CHAPTER RELIGION AS FOUNDATION OF EDUCATION
- A Theoretical Framework

Introduction:
This thesis argues that religion-based or faith-based educational institutions provide quality education, because they focus on character formation more than information of knowledge; quality education lies in formation of character, not in mere acquisition of knowledge. In the study of colleges of Chennai city, we will see soon in the forthcoming chapters - Chapter 4, Chapter 5 and Chapter 6, that colleges run by religious groups focus on character formation in their teaching-learning-evaluation process. They insist that their students should become ‘men and women for others’ more than they become intelligent and knowledgeable. The researcher argues that quality education is character formation, which is possible only through religion-based education. Non-religion based education can produce only intelligent students but not students of good character.

This chapter also presents a theoretical framework of the present study. First, we look at different theories of quality education that help us gain clarity of what quality education is. Second, this chapter chooses a framework from which the entire study is been done. This would help the reader understand the study on quality education among the Chennai city colleges.

The review of literature in the previous chapter establishes a positive link between religion and quality education. It is been seen from the sociological background that the religion-based education provides quality education. The researcher wishes to argue and clarify the reader with basic idea of the processes through which the students obtain their quality education through religion-based education. The more the influence of religion, the more will be the quality in education. The important sections in this chapter are bringing out the relationship between religion and quality education in the context of support to the study, the role of religion in providing quality education, and finally how quality education is been revealed through character formation. The key words that play major role in establishing this relationship are religion based education, character formation and quality education. This is the core area of this research study; the other areas deal with the empirical works.

There are many reasons for giving this theoretical argument in this chapter, which connects all the other chapters, which are analytical in nature. The first reason is to reveal clearly the relationship between religion and quality education and to prove the fact that non-religion
based education does not provide quality education with regard to the students of twelve select colleges in Chennai. This is also the primary objective of this present study. This facilitates the possibility of applying the same theory in any context beyond the original context of the students of Chennai. Second, is to make it easy for the reader and to have a better understanding of the research which is dealt with in the chapters, following this chapter. Third, is to have a theoretical support to the present study. It is also methodological in nature, which all the researchers follow. Fourth, is to present the reader with the works, which already deal with religion and education and how the present study is different and unique from the other researches, which have already been done. In addition, the final reason is to break up the contents of this study into bits and pieces so that there will be a clear picture of the study.

The condensed version of the present study can be understood in the following context. What is the role of religion in quality education? This can be argued which is drawn from the support of the character formation of the students by observing them closely. When there is influence of religion in the system of education, quality of education is more. The students who study in religion based educational institution make a difference, personally and socially. This is obvious when we interact and observe the character of students who study in religion based and non-religion based educational institutions.

In our society there is a general belief that children who are educated in the religion based educational institutions have better character and moral values, accomplish themselves in a good manner and they make a difference both personally and in society, rather than the students of non-religion based educational institutions. The difference in character is because of the values, which they acquire from religion-based education. The allotted class hours such as Foundation Courses, Catholic Doctrine, Scriptures, Moral Science, Moral Instruction, Value Education so on, inculcate the values in the students and sensitize them about the ‘good’ and the ‘bad’. The ‘consciousness’ meant here, is the consciousness which makes the students identify what is ‘right’ and ‘wrong’, to differentiate between ‘good’ and ‘evil’. This consciousness of identification between the good and the evil can be associated with religious consciousness, which they acquire in religion-based colleges. The opportunity of learning about this ‘consciousness’ is accessible only in the institutions which are run by the religious minority institutions. Belief among the parents that religion based education gives their children a holistic education is evident from the demand for admission in religion based
educational institutions rather than private or government colleges. Parents are confident that their children will learn the values for their life and they will emerge as a good social being. The quality of education is visible through their thoughts, words, action, behaviour, personality and on the whole, the character of the students.

The researcher attempts to seek these concepts in this chapter, how religion intertwines with the present educational system to bring quality education in an individual. This is discussed briefly in the following three phases which is the theoretical argument of this study. (i) Character Formation is Quality Education (ii) Religion Based Education and Character Formation and finally (iii) Visible Face of Quality Education: Character Formation through Religion based Education.

3.1 Theories of Education

This section deals with the theories relating to religion and education. By doing so, the researcher tries to sort out and identify theories, which contribute to the present study. First at a glance, the researcher presents the psychological theories related to education.

3.1.1 Psychological Theories

Much of what we know about human thought and behaviour has emerged thanks to various theories of psychology. For example, behavioural theories demonstrate how conditioning can be used to learn new information and behaviours. Students of psychology typically spend a great deal of time studying these different theories. Some theories have fallen out of favour, while others remain widely accepted, but all have contributed tremendously to our understanding of human thought and behaviour.

Behavioural Theories

Behavioural psychology, also known as behaviourism, is a theory of learning based upon the idea that all behaviour is been acquired through conditioning. Advocated by famous psychologists such as John B. Watson (1913) and B.F. Skinner (1938), behavioural theories dominated psychology during the early half of the twentieth century. Today, behavioural techniques are still widely used in therapeutic settings to help clients learn new skills and behaviour.

Cognitive Theories

Cognitive theories of psychology are been focused on internal states, such as motivation, problem solving, decision-making, thinking, and attention. Jean Piaget’s Cognitive
Development Theory (1936) and Leon Festinger’s Cognitive Dissonance Theory (1957) can be cited as examples of cognitive theories.

**Developmental Theories**

Theories of development provide a framework for thinking about human growth, development, and learning. These theories explain what motivates human thought and behaviour. Understanding these theories can provide useful insight into individuals and society. Erickson’s theory of psychosocial development (1959), Freud’s theory of psychosexual development (1925) and Kohlberg theory of moral development (1958) are well known examples.

**Humanist Theories**

Humanistic psychology theories began to grow in popularity during the 1950s. While earlier theories often focused on abnormal behaviour and psychological problems, humanist theories instead emphasized the basic goodness of human beings. Some of the major humanist theorists include Carl Rogers (1949) and Abraham Maslow’s Hierarchy of Needs (1943).

**Personality theories**

Almost every day we describe and assess the personality of the people around us. Whether we realize it or not, these daily musings on how and why people behave as they do are similar to what personality psychologists do. Personality psychology looks at the patterns of thoughts, feelings, and behaviour that make a person unique. Some of the best-known theories in psychology are devoted to the subject of personality. Erickson’s psychosocial theory (1959), Freud’s Psychosexual theory (1925), Carl Jung’s Archetypes (1953) Murray’s Psychogenic Theory (1938) contribute to this category.

