CHAPTER I

MORAL EDUCATION IN HISTORICAL PERSPECTIVE
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1.1. Development of Moral Education in the World

Moral education, the teaching or inculcation of spiritual and moral precepts and practices, has been of significance to human culture. It has been noticed that a particular religion has played a role influencing a particular culture mainly in a narrower sense. By this narrower sense we mean for the survival of that particular religion. But education in a particular religion has been felt essential for the well-being of that culture.

Obviously the situation is quite different in case of universal religions, traditions and beliefs propounded through Buddhism, Hinduism, Jainism, Christianism, Zoroastrianism, etc. They have also played significant role as bridges between cultures. Though the significance of moral education to personal development of the individual is much debated in the modern society, but, "there can be little doubt that in most societies of the past it has been important in instilling and illustrating the fundamental life models." (Encyclopaedia Britannica, 1985, Vol.26, p.617)

The nature of moral education itself involves social education which covers the way the individual deals with other members of the community. It generates a responsible attitude to others and an understanding of right and wrong behaviour. To study the exact nature of moral education
"much research remains to be done before it will be possible to describe in detail precisely what moral education involves, but the general strategy can be inferred for research in related area." (Blonds Encyclopaedia of Education, 1969, p. 475)

However, specialists have assumed the central role in moral education, both in shaping the content and techniques and in the actual process of preparing the plan of action for educating the growing child of the future society.

Many systems of religious as well as moral education are concentrated primarily upon the memorization or study of sacred scriptures or both. The Vedic tradition of India suggested the importance of scriptural study. Even during this period, the tradition of India suggested for instance in the affirmation that whatever may be the toils here between heaven and earth, the study of the scriptures is their last stage, their goal. Even in the West, scriptural tradition played a significant role and had its root in ancient Israel, from which emerged the Hebrew Bible, the old Testament. Over a period of two thousand years, this literature formed the core content of Jewish Education. Afterwards Christianity inculcated the New Testament. As a result of this, Christian Bible formed the foundation of Moral education in that tradition. Likewise Quran constituted the core content of religious education in Islam and was adopted in the mosque schools.
Subsequently deliberate attempts were made to elaborate upon sacred scripture for the purpose of explanation, summary, propaganda and education. For example, to the Hebrew Bible, the Jewish tradition added the Talmud (interpretation of the Torah or law) which formed the guide to content, method and goals in Jewish Education.

Recitation and memorization of sacred scriptures, at later stage, became less important. Analytical study and discussion, which are logical and promoted particular methods and schools of scriptural interpretation, were accepted for moral education. Religious education arrived at a sophisticated intellectual level in the medieval schools of Europe that focused attention to discuss on theological issues. These schools adopted dialectical method; the presentation of opposing points of view with the conviction that truth would emerge from logical skill and superior appeal to authority. In Hindu Upanisads there are examples of discussions of several religious-philosophical questions. Gradually moral education progressed from 'lower' to higher sciences.

In this connection Encyclopaedia Britannica (1985, Vol.26) points out:

Exposure to the thought forms and educational patterns of alien cultures has constituted a special challenge to traditions of religions. An effort may be made to adapt the educational ideologies and methods of alien culture to the ends of the religious tradition, as Buddhism did with indigenous patterns in China, and Christianity did with Greek philosophy and practice. This process of adaptation is likely to work both ways.
For example the Christian Catechetical school of Alexandria, Egypt in the second and third centuries developed a kind of religious education that progressed from lower sciences to the higher sciences those available only through study of the Christian scripture.

In the passage of time it was noticed that attempts were made to build the edifice of moral education on experience. In this connection Encyclopaedia Britannica (1985, Vol.26) observes:

The ultimate goal of much text-centred religious education is some type of experience such as union with God, deliverance from illusion or enlightenment. Some traditions in religious education, however, have more directly stressed experience and have less attention to sacred texts. (p.618)

Now-a-days moral education is confronted by a variety of challenges. Among them modern science, technology, mass culture and the increasing centralization of power in the modern state are major types of challenges which moral education has to meet. However, enriching of centralization of power in the modern state poses the most obvious institutional challenge. In recent years revolutions based upon political ground have thoroughly undermined traditional moral education and instituted state-controlled systems in its place. Religious organizations play a vital role in transmitting moral education during this predicament having certain co-operation with the state controlled schools. In this connection Encyclopaedia Britannica (1985, Vol.26) observes:

The political revolutions of recent times have thoroughly undermined traditional religious education and instituted state-controlled system in its place. Religious groups have developed various ways of dealing with this situation: Liaisons with state schools, as in
Germany and England; the establishment of separate school system, such as the Roman Catholic Parochial school system in the United States; and fugitive efforts where state control has been most rigorous, as in the Soviet Union and China. (p.623)

During recent times moral education is excluded or severely limited in the state-controlled schools of Turkey, India and Japan. But in some recently established nations as Burma, Srilanka, Israel and Pakistan the prevailing religious traditions have been used in varying degrees as vehicles for promoting national unity. In the state schools of Burma, Srilanka, Israel and Pakistan moral education find a place in the school curriculum. The modern trend of moral education is endowed with some traditional as well as contemporary attitude towards moral education and attempts to develop programs in moral education in state schools. In this respect Encyclopaedia Britannica (1965, Vol.26) aptly observes:

Trends and experiments illustrating the continuing efforts of religious groups and leaders to meet the various modern challenges to religious education include: the continuing establishment of colleges and universities under religious control or direction or both (e.g. Buddhist Universities in Srilanka, the International Christian University in Japan); attempts to bring theological education into closer relationship with university education; ongoing attempts to develop viable programs in religious and moral education in state schools, a resurgence of religiously sponsored day schools, especially among certain conservative religious groups; experimentation with such techniques as sensitivity training and affective learning; utilization for purposes of evangelization and education of the various electronic and other means afford by modern technology and mass culture; and the establishment in the West of Eastern or Oriental types of religious education programmes e.g., Zen meditation centres and monasteries. (p.623)
However after conducting a thorough study of different types of literature the researcher felt the necessity of mentioning the highlights of the growth and development of the moral education of the following countries to convey the general trend of moral education in the world:

1. United States of America
2. England
3. Germany
4. Soviet Union
5. China
6. Japan
7. Srilanka
8. Malaysia
9. Belgium
10. Persian Gulf
11. Australian Countries.

1.1.1 United States of America

Each country of the United States of America has its own indigenous character in respect of moral education. Hence it appears difficult to draw common threads of conformity. However certain generalization from past historical development, current issues and conflicts help to arrive at certain conclusions.

Catholic Church has influenced the moral education of America to a great extent. Before the coming of the spaniard, the native Indian population had maintained a large priesthood through the study of the religious scripts. The establishment of separate school system such as the Roman Catholic Parochial school system in the United States has been most rigorous. At present the common schools play a vital role to impart moral education to the budding citizens of America. In America moral education causes unity in
diversity due to pluralistic society and culture and promotes social welfare. During schooling lessons on moral principles and guidelines for formation of good conduct which are meant for production of good individuals of the future generation were given. The prevailing education was compulsory and universal bearing content and method of moral education in this country. In the nineteenth century, the common schools in America chiefly laid stress upon separating moral and religious content.

American Revolution gave certain significant influences in the sphere of educational systems of America. In this connection Encyclopaedia Britannica (1985, Vol.26) states:

The American Revolution (1775-81) brought about separation of Church and state, and in the 19th century the public schools assumed the primary role in inculcating common values, similar to the role that had been played by the established Church in earlier times. Such practices as Bible reading, hymn signing and prayer were utilized in the public schools as much for moral and civic as for religious ends. These and other practices, such as the allowance of time for religious education, were generally encouraged by religious groups in their efforts to carry on the religious education of the young. (p.623)

It must be worth-mentioning here that the common schools in America were far from reality. In this connection Encyclopaedia of Educational Research (1982, Vol.3) observes: The "common" school ideal was, however, an ideal, never a reality. On the one hand, upper class children continued to be educated and schooled by family-controlled (and frequently ecclesiastically connected) tutors and in private schools, academies, and colleges whose principles and practices were derived from traditional sources. On the other hand, as in the nineteenth century the growingly important cities and other industrial areas were peopled with immigrants, "Parochial" schooling increased dramatically. These schools were, practically speaking, exclusively defined by religious purposes and theologically defined moral principles. (p.1242)
During nineteenth century there was scientific and technological advancement in America. As a result, industrial development took place. People began to lead urban life. Modern schools gave stress upon education having utilitarian outcomes. On the other hand educational "science" and pedagogical techniques were supposed to be different but moral education was not discarded for social and cultural issues. The domain of moral education consists of the nature and role of reason and emotion, in relation to each other and ultimately in relation to any human work. The general curriculum and social life of the school as well as courses of moral instruction were enriched with moral elements for common good in this country.

In recent decisions the Supreme Court of the United States of America has declared unconstitutional released time for religious education on public grounds and school-sponsored prayers and devotional Bible reading. "One of the most recent of these decisions (school District of Abington Tp, pa V. Schempp, 1963) however, apparently encouraged the study of, as contrasted with the practice of religion in the public schools". (Encyclopaedia Britannica, 1985, Vol.26, p.623)

Towards the end of 1980, a survey was conducted in the U.S.A. The finding of the study revealed that majority of U.S.A. people were in favour of the teaching of moral
education. In this connection The International Encyclopedia of Education (1985) observes:

In the United States there is much more ambivalence towards moral education. Recent public opinion surveys show that 79 percent of the American people are in favour of the public schools' teaching morals and moral behaviour". (Gallup, 1980, p.3406)

The present status of moral education in the U.S.A. and its educational implication is expressed by Gates (1990) as under:

Secular pluralism might seem to offer a better solution, but its appreciation of subtlety of interplay between religions and values is at once curiously naive and relativizing. In the USA, because of the constitution there is disincentive to the schools to attend critically to parental reference points as background to either moral or religious education. In consequence, religious belief as such is not put under public scrutiny, but simply accepted whatever form it takes, without comment. By implication, one belief is much the same as another, their relevance for moral education is optional, and their overall significance apparently only relative. (pp.151-152)

1.1.2 England

Moral education was imparted through religious education in England and Wales. The position of religious education within the school programmes have been supported by religious bodies and government. As a result, religious education gained a unique status within the framework of the school curriculum. Moral education was imparted as a compulsory subject through religious instruction until 1870. But the Cowper Temple amendment of the 1870 Elementary Education Act formulated the prohibition of compulsory religious education and the teaching in class of any catechism concerning a particular denomination in the school programmes
of England and Wales. Secular assumptions have a fundamental part in the tradition of education in England and Wales. In the words of Gates (1990):

Since the 1870 Education Act which introduced public funding for schools, it has been legally specified that no teacher should be put at disadvantage by virtue of his/her religious beliefs, religious education must not be distinctive of any particular denomination, and teacher and pupil (via parents) alike have the benefit of a "conscience clause", with withdrawal rights, in the event of religious intrusion. (p.153)

There has been a secularized approach to moral education throughout the country in the last decade. A curriculum provision for Personal and Social Education (PSE) has been developed. It has involved extensive work on value questions in the lives of pupils at school, in preparation for employment and in relation to society at large.

There is an established Church of England. More than a third of the nation's primary schools are Church related and in the majority all the country maintained primary and secondary schools. Since 1944 the Church of England has had right to influence the local Agreed syllabus for Religious Education. There is legal requirement of a daily act of worship. In the words of Gates (1990):

Worship in school is distinguished from worship in Church, Mosque, or Gurdwara. it must not be "denominational", and it is collective not corporate. It must be sensitive to the age, aptitude and family back-grounds of the pupils- in keeping with the educational priorities of the rest of the curriculum. (P.154)

Since 1944 religious education was implemented as a compulsory subject in England and Wales in accordance with
Education Act of 1944. In the words of Male(1985);

All schools in England receiving public tax money are required by law (Education Act of 1944) to teach religion. No other subject has such legal sanction. (P.52)

Obviously religion was a prescribed subject of studies and its content was determined by a local committee. Each country possesses right to formulate the content of the course in religion to implement in the schools concerned which is known as "agreed syllabus". The Committee to formulate the syllabus consists of country official, leaders of the church of England and Spokesmen of such other religious groups according to the necessity of a particular country.

The importance of the committee of local religious leaders and citizens to draw up the "agreed syllabus" is rightly observed by Clayton(1969):

The consequences of this process of developing an educational program through the give and take of traditionally conflicting interests are of considerable importance. Societies in which religious interests are segregated, in which basic educational problems may not be commonly confronted are deprived of the essential condition for the cooperative development of policy. (p.8)

Many of the "agreed syllabi" seek obviously to inculcate faith in Christianity. Some religious educators, however, opine their aim of teaching and enlightening than preaching and converting. The views of teachers and members of a humanist organization in the conference on religion in Education held in London in 1962 expressed that "religion in education is creating a vortex of confusion that is doing no good, some harm and wasting the rate payer's money;
education should be free, compulsory and secular". (Times of Educational Supplement, London, July 20, 1962, p.86)

The agreed syllabus tradition for religious education was until the late 1960s a kind of selective compromise around the biblical foundations of the Jewish and Christian traditions. Margaret Thatcher's remarks about the provision for teaching citizenship and civilised values in schools quoted by Gates (1990) were as under:

Indeed you cannot teach religious education without teaching morality. That is its basis. It is the worth of the individual. The two great religions—Judaism and Christianity are the two that really are based on the worth of the individual. You will not find it in some of the Far East religions. (p.147)

Margaret Thatcher's remarks fit the Jewish and Christian traditions. MPs have repeatedly paid difference to the Bible as the source for the country's legal system and moral values.

The compulsory opening act of worship in schools was prevailing and in 1965 a conference on religious education comprised of 96 theologians, headmasters educators and churchmen, plus four humanists, cast a majority vote against such programme. The Plowden Committee after three years study of the primary schools of England reported in 1967 that religion should be retained in the country schools. Religious education imparted to children of primary schools in England was incomprehensible. In 1969 the National Government's Department of Education and Science reported that majority of parents favoured religious education. The Church of England appointed a commission which gave its
In 1970 a report was made about compulsory religious education. This report is known as the Durham report, which gave stress upon parents' choice to allow their children to attend compulsory religious education classes and to do the opening act of worship. In 1970 some of the National Union of Teachers in England and Wales liked the system of religious education. In 1976 a conference of religious educators called for a national Government inquiry to see how an adequate supply of teachers of religious education could be maintained. The British Council of Churches in its 1976 report "The Child and the Church" states that the State schools were endowed with pupils of different religions. The school seeks to develop thoughtful responsibility in pupils and through religious education, to develop an understanding of religions. The report made by the Working Party to the Social Morality Council spoke favourably the place of major world religions in the curriculum in 1976.

The Church of England at the General Synod in July 1977 considered and voted down a proposal to call for an end to compulsory religious education in schools. The Assistant Masters Association found that the traditional act of worship is no longer held in many schools. The hymn singing, the joining together in saying the Lord's prayer, the readings from the Bible has been replaced by folk songs accompanied by pop groups, dramatic happening and readings from a wide range of sources. They favoured a Morning Assembly dealing with moral cultural or religious matters. In 1981
the Association of Christian teachers endorsed the concept of compulsory religious worship in schools. Berkshire revised the agreed syllabus in 1982 and provided for teaching about Islam, Sikhism, Judaism, Buddhism, Hinduism and Christianity in the school.

The 1980 Education Reform Act represents a change in the freedom given to the schools in matters of school programme. Religious education is fully integrated in the regular school programme. It is taught by the classroom teacher regardless of his or her religious affiliation. In each school a single inter denominational religious education programme is prepared to serve the needs of all pupils in England and Wales. About the importance of 1988 Education Reform Act, Gates (1990) states:

In the light of the noticeable coincidence of all three typical ingredients here in England and Wales, the implications of the 1988 Education Reform Act are all the more significant (Marrat, 1989). Its preamble includes the following requirement of the curriculum in every school in any sense maintained through public funding; it must promote "the spiritual, moral, cultural... development of pupils at school and of society". This will be done through named National Curriculum Subjects, plus Religious Education, required for all pupils throughout their years in school, upto when they leave at 16+ or 18+. (p.153)

Religious education was imparted to shape attitudes, acquiring values and providing an allround education which constitutes personal development according to 1988 reform. It opens the way for representatives of non-Christian religious groups to participate in the panels of the local Agreed Curriculum Conference, the body in charge of determining the syllabus of religious instruction. It has made it
possible to include topics related to the religious views of non-Christian groups in the curriculum of religious education. Now-a-days England adopts neutral policy in religious education. Radio, TV and newspapers to reach most parts of the planet with their information. Their power to shape people's thinking is appreciated equally by Government and people.

The class size in European Community is beautiful for moral education. The general range is from 12-30 while in China 30-50 and in India 50-80.

There is remarkable opportunity for a coordinated approach to both religious and moral education across all the years of schooling in England and Wales. As well as class teaching time, there is an obligation on every school to attend daily to the matter of beliefs and values in the lives of all the pupils in a collective way in this country.

In education each of the three qualities — Christian, secular and multifaith is now, in principle at least, appreciated in its own right. In a striking way, this constitutional context for moral education holds together competing and complementary ways of goodness and truth.

A close study of development of moral education in England clearly indicates that moral education has taken a definite shape towards secular in nature and to modify cognitive and affective behaviours of the pupils of primary schools. It allows a comparative study of the world's religions and conveys teachings of true essence of life which evolves a system for value education and its implication.
1.1.3 Germany

Moral education found a remarkable place in the school programme of Germany and regular moral instructions were given as a part of school curriculum. In this regard Encyclopaedia of Educational Research (1982, vol.3) states, "Emphasis was also placed on the centrality of moral (and often religious) instruction in German Schools". (p.1243)

Germany is influenced by the Protestant and Reformation and afterwards elementary schools became constitutionalised in the German states. The function of such schools was to act as the vehicle for teaching religion to the masses. The Volksschule or the elementary schools were to teach the pupils of the peasantry and the urban proletariat obedience to ecclesiastical as well as secular authority. The Revolution of 1848, however, brought a conservative reaction and with it a renewed emphasis on religious education especially in the Volksschule. Religious education was imparted six hours per week. Since 1871 until 1930 religion remained as a school subject and also in secondary school. Children were divided into two groups in accordance with their own faith and religious practice for instance Protestant and Catholic when the population was religiously mixed. Jewish children attended their own forms of religious instruction. The curriculum was enriched with religious guidance. In this connection Safer (1985) states:

As for other subjects, the state provided curriculum guidelines for religion. Those preparing to teach in
the Volksschule were trained in how to deal with the subject. In the religion class, teachers acquainted Protestant or Catholic children, respectively with Biblical history, the respective church's doctrine by means of a catechism, prayer and hymns. In this way the State continued to ensure that the population accepted the officially sanctioned religions. (p.75)

Instead of Catholic majority the elementary schools were denominational in character. Safer (1964) has rightly observed that "in the states with sizable Catholic majority elementary schools were denominational in character. Bavaria, for example in 1924, concluded a concordant with the vatican ensuring this arrangement". (p.147)

In the rural areas of Bavaria, children of Catholic faith attended local Volksschule, which was dominated by the local priest.

Hitler and Nazis tried to replace religion with the ideology, ritual and symbols of national socialism during their heyday. The Nazis attached on religion of Church leaders and their followers though they conform with the teachings of Christianity.

