards this state due to the present crisis. We witness very often a total lack of regard for the values of others amongst people. Today, very few people care for or have respect for age old values-like freedom, belief, sincerity and self-respect, the right to work and freely express one’s views. Most people today refrain from or at least avoid taking so-called “unnecessary” responsibilities making themselves morally accountable for some particular things, whether done by one or the other. Very few people are disciplined enough to fulfill and do justice to such responsibilities and duties, though they heartfully partake of all benefits they can derive from taking that responsibility.

The development of values and moral character is a recurring theme in the recommendations of major commissions and committees on education in India.
University Education Commission (1950), Secondary Education Commission (1953), Committee on Emotional Integration (1962), Education Commission (1966), referred to the problem of moral (and spiritual) education in their reports and made recommendations thereon. The government even appointed a Committee on Religious and Moral Instruction (1959) to exclusively deal with this issue.


National Policy on Education (NPE, 1986) also shows concern and writes, “India’s political and social life is passing through a phase which poses the danger of erosion of long accepted values. The goals of secularism, socialism, democracy and professional ethics are coming under increasing strain” and it goes further to remark, “Education has an acculturing role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.”

To impart value-orientation to education, NPE-1986 suggested, “The National System of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core will be to include, the history of India’s freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India’s common cultural heritage, democracy and secularism, equality of sexes, protection of the environment, removal of social barriers, observance of small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values.”

Not only Indian educational policies but international bodies too emphasize that education must develop values in the students. Article 26 (2) of Universal Declaration of Human Rights states “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and
friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace”, World Declaration on Education for all, held in Jomtien (1990), observed, “Education can help ensure a safer, healthier, more prosperous and environmentally sound world, while simultaneously contributing to social, economic and cultural progress, tolerance and international cooperation”. UNESCO (2000) states, “The content of education varies with circumstances, but in the long run it should include the development of qualities to fit man to live in the modern world, such as personal judgment and initiative, freedom from fear and superstition, sympathy and understanding for different points of view.”

Many educationists and thinkers too show concern for development of values among people through education. Verma, P.S. (1986) has emphasized on the importance of value education in the present day deteriorating society. Realizing the limitations of science, he has suggested to live beyond the physical plane which is known as metaphysics. Dr. Karan Singh (1986) advocated a new synthesis between wisdom of the east in moral and spiritual values and the technological progress of the west.

Ramachandran, S. (1987) observes, “Education in human values can solve the present day ethnical problems. Curricular and co-curricular activities help develop human values among students”.

A brief review of the recommendations of educational policies, reports of international bodies and concern of thinkers reflects serious thinking on the issue of value crisis in society and need for revival and development of necessary values in people through education. Concrete and practical suggestions has also been provided in many documents but we need to see if these recommendations and suggestions are being implemented or not in the schools to develop necessary values among students. Even if there is no direct teaching and preaching of values, schools need to develop value-laden atmosphere, as Evan and Mac, (1978) commented, “Values as such are not taught, nor they need to be, they are caught.”

It is difficult to arrange for special teachers, resources and extra time for development of values in the students as already heavy syllabi and domination of examinations demand almost all time and energy of the students and teachers, even
then integration of value development and studies is not impossible because values as such cannot be neglected, as these are not only important but necessary part of education. Supreme Court gave an historical decision on 12 September 2002 that moral education is the necessity of the time.

In the words of the Father of Nation, Mahatma Gandhi, “The whole task of education can be wrote in a single word and this word is morality.” It means morality and moral education is that fundamental elements without which education is incomplete.

1.2 MORAL VALUES AND MORAL EDUCATION

According to Robin M. Williams, “A person without moral value is like a piece of wood stuck into the whirlpool of water. Moral values are important as they are necessary to improve the quality of life. Moral values reflect internal and external subjectivity of an individual.”

According to Dictionary of Education, “Moral value means those values which includes spirit of morality, or those value which decide the priority of life.”

According to R. Dorthi, “Moral values are those evidence of right and wrong which is given to a person by the culture in which he/she lives. It means moral values are those ways of behaviour which are ultimately verified by social characters, values which hamper the welfare of people are immoral.

Need of Moral Values

The behaviour of any person is a reflection of his values, valueless life is meaningless. Society and environment have a unique role in the formation of values since human beings cannot live without society. In this regard famous scholar Emile Durkheim is of the opinion, “Impact of society is fully reflected in the personality of a human being.” This inner and outer behaviour reflects social consciousness of the society. Therefore, many thinkers have termed society as a moral power. Moral and spiritual development is considered a very important part of the curriculum for students. Probably it is more important than the whole of material development.
Moral and spiritual development is the main function of those human values without which no other social function is possible.

The great philosopher Plato defined education as training which develops good morality in the children through good habits. Today the world is progressing at the speed at which moral values are declining. The whole world has established many standards but the world has created many ‘Bhasmasur’ for the whole of mankind like atom bombs, environment crisis, terrorism, violence etc. By and large today mankind is at the gun point of destructive powers. Fundamental values like good-will, tolerance, honesty, simplicity, cleanliness are fighting the aforesaid crisis. In this regard, the great philosopher Ross says that if we want to construct a high class civilization through education and maintain it and want to protect it from decline, then education must be based on morality. This implies that if we develop other human aspects which are removed from morality, the effects would be harmful, for example if science and technology are used by the educated class without a moral base say for destructive aim. Perhaps illiteracy would be better than education.

The ancient Indian scholars assumed that mere intellectual achievement has no importance if they lack proper urge and character. In their view the only important thing was good behaviour. It implies that good behaviour was supreme religion for them.

In fact, if education cannot provide students the training of analyzing and taking decisions wisely about the future problems, then it is disregarding one of its important purposes. Four pursuits of values have been prescribed in ancient Indian culture viz., religion, wealth, lust and salvation. Religion is a very practical and important value in the view of social context. Patience, forgiveness, abstainment from stealing, pride, virtuosity, self-restraint, wisdom, truth and control over anger are the main traits of the religion. In the epic Mahabharata’s Shanti Parva, it is clearly mentioned that the gist of Sanatan Dharam is that man speaks truth, gives charity, carries out aesthetic practices, follows virtuosity, has satisfaction etc. It is also mentioned in Mahabharata that noble people do not guide any creature through man, Karam, vani but shows kindness and the feeling of giving everyone one thing or the other and sum it as the nature of noble soul and good behaviour. Gandhiji believed
that truth, non-violence, satyagraha, and not hearing or seeing evil are the supreme moral values.

