APPENDIX-1

SOME VIEWS ON MORAL EDUCATION

- Need of larger and more liberal views on Morals
- Transformation of values – some causes
- Value system
- Spiritual values
- Morality
- Classification of values
- Origin and Evolution of Morals
- The role of Saints and Eminent persons
- Evolution of Human values
- Essentials of Morality
- Importance of value Education
B. E. Brereton expresses the French attitude in urging that the moment children begin to reflect, as they do at an early age, they want to know the reasons of conduct. Usually, nurses and parents stifle free inquiry by authority and thus stunt the legitimate element of curiosity. The schools, dampen these heart searchings until the student is in danger of losing health sense of wonder. Normally, child asks what life means and what is its purpose to have that standard, and that there may be something to live for and we have not hitter to grown children the credit for being able to do that which they can and long to do.

Paul Gaultier holds that without religion we could never have a veritable altruism; and yet, as M.A. Croisset declares in his “La Crise Morale”, there are no symptoms or even a possibility of a return of the old traditional religion. But as Sorel says, the two equations, science and religion are utterly irreducible, and these who read one of the other are illogical. We must extract now the sprit of Christianity and disregard the lather. Science and Religion must be given each its own independent place. Both must be cultivated and due balance maintained between them.

Gaultier does not make morals a positive, autonomous and independent science quite apart from Metaphysics and religion, but on the contrary, he insists that morality must be natural before it is made super natural.

H. Johnson believes that mere morality would be cold, intellectual and would not stir the instincts of wonder and reference. Moral education ought to include among
its tasks that of cultivating a higher religious attitude. A stupid man cannot be really virtuous, and it is also doubtful whether a purely intellectual being could be so. Morality is not merely fulfilling our functions as a member of Society. It include Self – realization, some standards of reference, and ideas of comparative values.

G. Spiller, in discussing the moral education contrasts the general conditions of life a hundred years ago, when most people lived in villages and were interested in local and rural affairs, with the present, when life is on an international plane. Add to this the progress of Science, the new and larger ideas of religion which have made the old orthodoxy obsolete, the new human solidarity, change of modes of treating crime etc, and we realize that not only the physical and intellectual, but also the moral situation has undergone a radical transformation.

Responsibility for the education of children has been almost entirely taken over by the state. Even the church is more or less superseded in this field. Thus in a sense, there are two codes of ethics, one supplied by the nation and the other by the churches. More and more it is understood that intellectual education is no substitute for moral training, and that the state must control the latter as well as the former. The Ethical concepts and motives that rule the world must rule the school in order to fit men and women to live in the large present and the yet larger future. There can be no doubt that church teaching is to vanish from the schools of the world, and the practical training in conduct of some kind is to take place.

G.H. Palmer does not believe in special moral education in schools, but thinks that the school itself should be an ethical instrument. It is not only a place of learning but social whole. Although, himself an eminent academic authority on theoretical ethics,
he gives, no sign of acquaintance with any other of the many problems of the pedagogy of ethics.

The only new thought in this exquisitely phrased Monograph is a plea for a noble kind of invitation and influence. Personal influence is not increased by intimacy but rather – “familiarity breeds contempt.” The young brought into close association with their elders, are prone to fix on petty points and especially errors and miss the larger lines of character. One who is to help us much must be above us, a teacher should carefully respect his/her own dignity. The teacher should not cheapen. An occasional weighty word is better than frequent talks. ‘We should accept our pupils admiration and deserve it. If they long above all things to be kind of person we are, then could have the right to influence them; and if pupils are supplied teachers who, without severing from their proper aim of imparting knowledge, will supply them with intellectual, social and personal righteousness, nothing more is needed.’

Josiah Royce conceives duty in terms of loyalty which, properly defined, he thinks to constitute the whole moral law and to be the cause of all virtues. His loyalty, however, is to causes and ideas, rather than to persons, so that he does scant justice to the potency of loyalty to leaders and heroes. Everything culminates in ‘loyalty to loyalty’. This devotion to a carefully chosen and super provincial cause potentializes life.

