



**Value Education**

**School of Extension and Development Studies**  
**Indira Gandhi National Open University**  
**New Delhi**

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# INTRODUCTION TO VALUE EDUCATION

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Dear Learners! Welcome to this course.

This is the introductory course on value education and designed accordingly. This course is presented in five blocks, each one of which is to serve specific purpose.

The socio-cultural milieu of the present day modern society is afflicted by multiple social malaises like corruption, hatred, terrorism, violence etc and it is direly in need of a value-based education. Such value oriented education can help to combat the negative influences in the society. In such a scenario, the role of the teachers is very important because they can help in reconstructing the society through a holistic development of individuals-cognitive, physical, affective and moral. These call for teaching methods that promote rational, liberal, and independent thinking about evaluative issues. The teaching materials should introduce the principles of logic and rules of good reasoning that must be applied in tackling practical issues of moral education.

The importance of morality vis-à-vis development of moral behaviour is deeply realized. The different dimensions of morality reflected by the moral theories of reasoning and judgment, enunciated by Piaget, Kohlberg, Gilligan and their associates are elaborated upon. Value theories encompass range of approaches to understanding how, why, and to what degree humans should value things, whether the thing is a person, idea, object, or anything else. Early philosophical investigations sought to understand, good and evil and the concept of “the good”. Today much of value theory is scientifically empirical, recording what people do value and attempting to understand why they value it in the context of, sociology, and economics. Living life by a basic set of values makes life fulfilling happy and successful. Caring along with Giving are two basic human values to live. And they add quality to all human life.

Values are the principles to guide our thought and behavior. They determine not only what we do, but also who we are. The identity of persons or cultures is largely defined by the set of values they accept. This is especially true for cultures because every culture must have a set of behaviors it regards as permissible and another that it regards as taboo. The presence of diverse perspectives and traditions thus promote solidarity and mutual understanding, which help prevent societies from becoming narrow-minded and intolerant. Multiculturalism gives the privilege to the society for respecting, understanding and tolerating each one’s culture. Multicultural diversity means a commitment to inclusion and support of individuals from all groups and communities.

The question of living in peace and harmony should be the goal of all conscious human activities and it is in this context that the spirit of democracy is highlighted. Democracy is a value based concept which eulogizes concepts like equality of human beings, respect for individuality, rights and duties and inclusive participation of individuals in the society. It is a process of social living based on the principles of human welfare. It assures fuller growth of ones personality and thus paves the way for a peaceful and value based living.



Block

# 1

## CONCEPTUAL FRAMEWORK

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## **BLOCK-1 INTRODUCTION**

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**Unit-1 Social Malaise and the Need for Value Education:** Portrays the socio-cultural milieu of the present day Indian Society. The social malaises are diverse in nature like rampant corruption, violence, terrorism, nepotism, social crimes et. The need for a kind of education which can prevent and combat such undesirable influences in the society is urgently the justification for a need of a value oriented education. It is the essential solution under the present circumstances for transforming the children into socially worthwhile human beings.

**Unit-2 Concept of Morality and Moral Education:** This unit clarifies the concept of morality as well as of moral education. The nature of morality is made clear by explaining the distinction between “form” and “content” of moral behaviour. The different criteria of rationality propounded by Hegel have also been illustrated. The unit also discusses the distinction between moral institutions, moral training indoctrination vis-a-vis moral education by giving suitable examples in each case.

**Unit-3 Dimensions of Morality:** describes the multi-dimensional aspect of morality. Like any other behavior, moral behaviour is also related with some of the domains of personality-especially the cognitive and the effective ones. This unit justifies why training in habit formation in some kinds of behaviour, especially in the early years of schooling is essential. The quality of moral judgment which entails moral action is also discussed.

**Unit-4 Pillars of Democracy: Living in peace and harmony:** This unit deals with concepts which may be termed as pillars of democracy: liberty, equality and fraternity that help us to attain peace, harmony and individual social development. Democratic living ensures living in peaceful co-existence with each other. It is perhaps for this unbounded faith in equality and freedom that the framers of Indian Constitution provided in the Preamble that all men irrespective of caste and creed, color, sex or region or religion would be treated equal in the eyes of law. It also discusses the principles of democracy, in the educative process.