In Buddhism, the message of moral values is written in *Ashtang Marg*. In Jainism non-violence, not giving anyone trouble, the policy of live and let live, peace, fraternity, good behaviour etc. are basic values. Christianity also accepts truth, non-violence, brotherhood, forgiveness, etc. and presents the presumption of a peaceful society. Islam also gives the message of equality and brotherhood. Each and every religion of the world has accepted universal moral values as the base of human world.

Actually, the development of moral and social values should have been inculcated in education, but in present circumstances, it is nowhere to be found. Dr. Zakir Hussain was of the opinion that we should not sacrifice morality for technical progress, rather this progress should be presented in such a way that it may become a means of strengthening high human-values.

The great scientist of the 20th century, Einstein opines that time is the most difficult for a school when it has to resort to fear, terror and show of difficult power. Such type of behaviour hurts students. The emotions and confidence are destroyed. In such an environment students will become cowards. However, work has a goal in the schools and in life as well feeling of happiness in doing work and its results and knowledge of value towards the society and their usefulness. Turning human beings into experts is not enough. Education must make them useful machines. Education today is unable to give human beings balanced development of personality. Knowledge of value and life and development of sensibility are must for the students. Students should adopt the vastness of beauty and the base of morality. In this regard the National Education Commission (1964-66) has also accepted that the lack of proper social, moral and spiritual values in the school syllabus as a major drawback.

**Causes For Decline of Moral Values**

(i) **Nuclear families**

Today grand parents are not along to tell various morality based stories, share joys and sorrows of grand children and making them creative by teaching various
crafts and manual jobs and give them freedom of expression. Curing their small ailments with home made remedies and touch of sympathy and love. Who is there to tell the children about great ancient Indian culture, history and religions which has produced great religious and social reformers like Rama, Krishna, Buddha, Nanak and many more.

(ii) Lack of Time with Parents

Now a days, both parents are working for achieving high status and maximum material gains. There is hard competition and rat race for money because of the belief that with money they can buy everything for their children but the fact is that money is important but it cannot buy everything. Children do need parent’s attention, love, care and sympathy. They too have feelings and emotions and thoughts which they want to share and express. No other person than parents can impart necessary value for their harmonious growth and development. Only parents can satisfy their queries, children who feel safe at home become self-confident in all fields. But lack of time with parents is making children devoid of necessary values in crucial developmental periods of their age. Children brought up in the company of servants, are likely to pick up unwanted moral values.

(iii) Mass Media

For the past few years commercialization and vulgarity is shadowing mass media like T.V., magazines and newspapers. T.V. is the only easy pass time for children who are alone at home wherein sex and violence is shown openly which is adversely affecting children’s physical and mental growth. They become passive receivers of information given by T.V. One of the news in the Hindustan Times said how a child tried to copy flying like a He Man jumping from the window of his house and lost his life, cruelty on animals is shown through horse-races, camel or bullock cart races. Children are unable to make out whether animals are to be tortured for human entertainment or they should be saved from this type of inhuman deal. Snake eater’s names are coming in World Records. Advertisements showing Ivory Jewellery, Fur Coats, Snake Skin Bags seem very attractive. People drinking and smoking in the various advertisements are in no way condemned. Children are getting most of the negative values through mass media.
(iv) **Heavy Syllabii and Defective Evaluation System**

There is lot to be learn by heart due to expansion of knowledge and getting through mass examination with good percentage. It seems to be the only aim of education to students of today because on high percentage depends their further career. Education system does not allow students to learn any other value than getting through examination.

(v) **Dying Personal Interaction between Teachers and Students**

Teachers have become insensitive to the students problems and needs because they are heavily burdened with the job of finishing off the syllabi and showing good results in mass examination. Teachers are loosing their traditional status of respect because most of them are engaged in making money by doing private tuitions. Education has become a business and is no longer a noble occupation which used to impart necessary values for student's harmonious growth and development as a perfect human being. Teachers are no longer perfect models of values for students.

(vi) **Unequal Distribution of Power and Economy**

This has also led to unrest, tension and frustration in society. Every body wants to become rich by any means. Young people and adolescents take to crimes and unfair means and bad practices for want of money. Poverty too leads to crimes and is the killer of values.

(vii) **Failure of Education to provide livelihood**

There are numberless educated unemployed youth who consider their education as useless. Joblessness or job dissatisfaction leads youth to degradation of their moral values and take resort to temporary means of relaxation like smoking, alcoholism and drug addiction.

(viii) **Lack of Physical Exercise and Nutritious Food**

This can also be stated as one of the factors leading to value-crisis because lack of physical and manual work and nutritious food has made youth of today weak
and frail. They resort to easy means for every end. They cannot work hard and achieve higher goals. Easy means are generally devoid of positive moral values, which leads to degradation of moral values among youth.

(ix) Lack of Ideal Political, Religious, Educational leadership

It is another important cause of decline of moral values. Luxury seeking attitude of intellectuals and their negligence towards their duty of upliftment of society is the vital cause of degradation of moral values in society.

Moral Education

Moral education, like other forms of education such as science education, religious education and so on, is part of the wider concept of education. Accordingly, it would be useful to preface our description of moral education with a brief analysis of the concept of education. The term ‘education’, in its general sense, is used to refer to any processes of bringing up, rearing, instruction, training, etc, that goes on in the home and at school. But in a more specific sense ‘education’ is not a concept that marks out any particular kind of process or activity; rather it suggests, as Peters (1966) has pointed out, certain criteria to which activities connected with teaching and learning must conform.