The opinions, ideas of some thinkers, must suffice to illustrate the welter of opinion upon the subject, the diversity of viewpoints, the difference of stress, and our

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remoteness from any general consensus and especially the illimitable vastness of this field. Meanwhile, many writers have attempted to give their theories concrete form in moral text books for the young. In these there is more agreement, and they are a great advance upon the earlier works, prepared for children in to be good literature of a generation ago. Vastly more definite and less sentimental.

They differ too from the academic text books in moral science which are mostly theoretical and speculative, discussing such abstract problems as freedom of the will, the nature of oughtness, the sanction of goodness and there is vastly less about this or even faults, and chief emphasis is put upon positive good conduct.

Need of larger and more liberal views on Morals

One of the greatest defects in our present practices is the loss of perspective and orientation. Petty faults are seen in the same perspective as great ones. Catholics conceived the idea of seven deadly sins. They are pride, avarice, luxury, enmity, anger, appetite and sloth; and also they considered wisdom, courage, temperance, justice, faith, hope and love as seven cardinal virtues.

These have been made the basis of an excellent ethical treatise by James Stalken, who sought to defend this views of the moral world from the charge of casuistry in so ranking and grading virtues that in cases of conflict such as often arise, the lesser duty should give way to the greater.

We may not accept these sins and virtues as supreme. The interpretations of some of them are very diverse. But they certainly teach us the great lesson that in the

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moral field there are almost infinite gradations of both guilt and merit, and that the life is best which takes large views of all actions and instead of the futile aim at achieving absolute perfection.

Even our academic ideas and customs of teaching ethics to college youth are ineffective and casuistic. It is doubtful whether the glib and subtle scholar who can pass the best examination on the theories of conscience, define Kant’s categorical imperative, adjudicate between Hedonism and intuitionism and character are the standpoint of the great writers from antiquity down on the sanctions of virtues, is made morally better thereby or worse.

The intellectualization of morality is a dangerous thing, because in this field what can be proven can also be disproven. Morals are primarily, matter of will, conduct, sentiment; and the youthful mind is entirely inadequate to deal with the speculative problems in this most difficult of all fields.

The idea of the formal methods now in use, of didacticism, of cramming for an examination in ethics to be marked and ranked, is essentially absurd, if not demoralizing in itself, for it misplace the stress of endeavor and tends to substitute mere study for practice.

Value system and morality are amorphous concepts, time place and social million are the chief determinants of all moral codes in the world. Morality, therefore, does not lend itself to any precise interpretation. The following are some of the concepts by which we can understand how mans attitude to moral values tend to change or develop along difficult variables.
Modern science holds that matter is governed by the theory of cause and effect. Philosophers had looked upon the phenomenon of cause and effect in a wider context. Indian philosophy, applied the ‘cause and effect’ to human life cycle and the world of spirit and it is called as the ‘principle of karma’.

According to karma theory, the present state of every one is the Summum bonum of his or her past actions in the past and the present life. Both Hinduism and Buddhism in a broad perspective accept this theory.²⁶⁷

It is obvious that convictions of this nature will have a far matching effect on our thoughts, words and moral behavior. However there are many materialists who believe in cause and effect theory, but who have no faith in a life after death. According to them, the five elements of air, earth, fire, sky and water of which every creature on this earth is made up of merge into respective five elements of nature after death and this heralds the end of the life-cycle. Actions of such people are obviously not conditioned by thoughts of ‘life to come’ and man’s soul facing the consequences of actions.

The Zoroastrians declare ‘Truthfulness’ as the highest virtue. They had great veneration for truth and a strong punishment was provided for false swearing. Truthfulness, as a virtue, does not have that high place in Japan. It might be due to their great veneration for their superiors as they cannot say unpleasant things to them, even if these were true.