**Social Psychology Theories**

Social psychology is been focused on helping us understand and explain social behaviour. Social theories are generally centred on specific social phenomena which include Leadership Theories, Group behaviour, Prosocial behaviour, Social influence, Altruism, Bystander effect, Compliance, Halo effect, Conformity, Actor-Observer Bias, Heroism, Love and Obedience.

**Learning Theories**

Learning theories focus on how people learn and acquire new knowledge. This is an interdisciplinary topic of interest that often draws upon information from psychology,
education, instructional design, and other areas. Gardner’s Theory of Multiple Intelligences (1983), Jungian Learning Styles (1927) and Kolb’s Learning Styles (1984) are few well known learning theories.

3.1.2 Sociological Theories

This section introduces the theoretical threads that weave through the field of the sociology of education today - Structural Functionalist, Conflict and Symbolic Interaction theories. At first, the researcher will discuss in short Conflict and Symbolic Interactionist theory and will dwell upon Functionalist theory as it contributes more for the argument of this research.

Conflict theory sees the purpose of education as maintaining social inequality and preserving the power of those who dominate society. Conflict theorists examine the same functions of education as functionalists. Functionalists see education as a beneficial contribution to an ordered society; however, conflict theorists see the educational system as perpetuating the status quo by dominating the lower classes into being obedient workers.

Symbolic Interaction Theorists limit their analysis of education to what they directly observe happening in the classroom. They focus on how teacher expectations influence student performance, perceptions, and attitudes. The interaction theory attempts to understand the deeper meanings individuals give to their participation in and relationships with schools. The interactionist theory has its origin in the work of George.H.Mead’s Mind, Self and Society (1913) and C.H.Cooley’s Looking Glass self (1902). One of the most influential Interactionist theorists was sociologist Erving Goffman (1956), who describes presentation of self in everyday life. There are also several recent theories that, although grounded in these earlier frameworks, provide important explanations that bridge the gap between macro and micro level theories; Berstein’s Code theory (1971) and Bourdieu’s description of Cultural capital (1986) contribute to this category.

Structural functionalist theory originated with the contributions of Emile Durkheim (1912), the founder of functionalist theory, who emphasized the need for individuals to share similar values to maintain cohesive society. Conflict theory, which grew out of the work of Karl Marx (1957) and Max Weber (1905, 1915 &1920) focuses on the struggle of social classes to maintain dominance and power in social systems. The functionalist theory focuses on the ways that universal education serves the needs of society. Functionalists first see education in its manifest role: conveying basic knowledge and skills to the next generation. Durkheim
identified the latent role of education as one of socializing people into society's mainstream. This 'moral education,' as he called it, helped form a more cohesive social structure by bringing together people from diverse backgrounds. Functionalists point to other latent roles of education such as transmission of core moral values and social control.

Functional theory stresses the functions that education serves in fulfilling a society’s various needs. Perhaps the most important function of education is socialization. If children are to learn the norms, values, and skills they need to function in society, then education is a primary vehicle for such learning. Educational institutions teach the three Rs (reading, ’riting, ’rithmetic), as we all know, but they also teach many of the society’s norms and values. A second function of education is social integration. For a society to work, functionalists say, people must subscribe to a common set of beliefs and values. As we saw, the development of such common views was a goal of the system of free, compulsory education that developed in the nineteenth century. A third function of education is social placement. Beginning in educational institution, students are identified by teachers and other officials both as bright and motivated or as less bright and even educationally challenged. Depending on how they are been identified, children are taught at the level that is thought to suit them best. In this way, they are presumably prepared for their later station in life. Social and cultural innovation is a fourth function of education. Our scientists cannot make important scientific discoveries and our artists and thinkers cannot come up with great works of art, poetry, and prose unless they have first been educated in the many subjects they need to know for their chosen path. In the new century, educational institutions have different new functions such as technical-economic, human-social, political, cultural, and educational at individual, institutional, community, society, and international levels as shown in Table 5 (Cheng, 1996a). Largely, quality of education should be intimately linked to the achievement of these school functions. If schools can perform and achieve these school functions, the education service provided by these schools can be perceived as effective and their quality as high. Therefore, the effort of quality assurance aims at enhancing effectiveness of teachers and schools to achieve these school functions (Cheng & Walker, 1997; Cheng, 1998).

Technical-economic functions refer to the education system’s contribution to the technical or economic developments and needs at each of the five levels. At the individual level, education helps students acquire the knowledge and skills necessary to survive and compete in a modern society. At the institutional level, educational institutions provide quality
services for clients, employers and others connected with the organization. At community and societal levels, schools and education institutions aid the economic and instrumental needs of their local community and economy, modify or shape economic behaviours and contribute to the development and stability of the broader society. These then feed the international level through the education system and subsystems providing economically, technologically and environmentally sensitive adults to the constantly shrinking world community. Education relevance to technical-economic functions should be one of the major concerns in current education reforms.

Human-social functions refer to the contribution of the education system to human development and social relationships at different levels of the society. At the individual level, education helps students to develop as fully as possible psychologically, socially and physically. At the institutional level, schools or education institutions help invent and reinforce the quality human relationships, which frame organizational behaviour. From a Functionalist perspective, education serves certain social functions in their local community. These functions include social integration of diverse constituencies, facilitation of social mobility within existing class structures and reinforcement of social equality. From the alternative viewpoint of Conflict Theory, education reproduces the existing social class structure and perpetuates social inequality (Cheng, 1995a; Blackledge & Hunt, 1985). Due to the growing global consciousness (Beare & Slaughter, 1993), education needs to prepare students for international harmony, social co-operation, global human relationships, and work toward the elimination of national, regional, racial, and gender biases at the international level. Given the importance of human-social functions of education to developments at different levels, how to ensure education relevance and quality in this aspect is often the hot topic in education policy making and debate.

Political functions refer to the contribution of the education system to the political developments at different levels of society. At the individual level, education helps students to develop positive civic attitudes and skills and to exercise the rights and responsibilities of citizenship. At the institutional level, education institutions act as places for encouraging critical discussion of political issues. At the community and societal levels, education plays an important role in promoting awareness of democracy and facilitating political developments and changes. The growing awareness of international dependence reinforces the need for education to contribute to international understanding and elimination of
international conflict. Responding to the increasing emphasis on democracy and harmony at different levels in the new century, the education relevance to political functions becomes a necessary part of future quality assurance.