Now-a-days Federal Republic of Germany gives stress upon religious education and religious rights of the people in the constitution. In this connection the Basic Law of FRG (1979) states:

Article 3 provides for equality before the law regard­less of race, faith, religious opinions among other exclusions..... Article 4 further protects religious freedom......

Two sections of Article 7 which deal with education, address religion in schools. (pp.14-15)

Generally parents decide to enable their children to receive religious instruction. Religious instruction is a
part of the ordinary curriculum in State and Municipal Schools except in secular schools. Teachers and clerical personnel imparted religious education. Two to four periods of religion classes per week give stress upon religious education from grade 1 to 13 in different types of schools in Germany such as Grundschule, Hauptschule, Realschule, Gymnasium, Berufsschule.

Church attendance was high in post-war West Germany. In addition to religious teaching Hitler's pioneering activities in politics, national socialism and their offenses against humanity in the Holocaust were studied in the history in German schools in an integrated manner.

Religion subject was abolished by the Soviet Military occupation of East Germany in schools. Religious education was not included in the curriculum of the schools during Socialist Unit Party leadership in German Democratic Republic during Soviet occupation of East Germany. Emphasis was also given to include the ideology of Marxism-Leninism in the school curriculum and to transmit them to the children.

In the words of Safer (1985):  
As in Soviet Union, the German Democratic Republic made the ideology of Marxism-Leninism the basis for the life goals, political and social attitudes and Weltanschauung transmitted to children by the State. The works of Marx and Lenin and their close followers were substituted for the Bible; the rituals associated with the Communist youth organisations, the Pioneers and the Freie Deutsche Jugend or Free German Youth, took the place of prayer, confirmation, and church services, patriotic assemblies at which the Socialists stand for peace, for the well being of Third World people and the co-operation among all Socialist states was proclaimed took the place of sermons. (pp. 79-80)
By the end of 1990 the political units of two Germanys have been one. They seek friendly relations and promote peace and love in the national and international field. The goal of moral education in this country is to teach the students to love of work, respect for achievement, co-operation within the collective, or the unit one works with and the application to production of the principles of thrift, economy, and efficiency.

However, Soviet Educational theory explains the idea of moral education. In this connection Safer (1985) has pointed out that:

The idea for moral education has been drawn from Soviet Educational Theory.... The practical organisations of the class on morality should stimulate the students to consider their moral character, to take seriously their own efforts to educate themselves, to encourage the effort to come nearer the moral ideal. (p.86)

1.1.4 Soviet Union

In Soviet Union there is no provision for imparting religious education by religious groups in the State controlled schools. As the state control has been rigorous, fugitive efforts have been made by religious groups to impart moral and religious education. According to the constitutional provision the citizens are allowed to practise any religion according to their conscience. One and all must be free from hatred attitude towards all religions. The ideology and moral education in Soviet Union promotes religious tolerance, national unity in diversity in this country. According to Article 52 of USSR constitution "Citizens of the USSR are guaranted freedom of conscience,
i.e., the right to profess any religion or to profess none to perform religious worship or to conduct atheistic propa-
ganda. The incitement of hostility and hatred in connection with religious beliefs is prohibited. In the USSR the church is separate from the state and the school is separate from the church”.

The constitution is a replica of the Marxist-Leninist Principles of freedom of conscience. Religion is used for social service purposes in this country. In the words of Karl Marx, coercive measures against religion are foolish but people’s opinion is that religion will disappear to the extent that socialism develops. Its disappearance must result from social development, in which a major role is assigned to education. Lenin’s communist morality influences the system of education in Russia. Communist morality is based on the struggle for the consolidation and achievement of communism. Communist morality rejects all absolute concepts of morality. Communism considers morality to be relative, to be class matter, depending on circumstances and the political situation. Leo Tolstoy contributed stories on moral theme for promotion of moral education of the individ-
ual. Tolstoy’s M.C. Guffeyish moral tales for his four graded readers was popular in Russian folk literature. Leo Tolstoy in his literature propounded the idea that the mundane world can be renovated. Marxist ethics give stress upon truely humanistic, consistent socialism and moral progress of individual. Moral education in USSR is not based
upon religious faiths only. It is based on conscience and conviction to do good for one and all. In this connection Nichols (1985) states:

Moral convictions are the basis for the moral choices which people make in all areas of life. Under the complex and dynamic conditions of contemporary life, the reasons for making one or another choice are frequently far from obvious and may become the subject of sharp ideological struggles. Although moral upbringing cannot be reduced to moral education it is inconceivable without it. Moral norms must not only customarily and mandatorily observed in ordinary behaviour, individuals must also know why they must be observed and be able to defend the communist moral line in the theoretical and practical struggle against those who make their choices on a different basis. Moral upbringing includes the waging of an irreconcilable struggle against ethical theories and moral stipulations alien to communism and against all who hamper society's movement towards communism. (pp.147-148)

The State USSR needs patriotic, honest, industrious and responsible citizens. A major aspect of political socialization is moral education. Soviet Union is also committed for the development of moral education in the schools of Soviet Union. In this connection the International Encyclopaedia of Education (1985) states:

The Soviet Union and the People's Republic of China are examples of two major world powers which are deeply committed to the moral education of the young. Lenin, as the primary political architect for the modern communist state, said, "The overall aim of bringing up young people today should be the teaching of Communist morality"..... In Soviet Union, moral education is not a matter of formal study until the final year of school. On the other hand the Soviet Union has an extensive and well-developed system of youth organizations, such as the young Octobrists and Young Pioneers where much of the moral education for Soviet citizenship takes place. These youth groups are well organized and make extensive demands on the time and energies of young people. (p.3412)
According to Gates (1990) the present status and educational implication of religious and moral education in USSR reveals as under:

In the USSR cultural and religious diversity has been latent for more than half a century, but is now suddenly manifest. The size of the Muslim population, as well as those of Buddhists, Christians and Jews (Barrett, 1982), makes a constitutional preoccupation with atheistic materialism both blinkered and unrealistic. Only ambition for hypocrisy can insist that either moral or religious education should be in different to the distinctive starting points of the pupils from their various home backgrounds, or as found in other nation states. (p.151)

1.1.5 China

The history of moral education in China may be traced back from thousands of years. Confucianism contributed methods of teaching while Taoism contributed texts for study in Chinese schools. In this connection Encyclopaedia Britannica (1985, Vol.26) states:

China's educational system was dominated for two millennia by Confucianism, which following its founder, stressed formal precept-oriented and popular education. Taoism had little significant influence upon Chinese education aside from the appeal of its simple and yet paradoxical ideas. Even in its own monastic schools Taoism emphasized the way of direct insight. Though Taoist texts were studied in Chinese schools, they were interpreted in terms of confucian methods. (p.620)

Confucianism pays sufficient heed to two essential and complementary aspects of moral education. It upholds and teaches the basic principles of moral interpersonal relations and extols the virtues of character necessary for practising these principles. In the words of Wei (1990):

It requires wisdom, for example in understanding and assessing situations in order to judge the most balanced ways to behave in the light of moral
principles. All these virtues of character necessary for genuine and effective moral practice are taken care of in Confucianism by the concepts of ren (humaneness), young (courage), xin (trust) and zhi (wisdom). (p.35)

According to the opinion of Confucius (551-479 BC) the greatest thinker and educator of China, "at moral maturity, a person becomes ren in his relationship with others, when goodwill towards one another becomes natural and spontaneous in the unity of love". (Wei,1990,p.36) "Ren" means "the summation of all virtues in the moral life". (Wei,1990,p.36) According to Confucius "Moral education was more important and effective than Government by law". (Maosen Li,1990, p.160) He moreover said, "He who rules by moral force is like the polestar which remains in its place while the other stars surround it". (Luo Chenglie et.al, 1988,p.2) His thoughts were adopted by most of the later emperors as guide lines in governing the state. He advocated "integrating politics into individual’s behaviour through the process of education. So morality was politicized and politics "moral­ized" and school became the institution where this was achieved". (Maosen Li,1990, p.160)

Now-a-days "Moral education is a formal subject in the Chinese schools and is taught to students of all ages". (International Encyclopaedia of Education, 1985, p.3412)

The people’s Republic of China was founded on 1st October, 1949. Since 1949 moral education found a top place in schools for primary and secondary levels for all-round development of the students and for social good. The Government of China adopted programme for implementation of moral

The main task of moral education is to educate the students with civic virtues based on "Five loves". In this connection Maosen Li (1990) states:

All the foundation of the people's Republic of China, Chairman Mao Tsetung declared that his government would accept a common programme, submitted by the people's guideline. The common programme was actually advocated as the State's Constitution. Its 42nd article states: "Loving the country, loving the people, loving work, loving science and loving public property (otherwise called the five lovinings) are advocated as the social morality for the citizens of the people's Republic of China". This has become the core of moral education in primary and secondary schools. (p.162)

Regarding the place of moral education in schools of New China and role of the teachers and headmasters Jian-sheng (1980) states as under:

Moral education occupies an important place in school education. On the one hand there are courses in politics taught by full-time teachers in the middle schools and on the other there are the Party, the Communist Youth League and the Young Pioneer Organizations which assist in carrying on ideological and moral education, all headmasters and teachers also expected to concern themselves with raising the ideological level and improving the moral character of their pupils. (p.200)

Moral education penetrates into the teaching of Chinese, Mathematics, History, Geography, Natural Science, Music, Fine Arts, Physical culture and Physical labour. Moral education rests in activities and social practices by
students. The teaching principle adopted to impart moral
education in China according to Maosen Li (1990):

(Wu Xiangzhen, 1986, pp.149-67: Xiao Xianzu, 1985,
pp.92-113) include:

1. socialist reality connected with Communist orien-
tation;
2. application of moral knowledge to practice;
3. loving and respecting the students, as well as
keeping them in strict discipline;
4. examining students for their both strong and weak
points;
5. creating a supportive class as well as instruct-
ing the individual separately;
6. harmony and continuity of the influence of school,
family and society;
7. immediate solution of problems.

The recommended aims of the art of teaching
(Tu Guanghui, 1985 pp.144-38, Shi Mingxuan, 1986,
pp.168-202) are to:

1. have students understand by instruction and
persuasion;
2. make students empathic by the teacher's care for
them and good surroundings;
3. take practical exercises in forming good habits,
doing good deeds, keeping rules;
4. set students good examples;
5. direct students in self-education and
6. judge students behaviour. (pp.166-167)

To impart moral education special period is also allot-
ted in the Chinese schools. "For curricula an ethics course
is offered in primary school, one class hour (45 minutes)
per week and "Politics" for secondary school two class hours
per week, for which the State has promulgated unified teach-
ing programmes". (A New Decade of Moral Education,1990,p.44)

To impart moral education in a lively and attractive
manner the teachers use teaching aids such as pictures,
slides, video-tapes etc. for reasonable, definite and
concrete behaviour.
Parent contact programme is also very important in China for moral education and wholesome behaviour of the students. By means of parents committee, parents school, parents consulting day, parents meeting and visit paid to parents to promote coordination between family education and school education, teachers contact the parents of the students for moral development of the students. Xingwei (1981) states:

Teachers and parents have regular contact. Some schools organize parents into committees. Teachers visit their students families, and parents go to schools to acquaint themselves with their children's progress and to make suggestions to the school authorities. (p.24)

Moral education in China is intended, "to enable every one who receives education to develop morally, intellectually and physically and to be a labourer with both socialist consciousness and culture". (Jian-sheng, 1980, p.198)

As early as 1953, China designed rules of conduct for primary and middle school students. Shanghai schools regard these rules as the criterion for judging the youths' school work and activities. The teachers explain the rules by one and some schools even set them to music to enable the students to sing and memorize them. The following are the rules of conduct for pupils of China.

1. Love the motherland, the people and the communist party of China. Study hard and be a good student.

2. Come to school on time and do not be absent from class without a good reason. Listen attentively and do homework conscientiously.
3. Persist in physical exercise and participate in extracurricular activities.

4. Stress hygiene, keep clothes tidy and clean.
   Do not spit.

5. Love physical labour and do for oneself whatever is within one's ability.

6. Live plainly, consume grain economically. Do not fussy about food and clothes, and do not squander money.

7. Abide by school discipline and public order.

8. Respect teachers, be united with school mates, be polite to others, don't scold or fight with others.

9. Be concerned about the collective, love public property, and turn in whatever one has picked up.

10. Be brave and honest. Do not tell lies. Correct one's own mistakes.

(Beijing Review, No.49,1981, p.22)

The Ministry of Education reissued the draft of rules of conduct for pupils for primary and middle school students in August 1979. Recently they are formally implemented with some additions and changes. Primary school pupils learn good moral values through singing songs about mutual help and unity. Pupils also learn well from heroes and model characters. The life of Lei Feng was a model for students because of his selfless activities for other people.
In 1981, during spring season, Shanghai and other Chinese cities began a drive to promote socially useful actions and good moral conduct and to build socialist civilization through the "Five Stresses and Four points of Beauty". The five stresses are on decorum, manners, hygiene, discipline and morals. The four points of beauty are beautification of the mind, language, behaviour and environment. Teachers coach and organize moral education. One teacher is responsible for all the work in each primary and middle school class, and these teachers are the backbone of moral education together with cadres of the Communist Youth League and Instructors of the Young Pioneers -- during this historical period.

Newspapers and magazines enriches the moral concept of children in China. The number of Newspapers and Magazines exclusively for children and teenagers has increased in 1981 in Shanghai such as Shaonian Bao (Children's paper) Ertong Shidai (Children's age), etc.

Regarding the moral curriculum Director of Shanghai Municipal Education Bureau, Xingwei (1981) states:

Beginning in autumn 1981 Shanghai's primary schools have given priority to courses on morality. The courses' main contents are: imbue the students with love for the Chinese Communist Party, the socialist motherland, the people, the collective physical labour, studying science and public property cultivate in them the quality and custom of being polite, honest and economical, teach them to abide by disciple, to pay attention to decorum, to personal hygiene and sanitation to get along with others in the class and to put the interests of the motherland above everything. (p.21)
Now-a-days four kinds of methods are used for imparting moral education in China. One is lecture method. To improve civic virtues lectures are given on the "five loves" (Love for the fatherland, people, manual labour, science and public property). In addition to this teachers of no matter what subject are asked to make themselves responsible for the task of ideological education, mainly to discover the internal, not the external elements in the teaching materials which are connected naturally and organically and are very clear in their own. Thirdly, "regular" education must be firmly grasped, that is to say, pupils must be asked to act in accordance with the contents of the pupils' "Rules and Regulations". Finally, pupils communist ideology and moral character must be fostered through various activities such as doing good deeds for the people, actively helping with their lessons those pupils who have missed classes on account of illness, and helping old people who can no longer manage for themselves on account of age, by fetching water, sweeping the floor and cleaning the house, and by taking an active and positive attitude in lending a hand to whoever is in difficulty. (Jian-Sheng, 1980, p.200)

Since 1970's "Moral Education" began to be used as a branch of School Education. It was of equal rank with intellectual education and physical education. It was also mixed with ideological-political education or propaganda which is still carried out within and outside schools. Moral education in China is intended for development of the all stages
of education in the country. In this connection Maosen Li (1990) states:

At present primary schools have ideology-morality lessons, secondary schools have ideological-political and Communist morality. These courses have the same purpose but their content is quite different. For example an outline of the organization and curriculum of moral education in secondary schools, which emphasizes teaching methods and channels, is given below.

With regard to the teachers, the head of the school and the party Secretary (who may be the same person) are overall in charge of moral education in all its dimensions in the school. Teachers of political education and the form teacher are specially responsible for the students, though other teachers have the same duty in respect of the students' behaviour as required by the state.

Political teachers are usually from the department of political education, politics or philosophy in a teachers' college. The political teacher-students ratio is required to be 1; 250-300 (1980, Government of China, 1983). Political teachers are thought to be moral, gentle, learned, eloquent Marxists themselves. The following equation has been suggested: A teacher level in political theory teaching ideological, political and moral level and knowledge level and teaching art. (Wu Teging, 1984, p.166)

1.1.6 Japan

The history of moral education in Japan may be traced back from Tokugawa period 1615 to 1865. Encyclopaedia of Britannica (1985, vol.26) states the influence of Confucianism as under:

Confucianism on the otherhand, was a strong force for formal education. Confucian learning was developed most extensively under the Tokugawa Shogunate (17th-19th Centuries). The traditional curriculum extended through Japan to the Courts of the provinces. The temple or Parish schools (terakoya) evolved into a semisecular system of popular education. (p.621)

Priests either Buddhist, Shinto, a confucian scholar or an unattached samurai (Warrior class) imparted samurai
education to pupils. They imparted to cultivate moral values through typical copybook methods for learning to read and write. Traditional texts were memorized and produced again.

The Meiji Government, established in August 1872 adopted educational policy to build an independent modern country, rich and strong. The place of moral education in the curriculum of primary school was in the lowest status. It was taught orally only during the first and second year of the lower primary school, emphasizing mere etiquette and good manners in daily life. During this period "Meiji education fused elements of Shinto mythology, Kami faith, Confucian familial ethics, authoritarian statism, and modern educational methods into an impressively effective instrument for the inculcation of devotion to the state." (Encyclopaedia Britannica 1985, Vol.26, p.621)

A modern school system following closely the French Model was created in 1872 (gakusei). The curriculum of the primary and secondary schools included a subject called shushin, literally "control of oneself".

In the year 1873 Ministry of Education issued 17 codes of conduct for the pupils of primary schools. Its content was concerned only with wholesome behaviour of the pupils in daily life for instance at school, at home and in society.

The year 1873 marked a turning point for the educational system and moral education in particular. "Teachers were encouraged to enforce strict discipline, calling attention to the confucianist moral concepts which enjoyed a long tradition in Japan". (Luhmer SJ, 1990, p.174)
One year after the promulgation of the Meiji constitution the Ministry of Education recalled the promulgation of the Imperial Rescript on Education (Kyoiku Chokugo, 1890). The educational system of Japan had no connection with religion. It gave stress on secular morality in schools. "As regards the moral system of the nation, some would have it based on the principles of pure ethics, while others insisted on having Confucianism, Buddhism, or Christianity for its standard. Conflicting doctrines and wild views filled the atmosphere, and the people at large were at a loss which to follow". (Katayama, 1974, p.8)

The 1890 Imperial Rescript on education, the most important document dealing with moral education for the period 1867-1946, rests on States Shinto, confuciansim and modern political and social ethics. Naturally the influence of Rescript pervaded the entire school atmosphere but was most strongly felt in shushin, the moral education.

Meiji Emperor died in 1911. Taiso Democracy prevailed. Taiso became the emperor. During this period names of foreign models for character formation such as Socrates, Lincoln, Madam Curie etc. which had been banished earlier were again admitted in the textbooks on moral education. In 1941 a sweeping school reform was initiated by the "National School Reform". The name "elementary school"(Jinjo Shogakko) was altered to national school (Kokumin gakko).