The Greeks, prior to Socrates were reputed for their disregard for promises and truthfulness. They could practice fraud freely to achieve their end. It goes to the credit

of Socrates to have tried to reverse this trend among the Greeks and finally having laid down his life for the ideal of truth.

The caste-system, among the Hindus, was evolved in ancient times, mainly for the purpose of division of labour. It was nurtured by them for promoting specialization in trade, industry and some vocations. But it lead to discrimination and gradation and some castes considered superior than others and began to look down upon some castes. But now any discrimination based on caste is a legal offence.

Worst than the caste system was the custom of slavery which was commonly accepted by the Babylonians, the Romans, the Muslims and the Greeks and found even in the early part of American history. In fact, slavery is considered by the historians as an important contributory factor for the fall of the Roman civilization. According to Hob-house, “the recognition of the slave traffic by Mohammedanism has been and is to this day, a curse to Africa and source of disturbance to the world’s politics”. 268

Aristotle taught to hunt barbarians (all non Greeks) for purposes of getting slaves and he considered it as right and proper as to hunt animals for food and sacrifice.269

Roman Catholics, among Christians, regard celibacy as a virtue, but among Zoroastrians, celibacy, fasting and self mortifications have no place. Islam goes to the extent of accepting and even justifying polygamy.270

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268 Hob'le house. Morals in evolution Vol (i) 1906 O, 307, quoted in Myers History as past Ethics P.296.
269 Myers History as past Ethics P.180
Christianity considers compassion and love as laudable qualities. Jainism as a religious edifice would crumble if the elements of compassion and non-violence are excluded from it. In contrast the Hellas motto for Justice was ‘Do no wrong, and suffer no wrong to self or others with emphasis on the latter, They considered revenge a virtue if a person had been wrong. Forgiveness was considered as a trait of a timid mind.

Hammurabis code of ethics in Babylon is considered to be one of the oldest in the world. It recommended eye for an eye, tooth for tooth. Mercy and forgiveness are not conceivable.

The Chinese philosopher and moralist considered War Marshalls as great criminals, though one may find present-day China thinks at different level. The war ethics today is full of hypocrisy. Every war is claimed to have been fought for peace and nuclear weapons are said to have been manufactured for self defense only.

Manu’s laws of war forbade use of poisonous weapons, striking an enemy without armour was considered as wrong. Civilians should not be attached. Sleeping or unconscious soldiers should not be attacked and war prisoners should be treated properly. Care should be taken of children, women and old persons. Militarism has no place in Buddhism. Contrary to this the Assyrians and the Babylonians exulted over the cruelties perpetrated by the wars.

The brief picture indicates the wide variations in the value systems of different societies living at different times in the same or different geographical regions.
Transformation of values – some causes

Several factors lead to transformation of values. They are political, economic and social. In the political sphere, constitutionally and democratically elected governments, have replaced the rule of the colonizers, the Maharajahs and Nawabs.

In the sphere of economics, the mercantile Industry has been replaced by modern Industries bringing a new class of entrepreneurs with new values. “the pursuit of heavy industries has led to heavy investments, higher production, consumerism and so on. It has also led to the concentration of capital in fewer hands. The gap between the right and the poor in all countries as well as at the international levels has widened, leading to conflicts in several new forms between the rich and the poor”\(^\text{271}\).

In the social sphere, though casteism has been legally banned in India, it gets considerable weightage in the selection of candidates and vote-casting during elections. With India declaring itself a welfare state, formal accountability of public servants has increased manifold, compared to what it was during the colonial days of India.

The above Scenario keeps on undergoing a continuous process of change. Because of the factors mentioned above, the outlook of the people and their values are found to change so as to adjust to the realities of the new situations, created by science, technology, political, social, cultural and other factors.\(^\text{272}\)

Value system

The report on the Religious and moral education, prepared by the committee headed by Sri Prakash defined moral behavior as the conduct of man towards man in

\(^{271}\) Value Education P.4
\(^{272}\) Ibid P.5
various situations in which human beings come together in home, social and economic fields and in the life of outside world generally anything that helps us to behave properly towards others is of moral value.  