R.S. Peter has outlined three such criteria which are inherent in the concept of education. The criteria serve to distinguish ‘education’ from other processes associated with teaching and learning such as ‘training’, ‘instruction’ and ‘indoctrination’. First, education necessarily involves the transmission of something worthwhile to which the recipient becomes committed. Secondly, education involves, knowledge and understanding and some kind of ‘cognitive perspective’. Peter uses the term ‘cognitive perspective’ to refer to the ability of an educated man to see the connection of his particular field of knowledge with other aspects of life. It refers to a view of life and experience that is not limited or confined to one mode of thought. Finally, education must rule out procedures of transmission which deny the learner the exercise of his freedom and autonomy. Accordingly, all dogmatic and authoritarian procedures are ruled out in an educational activity.
The above criteria of education have several important implications for moral education. The description of education as involving the transmission of a worthwhile content implies that moral education is concerned with, among other things, the transmission of desirable moral values, habits and fundamental principles of conduct. Moral education must have a worthwhile content; it must inculcate such values as honesty, justice, self-discipline, respect for the rights of others and so on. Moral education is not therefore just a matter of ‘value clarification’ or ‘cognitive development’, both of which approaches reject any kind of directive moral education. As Scheffler has pointed out, ‘the inculcation of habits, norms and propensities pervades all known educational practice’. As we saw earlier, a moral judgement naturally prescribes a particular course of action. To restrict one’s efforts in moral education to the mere explanation of personal preferences or to the discussion of moral dilemmas which have no definite answers is to rob moral education of its worthwhile content.

Furthermore, more education does not consist merely in passing on an isolated piece of information about moral values and rules. The moral education must aim at securing commitment to the values he is trying to inculcate. He should bring his students to appreciate the importance of morality and to develop a sense of moral responsibility. As Downey and Kelly have remarked: ‘it will not be enough to teach pupils how to carry out their moral thinking at a high level if we do not at the same time, bring them to the conviction that it matters’.

The second criterion of education has to do with the development of knowledge, understanding and the acquisition of cognitive perspective. The implication of this for moral education is that the moral educator must be engaged in the transmission of knowledge and understanding of moral issues and principles. He must not be content with merely passing on the inherited moral code of his society in an uncritical manner. The moral educator must show respect for the truth and encourage critical thinking and genuine discussion of the moral and social issues of the day.

Finally, the third criterion of education deals with the manner of transmitting what is considered to be worthwhile. An educational process implies freedom and respect for the autonomy of the learner. Moral education, therefore, does not consist in imposing one’s point of view on others. All forms of indoctrination and
authoritarianism are incompatible with the concept of moral education. One of the aims of the moral educator, then, must be to develop in his students the ability to think for themselves about moral issues and to make autonomous moral judgements.

1.3 NATURE OF MORALITY

Moral expression, comprising of perception of moral situations and propensity to pass moral judgement, is a universal feature of all human societies.

For many generations morality was the central theme in defining social relationship and the social sciences were termed 'the moral sciences'. In early part of the century morality was considered to be the key to understanding of social development Mc Dougall writes, "The fundamental problem of social psychology is the moralization of the individual by the society."

In traditional society the process of socialization at home was enough to transmit the value system and desirable modes of conduct to each new generation. F. Muogrove in his challenging article, ‘The Decline of Educative Family’ has show how family has given up quite a lot of its educative functions. In this age, process of socialization at home can’t prepares the rising generation for the moral problems that they are bound to face. Extreme selfishness and utter lack of honesty that can be seen everywhere even amongst the educated people, will convince anyone that it is necessary to consider seriously the question of moral education. If the products or our schools and colleges go out morally illiterate and unprepared, the day is not far when the laws of jungle will replace our civilized ways of life. It is therefore not surprising to find that many consider moral education to be the duty of professional educators. Dempster summarises, “with uncertain standards children must be prepared for life with a clear settled mind since the morality of a primitive culture has been left behind”.

Moral considerations or moral judgments are based on rules which the members of a given culture have been accustomed over a period of time. They determine the expected behaviour pattern of all members of that culture. In ancient society the process of socialization at home and in society could transmit the value system and desirable modes of conduct to each new generation. An individual act may
be called moral only when a man either deliberately chooses to follow convention in spite of temptations to deviate from it or decides not to follow convention and to act in a different manner. He does so not on an emotional basis but on a rational basis. Such an individual requires not only the competence to take a moral decision, but also the ability to apply moral principles to specific situations. Morals excite passions and produce or prevent actions. As R.S. Peters has quoted, ‘Hume’ in his book ‘Ethics & Education’ –

Hume relied on the emotive element in the analysis of moral discourse to bridge the gap which he detected between ‘is’ and ‘ought’. He argued that

“...when you pronounce any action or character to be vicious, you mean nothing, but that from the constitution of your nature you have a feeling or sentiment of blame from the contemplation of it”. Morality however is primarily concerned with interpersonal actions, that is, with actions that affects persons other than their agents. Alan Gewirth has defined morality in the following words :-

“A morality is a set of categorically obligatory requirements for action that are addressed at least in part to every actual or prospective agent and that are concerned with furthering the interests, especially the most important interests, of persons or recipients other than or in addition to the agent of the speaker. The requirements are categorically obligatory in that compliance with them is mandatory for the conduct of every person to whom they are addressed regardless of whether he wants to accept them or their results and regardless also of the requirements of any other institution such as law whose obligatoriness, may itself be doubtful or variable.”

Morality involves decisions and actions, morality is integrated with an individuality being awake to responsibility, a willingness to make personal choices. According to Hume, “Moral distinctions therefore are not be offspring of reason. Reason is wholly inactive, and can never be the source of so active a principle as conscience, or a sense of morals.”

Psychologists of today will not accept this view of Hume. Psychologists except some Freudians will not equate conscience with moral judgement. In many recent books of psychology the term conscience has not been used. Very few
psychologists, if any, will accept the position of Hume that reasoning has nothing to do with morality.

The view of morality which emphasis only conformity is not tenable in the quickly changing world of today. According to James Hemming :-

“New knowledge alters the human situation and the function of morals is to control the human situation as apprehended in any culture, hence an inevitable relationship exists between new knowledge and moral change”.

Moral judgment may vary from group to group depending upon what has been accepted by the group as socially approved behaviour. The term ‘Moral is susceptible to a number of interpretations, the most common being that which equates morality with conformity with acceptable mode of behaviour or standard of conduct in a society. This is an untenable definition in a situation of rapid social and cultural change where society itself is manifesting deep conflicts in its value system. As Bertrand Russel has said, “those who feel certainty are stupid, those with imagination are filled with doubt.”

To conceive of moral development merely as the simple absorption of a set of culturally transmitted rules can no longer meet the realities of a rapidly changing society.