In 1945 with the demise of the imperial cult of Shinto, the State school discontinued their direct inculcation of a
particular ideology. In 1947 a new "Fundamental Law of Education" was passed. The new Fundamental Law determined the direction moral education was supposed to take in a democratic society". "Education shall aim at the full development of personality, striving for the rearing of the people, sound in mind and body, who shall love truth and justice, esteem individual values, respect labour and have a deep sense of responsibility and be imbued with the independent spirit, as builders of the peaceful state and society". (quoted by Passin, 1965, p.302)

In 1951, Teiyu Amano, Minister of Education attempted to reintroduce moral education in the school. The Japan Teachers Union, the JTU (Nikkyoso) promptly defeated by their leftists opposition. In the end a compromise solution was enforced by the Ministry. In 1958, it circulated directives to all local authorities according to which moral education, in addition to being taught in all subjects and through various extracurricular activities, should be introduced as "Special hour" (tokusetsu jikan). As the subject was set apart, the outlines for the course of moral education were not binding. The subject matter was described in a vague fashion only as no textbooks were prescribed. Tests or school marks were not given. In addition to this one weekly hour, moral education pervades the whole curriculum. Teacher of any subject may be called upon to teach moral education.

Since 1983 moral education imparted in Japanese primary schools. In the class of moral education, instruction should
be given so as to deepen the self-consciousness of a way of life as human beings, and to develop students' ability to practise morality by maintaining close relations with moral education conducted in the class of each subject and in special activities, and supplementing, intensifying and integrating moral education, through systematic and developmental judgement, by enriching their moral sentiments, by seeking improvement in their moral attitudes and willingness for practice. The latest revision in the course of study (Gakukhu Shido Voryo) was promulgated in 1989.

Now-a-days the class of moral education is conducted by the home room teacher. Moral education period consists of one hour and is allotted once a week for primary schools. Each school develops an overall plan and makes an annual teaching plan for moral education. The method adopted to impart moral education in Japan is quite different than other subjects such as Mathematics, and Japanese Language etc. In the school textbooks on moral education are not used. Adoption of discussion method among the teacher and pupils seems significant. Utilization of supplementary reading materials, educational TV and radio programmes, slides and recorded tapes for moral education is in practice normally.

The Ministry of Education and the local boards of education provide teachers with a variety of manuals, guides, references, materials in addition to holding in service training workshops on moral education. Presently the
Government of Japan gives stress on moral education to be imparted in schools of primary as well as in secondary as a separate subject with adequate trained teachers.

1.1.7 Srilanka

The main purpose of education in Srilanka does not deviate from moral, ethical and value education. There is no school subject called moral, ethical or value education in their school system. But the people of this country have given the highest priority to the promotion of moral, ethical and aesthetic values.

Moral education is imparted through "Religion" as a compulsory subject to every child in this country. In this connection A New Decade of Moral Education (1990) states:

The subject religion is compulsory and every child is taught his/her religion from year 1 to year 11. In the primary it is to provide the child with a knowledge of his/her religion and also to inculcate moral and ethical values in the child, and this goes through the whole primary curriculum. (p.111)

The Government of Srilanka possesses five advisory councils and president to decide the syllabi for religious education. Such councils are approved by the Minister of Education on behalf of the President. The religious leaders of different denominations are members of the Advisory Councils. The syllabi are drawn up by teachers under other guidance of Religious Education with the collaboration of the Religious Advisory Councils. Religion is compulsory in all grades and religion is taught twice in a week at primary level. Religious education gives stress upon
inculcation of moral values of the children such as cleanliness, respect towards elders, obedience, sharing, cooperation, honesty, truthfulness, respect for law and order, righteousness, punctuality, solidarity, dutifulness, hospitality, discipline, dignity of labour, courtesy, kindness, balance of character, love of humanity, sense of justice etc. Now-a-days newspaper is one of the instructional materials used for religious education in Srilanka.

In Ceylon several newspapers also disseminate the ideas of moral education in the interest of children. Notable names among those newspapers are Buddha Sarana, Mihira, The Ceylon Churchman, The Record etc. These newspapers deal with Buddhist, National Roman Catholic and Christian Moral values. Apart from the textbooks, course guides and supplementary readers, containing the content of moral values, are also available for children.

The primary schools of Ceylon also undertake a number of activities such as student camps and seminars, Exhibition, Essay competition, Poster competitions, Do you know contests, Youth Clubs and Drama etc. to uplift the moral qualities and behaviour of children.

1.1.8 Malaysia

The major ethnic groups i.e. indigenous Malays, immigrant Chinese and immigrant Indians are the citizens of Malaysia. Etiquette of Malays is determined by the prevalent education system and religious practices of the people of this land. In accordance with the constitutional provision primary education is imparted in the language of Malay.
Muslim religion is regarded as the State Religion. But in the cities Chinese, Indians and Europeans settle and schooling is available in English. They are allowed to practise their own religious faiths though the nation's official religion is Islam. The majority of the Chinese follow Buddhism, Taoism and Confucianism or some syncretic version of these three. Some Chinese are Christians. Some Chinese attend Chinese language schools. English language schools are conducted by Christian missionaries and private British groups. Free school of the Penang 1816 and Singapore 1834 promoted English language school. Malays make up about 55 percent of the population, Chinese 34 percent and Indians 9 percent and the other 2 percent are ethnic stock. About 80% Indians follow Hinduism and some follow Sikhism, Muslims, Christianism in this country. Primary schools imparted education in Tamil language for Indian pupils since 19th century.

Malaysian government systematically sought to promote the welfare of Muslims over the welfare of other religious groups. To survive and prosper it gives stress upon national unity. "The evolution of a Malaysian national identity is based on an integration of all the virtues from the various cultures in Malaysia, with the Malaya culture forming its core". (Third Malaysia plan, 1976, p.94)

There is provision for religious and moral education in the school timetable. The aim of moral education in Malaysia is meant for cultivation of good virtues and for
promoting national peace and prosperity. In this connection, Government of Malaysia’s Fourth Plan 1981-1985, (1981) states significantly as under:

Islamic religious education will continue to be compulsory for Muslim students at the primary and secondary levels. Non-Muslim students will be taught moral education and ethics during the period when Muslim students and those who choose to do so are attending classes in Islamic knowledge. The main objective of religious and moral education and ethics is to build a strong basis for developing a disciplined society with moral values. (p.354)

A moral education syllabus was drawn up by the Teacher-Training Division of the Ministry of Education in Malaysia. This syllabus was implemented as a compulsory course for all trainers in 1978. This course focusses on content and issues dealing with character education. No methodology courses in moral education have been started. A new syllabus is currently being drawn up.

The social studies unit has an officer-in-charge of the Moral Education Project. This project conducts inservice programmes. This unit examines the syllabus, comment, modify and refine it for the prospective of classroom teachers. The place of moral education in the school curriculum in Malaysia is high in deed. Moral education is imparted through cocurricular activities in addition to school curriculum in this country. The Moral Education Committee strongly recommends that co-curricular activities are pivotal in the sense that they provide a natural arena for the practice of moral values. The moral education programme is intended for bringing over the gap and lacuna that exists between moral judgement and moral action. Sports activities, the Scout etc. can
be most fruitfully utilized. Teachers are trained to identify those elements within the respective activities that translate relevant practical work.

Moral education is also imparted through school subjects such as Civics, Local studies, History, Geography, Health Education and Islamic Religious Education in an integrated manner. Moral education was a separate subject before 1983. The moral education syllabus for primary school was fully implemented in 1983 as part of the implementation of the New Primary School Curriculum. This implementation was carried out year after year and came into full flaged in 1988.

More stress was given on the spiritual, humanitarian and social aspects for the all round development of the individual. It also stresses to inculcate common, religious, traditional, cultural and universal values. Moral education aims at producing pupils of good character who practise good daily habits and good behaviour based on moral values of the individual, family, community and society.

There is allotment of time for moral education in primary schools of Malaysia. A New Decade of Moral Education (1990) observes:

In the national primary school Moral Education is taught for 180 minutes while in the national type primary school for 150 minutes per week. There is only one type of secondary school in Malaysia and its uses Bahasa Malaysia as the medium of instruction. At the secondary school level moral education is taught for 120 minutes per week. (p.68)
The core values of moral education syllabus in Malaysia are based upon religious, traditional, multiracial and Malaysian social and universal values. They are cleanliness of Body and Mind, Sympathy/Empathy, Tolerance, Moderation, Diligence, Gratitude, Justice, Honesty, Respect, Love, Public spiritedness/Community Relations, Freedom, Modesty, Bravery/Courage, Rationality, Self-reliance/Independence and co-operation.

The moral values listed in the syllabus do not adhere to any particular hierarchy of importance. These moral values may be introduced during any teaching, any topic suitable and appropriate. The curriculum specification for every grade is prepared according to pupils ability and moral maturity. In the instruction of moral education stress is given for guiding pupils in practising good habits and wholesome behaviour in daily life.

Above all, in this country moral values are taught directly, indirectly and whenever appropriate in other subjects such as the English language, Mother tongue, History, Geography, Science and also through co-curricular activities beyond the period allotted for moral education.

1.1.9 Belgium

In past, Belgium was a victim to religious war. It declared an armistice in her religious war, the power struggle between Catholics and Secularists over who would control education which polarized this nation until 20th century. Roman Catholic Schools enrolled over 50% of the students.
population in 1958. There were state schools who enrolled students of the parents who had religious faiths like, the Catholic or Protestant or Jewish or Muslim. The State Schools do not give stress upon prayer in the beginning of schooling. A crucifix (photograph of Jesus Christ) still hangs on many classroom walls. Students enrolled in these schools may attend mass together at Easter. Religious teaching or secular moral education was imparted in Belgian Primary Schools. Children attended classes for two hours a week in the secular morality class or required religious instruction class according to their parents choice.

Swing (1985) states the history of moral education as follows:

The emergence in 1961 of a Flemish parents league for moral education to oversee the secular morality option in neutral schools provides further evidence of the increased secularization of Flemings. A secular morality course is not a new idea in Belgium. It existed as part of the reforms of 1879 and has been present in some schools on an irregular basis thereafter. But it was Franco-phones who initiated and participated in this option, not the very Catholic Flemings. Since 1961, however, the Flemish parents league for moral education has developed a secular morality course, supplied teachers with information about it, supervised the non-confessional character of its curriculum, and in 1962 obtained a special teachers' certificate in moral education for primary and secondary teachers in State schools and a degree in moral education in Flemish Universities. The only major reform not yet realized is the fact that the Free Thinkers' League cannot nominate teachers of secular morality, whereas religious teachers are nominated by denominational authorities. (p. 124)

At present Belgium has emerged as a modern pluralist society, an instance of vertical pluralism guarantees the co-existence of a variety of separate but equal schools,
neutral and confessional, French and Dutch. Swing (1985) states:

Religious pluralism is now a reality of Belgian life. Confessional schools coexist with neutral schools, Christians with secularists, Christians with non-christians within neutral schools. Even Muslims, a sizeable minority because of the influx of foreign workers since world War II a heretofore unrecognized religious minority, have gained the right to include their religion among the options offered in State Schools.... (p.125)

Belgium is an instance of segmented pluralism, whether the segmentation be linguistic or religious is the pivot on which the balance of power rests. There was pressure for the gradual replacement of the existing system of segmented pluralism with a single system of pluralistic schools which would incorporate both confessional and neutral school characteristics. "The law of 15th July 1975 envisioned a school run by a local authority, open to any one without discrimination, and reflecting diversity of ideological currents". (Devoyst, 1983, pp.51-55)

The law has never been implemented and the pluralist school have died from neglect. Horizontal pluralism is not a strong priority in Belgium. Revised constitution (Article 6a) states the rights and liberties of philosophical minorities. It guarantees religious rights.

1.1.10  Persian Gulf

Persian Gulf includes, Iran (Persia), Iraq, Saudi Arabia, Kuwait, Bahrain, Qatar, The United Arab Emirates and Oman. Religious faith and practices promote significantly the moral lives of the people. During 6th century B.C. people received religious education in the premises of the
temple. Priests served as teachers. Rote learning of religious books, religious training, acquiring the quality to read and write and receiving moral instruction through maxims and proverbs were the educational practice in ancient Persia for all classes of people. Encyclopaedia of Britannica (1985, Vol.26) rightly observes:

"...... By the 6th Century B.C. Iranian Zarathushtra, or Zoroaster, was "to spend a third of his days and nights in attending the seminary and consulting the wisdom of holy men". Schools among the early followers of Zoroaster were most often located on the premises of the temples in which the fire dedicated to the God Ahura Mazda (the God Lord) was maintained - Priests served as teachers. Rote learning of sacred texts, training in ritual observances, transmission of arts of reading and writing, and moral instruction by means of maxims and proverbs occurred at an elementary and fairly universal level in ancient Persia. Opportunities for education were apparently extended to all classes and both sexes. (pp. 621-622)

Until 651 A.D. in Western Persia a system of military religious education was imparted according to the need of the State when the last Zoroastrian dynasty was overthrown by the Muslims. Since 6th century AD Islamic teaching gained prominence. Since the beginning of the British colonial period the Parsis have shown persistent effort to receive western secular education and to recover their own sources. During 19th century educational ideas of the Western World gave an impact to change curriculum and teaching methods of the modern schools.

In the primary schools of Iran (Persia) stress is given on character formation of the children in addition to
The main objective of education in ancient Iran was to develop good character traits in children, such as obedience, conformity and the practising of religious rites. In Zoroastrian religion, the principal slogan has been Good thought, Good speech and Good deed. (p.51)

Now-a-days Iran adopts the present organisation plan to impart general education. The primary education consists of two stages. Free and compulsory primary education consists of five years is imparted both in rural and urban areas. Then for three years guidance is given for better utilization.

In 31 October, 1911 the educational constitution was issued in this country. This document emphasized moral education in the system of education. Article - I of the constitution states that the school is an institution for moral, scientific and physical education and training for their moral development in this country as a constitutional principle. Moral education of the children is given all the time in schools. All staff in school take responsible part for conducting moral education. Specific time is allotted for teaching religious and moral instruction in the curriculum for various levels of education in Iran.

For grades one and two, two periods and for grades three, four and five, three periods are allotted for Religious and Moral instruction per week.

The main purpose of three years guidance course is to promote general knowledge and to foster moral and
intellectual virtues of the children. At this stage Quran, Religion and moral subjects were taught for three hours weekly in each grade. Textbooks and teacher's guides are utilized for reading material.

The home, the society, the public and the school affect the morality of the child. The parents work for the development of moral behaviour of their children at home in Iran. Home and family environment is of prime importance and has crucial influence in the moral behaviour of children and youths in Iran.

Iran adopts a unique evaluation procedure of moral education. The Department of Curriculum Development in the Ministry of Education has devised a series of multiple-choice tests for pupils for evaluation of moral education. It adopts some questionnaire for evaluation of curriculum and textbooks intended for imparting religious and moral education also.

1.1.11 Australian Countries

The place of moral education in the school curriculum in the Australian countries is a remarkable one. In these countries the Government and private bodies recognize the stress of religion as a basis of imparting moral education and for fostering ethical standards, responsibility concerning social duties and moral values in the heart of the pupils. In Government schools known as public schools pupils are given opportunities to examine the place of religion in society through comparative studies that are objective and
non-sectarian. The representatives of religious groups give special religious instructions in New South Wales. Special time is allotted for this purpose. However, the emphasis is felt for moral education and as separate subject such education is also imparted in primary schools of New South Wales. In this connection, A New Decade of Moral Education, Tokyo, Japan (1990) states:

Moral education has been taught as a separate subject in the Primary Curriculum in some Australian Public School systems (for example New South Wales) for many years. The learning experiences in this subject are expected to help students develop their capacity for moral reasoning and judgement by recognizing the values that are operating in their daily relationships and in the social issues which confront Australian Society. (p.37)

In addition to this, specific moral values are to be fostered across all areas of the curriculum in Australian education systems. This country is a democratic and multicultural nation. Common standards of behaviour assists in the achievement of social cohesion and a sense of national identity and purpose. The New South Wales Department of School Education has identified some of these common standards in policy statement. This policy of the education is known as "The values we teach" which is issued in March 1988. In "The values we teach" the Department listed a core of values which are accepted by the community generally. They emphasize the values like truth, honesty and cooperation. "In all, thirty values injunctions relating to education, (e.g. to accept the importance of learning and knowledge, to demonstrate a commitment to truth), to self and others (e.g. to work cooperatively with others, to be
honest and open in dealing with others) and to civic responsibilities (e.g. to reject racism, sexism and other forms of prejudice, to be committed to international understanding and cooperation) are included in this core, which is extended to serve as "a point of reference for schools as they review their aims, policies and procedures" and as a basis for school community discussion on values in New South Wales public schools. (A New Decade of Moral Education, Tokyo, Japan, 1990, p.37)

The School atmosphere, the teachers and administrators play responsible role for imparting moral education and foster wholesome behaviour of the students in New South Wales Public School. In this country public schools give stress to promote the core of values through the formal curriculum, and the total life of the school, including the way it organized and led, the actions it condones and rewards, and the personal relationships which are established within it. By taking a definite values stance the Department has offered the lead to teachers and administrators. They in the present public accountability, can confidently incorporate these core values in their school policies and programmes.

In Australia the Mass Media such as Television plays a vital role in imparting moral education to children and youth. Neighbours, Home and Away, A country practice and the Flying Doctors are popular Australian Television series.
which focus on moral issues such as drug abuse, domestic violence, racial discrimination.

The achievement of the aim of moral education in these countries depends largely on teachers and effective use of a number of compatible approaches to both indirect and direct intervention. In direct intervention gives stress on establishing a learning environment which encourages students of primary schools to participate in caring, open, cooperative personal relationships, that is, schools need to become warm, caring communities, rather than impersonal. Direct intervention involves teachers in assisting students to clarify their current values and reflect on their long term goals. Besides it develops their moral reasoning ability and their capacity to make moral judgments based on the core values identified, to heighten their sense of moral obligation and motivation and to develop their willingness and capacity to ensure effective moral action.

The success of moral education programme in primary schools of Australian countries chiefly depends upon the sharing of expertise within and between schools. Teachers implementing moral education programme requires expertise in the use of a range of learning activities, including role plays, simulation, values clarifying and analyzing activities, moral dilemmas and social action activities. But now-a-days less importance has been given for the moral development of the child in schools whereas more emphasis is
laid on knowledge aspect. In this connection the observations of Hill (1991) is noteworthy:

Australian schools must become more than knowledge factories, and assessment more than apple-sorting, for students are more than disincarnate minds, and so are teachers.

It is possible to identify procedural values upon which the life of the school may be patterned, and it is desirable to put equal value on reason and relationships. It is plausible to envisage school and community working together, and to define the functions of teachers, parents, students and other participants in such a way that none need feel threatened and all may feel valued. It is possible to identify the values which arise in the formal and hidden curricula of the school, and to explore them to the mutual enrichment of all.

All parts of the curriculum commend certain values to the student for adoption—aesthetic, technological, religious, moral, multicultural, political, economic, historical, scientific, practical, performative... The highest values which beckon are those which encourage teachers to work for informed autonomy and moral responsibility in their students as they develop their own abilities, interests and lifestyles.

To be facilitators in this process is the dreadful and exhilarating responsibility of the professional teacher, whether in state or non-state schools. It is no less an obligation laid upon parents, youth leaders, employers, entertainers, and users of the mass media. But this book has been directed primarily to those involved in schooling seeking especially to provide an appropriate framework of ideas for teachers wanting to move beyond the austere instructional model of a previous era into a more rounded and personalistic interpretation of their role. (p.168)

1.2. Development of Moral Education in India:

1.2.1 The Vedic Period (4000 B.C. - 1000 B.C.)

The history of moral education may be traced back from Vedic Age. The Vedic Age primarily constitutes the period from 4000 BC to 1000 BC. During Vedic Age, education was imparted in residential schools differently known as
Hermits, Rishikulas, Gurukulas, Charans, Vedic Schools. In those educational institutions prists, sages, seers, religious teachers imparted education. Father of some children were functioning the role of a teacher and were imparting education to the neighbouring children along with their own.