**Spiritual values**

Spiritual values are also moral values but in this case there is emphasis on the inner-self of the individual and his relation with the supreme being. Anything that takes the individual out of one-self and inspires one to sacrifice for a great cause or for the good of others is spiritual.

**Morality**

Morality is concerned, both, with beliefs and actions which are in conformity with the social norms shaped, modified and chiseled over a length of time. In ancient Greece, there was emphasis on beliefs, whereas in ancient India, the stress was on action. But this ‘action’ had to be in conformity with Dharma. Thus action itself had moral spiritual base. The ancient Indian codifier says doing noble action is the highest duty (Dharma) of Man.  

Numerous religious customs may not stand the list of a rational debate, yet many people believe in them and adhere to them. One cannot categorise such beliefs as right beliefs. There is therefore, an inherent problem in identifying right beliefs and right actions.

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274 Visudha Manu Smriti 108/55, P.62
Some times an action may appear to be moral yet it may not be so. The ‘will’ and the ‘motive’ behind the action is very important. An act becomes moral only if the doer acts in a ‘desirable way’ of his own free-will for the good of the others.

It is difficult to precisely define the philosophical and abstract concept ‘morality’ however certain aspects can be taken for defining.

a) The basis of morality is right belief and right action.

b) The element of free-will of the doer is fundamental to any moral act. The doer must adhere to the moral act inspite of a temptation to deviate from it.

c) Moral act extends both over physiological and psychological domains.

**Classification of values**

Moral and spiritual values may be classified in several ways. In terms of importance, the values may be divided into three groups.

a) Trivial values, such as the type of clothes one should wear while going to restaurant or to a social function.

b) More substantial beliefs, such as the ones which also effect people other than the belief-holder himself. Ex: punctuality, cleanliness etc.,

c) Fundamental or perennial beliefs such as practice of truthfulness, spirit of patriotism, kindness towards animals etc.,

ii) Vatsayana relates virtues and vices to human faculties and gives the following classification.\(^275\) (1)

a) Virtues of body: Charity, helping the needy, social service.

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\(^275\) S. Cromwell Crawford: The Evolution of Hindu Ethical Ideals
b) Virtues of speech, truthfulness, benevolence, gentleness, recitation of scriptures.

c) Virtues of mind: Kindness, unworldliness, piety.

d) Vices of body: cruelty, theft, sexual indulgence.

e) Vices of Speech: Falsehood, harshness, scandal.

f) Vices of mind: Hatred, covetousness, disbelief.

iii) Values may also be classified as political, economic, social, cultural, spiritual, aesthetic and individual values. Values, in a way, encompass the entire gamut of life.

It is also said that individual interest may be sacrificed for that of the family, the interests of the family for that of the class and all interests for that of the Soul. The Soul according to Indian philosophical tradition is a part and parcel of the universal soul. Hence what we do for the individual soul is something which leads to the welfare of all.

iv) Moral values are there since the beginning of mankind. The values are sometimes classified as ancient, medieval and modern. Values are influenced by social, economic and political developments. In a way there is evolution of morals.

**Origin and Evolution of Morals**

According to some thinkers. All morality is originated from God, his son, his messengers and his avatars. Scriptures, which are considered as revealed and other great works are important sources of dissemination of moral values.

It is said, that the Sun god presented code of laws to Hammurabi, God gave commandments to Moses; Zesus gave moral sense to humans so that they could
cooperate with each other and challenge the beasts that are stronger and speedier than man.

Man, may have, as well, imbibed moral behaviour from his animal ancestors. In many animals there is cooperation evolves bring the meat of the kill to the members of their group who are not present at the kill. Dolphins, support their sick to come up to the water surface and breathe.\textsuperscript{276}

The ancient Indian seers considered that – cosmic order (rta) was the foundation of human ethics. “They felt that the beauty in Earth, Sky and nature, as a whole, emerged from this cosmic Law (rta). Gradually, the cosmic sense of rta as natural laws developed in to the social sense of rta as moral laws.