The view of morality which emphasis conformity is made even more untenable by the impact of some of the findings of sociology, anthropology and psychology. The increased understanding of the effect of early environmental influences on both moral and delinquent behaviour has called certain conventional moral assumptions into question. As James Hemming commented, “New knowledge alters the human situation and the function of morals is to control the human situation as apprehended in any culture, hence an inevitable relationship exists between new knowledge and moral change”. Simple conformity to conventional codes is inadequate as a definition of morality, as the present way of life permits a considerable amount of deviation from norms of behaviour and belief.
In the light of these considerations any fruitful study of ‘moral issues’ must seek to regard the term as referring not to conformity and the transmission of conventional codes, but to the nature and organization of the internalized controls and value systems that motivate conduct in the individual.

According to **Durkheim** morality consists of three essential elements:

1) **Discipline**: Discipline is not merely an individual regimen of self-imposed regulations and restraints. It takes its quality from society. It is regularly ordered response to society as well as a consistent submission to the demands of society. It is therefore not personal but social. “The domain of the genuinely moral life only begins where the collective life begins or in other words, that we are moral beings only to the extent that we are social beings.”

2) **Attachment**: Attachment is equally social in form. It consists simply of an identification of oneself with the social group. Discipline is merely the name given to the relationship when society takes the initiative and attachment is the name given when the individual establishes the bond. Of this second element Durkheim adds, “Morality begins, accordingly, only in so far as we belong to a human group, whatever it may be”. These two elements are felicitously joined when speaking of the state as a family. In discipline the state as father makes demands upon us. In attachment it functions as a mother, eliciting our devotion.

3) **Autonomy**: Autonomy implies that each individual acts as he does in an enlightened and uncoerced manner. He both freely accepts group discipline and willingly attaches himself to the group because he understands both, what he is doing and why he is doing it. Hence, as Durkheim concludes, “We can say that the third element in morality is the understanding of it”. It is this understanding which make social conduct autonomous.

In addition, morality is binding and not merely advisory. “The element of choice is taken out of it. If we choose one course of action rather than another, we do it because we prefer the probable outcome”. Durkheim clearly specifies the social function of morality. It creates order and predictability and conserves our energies.
since we need not solve each problem daily. For Piaget true morality consists of a system of mutual trust and co-operation. It is more than acceptance of prevalent habits and beliefs and norms of conduct.

Morality is a multidimensional concept involving a number of issues or facets. Like any other behaviour it includes all the three domains of human personality viz. the cognitive, the affective, and the psychomotor which can be clearly discerned in any instance of a moral situation existent in a unique relationship with each other.

As suggested by Slotin’s morality consists of a unique combination of human caring, objective thinking / judging, and resolute or determined action. Absence of any one of these elements in the total act would have resulted in a different kind of state of affairs. On the basis of this typical tale one can discern that morality is neither good motive nor right reason nor resolute action: it is all the three-caring, judging and acting. The three dimensions can no doubt be observed separately in most moral acts but morality per se comprises all the three taken together. A brief description of each of these dimensions is attempted below :-

**Caring** : Caring implies an unreflective reaching out to help or to protect others. It also involves certain level of social or psychological understanding. To feel for another is to think of him as well. To care about others is not only to want to consider their needs but to understand their needs as well. That is, caring involves both social motivation and social knowledge. Learning to care about people is learning to know about them also.

One way to see caring is through the window of the heart. From this point of view caring is feeling of support for oneself and concern for others.

**Judging** : Caring then is not totally divorced from reasoning. If one is not able to make correct inferences about others needs, the motive to care fails. Yet in another sense, judging is distinct from caring. We often reason through or judge a moral problem, a problem in which the welfare of others is at stake. When we seek answer to the question of moral obligation (questions which asks us what our duty is in relation to others) we engage ourselves in the process of thinking rationally or judging. Should I support my party man in election even though I know for certain he
is corrupt. In cases where we find ourselves involved in moral dilemmas we need to deliberate and even more so, for the resolution of dilemmas we need to make distinctions among different shades of good.

Moral judgements deal with questions of “moral obligation” and questions of “moral value”. We make judgment of moral obligation when we say that certain action is morally right or wrong or ought or ought not be done. Examples of such judgements are: one should speak the truth, keep promises, ought not steal or cheat.

**Acting** : Perhaps the most important that can be said about acting is that it is not moral or immoral in itself. Outside a person's motives or judgements his or her actions have no moral status. Murder, for example, is universally condemned as immoral. But a critical reflection will show that murder is not a pure act, it rather always infested with an evil intention or a bad motive.

Even though we call no action perse as moral or immoral, yet we call some behaviours as right and others as wrong. When children hit one another or abuse or cut in front of their classmates in line or refuse to share materials etc. such behaviours are certainly called bad and the teacher would never like to promote such behaviours. Yet hitting in itself is not morally wrong for hitting could be in self-defence or towards off some danger.

On the other hand when some of the students do volunteer work-reading literature to elderly blind people, helping a blind crossing the crowded road, we tend to think it a highly moral pursuit. Behavioural psychologists have suggested that certain behaviours in children such as waiting for their turn, helping people in need or sharing goods etc. need to be reinforced even before the children can fully find out rational justification for such behaviours.

The most plausible reason for condemning some kinds of behaviours in children and appreciating some other kinds is that since child is by nature naive and unsophisticated and, hence, whatever be his behaviour, it is directed by his corresponding feelings. He is behaving without concealing anything, for he has developed as yet no capacity for expediency. So the teacher punishes a child for
hitting somebody and appreciates another for helping his classmate in need with the basic faith that the child has a corresponding feeling behind it.

1.4 GLOBAL PERSPECTIVE OF MORALITY BASED EDUCATION

Moral education means regulation and sublimation of the natural instincts and inclinations of the child. This requires development of such habits, attitudes, ideas and capabilities in the child as can help him in establishing an integration and balance within himself, with his family, with his society, with his nation and with his environment so that he can lead a harmonious, creative and purposeful life. Moral education is in a way refinement and purification of the mind. Knowledge is important in such a process, but more than that is the importance of personal experience and actual moral conduct. If appropriate feelings are also attached to overt behaviour, the refinements get ingrained in the mind and they become a part of the character. In the whole process of this transformation environment plays a very crucial role. Clean and aesthetic physical environment along with unaffected and impressive cultural environment have great potential for refinement of the mind. They lay the foundation of a moral life.

The Bhagvad Gita says, “There is nothing in the world so sacred as knowledge. He who is perfected by yoga, all round development finds in the fullness of time”.