Cultural functions refer to the contribution of the education system to the cultural transmission and development at different levels of society. At the individual level, education helps students to develop creativity and aesthetic awareness, and to become familiar with the dominant values underpinning their society. At an institutional level, education institutions act as agents for systematic cultural transmission, cultural integration among their multiple and diverse constituencies, and cultural re-vitalization. At the community and society levels, education institutions often serve as a cultural unit carrying the explicit norms and expectations of the local community. Again, Conflict Theory provides an alternative view. It suggests that schools and teachers socialize students from different levels of society with different sets of values and beliefs and, in the process, benefit some groups more than others. At the international level, education can encourage appreciation of cultural diversity and acceptance of different norms, traditions, values, and beliefs in different countries and regions. For the long term development of individuals, the community, the society or the whole world, the education relevance to cultural functions is inevitably a key concern in future quality assurance.

Education functions refer to the contribution of the education system to the development and maintenance of education at different levels. Traditionally, education has been perceived as a means to achieving the economic, social, political, and cultural values only. Rapid and widespread change, however, has prompted now an acceptance that education in and of itself is a crucial goal. The content, system, and structure of education, then, need to be developed and maintained. At the individual level, education helps students to learn how to learn, and teachers to learn how to teach. At the institutional level, education institutions serve as a place for professionals working together to improve learning and teaching through mutual support and shared innovation. At the community and society levels, education provides services for different educational needs within their communities, facilitate developments of education as a profession, disseminate knowledge and information to the next generation, and contribute to the formation of a learning society. In order to encourage mutual understanding among nations, education can contribute to the development of global education and international education exchange and co-operation. The increasing importance of continuous
lifelong learning to the future development reinforces the relevance to education functions as necessary component in quality assurance.

The knowledge of above school functions and accompanying levels is crucial for quality assurance. It provides a frame for school managers and teachers to understand and operationally education programs relevant to the new school functions at different levels. Now many education institutions narrow their focus only on some of school functions such as technical-economic functions or human-social functions but ignore the other. Some emphasize school functions only on the individual and institutional levels but neglect the community, society and international levels. The biased emphasis or narrowed focus may hinder their efforts to pursue future quality in education.

3.1.3 Theories of Quality Education

The researcher will now present the theories pertaining to quality education in an elaborate way that support and contribute to the present study.

3.1.3.1 The Stage Theory of Higher Education Development

Professor Martin Trow at the University of California proposes the stage theory of higher education development. He describes the transition in higher education from elite to mass to universal student access. Professor Martin Trow (2007) points out that there is a fundamental change from elite to mass, which does not only mean a sharp increase in the number of people who can receive higher education, but a change in quality which plays an important role in the transition from elite to mass. The quality refers to the change of education concept, expansion of the function of education, diversity of teaching purposes and forms of education, and the change of curriculum set-up, the way of teaching, entrance requirement and management. In China, the quantity of graduation has been paid more attention, while the quality of graduate education is ignored, which is harmful to the development of graduate education; and thus, in the process of inspecting postgraduate education, it is necessary to pay more attention to the aspect of quality (Shi, 2010: 34-35).

3.1.3.2 Theory of the Inner and Outer Law of Education

As a social activity, education must follow the law. Among all laws, there are two most basic laws. One is the law of relationship between education and social development, which is been called the inner law of education. This law holds the idea that education is a subsystem in the complete social system, which has an inevitable connection with other subsystems, like economy, politics and culture. Therefore, this kind of law could be further explained in the
following way: education is limited by social economy, politics and culture; in turn, education can stimulate development in education, culture and economy. The other law is about the relationship between education and human beings, which is been called outer law of education. This law believes that many factors will affect the learners during the process of education. Two points should be noted in the relation between education and the development of human beings: the first one is that the relation of each composing part in the comprehensive development of human being should be noted, and the second points out that among all composing parts, the relations between educators, educational objects and related influencing factors are the most basic. The relation between the inner and outer law of education is that, the outer law limits the inner law of education while outer law of education can only be done through inner law. Graduate education must follow the inner and outer of education. In other words, social background must be taken into account in understanding the quality of graduate education. It is necessary to measure the quality of graduate education from the aspects of social background, economy, politics, culture and other specific environment. Besides, social factors, such as population, resources, geography and ecology, all need to be taken into consideration. The large-scale development of graduate education is to meet the need of high-level personnel from society, economy, technology and education. To explore the problems of quality in graduate education cannot be isolated. Based on the outer law of education, it has to be researched under the historical background of society, economy, technology and education. Similarly, graduate education must follow the law of self-development. By means of a variety of training objectives, the social demand for talents can be met. Besides, following the law of personnel training can promote the comprehensive development of individual student.

3.1.3.3 Theory of Social Functions in the institutions of higher education
Social functions of institutions of higher education mean that the more advanced social development, the more close relationship between society and universities. The service provided by the colleges and universities to the society is mainly in the following three ways: to cultivate high-level expertise, to develop science and to serve the community. Based on the “Wisconsin Idea”, the service provided by the institutions of higher education for the society and economic development becomes the main function of colleges and universities. During the process of formation of the functions in higher education, training highly qualified specialists is a top priority, which is a basic function, and then the second step is to develop science and serve society. The order of the importance of the three functions is the same with their chronological order. If the function of serving society is put in the first place,
institutions of higher education will become service trades. And if the function of doing scientific research is put in the first place, colleges and universities will become disguised research institutions. Therefore, colleges and universities will not change their nature if the function of training talents is in priority. For this reason, study on the quality of the local postgraduate education should focus on the quality of talents. Though scientific research and community service are two important functions of institutions of higher education, the function in the quality of personnel training is the most fundamental. The theory functions of higher education tell us that there are varieties of quality standards in the quality of graduate education, but the quality of personnel training is undoubtedly the most important. The guarantee of quality in local postgraduate education is been selected for study, which mainly refers to the guarantee of quality of personnel training and the quality of developing science and serving society.