In other words, morality was as essential to bring about beauty and harmony in life as the cosmic order in nature. One could enjoy life if one could ensure order in one’s activities. Rta, in a way, was the basis of the ancient Indian moral laws.

**The role of Saints and Eminent persons**

The Bhaktas and the Sufis, during the medieval period of Indian History, inspired people towards chastity, renunciation, desirelessness and other values. Material desires were considered as undesirable. The saints like Tukaram, Kabir, Nanak preached Ethical values.

In modern Era, Raja Ram Mohan Roy, Swami Vivekananda, Sir Syed Ahmed Khan, Bedrudin Tyabji, Madan Mohan Malviya, Lala Lajpat Rai, Swami Dayananda Saraswati, Mahatma Gandhi and other reformers worked for the independence of the...
country better deal for women, social justice for the backward classes and many other values which are enshrined in the Indian constitution.

The Indian Constitution is an important source of the present day Indian value system. It lists ten fundamental duties for each citizen.\textsuperscript{277} The preamble of the constitution emphasizes certain important values. These may be called national values.

**Evolution of Human values**

There are many studies on the evolution of human values. Paramathe Nath Bose divides the evolution of human values in three stages.\textsuperscript{278}

a) During the early stages, the predatory man, sought comfort in material and emotional gratification. Emotional expression in humans found expression through arts, such as poetry, painting, sculpture etc. This is the first level of achievement of the value system in human society.

b) During the intermediate stage, intellectual development separates him from the animals. He examines physical and psychical processes. It is at this juncture that science and philosophy are born and scientific and philosophical values take shape.

c) At the advanced stage of development, man’s spiritual faculty has developed and begins to seek happiness from within rather than from without. At this stage two faculties develop in man. They are:

i) Spiritual faculty which inspires belief in super natural beings and

\textsuperscript{277} The Constitution of India, Government of India, Ministry of Lw, Justice and Company Affairs, Article 51-A.

\textsuperscript{278} Bose, paramatha Nath Epochs of civilization Asian Educational Service, New Delhi, P.339
ii) Moral faculty which enables a person to perceive moral good or evil independence of expediency, consideration of utility or physical welfare or suffering.

**Essentials of Morality**

Man has material as well as spiritual wants. These may be termed as wants of the outer and inner life respectively. Material values promote qualities of industry, order, perseverance etc. They wants of inner life promote cultural values like humility, mercy, self-sacrifice etc.,

Socrates, emphasized right knowledge as the true basis for moral actions. Goethe, on the other hand, observed that man comes to know himself not through reflection but through action or conduct (Aacharan) only. He said, “do thy duty and thou wilt know what thou art”.  

Indian tradition also gives – importance to conduct than precept. On the basis of conduct the moral standards of a group or individual is decided. It is said you are judged not by what you say; but what you are in totality.

**Importance of value Education**

The aim of moral Education is not to just have more scientists, better cricketers, and athletes who can win more gold medals for the country. The Chief aim of value education is to achieve maximum human resource development so as to improve our total life.

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APPENDIX-2
MORAL EDUCATION IN JAPAN JAPANESE EDUCATION
APPENDIX 2

MORAL EDUCATION IN JAPAN

The International Congress on moral education, held in London, during 15-29
1908 brought together representatives of eighteen nations, their lean universities, and
official delegates from over a hundred educational organizations, who listened to some
one hundred and twenty papers printed in its proceedings\textsuperscript{280}.