The UNESCO Reports (2000) said, “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace.

According to Prof. A.K. Singh the stress on the moral education is indicative of crisis of moral values, and that the present education system has failed in facilitating the process. The education system is information based. The fact, however is that information should move knowledge, and knowledge towards wisdom. In a state of absence of wisdom the society would head for anarchy of valuelessness
without wisdom the society and the bearers of information would not know what to do with it or how to use it properly. D.S. Kothari observed in this regard: the fundamental values of life, integrity, pursuit of truth and idealism cannot be sustained by embalming these in monuments and memorials or by inscribing them in textbooks. High ideals and great national goals are meaningless, unless we strive for them passionately and ceaselessly. And each generation has to recreate, revitalize and renovate these through hard work and sacrifice, otherwise ideals and values wither and decay and goals fade away. He further remarked:

"For man's material, cultural and spiritual well being and these are inextricably interdependent we need both Ahimsa and Science. All men are equal, are brothers, is a supreme moral truth. It is reinforced by modern science. So in theory the ethic of equality, but in practice it would remain no more than a pious dream, totally beyond man's reach unless both Ahimsa and Science find equally a place in our lives: without Ahimsa and Science man has no future".

All religions and major thinkers of the world have stressed the need for value orientation of the society.

The Delor's Commission, UNESCO, 1996 made recommendations regarding the steps to be taken for implementing global values in a culturally pluralistic world.

"Education in tolerance and respect for other people, a prerequisite for democracy should be regarded as a general and ongoing enterprise. Values in general and tolerance in particular cannot be taught in the strict sense, the desire to impose from the outside predetermined values comes down on the end to negotiating them, since values only have meaning when they are freely chosen by the individual. At the very most, therefore, schools may facilitate the daily practice of tolerance by helping pupils to allow for the points of view of others and by encouraging the discussion of moral dilemmas or cases involving ethical crises.

It should, however, be the school's role to explain to young people the historical, cultural or religious background to the various ideologies, competing for their attention in the society around them or in the school and classroom. This task of explanation which could possibly be carried out with the help of outsiders is a delicate
one, since it must avoid going offence and can bring politics and religion, generally banned from the classroom, into school. Adolescents can thus be helped to build their system of thought and values freely and in full knowledge of facts, without succumbing blindly to the dominant influences, thus acquiring greater maturity and open mindedness. One can in this way, lay the foundations of future harmony and peace by encouraging democratic dialogue."

Some of the values are culture-specific, and others eternal. In the global world, the global values like democracy have come into existence. The Ramamurti Committee enumerated some of these values in the following manner:

"Democracy, secularism, socialism, scientific temper, equality of sexes, honesty, integrity, courage and justice (fairness), respect for all life forms, different cultures and languages (including tribal) etc. constitute the mosaic of values which is vital to the unity and integrity of the country. The content and process of education should be all pervasively informed by these basic values."

**The Four Pillars of Education**

The Delors Report probes deeply into the challenges of inculcating traditional and moral values in the educational management. It has identified four pillars of education –

1. Learning to know
2. Learning to do
3. Learning to be
4. Learning to live together

By addressing all these four dimensions effectively we can hope to structure a better society for humanity in the twenty-first century. Learning to know involves intellectual ability which will have to function on a continuing basis in this changing world of science and technology.

Learning to do is associated with the acquisition of skills, including manual skills, that enables a person to become a creative and useful member of society. Learning to be is the deepest concept. It implies a movement inwards, towards the
depth of our psyche to find the light and the strength to behave as responsible and creative citizens in the emerging global society. And finally, learning to live together is the very basis upon which this society has to be founded. Fanaticism, fundamentalism, exclusivism, hostility, enmity and feuding have no place in a society which is bound together now by instant communications, satellite technology and conceptual convergence. Taken together, these four pillars represent the great challenge that all of us who claim to be educationists must boldly face.

What we need, then, is a holistic philosophy based upon the following premises:

(a) That the planet we inhabit and of which we are all citizens – planet earth is a single, living, pulsating entity, that the human race in the final analysis is an interlocking, extended family-Vasudhaiva kutumbakam as the Veda has it, and that differences of race and religion, nationality and ideology, sex and sexual preference, economic and social are viewed in the broader context of global unity.

(b) That the ecology of planet earth has to be preserved from mindless destruction and ruthless exploitation, and enriched for the welfare of generations yet unborn, and that there should be a more equitable consumption pattern based on limits to growth, not unbridled consumerism.

(c) That hatred and bigotry, fundamentalism and fanaticism, greed and jealousy, whether among individuals, groups or nations are corrosive emotions which must be overcome as we move into the next century, and that love and compassion, caring and charity, friendship and cooperation are the elements that have to be encouraged as we transit into a new global awareness.

(d) That the world’s great religious must no longer fight against each other for supremacy, but mutually cooperate for the welfare of the human race; and through a creative and continuing inter-faith dialogue (instead of the dogma and exclusivism that divides them), the golden thread of spiritual aspiration that binds them together must be nurtured.

(e) That the new, holistic education must acknowledge the multiple dimensions of human personality – physical, intellectual, aesthetic, emotional and spiritual – and seek a harmonious development of an integrated human being and a
massive and concerted drive is needed to eradicate the scourge of illiteracy worldwide by the year 2010, with special emphasis on female literacy, particularly in the developing countries.

In America (U.S.A.) “In the past decade the topic of moral education in the schools has received a great deal of discussion. As usual, the schools have received their bit of the blame for allowing us to come to this sorry state through the indictment that they are failing to morally educate individuals. And since the schools, contrary to many observations, are one of the least rigid institutions in our society, educators have scrambled to include some component on moral education in the curriculum”. Similarly in our country also many schools specially convent schools have some sort of moral education in their curriculum. Certain periods are allotted to moral education.

But our experiences have revealed that moralizing has not served the purpose in the past nor is it serving the purpose in the present. It becomes a mechanical process, neither does it touch the heart nor provide any scope for intellectual exercise. On the contrary, it becomes problematic specially when the question of indoctrination is raised. As values are governed by metaethical relativism, moralizing appears to be a form of indoctrination. Therefore, the strategy of moral education is a challenge for teachers, parents and the society at large.