The role of the teacher in India during Vedic Age was mainly to promote moral awareness of the children. Besides efforts were made to train the children how to lead the disciplined and spiritual life. In this connection Pramool(1979) in Buch 1987 in his study concludes:

During Vedic period the role of the teachers in India was to train students in morality, mental growth, disciplined life and spiritual knowledge to cultivate memorization of sacred texts and to be autonomous and enjoy academic freedom. (p.257)

During ancient days great stress was given upon moral values of life. Teachers were respected persons of the then society. In this regard Research Bulletin of the National Institute of Educational Research, Japan (1981) points out:

In ancient India religion exercised a very potent influence upon the lives of the people. During the ancient period teachers were mostly drawn from the Brahmin community. They enjoyed great social status since they were the most powerful source of knowledge in absence of written texts.

During the Brahminic period there was no distinction made between secular, moral and religious education. Education was primarily considered as a process of understanding the moral values of life and attending spiritual emancipation under the guidance of a Guru. (p.29)

Guidance of the Guru was inevitable for the educational progress of the students and to develop value oriented
education of the students during Vedic Age. In this connection Encyclopaedia Britannica (1985) states:

The principal duties of the students are study of the Vedas, service to the Guru and Chastity. The teacher transmits orally sacred texts and truths. In this learning situation, concetrated, pithy and sometimes cryptic combinations of words have been devised to compress a maximum of meaning within a minimum of words. The crowning example of this is the sacred syllable om which is understood to certain within itself a world of meaning. The students assimilate what the Guru has communicated and ideally through meditation realizes the profounder truths. Study is aided or accompanied by the performance of certain prescribed rites under the guidance of the Guru. The teacher is served in a variety of ways in keeping with dignity and importance of his position. (p.619)

The then education had two aspects such as vocational and religious. Vocational education made an individual self-dependent economically. Religious education was imparted to promote happiness and righteousness of the individuals. In this connection Encyclopaedia Britannica (1985) states:

The goal of the traditional Hindu education is two fold; to prepare one to do his duty in this life, and to enable one to achieve release from the illusion of this life through realization of the identity of Atman (Individual soul) and Brahma (Universal soul). The teacher or Guru, is the pivot of the traditional educational system designed to achieve these ends. (p.619)

The importance of vedic period was earmarked in the study of certain subjects like medicine, astrology, art of archery etc. in which selected students had to specialise. In order to protect the individual from the outer enemies the skill of Dhanur Bidya (the art of archery) was imparted. The four Vedas i.e. Rig Veda, Yajur, Sama, Atharva, and Itihasas, Puranas, Upanishads were included in the
curriculum for imparting moral education. These were the ancient religious scriptures of Sanathan Dharma. Vocational education enriched social peace and prosperity by developing the power of economical self dependance and attitude to help others at their crying need. In the vedic age efforts were made to infuse the quality of piety and religiousness in the mind of the pupils. The infusion of such qualities was regarded as the main aim of education. Pupils prayed God daily in the morning and in the evening. They took part in religious ceremonies almost every month. The celebration of such ceremonies gave impact upon the learners to become compassionate towards all the living entities of the world.

In the Vedic Age, almost emphasis was laid on the character building of the students in addition to inculcation of compassion and religiousness. Altekar (1951) has rightly observes:

The formation of character by the proper development of the moral feeling was the second aim of education. The ancient Indians insisted that while a man is being educated, his regard for morality ought to be developed, his feeling of good will towards human beings ought to be nourished, and his control over his mind ought to be strengthened, so that he can follow the beacon light of his conscience. (p.11)

Ancient Indians gave stress upon right conduct of the students. Right conduct in its totality represents morality. It is otherwise known as righteousness. Righteousness means that which is pleasing and refers to what is real value of life. Students were learnt to lead their lives governed by moral values to obtain most precious things including name, fame and prosperity. The pupils were leant to form good
character. They practised good manners in their daily life. They properly behaved their teachers, parents, seniors, equals and inferiors in pleasing manners. Students during those days learnt to obey discipline and paid proper homage by glorifying national heroes.

Ancient Indians gave emphasis upon development of personality. They were enriching the feeling of self-respect, sense of self-confidence and self-restraint. Besides, emphasis was given on the development of the powers of discrimination and judgement of the students. Moreover, the education gave stress upon civic and social duties of the children. In order to develop the quality of civic responsibility the Vedic schools were giving due importance. It is a well known fact that without knowing the civic quality of life one cannot be able to play his role efficiently for the betterment of the society. However, training was needed in the promotion of social efficiency and happiness of the individual child. "Social efficiency and happiness were sought to be realised by the proper training of the rising generation in the different branches of knowledge, profession and industries". (Altekar, 1951, p.16)

Ancient Indian system of education gave emphasis upon preservation and spread of national heritage and culture. From cultural point of view India showed love of divine nature for the whole mankind for peace and content. Brotherhood of man and fatherhood of God was their firm conviction and ideal. Gurukula environment was pious. The
personality of the sages and seers were ideal in nature. The pupils practices were regulated by such environment and ideals of sages. They learnt discipline from concrete life situations. Such discipline gave a life long impact upon the students. Documents on Social, Moral and Spiritual Values in Education (1979) in this regard may be supplemented with Raichur's view as follows:

The most important part of a student's education was the religious environment in which he was brought up. The external practices and regulations and the spirit of reverence for the teacher inculcated discipline in the students. (p.53)

In this period, education brought remarkable changes in the students' behaviour. The students were asked to reflect good conduct in their behaviour. Religion also paved the way for good conduct and influenced the spiritual and physical life of the individual. In this connection Mathur (1985) also states:

Education during Vedic age was influencing the spiritual and physical life of the individual. The relationship between religion and education may be expressed when we find that education seeking inspiration from religious ideals, values and goals brings about changes in human behaviour. Religion provided the norms of conduct. (p.131)

The another characteristic of this period was the system of Gurukula Ashram, the residential system of Education at the home of the teacher. The boys used to go to "Gurukulas" and gained religious and vocational knowledge living with the Guru for many years. After gathering knowledge and wisdom the pupils went back home obtaining Guru's blessing and showing gratitude. In order to get rid of
narrow ideas the pupils learnt to cultivate and promote love by giving and forgiving inspite of getting and forgetting. They gave more emphasis upon security of real happiness as a human being instead of achieving ceaseless pre-occupation for earning a living for getting the all pervading Lord. They used knowledge for bettering the lives of others and to promote peace and harmony. The disciple had to lead the life of a Brahmachari. He had to observe certain special exercises to keep up the purity of character. He had to take very simple and pious food. Anger, amusement or recreation, jealousy, pride etc. had to be kept away by him. He had to keep his mind calm and peaceful and concentrate on his studies. He had to put on simple clothes and decoration of the body was not for him. In this manner the students behaviour and day to day life was spent for moral upliftment.

The tradition of offering gift to Guru at the end of schooling was in vogue. This was not a material gift. The Guru tested the virtues like compassion, spirit of sacrifice and so on of the pupils and gave his blessing to lead a peace and prosperous life. Until that period Guru trained the pupils in value education through practical and concrete life situations and in the pious, environment of the Ashram (Hermitage). The aim of education was to promote unity and happiness of all the people during post Vedic period. In this respect Sai(1990) states:

Apart from the Vedic religion some other religions came into existence 2000 to 2500 years ago. The founders of these religions took note of prevailing social conditions and sought to promote unity among the various
sections through their teachings. There was basically no conflict between these different faiths. Unfortunately, the differences among the individual followers of these faiths resulted in the growth of narrow loyalties and credal conflicts. In each religion there were some virus elements which promoted hatred of other faiths. In truth, there is no conflict between one religion of the Bharatiyas (Indians) is the most ancient in origin. Having regard to its Vedic basis, it has been described as Hinduism. The essence of this faith is its universality as expressed in the saying: May all the people everywhere be happy. The Bharatiya faith laid stress on the happiness of every one. (p.14)

Gradually the Vedic education system believed on the propagation of eternal value like truth, non-violence and emphasized on the mental happiness of every individual. In ancient India education was imparted for promotion of moral and spiritual virtues and stress was given to lead a disciplined way of life. Chakraborthy (1982) in this connection states:

For education at that time in India was left in charge of priests. They were accepted as Gurus because of their moral and spiritual virtues while the administration of the country was entrusted to the monarchs. To these Gurus who lived in hermitages and the pupils who lived with them the ideal of life was a normal progress, "from individual body to community, from universe to infinity." These Gurus "keeping in mind the goal of this purpose did not in life's first stage prescribe merely the learning of books or things but Brahmacharya, the living in discipline whereby both enjoyment and renunciation would come with equal case to the strengthened character of their disciples." To these young hermits of ancient India who used to chant with their Gurus:

To the God who resides in fire and water in trees and plants.

Immanent in the world and the Universe we bow, and learnt from their Acharya's blessings at the time of convocation. Satyam Vada, Dharman Chara, learnt Vani Anabadyanino itarani etc. ethical life, the practice of religion and learning were inseparable. (p.34)
Thus in the Gurukulas and Rishikulas pupils learnt to cultivate highest types of love. They developed love bereft of any gross selfishness. Their love was not pretension of people in authority and affluence. They realised that the entire cosmos is the manifestation of God. They developed equalmindedness and cultivated highest type of love. They gave emphasis to lead moral way of life in the Gurukulas and later on in the society where they spend the latter part of their life. They learnt to help ever and hurt never. They learnt to render selfless service for promotion of happiness of others. Tragic end gradually occurred due to monarchical interference later on in India and tried to give a death blow to such type of moral educational system. Gurukulas and Rishikulas system of learning was meant for eternal progress.

Moreover, it is essential for acceptance of morality and truth to revitalise our enriched cultural and educational heritage. In this connection Sai (1988) states:

Today, if we want to establish the nobility of our culture, we should realise and accept as a fact that the basis for it is respect for morality and truth. (p.147)

1.2.2 The Buddhist Period (600 BC-1000 AD)

The Buddhist period primarily constitutes the period from 600 BC to 1000 AD.

The centres of learning such as Vihars and Monasteries played dominant role in imparting formal, moral and vocational education as well. "During this period, the Vihars monasteries emerged as centres of education". (Research
The role of the teacher was to preach *dharma* (religion) and train pupils in democratic attitudes and moral and mental discipline. In the residential schools "monastery" the teacher was also responsible for clothes, food, shelter and education of the student monks. The parental role of the teacher during those days was indispensable. He was looking into the aspect of food, clothing and residence of the pupils in addition to the religious and moral education of the pupils. Chaube (1988) has rightly observed:

The teacher was responsible for food, clothing and residence and moral and religious education of the student. The student had to serve the teacher with full devotion. (p.21)

Besides the teacher took care of the health of the students. He paid personal attention for the treatment at the time of illness of the student-monks.

The students used to beg alms to meet the daily expenditure of the monastery. The students served the teacher by preparing food, cleaning dresses and utensils daily. The teacher taught relationship was based upon divine love. The daily routine of the monastery enriched moral behaviour of the student monks. The students were expelled when they violated the discipline of the monastery and displayed misconduct to keep healthy environment of monastery.

To enrich vocational skill and moral and religious awareness of the student monks the curriculum was deliberately planned. The curriculum of religious education was
endowed with general studies and teachings of Buddhism. It gave stress upon character development and dignity of physical labour. Vocational education was imparted to serve the human society. Documents on Social, Moral and Spiritual Values in Education (1979) quoted by Raichur points out:

Religious education consisted in general studies and teaching with in the Buddhist cannon, which consisted of Vinaya, Abhidharma and Sutra. A religious teacher had also to learn art and crafts, particularly the science of medicine, necessary in serving the suffering humanity. In addition to the theoretical education there were also certain disciplines for character development. One of the principle disciplines was the discipline of manual labour. (p.54)

The main aim of Buddhist education was salvation. It was meant for satisfaction of spiritual hunger and vocational skill for human service. In this connection Chaube(1988) states:

The curriculum was chiefly spiritual in nature. It was so because the chief aim of education was to attain salvation. So the study of religious books was most important. Suttanta, Vinaya and Dharma were the main subjects prescribed for study. This type of curriculum was meant only for the monks. Besides these, spinning, weaving, printing of cloth, tailoring, sketching, accountancy, medicine, surgery and coinage were the other subjects of Buddhist education. (p.18)

The education system was divided into two parts such as primary and higher education. The main thrust of primary education during Buddhist period was to impart the child the basic elements of 3 R S i.e. reading, writing and arithmetic. Purana (religious scripts) and secular subjects were taught. The curricula consisted of religious, moral and philosophic ideals. Higher education gave stress on the
teaching of subjects like religion, philosophy, military, science, medicine and other difficult subjects.

Methods of teaching was most alluring to cram. The teachers adopted methods like lecture, question-answer, debate and discussion, oral as well as practical.

Practical training was given for character development and moral upliftment. Occasionally discussions and debates were held on significant subjects to enlighten the participants knowledge. Buddhist education encouraged to develop skill in writing certain books. Students had to maintain discipline in their classes and listen to the subject imparters. Methods of teaching gave emphasis upon purity on conduct of the students to enable them for progress in different sphere. Besides special emphasis was laid on the purity of conduct, because it was thought that if one was not good in good behaviour, he could learn nothing for his development.

In the beginning and in the end of each month, learned people used to assemble together. Assembly of learned people was a dominant part of Buddhist education. The main purpose of such assembly was to safeguard moral standards of the monks. Buddhist educational system gave emphasis upon moral awareness of the pupils. It developed moral behaviour of the student monks. Education was based upon democratic idealism and moral conceptualism. Chaube (1988) in this connection states:

On the beginning and close of each month learned people used to assemble together was a very important part of
Buddhist education. The purpose of this assembly was to maintain the moral standards of all the monks, because the total education system was based on morality. It was compulsory for all the monks to be present in this assembly so much so that even ill monks used to try to attend it anyhow. If due to illness it was not possible for some monk to come, then the assembly was held near his residence. In the assembly each monk used to confess and describe his immoral behaviour frankly. The assembly used to deliberate upon such confessed immoral behaviours of various monks and impose punishments on the erring ones. The punishment was gladly accepted by the monks concerned. If a certain group of monks committed an undesirable action, an assembly of another region was requested to pronounce its judgement on the same. This kind of assembly was organized every year. A monk was free to challenge the assembly for proving him wrong. Evidently, this assembly was quite democratic and it has immense moral impact on all concerned. (pp.19-20)

The Buddhist education was mainly meant for the monks. The monks were very compassionate and showed greater interest in imparting education to the people in general. At the time of begging alms the monks imparted moral and religious teachings through their personal talks and served for mass education.

During Buddhist period the Vihars or monasteries used to derive their sustenance and support from the people in general to whom they would go for alms. So at the time of begging alms the monks used to remove the genuine doubts of the people pertaining to religions through their interesting and lively conversation. Sometimes they were adopting lecture method for the removal of doubts. Thus the people in general received moral and religious education from the monks. This helped them to maintain their moral standards.

"Some of the Buddhist monastries gained world wide reputation by transmitting Buddhist culture and value education.
tion to a great deal of students all over the world. Nalanda is a shining example of a renowned university during this period. Some of the Universities like Nalanda became international centres of learning and were instrumental in spreading Indian education in Central and Eastern Asia". (Research Bulletin of the NIER Japan, 1981, p.29)

The Buddhist education gained world wide reputation due to selfless service activities of the renowned monks. They gave guidance to pupils to study scriptural cannons. They were embodiments of profound knowledge, to transmit value education for example to inculcate values like truth and non-violence. Nalanda gave immense facilities for promotion of such type of moral instruction and training.

Encyclopaedia Britannica(1985) described the importance of Nalanda during the period of 6th and 7th Century B.C. in the following words:

With the monastic community as a base, this expansionist impulse found expression in Buddhist monastic universities beginning in about the 6th century. The most famous of these was Nalanda in Northern India, which according to the accounts of a 7th century Chinese Writer attracted thousands of monks of various Buddhist sects who engaged in study under the guidance of monks distinguished for their learning. Laymen also received instruction at Nalanda. (p.620)

Buddhist education gave emphasis on the importance of selfless service activities for the suffering human society to bring relief from the sorrows of the world. It preached doctrine of non-violence. But it succumbed to the claws of decline due to its austerity and seclusiveness. The assimilative powers of Hinduism and the Muslim invasion and their persecutions caused a fatal blow to Buddhism. The Turks
invaded the country and destroyed great Buddhist temples and monasteries, including those of Nalanda. But the noble ethical code of Buddha remained as guide for moral upliftment of his followers. The moral code such as charity, purity, self-sacrifice, truthfulness, control over passions, love, compassion, equanimity, noninjury to living creatures in thinking, speaking and doing gave a lasting impact in the educational systems of India. According to Buddha "spirit of love is more important than good deeds. Non-violence towards life is recognized as an integral principle of his practical morality." (Luniya, 1977, p.124)

The methods such as scriptural study, meditation, debate and discussion about Buddhist doctrines were adopted for moral instruction and Buddhist monasticism possessed great importance in this regard. In the words of Encyclopaedia Britannica (1985, Vol.26):

The history of Buddhist education is essentially an aspect of the history of Buddhist monasticism. Entrance into monastic life involved from earliest times a regimen of chastity, poverty, and other moral standards and also submission to discipline and learning under the direction of a teacher. Meditation and study were the two essential methods in Buddhist formation. Principles such as those known as the four noble truths, the eightfold path, and details of the dharma or law were indispensable elements of study. In the early years the sayings, stories and legends of the Buddha were gradually collected together into the cannonical scriptures. Frequent repetition and chanting aided in remembering the words of and about the enlightened founder. Debate and discussion on doctrine also seem to have been an important aspect of monastic education. (pp.619-620)

The royal patronage of King Ashoka in propagating Buddhist education in India and outside India was
remarkable. Due to his sincere efforts Buddhism was evolved to the states of world religion. In the words of Encyclopaedia Britannica (1985):

A famous Indian Buddhist convert, king Ashoka (265 BC to 238 BC) played a significant role in transforming Buddhism from an Indian sect into a world religion by encouraging the movement of monastic missionaries into all areas of India, and into Ceylon and Kashmir. Ashoka also prepared a number of Buddhist informed edicts that he commanded to be engraved on rocks and polished stone pillars and to be read to the public on festival days. (p.620)

Buddhist education was meant for promotion of virtues like love, compassion, truth, nonviolence. It gave stress upon service for the welfare of human society and to acquire wisdom and salvation. Research Bulletin of the National Institute for Educational Research (1981) states:

.... Person who succeeded in acquiring enlightenment was expected to work for the good of his fellowmen instead of remaining satisfied with his own nirvana (salvation). This ideal with its emphasis on the welfare of others indicates best the love and compassion which are the characteristic features of Buddhist teaching. It advocated the need for willingly bearing the burden of others suffering, to bring relief from the sorrows of the world. It also subscribed to the promotion of the doctrine of Ahimsa (Nonviolence). (p.29)

Piety, good deeds, good speeches, good thoughts were highly given stress for moral upliftment of the pupils. The Buddhist education was meant for the development of human values for peaceful coexistence in human society. The students learnt to inculcate the feeling of brotherhood of human beings. The supremacy of Brahmins, cruel animal slaughter, narrow sectarian feeling began to end as soon as the pupils learnt the teaching of Buddha, the founder of Buddhism. The communal and sectarian feelings which was a
great hindrance in promotion of peaceful co-existence in the then society started to disappear as education in Buddhist philosophy comprehended in the most alluring manner. Education gave stress upon showing good behaviour and sympathy for all in every day life. For the progress of nation, education gave stress upon all round development of personality of the pupils. Buddhist education was meant for pupils to lead their lives in a religious manner.