There are different opinions regarding the relations of morals to religious
education. As Hereford says “The religions teacher and the moral teacher have the same
end, which is to build up conduct and character and good purpose in the child…. I
would venture, as an old man, to suggest to the young teachers who are enthusiastic for
moral teaching and afraid of religious teaching that the difference between the two
might be expressed by the difference between the circle and the parabola. In the circle
you confine yourself to what is within a limited boundary, in the parabola you have on
one side this same limited boundary, but on the other it reaches out to the infinite.
Whether we are teaching religion or teaching morality, let us remember that in the
teaching of these things, the best of our teachers will rise till they touch the spheres”\textsuperscript{281}

In America the religious education association was found “to inspire the
educational forces of our country with the educational ideal”. Its representatives believe
that education must be more spiritual and religious, more intelligent to resist the
commercializing, not to say vulgarizing, influences of American life.

\textsuperscript{280} Papers on moral education, communicated to the first international moral education congress
\textsuperscript{281} Prophets of education. Vol-I. G.Stanley Hall. Sarup & Sons. New Delhi. 110002,  P.210
Japanese Education

Speaking of those systems that go further in dispensing with religion, Japan seems now to have in most respects the best organized, most defiled, and efficient of all systems of moral education, and no other nation makes this so cardinal.

For seven centuries education was based on Confucius theories whose teachings are essentially ethical, who ignored everything supernatural, had no use for gods or a future life, but made conduct basal.

With meizì reformation in 1868 education was reconstructed and made more intellectual, in its moral aspect, but European models were deemed worthy, and so the culture of future did not advance, and for two decades there was growing confusion in theory and practice, western theories were studied and found their partisans.

Buddhism and Christianity were both advocated, even by those who did not believe them to be final, as the best practical bases for moral. Then came the epoch making edict of the Mikado in 1890, which is not only a remarkable document in itself, but was received almost as a revelation. It demanded training in loyalty, reverence, patriotism, filial piety, moderation, courage etc., according to the traditions of ancient times and the spirit of the constitution of the nation. The royal house has reigned for more than twenty five hundred years in an unbroken line, and during all this time no pretender or usurper has ever even attempted to dispute its sway.

Twice, alien civilizations have been adopted, but Buddhism and Christianity alike had to accommodate themselves to the spirit of the Empire, while during the centuries of military shoguns the reverence for the imperial house never changed.
In 1899, to clear up confusion and divergences that were still unsettled, a committee was appointed to compile a moral text book for all elementary schools and in 1902 its work was finished. In this the adoration of the Emperor gives to the system something not unlike a religious sanction, and yet it is entirely secular save of as far as reverence to the Emperor and an ancestor, whose spirit is believed to be actually alive and active in their descendants, is religious.

For children, from six to fourteen with reference to the degree of development, sex, etc., ever its class, enters the public school, and a special permit is required to be educated in a private school or at home.

First comes instruction in respect to elders, parents, frugality, industry, modesty, fidelity and then duties toward the state and society, with special emphasis on chastity and modesty by tales of good deeds, by proverbs, short pieces to be read, pictures etc.,

On entering school, children are taught to appreciate and love it, made to understand they come to be good men and women that it is a pleasant place; the teacher must see it that there is an air of warmth, kindness, and dignity. Pupils are drilled on rising, standing, walking, holding books, hanging clothes, are taken around the school room and play ground, taught all that they may and may not do, posture, order, punctuality, hardwork, and play; duties to father, mother, sister, home, the Emperor, with proper honorific. Then lessons on the body, on liveliness, on manners, truth telling, not quarrelling, not lying, not disturbing others duties to living things, not to hurt others, feelings” duties to teachers, learning’s care of things, respecting the national flag etc.,

In the next year comes instruction about reverence for ancestors, the duty of diligence, self help, learning, perseverance, endurance, magnanimity, charity, kindness to servants, gratitude, trust, public good, love of country benevolence, military service, observance of laws, how to be a good Japanese, duties to society, self respect, dignity.
labour, competition, discipline, duties of a subject respect of office. Celebrating emperor’s birthday with special solemnities including profound obeisance before portrait etc.,

In the middle school for Boys, covering five years, from twelve to seventeen and the girl’s high school, from twelve to sixteen morals are still based upon the rescript and the various syllabi with plenty of maxims examples of good deeds such topics as the following are impressed: reasons for observing school rules, duties of the pupil, hygiene of exercise, eating, drinking, cleanliness, clothing; mutual help, friendship value of time, order, politeness, relations of brother and sister, sacrifice of the self for public good, political and social virtues, duties of professions and various industries.