Guidelines For Moral Education

Dr. Anil Vidhyalankar presented a paper at the High level conference on moral education at Shimla in May 1981. He has enumerated some basic principles for moral education. According to him these principles had been evolved as a result of the status study of moral education in Indian states and Union territories conducted by NCERT, the joint study on Moral Education in Asian countries conducted by the National Institute of Educational Research, Tokyo and a dialogue with a number of teachers and educational administrators and planners:

1. Moral Education should not be regarded as just another school subject.
2. Moral Education is not education in religion.
3. There should be an integral approach in moral education.
4. Teaching of social responsibility should be the main aim of moral education.
5. Moral education cannot be separated from the socio-economic conditions prevailing in the society.
6. The atmosphere in the school influences moral development.
7. Instructions in moral education should be appropriate to the age-group of children.
8. Instructions in moral education should be problem based.
9. All moral problems should be discussed frankly and sincerely.
10. No views should be imposed on children.
11. Moral education should have an integral practical part.
12. Moral education should be imparted in the context of the peculiar problems faced by the young people.
13. Moral education programme should be independent of ideologies and personalities.
14. All teachers are teachers of moral education.
15. Nothing should be done in connection with moral education that would directly or indirectly induce immoral behaviour.
16. Moral education should have both compulsory and voluntary components.

1.5 RELIGION AND MORALITY

Religion

Religion may be defined as the belief in a supernatural reality, which affects the believers emotionally in such a way as to impel them to perform certain acts, directed towards the supernatural reality.

In religious literature, whether philosophical or theological, one finds a great variety of definitions of religion. The situation no doubt reflects the difficulty of arriving at a consensus on the definition of the concept. Attempts to define religion have followed three principle approaches. First, there is the 'persuasive' approach, described by Stevenson (1944) in his Ethics and Language. A persuasive definition is one which aims primarily at changing or reinforcing our attitude towards the particular concept being defined. It seeks to persuade the listener or the reader to accept the definer's point of view. As Stevenson has remarked, persuasive definitions...
are often preceded by such words as ‘true’, ‘real’ or ‘the true meaning of’. Kant’s definition of religion is an example of a persuasive definition. According to Kant religion is merely the ‘recognition of all duties as divine commands’. Morality alone constitutes the essence of ‘true religion’. The basic weakness of a persuasive definition is that one feature of a concept is arbitrarily chosen and made to constitute the exclusive meaning of the concept.

Another approach to the definition of religion is the search for a common essence which is, at the same time, a distinctive characteristic of religion. Examples of such definitions are: ‘a belief in God’ or ‘a belief in the supernatural’, and Paul Tillich’s:

Religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life.

However, the various and often conflicting features of the religions of the world make the search for those features that are both common to and distinctive of everything called religion extremely difficult and elusive. For instance, some of the great world religion (e.g. Buddhism) are atheistic and have no place for the supernatural.

The difficulty of arriving at an adequate definition of religion through the search for its common and distinctive essence has led some philosophers to turn their attention to Wittgenstein’s doctrine of family resemblances. Instead of seeking for a common and distinctive feature of religion, a more satisfactory approach would be to look for family traits of religion or religion-making characteristics. Some of the family traits of religion listed and discussed by Rem Edwards (1972) are as follows:

1. Belief in a supernatural intelligent being or beings.
2. A worldview interpreting the significance of human life.
4. Moral code believed to be sanctioned by a supernatural being.
5. Prayer and ritual, sacred objects and places.
Morality

Morality, like religion, is not amenable to a universal definition, but we can outline some of its basic features. Morality refers to that area of human behaviour basically concerned with judgements about what is right or wrong, good or bad, about what we ought to do or ought to avoid. It is concerned with how human beings relate to one another, how their actions affects the feelings and interests of others.

But not all categories of right and wrong fall within the moral sphere. For example, there are ‘right’ and ‘wrong’ ways of solving a mathematical problem or playing a particular game. These are not regarded as moral issues. And not even all rules that affect the feeling and interests of others may be described as moral. We do not usually regard rules of etiquette, which no doubt affect other people’s interests and feelings, as moral rules.

In his book *Freedom and Reason* R.M. Hare (1963) has noted two distinctive characteristics of moral judgements, namely, prescriptivity and universalizability. Moral judgements are regarded as so serious that they are understood as prescribing a course of action. A moral judgement naturally requires that we do one thing rather than another. Secondly, moral judgements must be logically universalizable. Basically this means that what is considered right, wrong, good or bad for X must also be considered right, wrong, good or bad for anyone else in a relevantly similar situation.

With regard to the origin of morality, some people believe that it originates from some supernatural being or principle. The supernatural being in question is believed to embody the highest good and he reveals to man what is right or wrong, good or bad. Others believe that morality is derived from Nature. There are ‘natural laws’ which govern human behaviour. Others still maintain that morality originates from the exigencies of harmonious social interaction. People simply could not live together in peace and harmony without morality.

As a system, morality contains

(1) Beliefs about the nature of man;
(2) Beliefs about what is good or desirable
(3) Rules laying down what ought to be done and
(4) Motives for moral decisions.

As regards, the motives which read people to act in accordance with moral norms, three kinds of motive may be distinguished. (1) Enlightened self-interest: Self-interest is evident in the fear of sanctions such as disapproval, social ostracism, retaliation and penalties, which may be imposed by law. Besides, one can also envisage long-term advantages, which may be derived from carrying out one’s moral responsibilities. (2) Respect for rules. People sometimes obey rules of their society simply because they are the rules. Expressions like ‘a promise is a promise, ‘it is the done thing’ or ‘it just isn’t done’ reflect such an attitude. Often respect for rules is enhanced or even prompted by respect for the author of the rules. We obey a rule not because we see its rationale, but because it comes from an authority we recognize as competent and worthy of respect. (3) Altruistic or ‘other regarding’ motives. These include love, sympathy, benevolence and respect for the right of others (Nowell-Smith, 1967).