1.2.3 The Medieval Period (1200 AD 1800 AD)

Medieval period has been treated as the period from 1200 AD to 1800 AD. Religious scripture such as the Quran played a dominant role in this period and formed a basis for moral education. A general survey of the Mohammedan rule in India reveals that religion was a part and parcel of the education. Education was regarded as a sacred duty in the Quran. The Mohammedan princes were instructed in their religion, besides other subjects in the interest of the nation which they had to govern. In this connection Aurangzeb's statement to his old tutor Mulla Shah is worth mentioning:

If you had inculcated lessons which elevate the soul and fortify it against the assaults of fortune tending to produce that enviable equanimity which is neither insolantly elated by prosperity nor basely depressed by adversity, I should be more indebted to you than Alexander was to Aristotle and should consider it my duty to bestow a very different reward on you than Aristotle received from that Prince. (Quoted by Chakraborty, 1982, p.34)

This inspite of political vicissitudes in the ancient and medieval periods religion in education had remained
unaffected. The problems about the religious education disappeared on the scene.

During those days Maktabs were primary schools. Madrasa (schools) were higher educational centres. Both the educational institutions run in mosques. Religious men of Mohammedan community took responsible part to impart religious and value education. Besides there was no significant difference between the educational system of Medieval India with that of in ancient India. In the words of Safaya et al. (1978):

Educational system in medieval India was also not much different from that in ancient India. During this period, education was imparted in Maktabs and Madrasas which were generally run in mosques. As in case of ancient India, the Muslim teachers were also the religious leaders of the community who aimed at inculcating a spirit of piety and righteousness in their pupils. (p. 252)

The aim of Islamic education was to develop morality and character of the pupils. Value education gained prominence in addition to vocational education for peace and pleasurable life as well. The stress of moral education as a goal of education is corroborated by Rai (1986) as follows:

The aim of Islam was to develop a particular type of morality and so morality was given an important place in education....... Hazrat Mahammad was of the opinion that man could prosper only by dint of good character. (p. 32)

Mohammed a renowned social reformer and prophet of Islam propagated teaching of human values such as Truth, Righteousness, peace, love and non-violence. Islamic religious education emphasises upon brotherhood of man and fatherhood of god. Peaceful, co-existence, love and sacrifice
To improve happiness in the human society man has to keep good relationship with mutual trust and cooperation. Durrani quoted by Rai, (1986) states:

According to Islam religion is not merely a private relation between the individual and his maker, it is rather the relation of men to men and the individual's responsibility before God for the soundness of that relation. (p.32)

"The religion of Islam stresses the brotherhood and equality of man under the sovereignty of God". (Research Bulletin of the NIER, Japan, 1981, p.29)

The education during medieval period had two main aspects such as religious and vocational. For material excellence, education was imparted for intellectual development, vocational skill, physical growth and health. For moral religious and spiritual upliftment, religious education was inevitable in the systems of education. Quranic education received great prominence under the Muslim period and the main objective of education was preparation of religious minded persons to transmit the cultural and human values to the future generation and for a sound world order abandoning the sectarian feeling and narrow mindedness.

The Muslim rulers like Qutubuddin and Sikandarlodi were enthusiastic to preach their own religion through education. They introduced Maktabs and Madrasas as educational institutions. Muslim religion was principally taught in the Maktabs. Islamic religion and other subjects began to be taught in Maktabs and Madrasas as the rulers adopted liberal policy. The Madrasas imparted religious and
vocational education as well. The pupils learnt Muslim religion and cultural heritages of Islam. It enhanced skill in vocational education and prepared civil officers, lawyers, teachers and doctors for the state.

In the famous document Ain-i-Akbari, Abdul Fazal, the author, refers to education in the words of Kaey (1979):

Every boy ought to read books on morals, arithmetic, the notation peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of the Government, medicine, logic and history all of which may be gradually acquired. In studying Sanskrit students ought to learn Byakaran (Grammar), Niyai, Vedanta and Patanjali. No one should be allowed to neglect these things which the present time requires. (Quoted in Documents on Social, Moral and Spiritual Values in Education, NCERT, 1979, p.54)

The rules gave stress upon internal and external peace through military power. There was no desirable stress upon physical, intellectual and moral welfare of the teeming millions that inhabited in India. Although the emperors opened some schools and colleges yet those were not meant for spreading education among masses. The greatest failing of the Mughuls lay in a deliberate and successful attempt to keep the two major communities, Hindus and Muslims, perpetually divided. Akbar alone made a short lived attempt to bring about a homogeneity of the people but it ended after his death. Akbar adopted a secular, approach in the matter religion. He loved the Hindus as well as the Muslims. He gave stress upon the development of education and revised the curriculum. Srivastava (1981) high lights the educational systems of Akbar in which religious education, science of
morals and other subjects were taught, in the following words:

There were in his empire primary and secondary schools and even colleges. Some of them were established and maintained by Government, while others depended upon private philanthropy. There was a Maktab or primary school attached to every mosque where elementary reading, writing and arithmetic, besides the Quran, were taught.

Inspite of the destruction wrought by the iconoclastic zeal of the early Turkish invaders, Hindu centres of learning had not completely disappeared. There was a remarkable revival of our ancient learning during the age of Akbar. There was a school in every village and in fact a school attached to every temple where reading, writing and arithmetic and religious books, were taught. In higher centres of learning, Hindu theology, Sanskrit Grammar, Philosophy, Literature, Logic, Astronomy, Higher Mathematics and other Sciences were studied. Akbar made an attempt to revise the curriculum and to include certain important subjects in the courses of study meant for grown up boys at schools and colleges. These subjects were science of moral and social behaviour, arithmetic notations peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy and foretelling, household economy, public administration, medicine, logic, the tabi, the riyazi and the illahi sciences and history. Students of Sanskrit were required study of grammar, philology, logic, Vedanta and Patanjali. These were to be studied gradually. The teacher was only to assist the pupils to learn. Students were particularly advised to commit moral precepts. (p.216)

To raise the moral and intellectual standard of the people Hindi was patronized. Persian was the Court language during the reign of Akbar. Akbar abolished Islam as the religion of the State and established Din-I-Illahi, a religious society of his choice. This new society, which has been compared to the theosophical order of our time, was an eclectic faith and consisted of good principles drawn from different world religions.
Akbar pursued the policy of giving full religious toleration to his people. It was natural for monarch who believed that there was a truth in every religion and that there was the same God everywhere, whether He be worshipped in a Church, a mosque or a temple to treat all religions alike and to give the followers of every faith complete freedom of conscience and worship.

The Muslims usually performed the Maktab ceremony of their children at the age of four years, four months and four days. Maktabs were primary schools meant for the beginners. They were kept by Maulavis. There were no printed primers and the children were made to write letters of the alphabet and figures on the wooden boards. In Muslim schools the Quran was invariably taught to every child who had to learn it by heart. In Hindu schools, lessons from the Ramayan, the Mahabharat and the Purana were compulsory. In this way religious education was imparted through the school curriculum. Besides rigorous disciplinary action were taken against the students and even corporal punishment was administered against those who were violating the suggested moral activities of the school. In this context Srivastava (1981) states:

Corporal punishment especially boxing of the ear was administered to those pupils who were either lazy and did not learn their lessons or to those who committed mischief. Sometimes negligence in doing the day's work, wilful mischief and ill manners were punished. (p.527-528)

During this period oral education and memorization were methods of teaching. The teacher had to give eye contact
with the pupils to maintain discipline in a positive manner in the classroom and in the school premises. With a view to encouraging good students praise and reward was given. Students memorize Quran and prayers. Teacher pupil relationship was fair. Examination was not formal. A teacher was deciding the skill of a student who had to acquire higher education. The teacher adopted his personal method of assessment to judge the capacity of the student. The purpose of education was for all-round development of personality, social, moral, spiritual, intellectual and so on. There were hostels for the students to reside near the schools and colleges. In those days the pupils were allowed to lead comfortable life during student life in the hostel. Chaube (1988) states in this regard as follows:

During the Muslim period the students enjoyed greater physical comfort and facilities. In the hostels attached with Madrasa various types of living facilities, clothes, food and necessary books and other things were provided to the students by the state. (p. 36)

Besides religious ideals had influenced the total gamut of educational system of Muslim period. Mukherjee (1964) has rightly observed:

The whole educational system was saturated with religious ideals which influenced the aim, the contents of study, and even the daily life of the pupils. (p. 4)

Elementary education was widespread. The Hindu Pathasalas and Muslim's Maktabs had taken the responsibility of imparting moral education in addition to teaching on
The students were given instruction in the three R's of reading, writing and arithmetic. Moral instruction with emphasis on truth, honesty and obedience found a place in the school curriculum. Education was mainly popular with the higher caste. (p.371)

1.2.4 The British Period (1600 AD - 1947)

At first the Britishers established their trading centre at Calcutta in 1600 AD. Gradually they extended their empire throughout India. The company remained aloof from educational prosperity of Indians in the beginning of their reign. The sole aim was to extend their empire and to rule over Indians. At that time the company felt that educational progress of Indians would cause hindrance for their smooth administration. Chaube (1988) aptly observed:

At that time in England the Government was not responsible for running educational affairs. Hence the company, too did not want to shoulder the educational responsibility, as it desired to follow the British policy as at home. The company also feared that people might ultimately rise against the British rules and would demand independence after having obtained higher education. This would endanger the British interests in the country. (p.43)

But the British Parliament was very sympathetic and compelled the company to devote its attention to India's educational system. It supported the educational systems of the Hindu Pathasala and the Muslim Maktabs and Madrasas. The East India Company's charter of 1698 had directed the company to maintain schools in all its garrison's bigger factories. In 1715 it started a school in Madras, St Mary's charity school by name. In 1725 European Christian
Missionaries gave stress upon establishment of schools for children of the Hindus, Muslims and Christians to impart free education. This education was meant to convert Indians to Christianity and to impart knowledge of English language. In 1773 Charles Grant an officer of the company observed the educational problems of India and wrote an essay entitled "observation" which contained the conditions of Indians and their education. It gave impact upon the British Parliament and it began to play responsible role in the educational sphere of India. Grant has observed that "Light must be brought through education in India. Then the people will learn to behave rightly. So far they have not been told about the right things. So education should be given to them for understanding things in the right perspective". (Quoted by Chaube 1988, p.43)

Grant suggested to adopt Indian language and English as well as medium of instruction. The latest trends in literature, science, philosophy, religion and other subjects could be achieved through English Language was his view. This was implemented by the company as the British Parliament accepted the suggestions of Grant.

English people wanted to win the sympathy and support of influential Hindu and Muslim people. They got an opportunity also for this. The higher class section of the Muslim population demanded the establishment of a Madrasa for higher education and their demand was accepted. Warren Hastings laid the foundation stone of the Calcutta Madrasa in October, 1780. The main purpose of this Madrasa was to
educate the higher class Muslim gentry and to make them faithful supporters of the English Government by providing good Government service.

A seven-year curriculum was instituted in the Calcutta Madrasa based on Muslim religious principles: Law, philosophy, logic, mathematics, astronomy and grammar etc. were included in this curriculum along with Islamic theology. Arabic and Persian were accepted as the chief media of instruction. It attracted students from all corners of the country.

In 1871 Jonathan Duncan founded Banaras Sanskrit college to influence the Hindu section. Through the Sanskrit medium Hindu religious principles, jurisprudence and other subjects were taught here. At first Maulavis were made incharge of the Calcutta Madrasa and Pandits for Banaras College. English Officer was also appointed to control affairs when they failed. But the curriculum was same as before.

But in religious matters it adopted equalmindedness and treat all people of India irrespective of religious diversity equally. It was a pioneering change in the filed of religious education by the British Government. This policy was adorable by the Indians as it was above religious fanaticism and religious blindness. In this connection the religious policy of British Government is worth-mentioning here.

"The Court of Directors issued a despatch dated 7th September 1808 expressing strict religious neutrality and denying
The British Government of India had never turned away from the path of religious neutrality. For promotion of Education missionary institutions and benevolent individuals also gave stress. Some Indians showed much interest to have British system of education. Some institutions were privately managed. Some others were aided by way of diverting funds and reimbursing expenses.

The East India Company during 1813 bore the responsibility concerning education for the people of India as a result of their acceptance of the Educational clause of Section 43 in the Charter Act of 1813. Subsequently appointments of Officer and lecturer in the various educational institutions opened by the East India Company were made under the Governmental authority. The educational programmes gave no stress on religious education.

In 1815 Lord Moria observed the emphasis of moral, religious and spiritual education in addition to 3-R's in the school curriculum during that time. During 1813 to 1833 both the modern and indigenous system of education expanded. There were some practical problems in the field of education. The Company allowed to spend at least one lac rupees per year on education but had not given any specific instruction on this issue and difficulties arose. As a result of definite guidance, education remained uncertain during these thirty years. The Chief causes of uncertainty were the medium of instruction, system of education to be adopted, aim
of education, mass education or education for selected persons, preaching Christianity in the garb of educational expansion by Christian Missionaries. Regarding the medium of instruction, the Governor of Madras, Munroe and Governor of Bombay, Mount Elphinstome, and their supporters opined to make Indian languages as the medium of instruction. Many languages in the country were in a developing stage in different regions such as Hindi, Urdu, Sanskrit, Arabic, Persian, Gujarati, Marathi, Bengali, Tamil, Telugu, Kannad and many others during British reign in India. As other group for example Warren Hasting and Minto and their supporters wanted Sanskrit, Arabic and Persian as medium of instruction. But Raja Ram Mohan Roy the founder of Brahma Samaj a socio-cultural and religious organisation of India and Lord Bentic and some young English men desired to make English as the medium of instruction. Ultimately English was accepted as the medium of instruction. Board of Directors gave instruction to reward the learned Indians and to preserve great Indian books, to help English men to study Sanskrit and to promote old schools when the company asked to meet expenditure of annual grant of one lac rupees on education. In 1933 an other charter was published to adopt more liberal policy for education in England. As such the East India Company adopted a liberal policy in the education of Indians. "Some young Englishmen believed that knowledge could be spread only through English and it was through
English and it was through Western knowledge along that the moral standard of Indians could be raised". (Chaube, 1988 p.50)

On the 10th June 1834 Lord Macaulay became a member of the Governor-General's Council and got appointment as the President of the Committee of public Instruction. The supremacy of English language before the Indian languages like Sanskrit, Arabic and Persian was his firm declaration. Education was imparted in English and the Company gained financial benefits. The fundamental truths contained in Hindu, Muslim and Christian religious were imparted in form of balad in the school curriculum. He suggested to adopt strict religious neutrality and become tolerant as the duty of the British Government in India. On 2nd February, 1935 Lord Bentic gave his approval to the policy of Lord Macaulay. Since 1935 Indians learnt English and European Science; Education was meant for general people. Lord Macaulay explained "the aim of education in India was to anglicize the Indians through English education and to make black-coloured Indian English in their way of living, behaviour, thought, culture, traditions and morality". As such persons were likely to serve as the connecting link between the British Government and the general public. (Quoted by Chaube, 1988, p.55)

On 31st July, 1837, Lord Macaulay again explained his point of view by stating that the purpose of the company was only to educate the elite group which would promote mass
education. In 1939 the General Committee of Public Instruction gave stress on education of the higher class people who would play significant role for mass education.

During the Company's rule the Missionaries were encouraged to work in the field of education. They opened a number of schools and colleges for educating children of the higher class family. Their major purpose was to preach Christian religion among the lower class people. The Board of education had recommended in 1845 for establishment of a University at Calcutta. During 1847 the Bombay Native Education Society opened 115 primary schools in Bombay. The medium of instruction was the mother tongue. Arithmetic, Geometry, Algebra, History, Geography, Philosophy and Astrology etc. were taught in these schools through the medium of mother language. The Government of Bombay co-operated with the society efforts. The Bombay Government opened 63 primary schools in the Purander Division. Primary School teachers in Bombay were accepted as Government servants and salaries of some of them were raised to fifteen rupees per month. The Board of Education the new name of Committee of public Instruction used to give Rs.50,000 per year to the Madras Province for Educational development. Missionaries did remarkable progress in the field of education. Panchyappa missionary was pioneer in such educational progress.

In 1847 Lord Hardinge opened a normal school for training teachers of Primary Schools. In 1848 a new scheme was implemented for the expansion of education in Utter Pradesh. It was Thomson's plan to start new schools in each village
consisting of 200 families. A proposal was also given to give five acres of land for the sustenance of the School teachers. Lord Dalhousie liked Thomson's scheme and gave proposal to the Company to accept the scheme and implement the same in Bihar and Bengal.

Punjab Province was formed in 1849. Hindu, Muslim, Sikh Schools were already established there. Religious education was being emphasised in the Muslim and Sikh schools. English Schools were established at Amritsar and Lahore in 1849 as public demanded and appreciated English Education. Arabic, Persian, Sanskrit, Hindi, Urdu were taught along with English.

The Charter of education issued by the Board of Directors on 19th July, 1854 is known as Woods Despatch of 1854 because Charles Wood was its chief maker. This despatch gave stress upon permanent basis of education in India. The aim of education should be to impart useful knowledge to Indian students to promote their intellectual, moral and economic status. It also gave stress upon administrative ability. Religious education was not included in the curriculum of the School. Secular moral education was imparted due to diversity of religious faiths. In private and Government Schools religious education was not compulsory. In this connection Woods Despatch (1854) states:

The following policy statements regarding the pursuance of religious education in private and Government schools are made:

(a) Private schools: The system of grant-in-aid is based on an entire abstinence from interference with the religious instruction imparted in the schools assisted.
Due attention was not given to primary education in India prior to the implementation of Woods despatch as the company gave stress upon University Education. In 1859 it was suggested to administrative Officers to bear responsibility of primary education. Each province adopted their own policy for primary education and no uniformity was maintained as a result, Lord Stanley's Despatch of 1859 gave stress on primary education. Lord Stanley was the Secretary of State for India after 1857's revolt. Provincial Governments were made responsible for primary education, too came under the direct control of the Provincial Government.

In 1882 Indian Education Commission under the Chairmanship of William Hunter was appointed by Lord Ripon. In order to evaluate the development of education and to eradicate the defects, the Hunter Commission attributed due importance. Some Indian Educationists took part in it. The commission opined that primary education must be life-oriented, practical and useful. District Boards, Municipal Boards and Town Areas became responsible for primary education. Hunter Commission observed the absence of Religious education in the primary school curriculum. Besides Hunter Commission gave its opinion regarding the policy that the Government should adopt for religious education. The
recommendations of this commission quoted by Choube (1988) are as follows:

1. The Government should have no hand in schools regarding religious education.
2. The Managers of the non-Government Schools should be free to give or not to give a place to religious education in their schools. The Government should place no restriction in this respect.
3. While giving grants special attention should be paid to the standard of the schools which give religious education. (p.93)

In 1885 the Indian National Congress was established. It created a feeling of nationalism and patriotism. The educated Indians were influenced by the ideals of sacrifice, national morality and independence. Great Indians like Bal Gangadhar Tilak, R.P. Paranjibe, Ayanger took the work of education in their hands and took vow of national service, with ultimate aim of getting national freedom. Dayananda Saraswati established a number of Dayanand Augo-Vedic (D.A.V.) colleges in Northern part of India. He gave stress upon ancient ideals of education in India. He tried to remove the ills of Hindu society and religion through educational ideals. The Arya Samaj took up his work and tried to propagate his ideals of life in all parts of India. He put an end to social barries such as Satidaha Pratha.