Later on still more systematically, much the same things are taught for instance, the morality of health, intellect, feeling obligations to all classes of people, to society, the state, the emperor, obligations to nature, control of passions development of commonsense toleration, models of cultivating relations, between ethical and natural laws.

Abstruse ethics is also tabooed for it is undesirable for children to know that there are differences of theory. All that a girl is taught is based on the supposition that she will marry and be a mother. Manners are always important. The ideal relations of the members of a family, are products of moral education.

Two principles in general are followed in Japanese ethical text books first, to select an ideal character and study whole life, and the other, to reflect a broad action of virtue, and cull illustrations of it from various sources, story and precept must go together.282

282 Products of Education. Vol-I. G.Stanley Hall- P214
APPENDIX-3

MORAL EDUCATION IN FRANCE
APPENDIX 3

MORAL EDUCATION IN FRANCE

Ever since the French schools were secularized and religious teaching forbidden in them bearing an increase of immorality and realizing an ominous void created by the reform in the curriculum, the French, both by commission and by private enterprises, have devised many courses of moral and civil instruction for each grade.

These books are composed of maximum, moral principles, stories of heroism and dramatic acts of virtue. These are taken not only from literature and history, but also from current life, feeling that conscience was not sufficient guide patriotism and noble sentiment of honor were appealed to and there were prizes, medals and public testimonials for children who did noble acts.  

France has made the most heroic effort in the history of education to teach morals without the aid of religion. The epoch making law of 1882 required all elementary schools to teach morals and civics and that besides Sunday, one day a week be set apart for such religious instructions as parents wished to provide. Although all this must be done outside the school buildings, the whole vast problem of the moralization of the rising generation, independently of all ecclesiastical influences or religious sanctions, has been of a point of cardinal interest for not only educators, but for not a few statesmen, philosophers and literary men, some of whom have made important new contributions.

283 Prophets of education. g. Stanley hall-p.214
The movement proceeded “from the very depths of national consciousness” in establishing the frontiers between school and church, which was very intricate, it was necessary to avoid the accusation of “godless schools” and so it was ordained that duties to god as they are revealed in conscience and reason as well as to the state, parents self etc be taught.

Respect for the god ideals must be inculcated however with severe neutrality to the claims of different confessions, and some of the most progressive leaders like Buisson, Stage, Picaut demanded that morals be taught in a religious spirit. They desired “to secularize religion and sanctify the secular”. They also held that it is possible for a man independently of creeds and churches, to live a moral life with all the depth and strength and force of the religious sentiment “. They wished the consciences of the young to be as open to religious as to secular thought.

By the law of 1882, one hundred thousand teachers, whether Catholics or Protestants, strangely ignorant of the Bible, most of them with little deep personal moral experience or individual conviction, were suddenly given a kind of lay priesthood. For centuries the moral and religious appeal had been chiefly external and the national consciousness in these matters was singularly crude and native. The traditions and very atmosphere were more or less skeptical about the very existence of fundamental religious or ethical principles. Hence it was not surprising that the first report on the results of the moral Education in the lower schools, drawn up by Lichtenberg in 1889, showed no satisfactory results. From this report a very general impression has gone forth that the scheme itself had tried and found wanting.
But it must be remembered that the legislation was itself not complete until 1886 and several important enactments needful to carry out the plan to decidelesiasticize the higher grades of educations came still later, and only in 1902 was moral culture given in secondary schools.

Like all greats moments, this has had its fanatics and its crank literature. One master has evolved a very elaborate course of ten lessons on making the toilet in the morning, ten on table manners, ten on greetings, salutations etc. There are photographs and moving picture of good children giving help to beggars and of bad ones abusing them.