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# UNIT 1 SOCIAL MALAISE AND THE NEED FOR VALUE EDUCATION

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## Structure

- 1.1 Introduction
- 1.2 Objectives
- 1.3 The Malaise of Indian Society
- 1.4 Relation between Education and Value Education
- 1.5 Need for Value Education
  - 1.5.1 The Role of Teachers
- 1.6 Activities
- 1.7 Let Us Sum Up
- 1.8 Answers to Check Your Progress
- 1.9 References

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## 1.1 INTRODUCTION

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A child is compared by some thinkers to a seed possessing potential of becoming a full-fledged tree, provided it is given the necessary environment, conducive to its growth. The environment to the child is provided not only by teachers or the school but by the total social – psychological milieu in which he/she happens to live. Secondly, it is not only the deliberate attempts of the school that help the child to develop as a worthwhile person or an individual. Other agencies of education like the home and the community also are sources of education and these agencies greatly influence the children to be moral or immoral. This is because to a great extent children learn (both good and bad things) from the social and the cultural environments, even unconsciously. They pick up behaviours from home, school, peers, and other social agencies. It may even happen without involving any deliberate and conscious efforts on the part of the learner to learn or the social agencies to teach. So the way individuals develop, depends on the socio-cultural environment. This is especially true for young children as they have impressionable minds.

According to the Collins English Dictionary – Complete and Unabridged (2003) Malaise is derived from the French word *mal* means bad + *aise* means ease. It has been defined from different angles: a feeling of unease or depression (Medicine / Pathology) a mild sickness, not symptomatic of any disease or ailment a complex of problems affecting a country, economy, etc. Bulgaria's economic malaise. From the socio-economic context, several malaises afflict the modern society. Hence, there is the need for right kind of education for children. The concept of education is deeply related with the development of human individual in respect of its different facets of personality – social, psychological, physical, moral economic and intellectual. In a way education, in its true and complete sense, aims at the total development of an individual: as a social, moral and a spiritual being who can meaningfully interact with the physical and the social environment in a worth while manner to the benefit of both the self and others. Education which has value education as an integral part is necessary to develop citizens who can mitigate the social evils.

The present unit is an attempt to portray the socio-cultural milieu of the present day Indian society – the social malaises and the need for a kind of education, which can resist and combat the undesirable influences that these malaises have on the tender minds of children and about which the elementary teacher is supposed to know.

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## 1.2 OBJECTIVES

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Following a study of this unit, you should be able to:

- describe the major socio-cultural malaise prevalent in Indian society today;
- illustrate that mere acquisition of knowledge and skills is not enough for being educated;
- relate the major cause of erosion of human values in our society and
- justify the need for value-oriented education under the circumstances we happen to live

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## 1.3 THE MALAISE OF INDIAN SOCIETY

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We shall discuss in this section some of the malaises affecting the Indian society. There is a maddening pursuit for accumulation of physical wealth, power and status at the cost of humanness in us. Though we are very proud of our ancient culture, which upholds spiritual development over materialistic pursuits, but in reality it has become shrouded in the pages of scriptures or of history. Declining social environment is a major determinant of increasing mental health problems in recent years. Poverty, over-crowded living conditions, unemployment, job insecurity and inequity, a growing number of broken relations and marriages, man-made natural disasters, wars, ethnic violence as well as violence against women, children and aged are some of the major factors which have aggravated the situation to a greater extent. Occurrence of incidents of social malaise smashes the semblance of comfort of the world. Severe poverty, family conflict, neglects and violence, alcoholism or drug abuse in the home, or the illness and death of parents, can be some of the reasons that drive the young people to live on their own. From here starts the vicious cycle of neglected lives that impairs spiritual bliss of an individual resulting in loss of self, proving detrimental than any other loss in the world. Issues like torture, mutilation can take place due to oppression, castration under religious or societal pressure, sodomy or sexual abuse that mars one's psychology and stands his or her way to complete humanness.

Considerable percentage of children suffers from malnutrition, are not able to find access to basic education, live in deplorable conditions and endure inhuman treatment. Corruption and crime are the obvious outcome of such frustrated generation because of rapid urban growth along with weak institutions and economic crisis. All social classes are affected by crime and insecurity, but it is the marginalised section of the society which is more vulnerable as it lacks means to defend itself. Every strata of society is witnessing different set of problems. Violence against girls and women cuts across lines of class, income, residence and culture. The situation is no better in the urban areas, where the cases of domestic violence, rape, suicide, dowry deaths are equally prevalent. Physical, sexual and psychological violence have become

a part and parcel of human living. Every one of us has to take the responsibility to combat the social malaises corroding the society.