In 1887 the Government of India considered the recommendations of the education commission 1882-83 and hoped that the number of aided schools in which religious instruction was given would increase and that even in public schools such instruction could be effected out of the school hours and in accordance with established principles.
In 1897 Vivekananda founded Ramakrishna Mission for the service of the Indians by transmitting moral and spiritual education and to build their good character. He gave stress upon Indian culture which is based on spiritualism. Western culture was materialism as he opines. At the Parliament of all religions of the world on 11th September 1893 he kindled the flame of spiritualism in Chicago for mankind.

In 1898 Banaras Hindu University was established by Mahamany Pandit Madan Mohan Malaviya on the basis of Hindu ideals.

In 1901 Tagore wanted to evolve a world culture, a synthesis of eastern and western values and to this end he also founded an international educational institute, "Santi Niketan at Bolepur in West Bengal. Santi Niketan later developed into the Vishwabharati University.

In 1904 the University Education Commission reiterated the policy of 1854 regarding religious education. In 1921 Education policy gave stress on religious neutrality. In this connection Education policy of 1921 of Government of India (i.- is worth mentioning here;

In 1921, a circular was sent to the Provinces emphasising the policy of strict religious neutrality of the Government and the principle that Government Schools ought not to be used as a means of fostering any one religion at the expense of others. The Government however, removed the following restrictions which were believed to be in force, viz.,

i) the utilisation of school premises for religious teaching or simple prayers;
ii) the utilisation of the teachers of the institutions for such instruction, etc. where they voluntarily undertake the work;
iii) making religious teaching or observance compulsory for the boys whose parents or guardians have expressed a wish that this should be done;
iv) deducting the time spend by any boy on religious teaching or observance from the prescribed curriculum period, preferably at the beginning or the end of the school day. (pp.91-92)

Education was declared as a State subject. Ministries were at liberty to adopt plan and programme in matter of religious education. Private schools were allowed to give religious education according to the willingness of the parents of the students. They also adopt some restrictions while giving religious education. Report of the Religious Committee (1946) of Govt. of India pointed out that:

i) the use of a regular teacher of the school for religious teaching;

ii) the charges for the teaching being met from school funds; and

iii) inspectors taking any notice of the instruction (P.92).

Free and compulsory primary education was introduced in Baroda and Bombay. Gopal Krishna Gokhale and others stressed upon development of primary education in a quantitative and qualitative manner and tried to be free and compulsory. During 1902-1912 the number of primary schools doubled within ten years and annual grant was raised to 75 lacs from 40 lacs for development of primary education during Lord Curzon's days 1905-1912.

Simon Commission was appointed on 8th November, 1927 to report on the condition of India with regard to its demands for political independence. This commission appointed the Hartog Committee, In 1929 the Hartog Committee studied and reported on education of India. It applauded the progress of education between 1918 to 1927. It showed interest of Indians to primary, secondary and University education. To
raise the standards of primary education in India the Hartog Committee recommended for the curriculum reconstruction. In
the words of Rai(1991) :

Curriculum of the primary schools should be made more liberal and scientific in accordance with the circumstances and environment, and due attention should also be paid to the fact that it is of practical value to the students in life. (p.143)

In the Wardha Education Conference of 1937 eminent educators and national leaders attended and Mahatma Gandhi was its chairman. The resolutions of this Education Conference do not contain any reference to moral and religious education. In June 1938 some delegates of Hindustani Talimi Sangh had discussed with Mahatma Gandhi regarding the place of religious instruction in the Wardha Scheme. M.K. Gandhi replied about the place of religious education in Wardha Scheme as follows:

We have left out the teaching of religion from the Wardha Scheme of Education because we are afraid that religions as they are taught and practised today lead to conflict rather than unity. But on the otherhand, I hold the truths that are common to all religions can and should be taught to all children. These truths cannot be taught through words or through books -- the children can learn these truths only through the daily life of the teacher. If the teacher himself lives up to the tenets of truth and justice, then alone can the children learn that truth and justice are the basis of all religions.

When Mahatmaji was asked whether it is possible to teach children between the ages of seven and fourteen, equal respect for all the religions, he answered. Yes, I think so. The truth that all religions, are the same in essentials, that we must love and respect other's faiths as we respect our own, is a very simple truth, and can easily be understood and practised by children of seven. But, of course, the first essential is that the teacher must have this faith himself. (Report of Educational Reconstruction, Wardha, 1956, p.147)
Basic Education system was accepted in 1937 by the Congress in its Haripura session. This scheme of education played a dominant role in value oriented education in India. The children of Basic School learn the most precious values of life such as cleanliness, truth, non-violence, spirit of co-operation, duty, friendship and the like. In this connection Das (1971) states:

Children in Basic School learn cleanliness and citizenship by practising cleanliness and citizenship. The first four hours of the school day is a scene of purposeful activity, every child has a job, works quickly and eagerly, and then runs to put tools away, wash and live up for the daily personal inspection. The routine of Safai is no burden but a natural and pleasurable activity. (p.199)

Das (1971) further points out that:

Basic Education is a great force for a silent social revolution and when Mahatma Gandhi said that the whole scheme is based on Truth, Non-violence or Ahimsa, he meant that true education and violence are fundamentally opposed to each other, that through education it is possible to mould the minds and morals of pupils that they begin to hate violence and war, in so far as, Basic Education leads to the growth and development of spirit of co-operation and comradeship and it is a force working for world’s peace. (p.202)

The existing primary schools were converted into basic schools and necessary arrangements were made for the opening of new basic schools. Basic education gave stress upon secularism and equality of castes.

"From the psychological, social, moral and educational view point, Basic Education is an ideal scheme". (Das 1971, p.210)

The elementary education of the succeeding period was given basic orientation. It established a healthy teacher pupil relation and brought work mindedness, fellow feeling
and willingness for social service into educational environment. Thus moral education was a part and parcel of the educational system during British period.

In 1939 Narendra Deo Committee appointed under the Chairmanship of Narendra Deo gave suggestions for reformation in education. Dr. Zakir Husain, Acharya Jugal Kishore, R.U. Singh, Uma Nehru, Begum Aizaz Rasoul, R.S. Pandit, Miss William and Mohd Ismail Khan were its members. The Committee 1939 recommended Hindustani as the medium of instruction and Basic Education as a compulsory scheme for children between 7 to 14 years of age. It suggested for including "Co-curricular activities in each school for developing human qualities in student". (Chaube, 1988, p.176)

Besides the scheme of Basic Education, Vidyamandir scheme of Ravi Sankar Sukla, Education Minister of M.F. and the voluntary school scheme of the congress Ministry in Bombay were for the progress of primary education. The congress Ministries during 1937 to 1939 were very much interested in the progress of primary education. But due to 1st world war it resigned in September 1939 and could not do much for primary education. The Abbot Wood report of 1939 gave suggestion for the progress of vocational education.

The Central Advisory Board of Education at the time of considering the Memorandum of Post war Educational Department in 1944, had appointed a Committee known as the Religious Education Committee 1946. Rev. G.D.Barne was the Chairman of this Committee. Its purpose was to examine the
desirability and practicability of giving religious education in schools and colleges. The summary of the committee's main conclusions and recommendations is as follows;

i) The emphasis of spiritual and moral values of life should be given in any scheme of education.

ii) Spiritual and moral teaching common to all religions of the world should be imparted and should be an integral part of the curriculum. State should take responsibility to impart spiritual and moral education.

iii) An "agreed" syllabus should be formulated to impart spiritual and moral teachings common to all religions.

iv) It suggested for school assembly and meditation for a short period before school work starts.

v) Home and Community should teach fundamental truths of different religions but provision for this may be made in State schools by the community concerned in accordance with the demand of parents and guardians. Public funds should not fill its expenditure.

vi) The Central Advisory Board of Education be requested to set up a Committee to investigate the best means of religious instruction at the various stages of education in State provided, State-aided and recognised but not aided institution. (pp.82-83)
The different views of the members of the Committee regarding the implementation of spiritual and moral instructions are reflected as under:

Most of the members suggested to restrict the teaching of religions to broad moral and ethical principles. Some held the views that denominational teaching constituted the essence of religious instruction and should be provided in all schools if the children's spiritual hunger is to be satisfied according to their parents' consents. After careful consideration of all aspects of the views the Central Advisory Board of Education resolved in 1946 that "while they recognise the fundamental importance of spiritual and moral instruction in the building of the character, the provision for such teaching, except in so far as it can be provided in the normal course of secular instruction, should be the responsibility of the home and the community to which the pupil belongs". (Documents on Social, Moral and Spiritual Values in Education, 1979, p.51)

The University Grants Commission started in 1945 for the purpose of College and University education and to give financial grants.

In 1946 an interim Government was formed under the leadership of Pandit Jawaharlal Nehru and all the ministries came under Indian hands. The Central Education Department was now called Central Ministry for Education. Maulana Abdul Kalam Azad was made the first education Minister of the Government of India. The Government of India determines its educational policy through this Central Advisory Board of Education. The Education Minister acts as the President of this board. The education Ministries of the various States and Directors of education serve as its members. It tried to co-ordinate various educational schemes and plans. Central Bureau of Education collects and publishes educational informations and data from the various States. Many
Government educational Journals are also published by this Bureau. National spirit in Education took birth during first quarter of the 20th Century. Mrs. Annie Besant vehemently criticised the existing educational set up and regarded as a sure path to national degradation and lack of national morality and honour. M.K. Gandhi also criticised the educational system and considered it as unsuitable to Indians requirements and demands. Indian education was based on foreign culture. It educated neither compassion nor righteousness. The Indian leaders urged the students to adopt Indian ideals and culture. Education should generate a love for the nation in the students. Indians should learn all the good things from all countries of the world. Mother tongue was suggested as a medium of learning, English language should be learnt for the sake of acquiring knowledge. During 19th Century social-cum-religious reform movements played significant role in bringing up the national character of the people of India. The struggle for getting independence of motherland India help to infuse Indian minds with a moral favour. Raja Rama Mohan Roy, Swami Dayananda Saraswati, Keshab Chandra Sen, Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo and Mahatma Gandhi were the pioneers and renowned social reformers. They reiterated the importance of moral life and moral education. As a matter of fact, the consciousness of moral values among Indians was praiseworthy and highest during freedom struggle adopting Truth and Non-violence. The Brahmo-Samaj movement, the Arya Samaj
Movement, the Theosophical Movement, the Rama Kirshna Mission Movement, the National Movements among Muslims, the Indian National Congress Movement were the leading National movements. They had created a broad national perspective in the Indian people with profound faith in the higher values of life. They put an end to the social evils such as Satidaha Pratha, early marriage, and human slaughter. They advocated in favour of widow remarriage, women education, English education to enshrine better and progressive value in Indian life. In reality British reign in India brought with it a change of regime, western science and technology and an awareness of political institutions. Regarding the influence of British regime in the culture of India Chauhe (1988) aptly observes:

Macaulay tried to impose English on Indians. But this imposition ultimately has helped them, as being educated in English they became acquainted with the latest developments in the world and got inspiration for fighting for their political independence which they achieved in 1947. On the one hand, the English system of education prepared a group of Clerks who helped the British administration in the country and on the other hand, it brought out on the surface reawakened great patriots who fought for country’s independence. (p.53)

Amidst the influence of western culture the social-cum-religious and national movements tried to combine harmoniously the elements of eastern and western culture to build up Indian national character.


The reign of Britisher over India ended on 15th August 1947 A.D. The constitution of India gives emphasis upon secularism and is in favour of moral education which is the
fundamental principles of all religions. For sound moral order in the educational institutions the following rules are framed in Indian Constitution for equal justice.

**Article 28**

i) No religious instruction shall be provided in any educational institution wholly maintained out of State funds.

ii) Nothing in clause (i) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

iii) No person attending any education institution recognised by the State or receiving aid out of State funds shall be required to take part in religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached there to unless such person or if such person is a minor, his guardian, has given his consent thereto.

**Article 30**

i) All minorities whether based on religion or languages, shall have the right to establish and administer educational institution of their choice.

ii) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language. (Quoted by Lal, 1990, p.19)
From the above cited relevant clauses the constitution of free India there is no scope for developing irreligious or antireligious attitude of the citizens. It regards the liberty of thought, expression, faith and worship in accordance with individual's choice and paves path for unity and integrity of the Nation.

1.2.5.1 University Education Commission 1948-49

In the year 1948 the University Education Commission popularly known as Radhakrishnan Commission was set up for promoting improved education in India. This commission reviewed the historical perspective of religious education imparted during Ancient Buddhist, Medieval, British and modern periods of India. It considered the constitutional position and the practices prevailing in other secular countries like America and Australia. It gave due importance on the ideology of Mahatma Gandhi, the builder of India who thought upon indigenous system of education based on pragmatic line. It felt the need and importance of religious instruction in educational centres of India. It gave suggestions for practical measures for implementation of moral education in the schools and colleges of India. The commission observing the need of religious instruction reported that cultivation of good virtues like loyalty, courage, discipline and self sacrifice and the like is essential in human life. The fundamental truth of religions such as morality may be guiding principles for better living as a member of the welfare state. In addition to moral life
spirtual practices in the educational centres may transmit the cultural heritage of India. The whole historical development of India is based upon religiousness since Vedic age till today. On the other hand morality in a wider sense is regarded as spiritual training without which peace in different walks of life may be substituted in worries and troubles. Cultivation of great virtues only can be used for good ends by leading spiritual and moral way of live. The constitutional provision of India also gives emphasis upon religiousness but in a wider sense of humanistic and secular and spiritual feeling. In this connection the University Education Commission (1948) aptly observed:

The fundamental principles of our constitution call for spiritual training. There is no State religion. The State must not be partial to any one religion. All the different forms are given equal place, provided they do not lead to corrupt practices. Each one is at liberty to approach the unseen as it suits his capacity and inclination. If this is the basis of our secular State, to be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious. (p.300)

The University Education Commission (1948) further in their report have rightly pointed out as under:

If the education of the intellect divorced from the perfection of the moral and emotional nature is defective, how can it be improved? Religion cannot be imparted in the form of lessons. It is not be treated as one of a number of subjects to be taught in measured hourly doses. Moral and religious instruction does not mean moral improvement. Instruction is not education. What can be tested in an examination is acquaintance with theories. What we need is not the imparting of instruction but the transmitting of vitality. We must civilise the human heart. Education of the emotions and discipline of the will are essential parts of a sound system of education. Religion is a permeative influence, a quality of life, an elevation of purpose. Our institutions, if they are to impart religious vitality
should have simplicity and an atmosphere of consecration that permanently influence lives. (p. 300)

The University Education Commission 1948-49 suggested for practising silent meditation in the schools before the class work starts. Promotion of moral and spiritual quality of man is essential. In the words of the University Education Commission (1948):

A short period of silent worship or meditation every morning before the class work starts, may well become an integral part of college life. For a few moments we may free the mind from the distractions of daily living and attend to the forces which determine the meaning and value of life. We will find the supreme, the only supreme, which it is possible for us to know, when we are taught to look within. "The spirit of man is the candle of Lord”. "Know you not that you are temple of God and the spirit of God dwelleth in you". (St Paul) These are variants of the famous text 'Tat Vam Asi, that art thou. The individual is a soul and the purpose of education is to awaken the pupil to this fact, enable him to find the spirit within and mould his life and action in the light and power of the inner spirit.

If religion means anything, it is that man is essentially a spiritual being. No one can be made moral or spiritual, unless these qualities are native to and inherent in man. (pp. 300-301)

The Education Commission 1948-49 gave emphasis upon study of great books for moral awareness of the students. Moral and religious attitude of students through such text books cannot be strengthened inspite of pure heart. The students should be given suggestion and inspiration for moral development. The life in order to be sublime the influence of lives of great men who are example of great thoughts and noble emotions is more than the books on moral lesson. The experience of human society regarding the great realities give more hope to be ideal rather than becoming
Study of moral and religious textbooks to give moral impact is a childish affair. The study of great texts of literature which purify the human heart giving more aspiration and to become ideal person and sublime should be studied during leisure hours. The University Education Commission 1948-49 of Govt. of India (1962) aptly observed:

Great literature sets fire to the highest emotions and prompts the highest ideals and aspirations. A study of great books, books that shame or smallness, that quell our fears, that fill us with hope, is essential in the University course. The Harvard proposals do not refer to religion on prudential rather than on educational grounds but they suggest a compulsory course in Humanities to be taken by every student during the first two years at College. They call it a study of the "Great Texts of Literature". The aim is "familiarity with as much of the greatest writings as can be read and pondered in the limited time available. A list from which a selection would be made might include Homer, one or two of the Greek tragedies, Plato, the Bible, Virgil, Dante, Shakespeare, Milton, Tolstoy. (p.301)

The commission also emphasises on the study of religious scriptures as they play a vital role in character formation of the students. It recommends the basic truth of all main religions of the world to be studied to foster harmony in multi-religious country like India. The comparative study on all religions must be taught to remove religious fanaticism and to improve religious tolerance and inter religious relationship.

While imparting religious education the Commission emphasises to maintain absolute religious neutrality of the State and to maintain the unity of all religions. As such the University Education Commission (1948-49) opines:

The absolute religious neutrality of the State can be preserved in State institutions, what is good and great in every religion is presented, and what is more
essential, the unity of all religions. It is in the detached atmosphere of an academic institution that we can study, analyse and eliminate the prejudices and mis-understanding which disfigures inter-religious relations. (pp.302-303)

1.2.5.2 Secondary Education Commission 1952-53

During the year 1952-53 the Secondary Education Commission, headed by Dr. A. Lakshman Swami Mudaliar gave their report pertaining to the problem and perspectives of Secondary Education of India. This report of the Commission had also examined the religious and moral values in education. The Commission were of the view that home, school and community as a whole gives impact upon the moral development of the students and these essential factors play a significant role in moral instruction. So the instructions and plans and programmes of the schools should be deliberately made for effective teaching in the schools. Holding assembly before starting teaching work is one of the methods based upon three factors. All the teachers and pupils should present at the general nondenominational prayer class, Moral instructions from the lives of greatmen like Mahatma Gandhi and religious pioneers of all religions may be given to create moral awareness and inclination to morality of the pupils.