There are different types of effort regarding moralization. One writer would reform business by making morals prominent in our commercial and industrial schools, another one writer gives a formula for educating to originality and initiative by new method which involves repression of imitation. A socialist thinks parents do not cooperate enough with the schools in training to virtue because they do not want their children to be more moral than they themselves are, not that they should be made too honest to succeed in business under present conditions.

One writer avers that the sole duty of parents is to make children and that the state must take them and do the rest. Another says it is attempting the impossible to really hold to the faith and at the same time to be tolerant towards others creeds, and hence it is well that teachers of morals usually have infact an animus against religion, especially Catholicism\(^{284}\).

\(^{284}\) Ibid p 218
Democracy of course, always demands universal suffrage and this necessitates universal education and this again makes it imperative that moral teaching pervade the masses with a spirit of reasonableness, justice and fraternity.

To draw out of the depths of man’s inner nature all that is sufficient for moral development with no adventitious or extraneous support from anything supernatural or authoritative, has been a more and more inspiring ideal, which enthusiasts have claimed to be the loftiest and most unique of all the efforts of the human race since the beginning of modern period.

The lay teaching of morals has become more impartial and has grown in public confidence and in favor with teacher, who find that it makes their vocation more influential and respected even in one’s own eyes? “The destinies of the republic are felt to be more closely bound up with the schools and this despite the out cries of the clericals and the crudities and skepticism of the earlier years, many of the public teachers have not been friendly to religion and have found it hard not to diffuse a skeptical spirit”285.

These tendencies which are more or less dominant in all grades and topics of French education are just now worst in the moral training of adolescents. In most likes some special ethical theory or system which seems best to the teacher is stressed. Again after the first two years, instruction in morals ceases, giving place for preparation. For the baccalaureate, and so at just the stage where it is most needed and becomes most effective.

285 Ibid p 219
Some three fourths of the children of the France leave school before the legal age of thirteen and are so withdrawn from the influence of the moral training provided when they are approaching the most critical years of the life. Some felt if moral education be continued to the period of army service, very much would be accomplished.

Probably, when all is said the efficacy of such a system really depends more on what is done after, rather than what is done before, twelve or thirteen “But although there are several kinds of continuation schools, courses lectures for popular instructions, aluminal associations which provide teaching (sometimes conduct employment bureaus) the foundations of morality laid in the elementary schools are not sufficiently built upon. 286

Among the best lines of Endeavor is the training of soldiers, who are of course, young men. This work is well organized, with libraries and lectures designed to make the two years of compulsory army service a real continuation school advancing for both knowledge and morality. The morale of the army seems to be dependent upon the need of such kind of training.

But despite all carping and defects, France today presents the spectacle of a nation trying to regenerate itself morally, as Germany sought to do intellectually and nationally, after the battle of Jena, through the schools.

Despite this entire magnificent Endeavor, as connoisseur of child nature feels that its needs are not yet met and that its hearts is still left hungry. The child cannot lead a moral life with all the favor and strength of the religious sentiment without religion.

286 Ibid. p. 220
If religion be yielding to the higher more spiritual impulsions, inherited from the past which prompt man to ever higher evolution, which perpetually inspire the inner counsels of perfection and of superior human vocation, the transcendental motivation so strong in adolescence must be utilized and a sense of corporate unity with family, school, city, state, mankind and the great cosmos, strengthen each other, while at the same time the duty of complete self-realization of developing individuality must be impressed, and the consequent sense of dignity and self-respect both these tendencies, the social and the individual must be stimulated and given due temper by a sense of limitation and dependence which is religious in its very core-this is the ideal.

“...To this end, the students must not only get into touch with, and if possible visit every local charity, become acquainted with every reform and welfare endeavor and organization in their own environment, but must also profit by every source of personal moral and religious enthusiasm to which they are capable of responding” 287

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287 Ibid p 222