3.1.3.4 Theory of All-Round Educational Quality
The implementation of all-round quality management began in western development countries since the early 90s, and now it is developing quickly. The all-round quality education is the application of all-round quality management in the area of education. After experiencing the traditional “after test-based” quality management and statistical “prevention first” quality management, the third stage of development is formed, whose core concept is the continuing emphasis on quality improvement. It means that an organization, which is based on full participation, treats quality as its centre. All members will benefit from this organization, and thus the organization will achieve long-term success. All-round quality management places emphasis on the transition of the forms of management, which is shifting from the traditional one-dimensional view of performance to the full range of view on quality. As the continued expansion on the concept of education quality, the quality of education is not only to train students to possess knowledge, but also to help them have other various qualities, such as working attitude, sense of cooperation and competition, professionalism, moral cultivation, environmental adaptability and mental endurance capabilities. Therefore, all-round quality management is not only a philosophy, but a method. After all-round quality management is applied in the field of education, it emphasizes education as a service, which is provided to meet students and their parents’ needs, who are considered to be “consumers” and “customers”. The internal and external work in the universities should be evaluated from the perspective of service. All-round quality management involves all activities in the school and it is been related to everyone. To guarantee the quality of graduate education is to implement a comprehensive management.
Many older studies (Barness, 2014; Arthur and Lovart, 2013; Bates, Durkha and Schewitzer, 2012) deal with religious education and moral values and in terms of how religious education and moral values are related. However, in this study the researcher wishes to argue how religion plays a vital role in adding quality to the education imparted to the students, which is been reflected in their character. Therefore the researcher wishes to draw mainly on the studies of Durkhiem (1912), Piaget (1932, 1952), Kohlberg (1958, 1976), Beeby (1966), which supports the argument of the present study. The first work portrays how religion and education are interrelated in the cultural context and deals with the functions of religion and education. The next two works signifies the link between education and character development with reference to education. The last work presents how quality education is defined in the contemporary educational system. All these authors have dealt the subject in an elaborate manner. Therefore, the researcher has planned to use the vital points that these works contribute to this study. However, before discussing the relationship, the researcher wants to be clear about the angle, which is been perceived and should be in no doubt about the definitions of terms that the researcher takes to support throughout this study. This has to be done because it is important for the present study, as the whole study focuses on the relationship between religion, quality education and the character formation of the students. In particular, this study answers the question of how religion plays an eminent role in bringing quality education through character formation of the students studying in religion-based colleges.

3.2 Interrelatedness between Religion, Quality Education and Character Formation

The researcher at first tries to establish a positive link between religion and quality education and attempt is been made to pool out theories, which supports for this study. In this effort, the researcher will now present how religion is been interpreted to the present study and how character formation is substantiated in the present context. Then attempt is made to establish a link between religion based education and character formation. Finally, interrelatedness between religion based education, character formation and quality education is been revealed.

3.2.1 Religion as Culture

Now the researcher will discuss how religion can be taken into contemplation in this research study. Religion is indistinguishable and full of complexities. It has different meaning for different people. Whenever we talk about religion, many things come into our mind, for instance like the idea of God, rituals, ceremonies, beliefs, the way of worship etc. In the world we live there are numerous religions existing and each has different styles, methods
and patterns they follow. Therefore, it is difficult to describe and stick on to a particular
religion and their practice, for this study. Religion is been generally understood as a system
of beliefs and practices, which binds people together to systematize their lives into some kind
of socio-religious community. The works of Sigmund Freud (1907) and Karl Marx (1957)
gives negative approach to religion. Marxian context of religion states that ‘Religion is the
production of prevailing socio-economic condition’. Freud describes religion like a protective
cover that shields during the clash of id, ego and superego. He also mentions that religion is
born of the human need to make human helplessness possible (Freud, 1907:89). To Marx,
religion contains a strong ideological element: religion provides justification for the
inequalities of wealth and power found in the society. He also says that religion represents
human self-alienation. That is why he states religion as ‘opiate of masses’ (Marx, 1957:145).

During the 20th century Max Weber, a sociologist stated that ‘The modern man is in general,
even with the best will, unable to give religious ideals significance for culture and national
character which they deserve” (Weber, 1930:183). To Weber, religion is important because
of the role it plays in social change, particularly the development of Western capitalism. In
India, the view of Swami Vivekananda and Mahatma Gandhi considered religion as
omnipresent and as applying to the whole array of human life.

Howard, (1989) states that, “religion is not merely a matter of belief. It also involves
institutionalized patterns of behaviour, rituals, ceremonies and the like, which express and
reinforce religious beliefs. Religion is also concerned with power, both sacred and secular.
Religious belief entails acceptance of the existence of power that is neither a part of ‘nature’
in its physical manifestation nor a creation of human society. An important part of religion is
the attempt to use or to come to grips with this power” (Howard, 1989: 356-57). From the
above definition, we can understand that religion is not only system of belief or behavioural
pattern, but it is also concerned with power both sacred and secular, which unites people
together.

This view of religion can also be seen in work of Emile Durkheim, where he defines religion
as: “A unified system of beliefs and practices relative to the sacred things, that is to say,
things set apart and forbidden beliefs and practices which unite into one single moral
community called church all those who adhere to them” (Durkheim,1912:62) To Durkheim,
religion is important because of the consistent function it serves, especially in ensuring that
people meet regularly to establish common beliefs and moral values which moulds the character of an individual.

Haviland (1966) says “religion may be regarded as the beliefs and patterns of behaviour by which humans try to deal with that they view as important problems that cannot be solved through the application of known technology or technique of organization. To overcome these limitation people turn to the manipulation of supernatural being and powers” (1966:277). Religion here is been understood as the beliefs and patterns of behaviour in the conformity to something beyond humans themselves.

Therefore it appears common from the above definitions of religion are, the inclusion of belief system and practices and patterns of behaviour. Therefore, for this research study purposes here, the researcher would like to tentatively, define religion as a practical system of beliefs, which organize our lives individually and communally, socially and globally. From this, we can also treat religion as a ‘way of life’, or ‘culture’ because every religion has its own moral values which are a code of conduct to be followed by every individual for social action in relation with the other members in the society.

Haviland (1966), states that, “culture consists of abstract values, beliefs, and perception of the world that lie behind people’s behaviour and which that behaviour reflects. These are shared by the members of the society, and when acted upon, they produce behaviour considered acceptable within that society” (Haviland: 277). Bryan.S.Turner (1991), in Religion and Social Theory States that sociologists have characteristically posited the existence of a common moral order or system of values which binds people together into community as an explanation of social integration. These normative systems, rituals and common practices are been treated as the central fabric of social relation; they are an essential feature of all activities. In sociology, religion has been regarded as a central component of integrative value system.