Relationship between Religion and Morality

The traditional position holds that morality and religion are inseparable, the one flows from the other. Morality has its role basis and justification in religion. It follows that if religion goes, morality goes with it. Nothing but confusion and decay can be expected when men lose their faith in religion. For such a view, moral laws are absolute, eternal and for moral actions. When this dimension of moral development is considered, it is clear that one is dealing with morality as it impinges on the cognitive area of human activity. Books on religion not only discuss spiritual side of man but also tells what actions are desirable and what actions should be avoided. Morality appears to be an elaboration of religion. In the West the organised churches, which provided religious education, were also expected to provide moral education. There was an implied belief that religious education will automatically take care of moral development. History of religion tells how religious education instead of uniting men have divided them, how cult of hatred have spread and how wars were fought in the name of religion.
Reports submitted by various committees and commissions on education in India and abroad have discussed religious and moral education under the same heading implying thereby that religious education will automatically lead to moral development, a position which does not appear to be tenable over emphasis on dogmatic religion may blunt a person’s normal judgement. Many great humanitarians who did not profess or follow any organized religion, followed the highest standard of morality in their lives. It will be better not to mix the terms.

To attempt a distinction between moral education and religious education, we say to ourselves that it is possible to live without a religion but it is unthinkable to live without any set of moral values to guide our behaviour or our human choice. Such an idea casts greatest doubt on the validity of any linking of morality with religion. In fact, there is no logical connection between religion and morality, and even if there is any, it is only contingent.

A moral education derived from or linked with religion must essentially be authoritarian, whereas education in its true sense is anti-authoritarian, for education, rightly conceived, enables us to be autonomous, to think on our own, and to make independent choices. That is, to be educated I must accept a particular code of conduct not because it is recommended by some god-heads but because it is good in itself. For example, if I believe on grounds other than religious ones, that I should keep my promise or should perform my duty or to speak the truth, then this is not a religious morality.

Again linking of morality with religion is unacceptable on another ground also. It is unacceptable because it denies to the individual the right to choose the principle of morality and behaviour according to his own thinking. Such a proposition is unacceptable also because it puts a dead end to any evolution or growth of moral knowledge or understanding. No body then can think that moral knowledge like all other knowledges will grow and change. But it is tacitly accepted that our moral understanding must be such as to enable us to adjust to the changing social circumstances, to meet new moral problems, and to modify our principles to deal with them. Such a situation is inconceivable with a morality that is based on authority. For example, today there is a common social problem of birth control about which religion is ambivalent. This is a moral problem the solution for which is based on
man's thinking. Otherwise, the problem of over-population will devour us all. If population is allowed to increase as it does, we shall be deprived of even the basic needs required for sheer existence. In such a situation, no religion, no morality worth the name will stand, and man may be compelled even to commit the heinous crimes in order to save its life. So we have to leave such questions to the decision of the individual. This is to imply that religion can provide no firm basis for moral decisions, and therefore, proper morality has to be seen as independent of religion. If there is any connection, it is not that morality is dependent on religious beliefs, rather, it is much more likely that man’s religious belief in God is grounded in his moral consciousness, rather than the moral law on belief in God.

1.6 MORAL JUDGMENT AND MORAL BEHAVIOUR

Morality may be considered under the complementary processes, moral judgment and moral action. Moral judgment like judgment in general is a cognitive process. Right type of judgment alone cannot ensure moral action. But surely a man who has right kind of moral judgment is more likely to act in a desirable manner as compared to another whose moral judgment is rather weak.

A person who leads a high standard of moral life may or may not have high level of moral judgment. It is often possible to lead a moral life following a set of “do’s” and “donot’s”. In such situation high level of moral judgment is not being used. According to Piaget such situations requires mostly the lower level of moral judgment based on authoritarian idea of morality.

Moral judgment has been primarily studied by the developmental psychologists like Piaget and others as the child’s interpretation in conflict situations and his reasons for desirable and desired actions. When this dimension is considered it is clear that one is dealing with morality as it impinges on the cognitive area of personality.

Cognitive nature of moral judgment need not be over emphasized. Very often, if not always while considering what is desirable and what is undesirable, what is good and what is bad there is a clear effective tone. If a child is observed while giving his moral judgment, a clear emotional involvement can be identified. Even in adult
judgment a feeling tone is present. As the child grows and development of his sense of morality takes place, moral judgment becomes less emotional and moral rational.

The capacity to make moral judgments is not the same thing as moral behaviour. It has yet to be shown that there is a high correlation between the two. There are many children who are capable of most refined discriminations in making value judgements about 'which is the worst kind of lie', but in real life they lie consistently. Yet it can't be denied that the knowledge of moral principles is prerequisite of moral actions. No one can act upon a moral principle or percept unless he is first aware of it. He must, for example, have learnt respect for the property of others if he is to know that he should resist the temptation of taking it when the same opportunity arises. There is another side of the question. Many people can be seen who follow high moral standard as a set of 'do's and 'donot's. When they face some complex situation, where their readymade prescriptions fail, they either become victims of indecision or take decision at random. In short, they fail in such situations. Moral behaviour if not supported by right type of judgment will not be enough in this complex changing world.

Spurious judgments bearing no relation to the child's own attitudes are more likely if he is asked direct personal questions. Tests can be devised in such a way that the child can project himself and unknowingly gives his real reactions revealing his inner beliefs, attitudes and judgment.

Every moral judgment is made within the context of a concrete situation. Judgment is the application and therefore, adaptation of some principles to a situation. Judgement will therefore vary from one type of situation to another. If follows that, in studying moral judgment, judgments must be sought from a variety of situations. In studying development in moral judgment it must be borne in mind that the individual may be at different stages of development in different areas of moral concern.

### 1.7 WHO IS A MORALLY EDUCATED PERSON

A critical analysis of the concept of education would at once reveal that moral consciousness is a sine-qua-non of education. Education, as R.S. Peters would put is "an initiation into something worthwhile". We would not like to call a person morally
educated who has a traditional moral upbringing, that is, a man who has been taught what to believe and not how or why to believe. This is a 'bag of virtues' concept in which there are certain fixed and unchangeable values which are to be instilled in children. Such children are exposed to character training rather than to moral education. A person who is either not capable of reaching his autonomous moral decisions or reaches these without thought or consideration of the factors that determine the particular situation, will not be described as morally educated person.

Regarding positive characterization of a morally educated person, in the first place such a person should possess sufficient factual knowledge relevant to the issue, A.V. Kelly (1984) calls this 'non-moral' facts of the case. The relevance of such awareness is not that one can logically deduce the ultimate choice of decisions from the factual premises, rather it enables one to understand the likely consequences of certain alternative courses of action. It helps the morally educated person in reaching his conclusions. If he lacks proper scientific knowledge he may base his choices on misinformation or ignorance which may mark the quality and nature of his moral choices. So the morally educated person should be fully and accurately informed of possible non-moral facts of each situation, only then one can make right moral choices.