In this connection the Secondary Education Commission (1952-53) of Government of India points out:

No amount of instruction can supersede or supplant these three essential factors. Such instruction can be supplemented to a limited extent by properly organised instruction given in the Schools. One of the methods adopted in some schools is to hold an assembly at the commencement of the day's session with all teachers and pupils present, when a general non-denominational prayer is offered. Moral instruction in the sense of inspiring talks given by suitable persons selected by
the headmaster and dwelling on the lives of great personages of all times and of all climes will help to drive home the lessons of morality. (Quoted in Documents on Social, Moral and Spiritual Values in Education, 1979, pp.12-13)

The Secondary Education Commission points out that religious instruction cannot be given in schools in view of the provision of constitution of the Secular State and States:

In view of the provisions of the construction of the secular State, religious instruction cannot be given in schools except on a voluntary basis and outside the regular school hours; such instruction should be given to the children of the particular faith and with the consent of the parents and the management concerned. In making this recommendation we wish to emphasise that all unhealthy trends of disunity, rancour, religious hatred and bigotry should be discouraged in school. (Quoted in Documents on social, moral and spiritual values in Education, 1979, p.13)

1.2.5.3 The Committee on Religious and Moral Instruction, 1959

The Ministry of Education, Govt. of India appointed a Committee on Religious and moral Instruction in 1959. This was exclusively a committee to examine the nature of Religious and moral education and to suggest the means and measures for adopting a suitable scheme on moral education. The Committee was headed by Sri Prakash. The terms of reference of the Committee on Religious and Moral Instruction (1959) were as follows;

(i) To examine the desirability and feasibility of making specific provision for the teaching of moral and spiritual values in educational instructions.

(ii) If it is found desirable and feasible to make such a provision, then, (a) to define broadly the content of instruction at various stages of education, and (b) to consider its place in the normal curriculum. (Quoted in Documents on Social, Moral and Spiritual Values in Education, 1979, p.14)
The entire gamut of the problem was reviewed by the Committee in historical context, in the line of the constitutional clauses and the prevalent practices that are existing in different types of educational instructions. Prior to this Committee the Central Advisory Board of Education (1946) had examined the problems on moral education and stated that moral education should be "the business of the home and community of the student concerned". (Quoted in Documents on Social, Moral and Spiritual Values in Education, 1979, p.14)

The Committee disagreed with such a decision of the Central Advisory Board on the ground that "in the home, the rituals and the outward forms of religion are usually emphasized, and the young folk in such an atmosphere, saturated with such ceremonials, are bound to attach too much importance to this aspect of religion to the neglect of ethical teachings and spiritual values". (Quoted in Documents on Social, Moral and Spiritual Values in Education, 1979, p.14)

The need for the teaching of moral and spiritual values to the young people was examined by the Committee while laying special stress on the teaching of moral and spiritual values the Committee on Religious and Moral Instruction (1959) states:

We have to lay special stress on the teaching of moral and spiritual values. Moral values particularly refer to the conduct of man towards man in the various situations in which human beings come together in the home, in social and economic fields and in the life of the outside world generally. It is essential that from the earliest childhood, moral values should be inculcated in us. We have to influence the home first. We fear that our homes are not what they ought to be. Habits, both of mind and body, formed in the early years at home, persist, and influence our life afterwards. Good manners are a very important part of moral education.
It is not unusual that when a people attain freedom suddenly after long years of bondage, they are inclined to become self-willed, arrogant and inconsiderate. In such situations good manners are easily set aside and young people tend to express the first flush of freedom in license and rowdyism. (p.25)

The Committee felt the importance of good manners. It felt the lose of graciousness and charm of social behaviour and human relationships along with the passing away of old, aristocratic society of the nineteenth century. In private as well as in public life mutual suspicion, prejudice, and preconceived notions and false ideas cause much avoidable friction. Good manners give a positive effect on ill-manners such as use of vile tongue, cruel behaviour. Good manners give influence to keep peace and harmony in human society. One and all have to inculcate good manners sedulously. Teachers are responsible to give instruction in this to all students at all times through example and precept. It is essential to behave properly towards each other without hurting for the welfare of the human race.

The question of corruption and dishonesty in the official life of the people had drawn the attention of the Committee and the Committee feels to help the pupils to learn real integrity which would keep them away from wrong doing. As such the Committee suggested to enrich trend content of education in the light of moral and spiritual values. The Committee on Religious and Moral Instruction (1959) in this connection states:

Then there is a great deal of talk of corruption and dishonesty in our official and business life. It is the students of today who are to be in charge of the various departments of life tomorrow; and if they learn what real integrity is in their early years, there are not likely to go very far wrong lateron. Every effort
must, therefore, be made to teach students true moral values from the earliest stage of their educational life. We are not unaware of the various steps that are being taken at different educational levels towards literacy drive, adult education and education of the handicapped. If the content of education is also enriched with moral and spiritual values, the purpose of education will have been truly fulfilled. (p.38)

The Committee on Religious and Moral Instruction (1959) also suggested the following recommendations:

The teaching of moral and spiritual values in educational institutions is desirable and specific provision for doing so is feasible within certain limitations.

The content of such education in moral and spiritual values should include a comparative and sympathetic study of the lives and teaching of great religious leaders and at later stages, their ethical systems and philosophies.

The inculcation of good manners, social service and true patriotism should be continuously stressed at all stages.

(i) We regard it most important that in any educational scheme, the home should be left out; and we suggest that through mass media such as leaflets, talks, radio and the cinema and through voluntary organisations, the faults and drawbacks of our homes both on the matter of their physical orderliness and their psychological atmosphere, should be pointed out, and instruction given as to how these can be removed. If this is done in an impersonal manner, it would not hurt anyone, but would draw the attention of the persons concerned, to their own shortcomings, thus inducing and encouraging them to eradicate these.

(ii) It would be very desirable, as suggested by the University Education Commission, to start work everyday in all educational institutions with a few minutes of silent meditation either in the classroom or in a common hall. There could be some sort of prayer also which need not be addressed to any deity or ask for any favour, but which may be in the nature of an exhortation for self discipline and devotion to some ideal. Occasionally, in these Assembly meetings, inspiring passage from great literature, religious as well as secular, and pertaining to all important religions and cultures of the world, could be read with profit. Community singing of inspiring songs and hymns can be most effective at the school stage.
iii) Suitable books should be prepared for all stages from primary to University which should describe briefly in a comparative and sympathetic manner, the basic ideas of all religions as well as the essence of the lives and teachings of the great religious leaders, saints, mystics and philosophers. These books should be suitable to the various age groups in different classes of schools and colleges, and should be a common subject of study for all. Collections of poems and selected passages from Sanskrit, Persian, English and the Regional languages should be made for the use of young people. These publications will give sound instruction and perhaps teach true wisdom, they will also tell young people what duties they owe to themselves and to others. Suitable books should be prepared for different stages of education which would help in the inculcation of patriotism and social service. These should particularly concentrate on deeds of heroism and self-sacrifice in the cause of the country and in the service of others. We attach very great importance to the preparation and production of such books. Authors should be selected with the greatest care and their manuscripts should be revised in consultation with eminent authorities. The entire programme of preparing and distributing such publications should be operated by a central agency set up under the auspices of the Union Ministry of Education.

iv) In the course of extra-curricular activities, learned and experienced persons may be invited to deliver lectures on inter-religious understanding. Educational broadcasts and group discussions may be organised to stimulate interest in the study of moral and spiritual values.

v) Special stress should be laid on teaching good manners and promoting the virtues of reverence and courtesy which are badly needed in our society. Traditional ways of learning proper conduct from such teachers as the Muslim Maulavis in the North may be encouraged. An all-out effort, in the nature of a crusade by all concerned, is called for and nothing should be spared for the successful propagation of good manners and courtesy.

vi) Some form of physical training should be compulsory at every stage. This can be graded from Clubs and Boy Scouts to Auxiliary and National Cadet corps. Games and sports should be encouraged and dignity of manual work and social service to the community should be taught. At present, very few students take to these activities. Our suggestion is that every one should take up some activity of this kind and thus learn the habits of cooperating with others, and imbibe the
The author feels it necessary to incorporate the recommendations of the Committee as regards the Secondary and University stage of education as it would be a clear perspective of moral education from primary stage to University stage. The Committee on Religious and Moral Instruction (1959) gave the following suggestions to indicate a broad framework of instruction in moral and spiritual values at elementary stage of education.

i) The school assembly should be held for a few minutes in the morning for group singing.

ii) Simple and interesting stories about the lives and teachings of prophets, saints and religious leaders should be included in the syllabus for language teaching.

iii) Wherever possible the interest of the child may also be aroused by the use of audio-visual material, especially good quality photographs, filmstrips and coloured reprints showing great works of the main living religions of the world, such material could be used in the teaching of geography.

iv) In the School programme, two periods a week should be set aside for moral instruction. In these classes the teacher should relate interesting stories drawn from the great religions of the world and explain broadly their ethical teachings. Demands and rituals of religion should be excluded from moral instruction.

v) Through School programme, the attitude of "service" and the realisation that "work is worship" should be developed in the child.

vi) All schemes of physical education and all forms of play in the school should contribute to the building of character and the inculcation of the spirit of true sportsmanship. (p.20)

As Elementary education is linked with Secondary education and Secondary education is linked with University education, the author felt it necessary to have a glance
over the recommendations of the Committee on Religious and Moral Instruction (1959) and to mention the recommendations for better understanding of moral education. The recommendations of the committee on Religious and Moral Instruction (1959) in respect of Secondary Education are as follows:

i) The Morning Assembly should observe two minutes' silence followed by readings from the scriptures or great literature of the world or an appropriate address. Community singing should be encouraged.

ii) The essential teachings of the great world religions should be studied as part of the curriculum pertaining to social studies and history. Simple texts and stories concerning different religions may be included in the teaching of languages and general reading.

iii) One hour a week should be assigned to moral instruction. The teacher should encourage the habit of discussion in the class. Apart from this regular class instruction, suitable speakers may be invited to address the students on moral and spiritual values. Joint celebration may be organised on the occasion of important festivals of all religions. Knowledge and appreciation of religions other than one's own and respect for their founders, should be encouraged in various ways including essay competitions and declamations.

iv) Organised social service during holidays and outside class hours should be an essential part of extra-curricular activities. Such service should teach the dignity of manual labour, love of humanity, patriotism and self-discipline. Participation in games and sports should be a normal part of school programme.

v) Qualities of character and behaviour of students should from an essential part of the over-all assessment of a student's performance at school. (Quoted in Documents on Social, Moral and Spiritual Values in Education, 1979, p.21)

The Committee on Religious and Moral Instruction (1959) also gives the following recommendations in respect of University stage education.

I) Students should be encouraged to meet in groups for silent meditation in the morning. These meetings should be supervised by the senior staff on a volunteer basis.
II) A general study of different religions should be an essential part of the general education course in degree classes. In this connection, the following recommendations of the University Education Commission are commended:

i) that in the first year of the degree course, lives of the great religious and spiritual leaders like Gautama the Buddha, Confucious, Zoroaster, Socrates, Jesus, Sankar, Ramanuja, Madhaba, Mahammad, Kabir, Nanak and Gandhi be taught;

ii) that in the second year, some selections of a universalist character from the scriptures of the world be studied; and

iii) that in the third year, the central problems of philosophy of religion be considered. Standard works for such studies should be prepared carefully by specialists who have deep knowledge of and sympathy for the religious systems about which they write.

III) A post-graduate course in comparative Religion may be instituted. Due importance should be given to the study of the following subjects in the appropriate Honours and M.A. courses in the fields of Humanities and Social Sciences.

   i) Comparative Religion
   ii) History of Religions.

IV) A fairly long period of social service should be introduced by all Universities. In the organisation and conduct of such service, considerable attention should be given to the learning and practice of moral and spiritual values. (Documents on Social, Moral and Spiritual Values in Education, 1979, pp.21-22)

1.2.5.4 The Committee on Emotional Integration 1961.

The Emotional Integration Committee was appointed by the Government of India in 1961 under the Chairmanship of Dr. Sampurnananda. The terms of reference of the Committee were to study the role of education in strengthening and promoting the processes of emotional integration in national life and to examine the operation of tendencies which comes in the way of their development; and to advise on educational programmes for the youth in general and the
students in schools and colleges in particular to strengthen in them the processes of emotional integration.

The Committee on Emotional Integration (1961) gave the following recommendations on moral, and spiritual values in education quoted in Documents on Social, Moral and Spiritual Values in Education (1979):

i) It is necessary to foster mutual appreciation of the various religions in the country and universities can assist in this matter by encouraging, research on various topics which help towards a greater understanding of and sympathy with different religious faiths.

ii) Every student who takes up science should have some background in the humanities and a compulsory paper on India's cultural heritage, just as students in the humanities should have some knowledge of general science.

iii) Education organised for the adult population should also be further education which mainly stems from individual interests economic, cultural and social.

iv) Although it is not possible to provide religious education as a part of the curriculum for schools in a secular State, education will be incomplete if students are not helped to appreciate the spiritual values which the various religions present to the people. Talks, open to all, on the teachings of various religions by able and competent persons may be arranged in schools.

v) The idea of national Unity and the Unity of mankind should be introduced from the very outset in the curriculum with due regard to children's age and understanding. (pp.25-26)

1.2.5.5 The Education Commission 1964-66

The Education Commission 1964-66 was set up under the Chairmanship of Dr. D.S. Kothari by the Ministry of Education, Government of India. While examining the necessity of inclusion of moral, social and spiritual education in the
educational systems of India the Education Commission, 1964-66 also stated as follows:

The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in western societies and there is already a desire among some great western thinkers to balance the knowledge and skills which sciences and technology bring with the values and insights associated with ethics and religion at its best. (p.35)

Further, the Education Commission (1964-66), suggested to adopt direct as well as indirect method to impart moral education in the following lines:

This education, we believe, should be provided, both by direct and indirect methods, by suggestions as well as by discussion and teaching.

We attach great importance to the role of indirect influence in building up good character. The school atmosphere, the personality and behaviour of the teacher, the facilities provided in the school, will have a large say in developing a sense of values. We would like to emphasise that the consciousness of values must permeate the whole curriculum and the programme of activities in the school. It is not only the teachers in charge of moral instruction who are responsible for building character. Every teacher, whatever be the subject he teaches, must necessarily accept this responsibility. He must ensure that in the teaching of his particular subject and in his dealings with his pupils, fundamental values such as integrity and social responsibility are brought out. The teacher need not, we can even say that he should not, try to draw out the underlying moral all the time, but if he has given some thought to the values underlying the scope of his subject and his work as a teacher, they will imperceptibly pass into his teaching and make an impact on the minds of his students. Moreover, a sense of purpose should inspire all school activities and must be reflected in the life, tone and atmosphere of the school. The school assembly, the curricular and co-curricular activities, the celebration of religious festivals of all religions, work-experience, team games and sports, subject clubs, social service programmes—all these can help in inculcating the values of cooperation and mutual regard, honesty and integrity, discipline and social responsibility. These values have a special significances in Indian society today, when young men and women are passing through a crisis of character.
In addition to this indirect approach for inculcating moral and spiritual values, we consider that specific provision for direct moral instruction in the school programme is highly desirable ....

At the secondary stage, there may be frequent discussions between the teacher and the pupils on the values sought to be inculcated. Whatever be the method of teaching, it should not lead to moral instruction being divorced from the rest of the curriculum or being confined to a single period. If the values are to become part of the students' character, an all-embracing treatment of the moral way of life is needed. (pp.358-359)

Kothari Commission (1964-66) recommended the following curriculum for lower primary and higher primary classes.

A) Lower Primary (Class I to IV)
   i) One language—mother tongue or regional language,
   ii) Mathematics,
   iii) Study of environment—science and social studies should be taught in class III and IV,
   iv) Creative activities,
   v) Work Experience and social service,
   vi) Health education.

B) Higher Primary Class (V to VII)
   II) Education in moral and spiritual values


The Committee of members of Parliament on National Policy of Education 1967 realised the need and importance of educational reformation with a view to develop national unity, social integration, economic condition and moral,
social and spiritual values in India. It suggested to impart moral, social and spiritual value oriented education through curricular and co-curricular activities of the education centres. It gave stress upon character formation of the students. It agreed that several institutions and organs of society influence to develop moral, social and spiritual values in addition to educational institutions. In this connection the Report of the Committee of the members of Parliament on National Policy of Education (1967) states:

The cultivation of moral, social and spiritual values should be emphasised. Curricular and co-curricular programmes should include the study of humanism based on mutual appreciation of international cultured values and the growing solidarity of mankind.

The formation of character should receive due emphasis in the total process of education. It is true that education alone cannot promote the appropriate moral, social and spiritual values which are generated by several institutions and organs of society. It must, however, contribute significantly to the moulding of the outlook and values of the youth and the strengthening of its moral fibre. (p.6)

It felt the importance of qualitative reading materials, proper study of the humanities, the social sciences and great religions, doing social service and taking part in games, sports and hobbies and upbringing in moral behaviour of pupils. It aptly observed:

"The quality of reading materials, the stress on the proper study of the humanities and the social sciences, including the study of the great universal religions, rendering of social service to the community, and participation
in games and sports and hobbies, will contribute to the formation of right attitudes and values." (N.P.E.1967, p.6)

1.2.5.7 The Curriculum for the Ten Year School;
A framework 1975

In 1975 the framework of curriculum was developed by the N.C.E.R.T. It gave stress upon constitutional provision of India for fostering moral values of the citizens through educational programmes. It gave immense stress upon values like secular, democratic and social. "The School curriculum should be related to national integration, social justice, productively, modernisation of the society and cultivation of moral and social values". (the Curriculum for the Ten year School A Framework, 1979, N.C.E.R.T. p.4)

The recommendations for imparting social, moral and spiritual value oriented education through the curriculum are significantly made as mentioned below:

1.2.5.7.1 Social Justice, Democratic values and National Integration

Regarding the aspects of Social Justice Democratic Values and National Integration the Curriculum for the Ten Year Schools: A Framework (1975) states:

The awakening of social consciousness, the development of a feeling for social, justice and national integration are extremely important. The promotion of national consciousness and the development of international understanding should be one simultaneous process. Tolerance, friendship, co-operation and peace between nations are possible only through a proper appreciation of each country’s contribution to the world. National integration can be achieved only through a proper understanding and appreciation of the different sub-cultures of India and the common bonds that hold them together. Discrimination of any kind on
the basis of sex, caste, religion, language or region is to be looked at with aversion because it is irrational, unnatural and harmful to the growth of modern India. All subjects should be taught in such a manner as to foster the spirit of scientific humanism. (The Curriculum for the Ten years school, A framework 1975, p.4)

1.2.5.7.2 Character-building and Human values

Regarding the aspect of character building and Human values, The curriculum for the Ten year school, A Framework (1975) states:

The school curriculum should have a core centring round the objectives of character-building. The best way to do this is to help the child to find the right road for his self-actualization and encourage him to follow it, watching, suggesting, helping but not interfering. Self actualization is a strong need in human beings, but the conditions in which the child lives — its social, mental and moral environment — may not be always conducive for the fulfilment of this need. Hence, attempts have to be made to nurture the child to discover its potentialities. Educational activity should be organised in such a way that, always and ever, in each and every task, the child is encouraged to express itself and find its best fulfilment.

Linked with this process of character-building is the cultivation of such qualities as compassion, endurance, courage, decision-making, resourcefulness, loyal to duty and the common good. These can be encouraged by all curricular activities and particularly cultivated through a programme of physical education, co-curricular activity and work experience. Activities such as social services, scouting and guiding, N.C.C. and the like may be considered as well as physical education, sports, games etc. (p.5)

1.2.5.7.3 The inclusion of values in the objectives of Education

In respect of objectives for primary level of education, The curriculum for the ten years Schools : A Framework (1975) states:

The child should learn to cooperate with others and appreciate the usefulness of working together for the common good. Other desirable qualities of character and personality such as initiative, leadership, kindness,
honesty, should also be developed as well as an understanding of its role as an individual in the home, the school and neighbourhood. (p.11)

1.2.5.8 The Book Education for our people —A Policy Frame for the Development of Education over the Next Ten Years 1978-87.