For Paul Radin (1937) in his work Primitive Religion defines religion as one of the storehouse of values. He states that religion can be one of the most important and distinct means for maintain life-values. It is a not a phenomenon apart and distinct from neither the routine life nor it is a philosophical enquiry. It only emphasizes and preserves those values accepted by the majority of group at the given time.
S. Abid Hussain, in book, *The National Culture of India*, says that ‘religion in its wider sense coincides with, and goes beyond culture, and in its narrower sense forms an important part of it (Hussain, 1978:3). His argument is that religion signifies the inner experience, which reveals to the mind the real meaning and the purpose of life; it is the very soul of culture. When it is used for external form in which the inner experience has crystallized itself, it is only part of it. He says: ‘religion as the inner realization of the highest truth can never be opposed to culture; but positive religion, when it has degenerated into more form without substance, is often in conflict with cultural life’ (ibid:3)

For Emile Durkheim (1912), the essential nature of religion was that it addressed the division between the sacred and the profane or secular, and generated a common consciousness, which was the foundation of sentiments of social possessions. Thus, for him religion was a system of symbols and ritual practices concerning the sacred, which created a moral community and, in the collective experiences of the social group, individuals experienced, what he referred to as a social ‘effervescence’ of religious practices.

By the above mentioned, it is understood that religion plays a vital role in determining the way of life of the people and the society. It is basis of social life as well as of individual lives. Here the researcher puts forward a question whether religion can be considered as identical with culture or it forms only one of the important elements of culture. One may ask what the relationship between culture and religion is. There are multiple origins of morality and values but our values owe a great deal to culture specially philosophy and religion. Our philosophical and religious tenets are significant originators of our values, which are responsible for the formation of character of a person. Culture is one of the significant sources of values. Since culture differs from nation to nation, cultural tenets also differ. Consequently, values and morals also differ from nation to nation, age to age and place to place. American values-tenets are a mixture of religious and secular tenets and based on materialism. Indian value-tenets are based on spiritualism. Therefore, American and Indian value-tenets also differ largely. There is a very close link between values and culture, which shapes the character of an individual.

Values and morality originate from cultural tenets, help to shape, and maintain the cultural structure of the society. On the other hand, culture conditions the various moral values developed by the individuals and provides a platform for the formation of character of that individual. The problem of religion and culture is intricate and far-reaching. We can find a
network of relations that unite the social way of life with the spiritual beliefs and values, which are been accepted by the society as the ultimate laws of life. These in turn become the ultimate standard of individual and social behaviour along with the character of that individual. Joe Arun (2007) has argued that religion is a manifestation of the culture of people and treating religion isolated from culture is unintelligible and, in some sense is impossible. He also states that religion in not only a simply metaphysics but it is the ethos of people that it is the tone and the character of the people (Arun, 2007: 19). Clifford Geertz, (1975) an American anthropologist defines religion as cultural system. He states his perception of religion as a cultural process is that religion and culture are been related to each other, and if they are isolated from each other, they lose their original meanings (Geertz, 1975:89, 90). The work of Ruth Benedict (1934), mentions, ‘religion is not to be identified with the pursuit of ideal ends. Spirituality and the virtues are two social values, which were discovered in the process of social life. They may well constitute the value of religion in the man’s history just as the pearl constitutes the value of the oyster. Nevertheless the making of the pearl is the by-product in the life of the oyster, and it does not give a clue to the evolution of the oyster’. (Benedict, 1934:22)

When we look into all these above-mentioned works, the researcher considers religion as culture to support this study. The moral values and character are always culturally constructed. It inheres in the meanings people give to their lives and to the behaviour of others. These meanings are been expressed in language, gestures, bodily movements and the arrangement of space. A moral value than the idea of moral order may normally imply, for the meanings of which it is composed are subject to constant negotiation and redefinition. Yet the flexibility of it all is routed onto an underlying stability. The stability that makes things seems not only familiar but also right, as if violations were to be interpreted as deviations from the social norms. As moral order, religion is part of how people define themselves individually and in groups. Religion identifies the tradition or tradition from which they derive and serves as a point of personal reference. Religion also provides narratives through which these identities are been communicated and around which mental maps of morality, values governed by religious consciousness are constructed.

Social thinkers such as Max Weber (1964), Emile Durkheim (1961), Jane Addams (1916), W.E.B. Dubois (1945), Robert Park (2007), Ruth Benedict (1919) and Margaret Mead (1953) have subscribed that religion has always been thought of as a source of ethical guidance,
influencing how people think and behave in matters of personal morality, integrity, service, as well as broader issues such as peace and justice. They consider religion as a good thing not just because it gives comfort and reassurance, but because it upholds moral and ethical standards, such as loving your neighbour, being kind to the needy and helping the poor. Thus, when we look into the concept – ‘religion as culture’, religion will influence people’s behaviour and character and it would influence how people think individually and as a group. Therefore, religion as culture is taken into contemplation for this present study.

3.2.2 Character Formation as Quality Education

According to the researcher, quality education is character formation, which is possible only through religion-based education. Non-religion based education can produce only intelligent students who fill the academic criteria of quality education but not students of good character. The researcher will now present how quality education is been taken into deliberation for this study. The Document of Tomorrow's Schools, had asked the following question: “What are considered to be the basic requirements of a quality education - one that is meaningful, worthwhile, and responsive to individuals and social needs - and does each and every student, without fail get those requirements, regulated as these are by the principle of entitlement?” (DTS, 1995:8). The work of Adams says that the terms efficiency, effectiveness and equity have often been used synonymously (Adams, 1993).

In 1998, the first World Higher Education Congress was held in Paris. In this meeting, the World Declaration on Higher Education for the Twenty-First Century: Vision and Action was adopted. As it points out, quality in higher education is a multidimensional concept, which should embrace all its functions, and activities: teaching and academic programmes, research and scholarship, staffing, students, buildings, facilities, equipment, services to the community and the academic environment, and quality also requires that higher education should be characterized by its international dimension: exchange of knowledge, interactive networking, mobility of teachers and students, and international research projects, while taking into account the national culture values and circumstance. The researcher believes that in the narrow sense, the quality of higher education is the quality of education in the institutions of higher learning; in the broad sense, quality in higher education embraces all educational functions and activities, in which includes scientific research and social education. By means of the higher education, trained talents with high moral values are been produced to meet the needs of society along with character formation of the students.
According to the report on the Academic Degree and Graduate Education Strategy (2010), the quality of graduate education refers to the level of the requirements needed by the society is met by the service provided by higher educational system. Therefore, it can be concluded that, in narrow sense, the quality of education means, the quality of the educated should meet the requirements of the academic degree and they can use their knowledge to contribute for the society along with character formation. In the broad sense, the quality of education means the students who obtain education are self-actualized and self-satisfied. Moreover, they meet society’s demands and stimulate the harmonious social development, which is a sign of good character.