In making proper moral choices the individuals should also possess certain skills, especially the social skills for no moral decisions can be reached merely intellectually or theoretically. He must for example need to understand how to relate to people, get on with them, even communicate with them.

Then a morally educated person needs to possess knowledge and understanding of the feelings of others. But it is not sufficient that he understands such feelings only at cognitive level, as facts only. If we do so and calculate accordingly what our behaviour to those persons should be, then there will be a coldness in our behaviour and such behaviour will be characterized by nobody as moral. This should be done at the effective level, we must realize the part played by emotions.

The understanding of the feelings of others has several features which need to be made more explicit. Firstly, that there should be an emotional commitment to men.
Then we should accept the significance of the feeling of others, that is, to realize that other’s feelings are as important as ours. It is emotionally rather than merely cognitively directed towards the rights, interests and feelings of others. There is another way in which feelings and emotions enter our moral decision making. Our moral behaviour is influenced by our own feelings and emotions even more than by a consideration of those of others. It is because moral decisions cannot be carried out merely by an understanding. This aspect of human behaviour has been considered as of vital significance since the time of Aristotle.

Aristotle, taking a more realistic view of man, realized that taking a moral decision at intellectual level is not sufficient. When we come to implement the decision we are pulled by many other forces which he called ‘pleasure’. It is a fact that we do not always do what we ought to do. For Aristotle, therefore, moral education involved not merely the teaching of ‘right rule’ it also involves a kind of character training to enable them to act on it once recognized.

There is no denying the fact that emotions play a significant role in moral development of man. They are not to be considered as merely an unpleasant reminder of human infirmity. As Aristotle and other philosophers thought, it must be seen as playing an essential role in the development of morality. It is not undesirable and unfortunate excrescence. As has been clearly understood that computers cannot behave morally, since they lack the ability to respond emotionally. It is the emotional response that constitutes his humanity, and enables one to live as moral being.

1.8 MORAL LEARNING AT HOME

Parents are the first teachers of the children, and the pressure of our times imposes upon every parent to develop all that is expected of a good student and a good teacher. At the outset there may be parents who are very harsh disciplinarians. Such parents do not tolerate even slightest deviation of child’s activity and behaviours from what they consider as an ideal behaviour. Their sole effort is to develop their child in their own image.

However it is not certain whether they are successful in their endeavour, for the child always ends to seek freedom, and there is often a phenomenon of “reaction
formation" in which the child behaves in a way which just contradicts the parents model. Or sometimes the harsh disciplinary practices of the parents are so repressive that child may become catatonic, and is left with no initiative or self directed activity. Such children fail to take decisions or choose anything on their own. They behave only in ways they are told by others to do. They are mentally sick and always remain a child throughout their life, owing to development acute regression or fixation.

There may be another kind of parents who just allow complete freedom to the child and impose no restriction on the child even if the child behaves in anti-social ways. Such parents adopts what is called a laissez-faire policy. They avoid any kind of interference in child ways. The children of such parents often grow as most unscrupulous and usually become criminals in later life. They develop any individualistic pattern and have no concern about the individuals or society in which they live. They think that the whole world revolves around them and is meant for them.

Third kind of parent may be those who feel a genuine concern for the child's development. They show due love and affection and freedom which is necessary for the proper development of the child’s personality. They avoid all kinds of “extremes” and develop a democratic / interactive behaviour pattern with their children. It is these children who reciprocate their parents model and to become democratic individuals who can feel for others who can act as shock absorbers in society. It is these kind of children who becomes the real respectable citizen of any nation. The parents of such children never impose their own standards of behaviours and conduct on their wards. It is the spirit of ‘Let us’ and not ‘You do it’. There is no authoritarian behaviour by parents. No body works with a close mind. Such parent guide their children instead of indoctrinating them or dictating to them.

Parents have to realize that the world is changing rapidly, that the horizons of knowledge are expanding constantly, and that children are growing in a new atmosphere of currents of culture in which the values of the East and the West blend. This creates a great deal of uncertainty and consequent disequilibrium. It is in these difficult times that parents have to build and maintain bonds of trust with children and guide them with love and understanding, with practical dexterity and with largesse of
mind and heart. They have to harmonise the demands of freedom with the demands of self-discipline.

Among all sections of the society, it is the parents who have perhaps the most difficult role. And it can be fulfilled by means of:

a) continuous programme of training;
b) participation in teachers-parents associations;
c) participation in their children’s development processes;
d) deeper understanding of values of Indian culture and how they can be made active under the present difficult conditions where all that is good in the West is to be assimilated, and all that is injurious to our culture and its future has to be rejected and
e) ensuring that children are protected from exposure to influences that are injurious to their value-oriented development.

A powerful parents movement requires to be launched in our country to undertake, encourage and support programmes that will enable them to discharge their difficult role.

There is a valuable suggestion that every parent whose child is enrolled in a school should be required to undergo an immediate programme of training, and as their children move forward, also they are required to undergo higher levels of training. This suggestion deserves to be implemented, and appropriate courses of training need to be devised and implemented.

1.9 SIGNIFICANCE OF THE STUDY

Since the first step in moral development is development of moral reasoning, it is imperative that we as teachers should concentrate on development of this aspect. Proper development of moral reasoning can take place when we consider the total environment of the child and his personality make up. The findings of the present study, therefore, would be extremely helpful in providing better guidance to the students, as well as their parents.
To carry out the study systematically the investigator has selected four personality variables viz. intelligence, extraversion-introversion, neuroticism and psychoticism. Among the environmental variables, home environment variables have been selected in the study.

The reason for selecting home environment variables, is that the child’s personality is most affected by the kind of treatment and nurturing the child gets at home. The attitude of parents towards the child in particular greatly influences the child’s development and especially his/her moral development.

1.10 STATEMENT OF THE PROBLEM

If a child acts in accordance with rules of behaviour, it is not necessary that he is morally educated. He can only be said to be morally trained. But training in the field of morality is by its very nature indoctrinatory and not moral. What is most needed, therefore, is the development of moral reasoning in children. Moral reasoning even though it is not a sufficient condition of moral behaviour but certainly it is the essential condition. Hence, to basically explore the issue, the investigator has chosen her study entitled,

"A study of the development of moral reasoning among adolescents in relation to certain personality and environmental variables."