The document Education for our people was made for suggestion and recommendations for educational transformation and value oriented educational programmes in the existing educational system of India. V.M. Tarkunde was the Chairman among the members involved in this policy making for education 1978-87.

It laid great emphasis on social, moral and spiritual values and formation of character through educational programmes. It observed the importance of values like equality, love, truth, spirit of enquiry, in human life. It pointed out the emphasis of the prevailing educational system on individualism, competition, verbal fluency or linguistic ability and more acquisition of information rather than cultivation of human values such as love or truth. The value education mainly gives stress on social objectives, co-operation and teamwork, complementarity of intellectual and manual work, development of skills and character formation. The content of the education should be endowed with cultural scientific, technological knowledge. The content must be transformed to realise the dignity of manual labour along with mental exertions and to foster democratic, secular and social values. It gave stress upon patriotism, cultural heritage, modern ideas and values deprived of weak
traditions. The education system stressed on modern values rather than traditional values customs like casteism, communalism, inequality of men and women, of feudal and capitalist lifestyles of present society. It gave emphasis upon democratic, socialistic, secular, values and skills as "tolerance, self-restraint, concern for others, commitment to basic human values and a capacity to fight and suffer for them, if necessary, ability to work together with other individuals and groups in shared programmes with common objectives, and willingness and capacity to resolve conflicts through discussions, give and take and other peaceful means" (Documents on Social, Moral and Spiritual Values in Education NCERT, 1979. p.43)

1.2.5.9 National Policy of Education 1986.

The Government of India decided to adopt a uniform policy on education in the year 1986 throughout the country. As such the National Policy of Education 1986 came into light. The NPE 1986 also emphasised in the moral and emotional development of the child. It also stated that "recognising the holistic nature of child development Viz. intuition, health and social, mental, physical, moral and emotional development, Early Childhood Care and Education (ECCE) will receive high priority and be suitably integrated with the Integrated Child Development Services Programme whenever possible. (p.10)
Further the NFE 1986 observed the importance of value education as under:

84. The growing concern over the erosion of essential values and increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

85. In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.

86. Apart from the combative role, value education has a profound positive content based on our heritage, national goals universal perceptions. It should lay primary emphasis on this aspect. (p.21)

It is evident from the foregoing discussion that moral education is supported to be imparted in the line of universal and eternal values and the content of education is to be based on the heritage of a nation, its national goals and universal perceptions.

1.3 Development of Moral Education in Orissa

Orissa in its present shape came into existence on 1st January 1949 after the integration of princely States. Now it is regarded as a separate province of the Indian Union. It is bounded by West Bengal, Bihar, Madhya Pradesh, Andhra Pradesh and Bay of Bengal. It transmits rich cultural and moral values since 3rd century B.C.

Before Kalinga War 261 B.C. "Brahmanical religion, Jainism and Buddhism were the major religions of Kalinga." (Pradhan, 1988,p.10) After Kalinga war, Ashoka publicly professed his deep remorse and regret over the loss of lives, injuries and sufferings, caused by that sanguinary
battle. Then he embraced Buddhism, the most popular religion of the time and with a missionary zeal, propagated its ethical doctrine. The so called cruel hearted King, Ashoka turned into an embodiment of right conduct and morality. He preached the main ethical teaching of Buddhism such as truth and non-violence by example and practice in his life. He desired for welfare and happiness of all in the world and gave up envy, anger, cruelty, hurry and lethargy, in the matters of administration for his subjects. The Ashokan edicts at Dhauli and Jaugada bear the clear imprint of the Buddhist ethics.

Jainism and Buddhism were two contemporary religions. "By the 2nd or 1st century B.C. Jainism became the State religion of Kalinga and was fervently patronised by the Chedi King, Kharavela" (Pradhan, 1988, p.180). Kharavela was tolerant towards people of other faiths such as Shramanas (Buddhist monks) and Brahmanas. As a benevolent monarch, Kharavela was concerned with the well-being of his subjects.

In the middle of the fourth century A.D., Mathara dynasty began to rule over Orissa. They gave stress upon Brahmnical religion for 150 years during their reign. The Bhaumakars rulers during 8th century A.D., followed a policy of Magnanimity and toleration towards all religion sects. During 9th century A.D. to 12th century A.D. the Somavansi rulers continued the tradition of religious toleration. They
gave great emphasis upon promotion of learning. In this connection Pradhan (1988) points out that:

There was a phenomenal development in the field of Sanskrit learning and literature during the Somavamsi period. The inscriptions of the period speak of the proficiency of the scholars in Vedas, Vedanga, Smritis, Puranas, Medical sciences, Astrology, Arthasastra, Grammar, Poetry, History, Political science and Logic. The Land grants to the learned Brahmins facilitates the study of Sanskrit literature. (p.68)

The Ganga dynasty ruled over Orissa for the long period of three centuries and a half till Muslim invasion. Chodagangadeva built the present gigantic temple of Lord Jagannath. The great Bhakti saints like Ramanuja, Narahari Tirtha and Jagannath Tirtha came to Orissa during this period and propagaated moral values like devotion to Lord to innumerable pilgrims. Gita Govinda of Jayadeva (Vaishnava poet of this period) was introduced into the daily rituals of the Jagannath temple. The Ganga monarachs took poineering responsibility for promotion of religious education. They offered land grants to the learned Brahmins, temples and Mathas (Monasteries). The temples and Mathas were centres of religious culture as well as learning. The Mahabharat of Sarala Das was translated into Oriya during those days and the different episods of this epic were narrated in the schools by the Abadhanas (teachers) to built up the moral sense of the pupils. The other religious text-books such as Vilanka Ramayan by Balaram Das, Bhagabat by Jagannath Das were taught in the schools. Moral values such as love and
equality gained prominence in the religious life and learning of mankind. Consequently Kavyas and Puranas were written in Oriya.

During the Muslim rule 1574 AD to 1751 AD Maktab and Madrasa were opened in Orissa by Muslim rulers. They began to teach religious education through Islamic education. In all Urdu Schools the holy Quran was taught and it became a part and parcel of school curriculum as an optional subject in the scheme of primary education. In this connection Panda Orissa Education Manual with code (1990) points out:

Recognised Islamic institutions are of two kinds Viz:

(i) Madrasas which prepare candidates for the examination held by Madrasa Examination Board, Bihar;
(ii) Primary Urdu Schools, in which religious instruction on the Islamic system is given in addition to secular instruction. (p.836)

The Britishers established their trading centre at Calcutta in 1600 A.D. and extended their empire throughout India gradually. They brought Orissa under their rule on 17th December, 1803. The British Government introduced English Education and English books on various subjects. They introduced British system of Education to enable Indians to take part in British administration. As the Abadhanas, a host of traditional teachers working in the Pathasalas were popular and dutiful, indigenous system of education was still prevalent. Primary education suffered a lot during those days due to want of children’s books and text-books. Brahma (1989) aptly points out:

Under the active administration of the East India Company which took over the reigns of administration in
1822-23 A.D. the missionaries started some primary schools in the line of modern educational practices. Due to lack of suitable children's books as well as text-books, the education of such primary schools suffered a lot. (pp.65-66)

In 1904 Lord Curzen implemented a new resolution for primary education so as to encourage the children to serve the State. The resolution of Lord Curzen for Primary education of the British Government in India states; "Primary education is the instruction of the masses, through vernacular in such subjects as will best stimulate their intelligence and fit them for their position in life. The Government of India fully accepted the proposition that the active extension of primary education is one of the most important duties of the State." (Quoted by Das, 1971, pp.4-5)

In Orissa for the first time came the long demanded scheme of compulsory primary education, introduced by the Bihar and Orissa Primary Education Act 1919 and Madras Elementary Education Act 1920. By the year 1936 the North and South Orissa adopted compulsory education for boys between the ages of 6 to 10. After independence the number of primary schools increased and 70% children within the age group 6-10 were attending the schools. Das (1971) states:

There has been remarkable expansion of education at the primary level just after independence. By 1947, there were in all 6814 primary schools with an enrolment of 3,69,387 children and 16,529 teachers. During the year 1960-61 there was enrolment drive in Orissa for increasing the attendance in primary schools. As a result of which the number of schools increased to 21856 with an enrolment of 14,10,860 and number of teachers increased to 37325. By 1970-71 there is approximately 27000 primary school teachers and 70% children within the age group 6-10 were attending the schools. (p.20)
Besides the quantitative improvement of primary schools stress was given for qualitative improvement of the primary education. For such function in each school teachers, supervising staff, and local people paid due attention and formed a School Improvement Committee. The function of the development committee was in the following words of Das (1971):

-- Developing the building, school campus, playground, school garden etc.
-- Beautification of school building.
-- To prepare a list of minimum requirement of school and to make effort to procure them by community co-operation.
-- To hold a census of children of school going age from year to year and to make attempt to enroll all of them.
-- To pay special attention for the enrolment of girls and children of backward classes.
-- To adjust the time table according to local needs.
-- To provide books, writing materials etc to the pupils wherever necessary.
-- To see the pupil's welfare.
-- To make a study of wastage and stagnation in the school every year to try to reduce them to the minimum.
-- To introduce and maintain a systematic school record card for each pupil.
-- To prepare an integrated plan of action for each class and each teacher.
-- To make the public education conscious. (p.32)

Academic achievement of children were recorded in school record and attention was paid for pupil’s welfare. To stop wastage and for proper utilization of money and time in primary education the primary teachers worked hard and sought co-operation of the local people. Moral education was imparted through text-books. Some famous text-books on moral education were translated into mother tongue of Orissa for
better utilisation of moral education in schools especially in primary schools of Orissa. Mohanty (1982) states:

According to the requirements of the syllabus some children's books in Bengali translations into Oriya were used at the primary and middle school level. Notable of these translated text-books were the Oriya Primers Hitopadesha, Vernacular Reader and Neetikatha. (moral stories) (p.3)

In 1857 the first part of Hitopadesh and Oriya grammar were printed and published from Baptist Mission Press, Cuttack. The text-books such as Nitikatha, Hitopadesha were published by the Government. Nitikatha and Hitopadesha were part and parcel of the School curriculum.

By 1895 A.D., the text-books of Madhusudan Rao had a significant place in the school curriculum. (Brahma, 1989, p.74)

For instance the English version of one of his poems meant for the children of Orissa to create devotion in their minds is as follows:

The great lord of the world sees every moment.
Whatever I do, say and even think.
I shall for ever worship Him. (Brahma 1989, p.68)

Sishu Dharma Neetisikhya of Chintamoni Mohanty published in 1929 Gobinda Rath's (1848-1918) poems in the form of ballads, Madhusudan Rao's (1850-1912) devotional songs found a significant place in the school curriculum. They were endowed with theme of morality and academic aspects. Madhusudan Rao's devotional songs are recited in Morning assembly in the schools of Orissa. The English version of such a devotional song...
which motivates to inculcate moral values which is supreme wealth of life to acquire is as follows:

I shall save wealth of Religion from my childhood.
This life is uncertain.
Who knows the time of death even it may arrive today.
O embodiment of love, preserver of the cosmos.
I am an ignorant and incapable child.
Giver of knowledge.
Give me good intelligence and divine knowledge.

"Some of his prayer songs are still recited by students of various schools". (Brahma 1989, p.69)

Dinakrushna Das (1615-1710) translated Panchatantra from Sanskrit which served as text-book of moral education for it contains content of morality.

The growth of education brought about a literary renaissance in Oriya language. Fakir Mohan Senapati (1847-1918) and Radhanath Roy (1848-1908) born in Balasore district of Orissa were pioneers in the literary renaissance. Fakir Mohan, the father of Oriya prose literature and Radhanath Roy the father of modern Oriya poetry wrote a number of textbooks endowed with ethical teaching and moral content.

To meet the want of school textbooks in Oriya language, which was a great problem in the field of education in those days, they wrote some books. Fakir Mohan translated the Ramayan and the Mahabharat from original sanskrit into Oriya. Though he made remarkable contribution in the field of poetry, yet his unique contribution lay on the field of short story and novel. In his stories and novels he superbly reflected his vast and varied experience in various walks of life, the lives of all sorts of men and women and his keen
insight into human character with a touch of wit and satire. He wrote Chhaman Athaguntha (Six acres and Eight Decimals), Prayaschotta (Expitation), Mamu (Uncle) and Lachham, a historical novel relating to Maratha depredations in Orissa.

Radhanath Roy started his career as a teacher and became the Divisional Inspector of Schools. He was well versed in western literature. His lyrical ballads, translation of the Meghadutam of Kalidas and kavyas like Chandrabhaga, Usha and Khandagiri are Indianised versions of the stories from western mythology. Chilika a lovely nature poem, depicting the beauty of the Chilika lake in ecstatic poetry and Mahayatra, ostensibly a description of the journey of the Pandava to heaven. It was moreover a satirical aspersion on the contribution of India under the British rule, ushered in the era of modernity in Oriya poetry. Madhusudan Rao (1853-1912) wrote beautiful devotional songs which are sung in the morning assembly in the schools of Orissa.

Gangadhar Meher, Biswanath Kar, Chandramohan Maharana, Nandakishore Bal and Mrutunjaya Rath during last 19th and 1st 20th Century wrote poems and prose for the development of Oriya language and literature. They served as text books of moral education in an integrated manner and fulfilled the requirements of moral education to some extent.

Balakrishna Kar and Ramakrishna Nanda's devotional songs got place in the text-books and were part of the school curriculum till the Nationalisation of text-books in the year 1962.
Orissa was constituted into a separate province in 1936 A.D. Since then compulsory and free primary education was implemented. People began to learn in night schools. Mother tongue Oriya was treated as medium of instruction. The Telugues and Bengalis received education in Oriya and learn their mother tongue as an optional subject for which a special teacher was appointed. The New Modern Province aimed at giving educational facility to all minorities for good citizenship, unity, integrity and peaceful co-existence. Moral education found a prominent place in the school curriculum until 1951. "Until 1951, religious and moral teaching found a place in the scheme of primary education of our state". (S.C.E.R.T., 1983, p.5)

In 1964 the new scheme of Education in Orissa gave stress upon scientific attitude and humanistic consciousness. The Government of Orissa did not plan in a specific way to impart moral and spiritual teaching to their children in the prevailing scheme of Education for the Schools. The Educationist of Orissa such as Dash (1986) felt the stress of moral education for children in the following lines:

Moral education has always been regarded as the core of the educational process in all countries and culture... Inspite of this long tradition moral education lost its central place in the system during the last hundred years or so because of the growing interest in science and technology and also due to the emphasis on mass education which aimed at 3 RS. However, there is now a strong tendency in various countries to introduce moral education in some form or the other in the curriculum of schools. This change is due to a general awareness that there is progressive deterioration in the standards of conduct and in the value system. This revival of interest in moral education as a curricular subject
is an expression of man's faith in education as an effective instrument of human development and social change. (p.1)

The Directorate of Teacher Education and State Council of Educational Research and Training implemented plans and programmes for imparting moral education in the project schools of Orissa and teachers of such schools had undergone training for the same purpose. This plan was implemented since 1983. The expenditure of training of teachers and preparation of teacher's guide book for moral education was met by gift from United Nations Institute of Children's Emergency Fund (UNICEF). It gave stress upon specific plan for moral and spiritual skills of primary school children of Orissa. Within the scope of normal school curriculum, stress was given on prayer, meditation, silent sitting, group singing, healthy habits, discipline, self-control, humility, reverence to parents and elders, love of truth and the like. The teachers were advised to follow direct approach, systematic approach, correlated approach, life integrated approach, concentric approach for imparting spiritual and moral teaching. The Department of Education of Government of Orissa in Panda, Orissa Education Manual with code (1990) suggest to follow neutrality with code in imparting religious education in schools and stated that:

Religious neutrality—grants from public funds are given on the principle of strict religious neutrality and no preference is shown to any school on the ground that any particular religious doctrines are taught or are not taught therein. (p.756)

For the promotion of moral education, the Government Resolution No.3268 E dated 5.5.1923 gave the following rules to be adopted in primary, middle and secondary schools of
Orissa; to foster the quality of loyalty and patriotism; respect to members of the staff and courtesy in the classroom:

The spirit of loyalty and patriotism should be encouraged in students by the selection of suitable books for use as literary readers, by the proper teaching of Indian History by the singing by encouraging loyalty to one's own school and the team spirit in games. The Boy Scouts, and Girl guides movement should be encouraged and troops of Boy Scouts and Girl guides should be formed wherever suitable and efficient leaders are forthcoming. Students should respectfully salute all masters on first meeting for the day. The latter will return the salute... When any master or visitor enters a class room in which the pupils are seated, the class should immediately rise and remain standing until it is asked to be seated. (quoted by Panda Orissa Education Manual with code, 1990, p.824)

These rules only teaches the children a kind of reverence to teachers, superiors and parents by adopting humility. D.P.I.'s Circular No.5 dated 5.1.1954 states regarding implementation of moral instruction in the following lines under the title Moral Condition in Schools:

It is desirable that the main points to be impressed by direct or indirect moral instruction should be summarized and committed to writing in simple and concise rules. The drawing up of these rules will be left to the teachers and managers concerned who will choose the language and regulate the amount of detail with due reference to the age of the pupils and circumstances of each school. In any case it is important that these written rules should be exposed in each school in a conspicuous place that pupil should commit to their memory and that the teachers should frequently illustrate them in the course of school work by stories, pictures, familiar sayings, etc.

It should be the aim of such teacher to see that the pupils are brought up in habits of cleanliness, punctuality, good manners and language and to impress on them the importance of cheerful obedience to duty of patience of consideration and respect for others of honour, sincerity and truthfulness in word and act of temperance, courage and perseverance of kindness towards all living creatures but especially to those
weaker than themselves. The need for politeness and respect to elders and superiors should be impressed. The rules should insist on the invariable use of some honorific form of address by pupils when speaking to teachers and on a respectable salute being made teachers are met by pupils in or out of school. It will be found natural in most cases to base instruction on the relations of child and parents and to advance therefrom to the relations of the child to his family, his teachers, his class mates and friends and society at large as represented by the residents of the locality.

Whatever efforts may be made to stimulate the moral sense by instruction whether direct or indirect, it should always be remembered that example is more efficacious than precept and that the tone of the school depends largely on personal character and conduct of the teachers.

A good motto for a school and its individual members is — My Utmost for the Highest. (Quoted in Panda Orissa Education Manual with code, 1990, pp. 834-835)

The curriculum Sub-committee of the Board of Secondary Education, Orissa in their recommendations (January, 1986) for curricular change in the context of the adoption of a new National Policy on Education 1986 recommends:

The curriculum should take care of the total development of the child, specially during the elementary cycle of education and consequently should give more emphasis to work experience, Aesthetic Education, Physical Education and Education for Right conduct. (Value Education quoted by Dash, 1986, p.2)

Thus it is evident that after the adoption of National Policy of Education, 1986, a systematic effort has been made to build the edifice of moral education through the teaching of different subjects like Work Experience, Aesthetic Education, Physical Education etc. But the problem of evaluation in respect of moral education no systematic criteria have been developed either by NCERT or by State Board of Education.