At present, the guarantee of higher educational quality can be divided into three levels by different countries in the world. The first level is macro guarantee of higher educational quality, which refers to the activities that are been carried out by the country, society and the institutions of higher education to guarantee the quality. The second level is to conduct the activities from the perspective of institutions of higher education, like universities and colleges. The last level is the activities that are done in the area of teaching to guarantee the higher educational quality. This is evident from Spears’ (1973) survey on goals of education in which he mentions as one of the three main goals - to develop good character and self-respect.

Various international bodies related to education such as UNICEF and UNESCO give importance to character formation of the students and state as main criteria for evaluating educational quality. The surveys conducted by these agencies in different countries, reveal that character formation is essential along with the academic requirements in the contemporary situation. Second principle of Education For All, Global Monitoring Report to define quality in education stresses on education's role in promoting moral values and attitudes of responsible citizenship and in nurturing creative and emotional development (EFA-GMR, 2005: 17).

Faith schools of England also focus on character formation of students where they claim that they should produce quality students. Even famous educational institutions in Britain and America, have come back seeking character education for defining their educational quality. With these as inputs from the international arena, we will see how quality education is been defined in Indian context.
In India, National Knowledge Commission (NKC) to improve the quality of higher education has recommended to have an integrated and balanced educational system, which not only helps to develop student’s character, but will also result in a well-qualified, skilled human force (NKC Report, 2009, 2012). Similarly, governmental bodies of higher education, UGC, NAAC and NCERT has strongly recommended to include religion as a component in the curriculum of educational institution (refer NCERT and UGC’s recommendation dealt in chapter 2). The idea of these agencies to include religion in education was this - when religious inputs are been incorporated in the learning process of a student, it will have an impact on the character formation of the students. This will eventually produce students of good quality not only in the academic context but also in sociological context by shaping them a better human being. In India, religion is been embedded in culture and so is education. Religion and education are two sides of a same coin in Indian culture. When we trace back the history of Indian educational system and look into various reports and their recommendations, it is obvious that inculcating moral values and character formation were given importance and it was the primary aim of education. Kothari Commission Report (1966), Mudaliar Commission Report (1952), Radhakrishnan Commission Report (1949) also clearly mentions about the need to include value education through religion (refer Chapter 2). Also, when we look into various educational systems of India, Gurukulā system, Missionary education and Muslim education, emphasis was given to value based education, character formation and on the whole development of a student. Hence, it is obvious that character formation is one of the main criteria for defining quality education from the past to present and this is possible only through religion-based learning.

3.2.3 Religion based education and character formation

Religion based education teaches moral values that form character. Since Indian educational system was closely associated with religion in ancient times, the quality of education was very high. After the westernization of education, the concept of quality education began to change. Academic requirement, acquisition of knowledge and materialistic improvement was considered as quality education. These types of colleges produce only people with degrees and not a social well-being with sound character. On the contrary, we can find students graduated in religion based educational institution who differ in their character emerging out as a social well-being.

Many scholars debate on moral development and character formation. In the past few decades, character education has been a primary focus of educational institutions. Andrew
Delbanco (2012), comments on the contemporary situation of what a college is, that is, college as a training ground for competition in the work place. As a result, many Universities undervalue and teach students to reason independent. He argues that these trends are bad for democracy in as much as they produce a mere workforce not a responsible polity. Anthony Gafton (2011) analyses teacher-training students who study in religion based and non-religion based educational institution and says that, there is a difference between the approach to value education between students completing a teacher-training course at a Christian institution and those at a non-Christian institution. The majority of students in both institutions thought that there should be greater provision of opportunities to study character education on their courses, since they felt that they can produce quality students if religion brings about of character formation through education.

During 17th century, John Locke, an English philosopher, portrayed education as education for character development (Nucci, 1989). His idea was continued in the 19th century by an English philosopher John Stuart Mill where he states development of character is a solution to social problems and a worthy educational ideal’ (See Miller & Kim, 1988). Herbert Spencer also says ‘education has for its object the formation of character’ (See Purpel & Ryan, 1976). Andrew Delbanco (2012) reviews the contemporary situation of what a college is, that is, college as a training ground for competition in the work place. As a result, many Universities undervalue and teach students to reason independent. He argues that these trends are bad for democracy in as much as they produce a mere workforce not a responsible polity.

In America, educational institutions had focused on character development from its inception. John Dewey, an influential philosopher and educator during 19th century, saw moral education as central to the school's mission (Dewey, 1934). However, since the 1930's American education has increasingly turned away from character education as a primary focus (Power, Higgens & Kohlberg, 1989). This is in spite of the fact that both educators and the public believe character education to be an important feature of educational institution. Spears’ survey (1973) with the help of members of Phi Delta Kappa (an education honorary society) on goals of education showed the following ranking of the goals of public schools

1. Develop skills in reading, writing, speaking, and listening
2. Develop pride in work and feeling of self-worth and
3. Develop good character and self-respect.

In terms of defining good character, educators stated that this should include developing
1. Moral responsibility and sound ethical and moral behaviour
2. Capacity for discipline
3. Moral and ethical sense of the values, goals, and processes of a free society and
4. Standards of personal character and ideas.

Gallup surveys (1975, 1980) of public attitudes toward public schools, 79 percent of respondents indicated they favour instruction in schools that would deal with morals, moral behaviour and character formation. In most of the researches in the area of character and moral development said that additional emphasis must be placed on the philosophical ‘why’ of education in addition to the technical ‘how’ (Lickona, 1991; Nucci, 1989).

Wynne and Walberg argue that two educational goals most desired by both the public and educators - academic competence and character development, are not mutually exclusive, but complementary (Wynne & Walberg, 1985). Competence allows character to be manifested in highest forms and vice versa. This is evident from the work of Stallings (1978) in which he states that he found a positive impact of attempts to improve student achievement on independence, task persistence, cooperation, and question asking. Etzioni (1984) and Ginsburg and Hanson (1986) argue that students who were more religious and self-disciplined, hardworking, or valued learning scored higher on achievement tests. Wynne and Walberg (1985) and Kagan (1981) argue that good character ought to be the more primary focus as it is a goal in reach of more children than is high academic achievement and can result in less alienation from the school. The relative lack of interest in character education in the last three decades has begun to change (Lickona, 1990). The National School Boards Association proposed to the United States Department of Education a project, in the year 1987 that ‘Building Character in the Public Schools’ designed to enhance character development in the schools through involvement of more than 15,000 local school boards in this country. The two overall goals of the project are

1. To heighten national awareness of the importance of character development programs in local public schools to the continued success and stability of American society; and
2. To encourage the establishment and improvement of character development programs in public elementary and secondary schools.

Campbell and Bond (1982) suggest that there are four major questions to be addressed when we focus on character development

1. What is good character?
2. What causes or prevents it?
3. How can it be measured so that efforts at improvement can have corrective feedback?
4. How best this can be developed?

Good character is been defined in terms of one's actions. Character development traditionally has focused on those traits or values appropriate for the industrial age such as obedience to authority, work ethic, working in-group under supervision, etc. However, modern education must promote character based on values appropriate for contemporary situation such as truthfulness, honesty, integrity, individual responsibility, humility, wisdom, justice, steadfastness, dependability, etc. Ekeland and Walton (2014), mentions ten differences between Christian and secular education as follows

<table>
<thead>
<tr>
<th>Nature</th>
<th>Christian Education</th>
<th>Secular Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose of Education</td>
<td>To form students as a person of good character and conduct</td>
<td>To prepare as citizens to compete with all lifestyles</td>
</tr>
<tr>
<td>Content of Education</td>
<td>Value centered character education</td>
<td>No values are absolute and no truth is final</td>
</tr>
<tr>
<td>Control of Education</td>
<td>Autonomous and management frames the content and method of education</td>
<td>State determines the content and method of education</td>
</tr>
<tr>
<td>Vision, Mission and Motto</td>
<td>Based on religious tenets and values</td>
<td>Based on materialistic needs of the society</td>
</tr>
<tr>
<td>Curriculum and Syllabi</td>
<td>Reflect the vision and mission of educational institution</td>
<td>Reflect the current needs of the society</td>
</tr>
<tr>
<td>Department</td>
<td>Exclusive separate department to train students on value based character formation</td>
<td>No such separate department</td>
</tr>
<tr>
<td>Teachers</td>
<td>God fearing, committed and sincere</td>
<td>Not always committed and sincere</td>
</tr>
<tr>
<td>Rules</td>
<td>Determined by God’s word and its moral standard</td>
<td>Determined by state, laws and guidelines</td>
</tr>
<tr>
<td>Peers</td>
<td>Students who receive religious/moral instruction</td>
<td>Students who receive little or no religious/moral instruction</td>
</tr>
</tbody>
</table>
It is obvious from the above differences that, in religion based educational institutions, overall formation of students is ‘character focused’ and in non-religion based educational institutions, it is ‘intelligence focused’. In India, the traditional gurūkulā system of education centers on character formation of the students. Even in Hinduism, Saraswathī, Goddess of knowledge and wisdom was prioritized than Lakshmī, Goddess of wealth because even to preserve or to attain Lakshmī, Saraswathī is needed. When one has Saraswathī with them, other blessings follow including Lakshmī. Various committees and their reports along with the suggestions stress on character formation of the students, which implies that without character formation the student who graduate is of no good quality. They remain as intelligent degree holders and not as a person of good character. This is possible only through religion-based education where they stress on character formation of the students along with the academic requirement. Hence, we can conclude that character formation is quality education and religion based education brings character formation. The students who study in religion based educational institution come out as quality students with better character when compared to the students of non-religion based educational institutions.

3.2.4 Visible face of quality education: Character formation through religion based education

Having seen the theories, concepts and definitions related to religion, quality education and character formation it is obvious that religious based learning contribute more to the formation of character of students. This research study tries to establish that quality education is character formation, which is possible only through religion-based learning. Non-religion based education can produce only intelligent students but not students of good character.

Coleman, Hoffer and Kilgore state that comparison of schools during the research concluded that character formation of students was prioritized in religion based educational institutions, and the students moulded their character even after allowing for differences in the family background (Coleman, 1981; Coleman, Hoffer and Kilgore, 1982). Education with values is becoming popular in the fields of psychology and education. Media reports of increased juvenile crime, teen pregnancy and suicide have caused many to declare a moral crisis in nature. While not all these social concerns are moral in nature, and most have complex origins, there is a growing trend towards linking the solutions to these and related social problems to the teach moral and social values which form the character of a person. Jean Piaget (1936) was the first psychologist whose work remains directly relevant to the
contemporary theories of moral development. In his early writing, he focused specifically on the moral lives of children, studying the way children play games in order to learn more about right and wrong. According to Piaget, all development emerges from action - that is to say, individuals construct and reconstruct their knowledge of the world as the result of interactions with the environment. Based on his observations of children’s application of rules when playing, Piaget determined that morality, too, could be considered a developmental process. From his observation, Piaget concluded that children begin in a ‘heteronomous’ stage of moral reasoning, by strict adherence to rules and duties, and obedience of authority. These result from two factors. The first factor is the young child’s cognitive structure. The second factor is their relative social relationship between adults. Thus Piaget viewed moral development as the result of interpersonal interaction through which the work out resolutions which all deem fair. Piaget also concluded that schools should emphasize cooperative decision-making and problem solving, nurturing moral development (Piaget, 1936: 414).

Durkheim (1961), similar to Piaget, believed that morality resulted from social interaction. However, Durkheim believed that moral development was natural result of attachment of group, which manifests itself in a respect for the symbols, rules, and authority of that group. Piaget rejected this belief that children simply learn and internalize the norms for a group rather they individually learn through their struggles to arrive fair solutions. Having this view in mind, Piaget suggested that a classroom teacher perform a difficult task. The educator must provide students with opportunities for personal discovery through problem solving, rather than indoctrinating students with norms.

Lawrence Kohlberg (1958) modified and elaborated Piaget’s work, and laid the groundwork for the current debate within psychology on moral development. Kohlberg used his findings to reject traditional character education practices. These approaches are premised in the idea that virtues are the base to moral behaviour, or that moral character is comprised of a ‘bag of virtues’ such as honesty, kindness, patience, strength etc (Kohlberg, 1958:12). According to the traditional approach, educators are to teach these virtues through example and direct communication of convictions, by giving students an opportunity to practice these values by rewarding their expression. In exploring the connection between religion and education, a good way to start is to look at the interior lives of the students. If we look at how student’s
values are been inculcated in the educational institutions, we can realize the role of religion based education.

Value education is the one, which is been propounded by Eastern and Western Educationist. This term may mislead and confuse because Value education can be understood as ‘Value-Oriented Education’ and ‘Education of Values’. There is consensus among the educationist in order to meet the needs and aspirations of the changing society, spiritual values should be inculcated in the minds of the students of schools and colleges through various subjects and curriculum and as a part of curriculum itself. This should comprise of several spiritual values, mostly common in all faiths and religions, through various subjects which is embedded in their syllabus, curriculum and on the whole the vision and mission of the educational institution. According to John F. Em ling (1977), values are those aspects of anything, when reorganized and understood, encourage, induce or incline to use them for the purpose. A functional application of the Piagetian principles of continuity to learning and teaching indicates a growing conviction that process and response are essential to relevant involvement with values in their tri-dimensional aspect: truth, beauty and goodness. Indian thinkers have been applying the principles of truth, the beauty and the goodness to the words and the deeds of human beings to testify their validity with reference to human behavioural patterns. N. L. Gupta, in his work, Human Values in Education states the main theories to judge the acts of a man, which are as follows. According to Rigourist theory, neither pleasure nor intuition but duty is the sole standard. In this theory, there is more objectivity and rationalism, no place for emotion. This theory also states that duty is the supreme concern and no otherworldly matters. According to Hedonistic theory, pleasure is the main base. Human words and deeds are termed as good or bad on this very basis. According to Legalistic theory, the authority of law of the land is supreme. Morality is equated with leading of life according to law only. Intuitional theory states that intuition is taken as standard instead of pleasure. Man’s act is judged by intuition only. According to Idealistic theory perfection is the only standard. Any personality or idea is termed as good, if it is perfect. There may be several measures for rating the perfection. According to Religious theory, Religion is the standard, which binds a group, a community etc. it may be revealed or natural. Revealed religion is the one, which is been governed by various supreme personalities like Jesus Christ, Lord Rama, Krishna, Buddha, Mahavira etc. (Gupta, 2000:90).
Education intended for desired modifications in student’s character formation apparently involve four factors – society, environment, individual and educational institution. A person’s character is been projected as good or bad because of interaction with society, environment and the place of education synchronically. An individual’s character in terms of two such different ‘models’ can be analyzed in the following manner: ‘Good model A’ comprises of the ‘Society’ which ‘civilizes’, ‘Environment’ which ‘uplifts’ and the ‘School’ which ‘educates’ an ‘individual’ and the ‘Bad Model B’ which comprises of the ‘Society’ which ‘demoralizes’, ‘Environment’ which ‘degrades’, and ‘Education which ‘dis-educates ‘, an individual (Ibid: 90-93). From the above two models it is apparent that both environment and education together play a very significant role in building the character of a person; because values grow from our purposes, aspirations, beliefs, attitudes, feelings, interests, convictions, etc., that have close link with the society and the environment around us.

In the Indian perspective, values can be understood as virtue. In our scriptures the terms like non-violence (Ahimsā), truthfulness, purity, spiritual wisdom, self-discipline, piety, friendliness, charity, devotion to duty, etc. are known as virtues. There are traditional values inherited from the past, in order to match the needs of the changing society many fresh values are also been evolved. Behavioural patterns of a person are set when exposed to the environment. In a broad sense, we can say that a person is exposed to a triangular environment – home, education and society. A person’s behavioural patterns in this triangular environment tend to persist for a long time and shape the attitude towards themselves and to others. Therefore, it should be the responsibility of home, educational institution, society as well as they set up desirable situation in which a person learns to behave according to set norms, and such, behaviour is been aptly awarded. From the various investigations, it is been proved that the students who are punished severely build up an undesirable amount of aggressive behaviour, his / her feelings of fear and anxiety lead to the feelings of insecurity in a repressive adult atmosphere (Beeby, 1969). The contemporary students do not easily sense the difference between good and bad behaviour, but can be made to behave in more socially acceptable ways if the place of education set good examples through their conduct. Students will definitely emulate them. Educational institution should create the sense of confidence, reassurance, support, being reasonable with the students. Then they will achieve the desire conduct without recourse to forms of discipline that build up conflict and resistance.

It is an established assumption that a student’s speech and action reflect the environment of which they are a part. The kind of place in which they dwell determines the behaviour, which
they bring to the place of education largely. If we want a person to be unselfish, dependable, self-reliant, cooperative, altruistic, honest and sincere, then we must provide environment capable to inculcate these values within them. Home and community can play a very significant role in this matter. If the home and community influences fail in these respects, the educational institution has an added responsibility. In this way, we see that home, educational institution and community are the main components responsible for environmental conditioning and character formation of a student.

In this context, two approaches are important in learning theories - one is value clarification and next is moral development stage theory or as Lawrence Kohlberg (1958), the founder of this learning theory would call it as cognitive developmental approach. These two approaches have attracted the attention of educators as these approaches gives solutions to many psychological and sociological problems. The development of vision, character, and competence in young people is necessary in this contemporary world. Former world powers such as Egypt, Iran, Spain, Portugal, and Great Britain failed to keep pace with the changing demands of the world around them and we can see that in these cases, it was not a failure of the economic or material aspect of society, but rather the human, social, political, and spiritual aspects. The educational system must prepare individuals to progress in each of these arenas of life. Therefore, character development must be seen as an natural process in the development of the material or physical, human or psychological, and spiritual or transcendental aspects of human being. This character education is possible only through religion based education institution and character formation is focused in religion-based learning. These educational institutions focus on character formation by inculcating religious inputs in their curricula, syllabi, motto, objectives etc.

Indian educational system was closely linked with religion and culture in the ancient times and it was easy to mould the character of a student through the learning process. Now secular and non-religion based educational institutions are growing like mushrooms on one hand and on the other hand, the traditional method of Indian education has declined. We can find those students who come out of non-religion based educational institutions are intelligent, academically excel and become successful in their carrier, but they fail to become a good human being of sound character. In the context of this research, character formation is quality education and religion based education brings character formation of students and non-religion based education does not produce students of good character when compared to religion based educational institution. Hence, it is proved that character formation is quality
education and religion based education brings about character formation. Therefore, religion based education provides quality education.

**Conclusion:**

From the discussion above, it can be concluded that religion plays a major role in the quality of education imparted to the students, which is exhibited through their character formation. The more the interference of religion, the more is the quality in education. Though the method of learning process differs in educational institutions, the religion based educational institutions which stresses students on value education and moral education and which has influence from religion and culture, gives students a lucid picture about decision making, problem solving and to deal with all situation in day to day life. This obviously reflects in character of the students. This research is merely an attempt by the researcher to prove that quality education is character formation and character formation is possible only through religion-based learning. Non-religion based education produce only intellectual students but not students of good character and conduct. This proves the role of religion in quality education.