The *Upanishads* have taught us the ideal of *Vasudhaiva Kutumbkam* (i.e. the entire world is my family), yet today we fight with our fellowmen in the name of religion, region or even caste. Some people seek to attach importance to mosques, temples and other religious institutions and try to draw the attention of people from worthwhile issues that can lead to social development and inclusiveness. Such vested interests sustain the grinding poverty of Indian people, abysmal standards of nutrition, social injustice, and the like. We fight for the preservation of the former even with the total neglect of the latter. For example, we may resort to fast unto death on religious issues and even massacre people on these issues but remain unmoved by acute suffering of our people resulting from hunger, disease, malnutrition or even communal hatred. Does religion teach us all this? Certainly not. And if still we do all this or believe in such kinds of things for the sake of religion, we are not religious but bigots or fundamentalists. Essence of all religions is about humanity, equality and about caring for the people. We should seek to develop in children spirituality rather than knowledge of religious rites and rituals, nurture love for people, not hatred towards them. Many of our religious philosophies and texts teach us the lofty ideals of *Aparigraha* (non hoarding) but we often find some of our religious preachers, accumulating huge material, lust for power and property, and even exploiting people sexually.

Our religions teach us the doctrine of *Ashimsa* (non-violence) i.e. not to inflict pain or cause sufferings to others either by words or deeds, yet most of the violence is perpetrated in the name of religion itself. Religions teach to “*love thy neighbour as thy self*” and to treat those in trouble with compassion and care. We remain untouched about a person who has met with an accident on the road and may die if not taken to hospital on time, simply because it may cause us some inconvenience or the police would interrogate us about the case. There are hundreds of such cases who die because timely help by the passers by was not rendered.

We advocate rational theories of human conduct and action but in our personal life, we are guided by blind rituals, superstitions and orthodoxy. Our great saints like Swami Dayanand, Vivekananda, Mahatma Gandhi, Tagore, Kabir, to name a few have taught us to subject all contentions and moral issues to the demands of situations backed by reasoning but we continue to quarrel and fight over petty social issues.

We theorize about social equity, justice and equality of men, yet large sections of our people still continue to be treated as untouchables. On the other hand, although we profess democratic values in public life, some of us still exploit caste factor for personal and political gains. We teach theories of social justice but may not practice them. While we teach lofty ideals, our actions, betray the basic forms of duplicity and hypocrisy. Thus, we face a value crisis, which has resulted in deep social, moral and spiritual vacuum.

Corruption in the society is another malaise. It is becoming widespread and deep rooted. Lust for wealth and power and dissatisfaction with simple lifestyles are leading to widespread corruption. Loss of bonding among human beings is also a major social malaise. It is leading to break-ups in families and neighbours becoming strangers. The fellow feeling is on the wane. Substance abuse is also a serious social malaise.

Commenting on the moral and spiritual vacuum that has been created, Joshi (1994) aptly remarked, “Humanity today stands at a critical juncture. Hope and despair, pride and passion, comfort and confusion fill human hearts in unequal and unstable measure. Whereas the peaks of material progress scaled by some countries enthral humanity as a whole, the depths of social disintegration in many parts of the world sometimes, make thinking people wonder if mankind can make recovery at all.”

Social malaise is also reflected in the agencies of the society like the educational systems. Despite the fact that at the conceptual level, education is an initiation into worthwhileness as Peters (1982) opined, but in actual practice, education imparted in our schools, colleges and universities, are in most cases examples of contradiction between theory and practice. For instance, some educational institutions like the private schools are for the privileged sections, out of reach of the poor. This deepens the social divide while education is supposed to bridge it. This contradiction leads to erosion of human value like equality. The erosion of values is not merely episodic but can be seen as a phenomenon (concrete examples are needed to substantiate this point).

As per the Delors Commission’s Report entitled “Education for the Twenty First Century” (1996), education is the key to the resolution of tensions: “In confronting the many challenges that future holds in store, human kind sees in education an indispensable asset in its attempts to attain the goals of peace and social justice.” The Report mentions several kinds of tensions in the society that are central to the problems of the 21<sup>st</sup> century. Some of these tensions mentioned in this Report are:

1. The tension between global and the local: people need to become world citizens without losing their roots and while continuing to play an active part in the life of their nation and their local community.
2. Tension between tradition and modernity: This tension may be resolved by understanding how it is possible to adapt to change without turning one’s back on the past
3. Tension between need for competition and concern for equality of opportunity: to rethink and update the concept of lifelong education so as to reconcile three forces: competition, which provides incentive, co-operation, which gives strength, and solidarity, which unites.
4. Tension between the spiritual and the material: It is education’s noble task to encourage all of us acting in accordance with traditions and convictions and paying full respect to pluralism, to lift our minds and spirits to the plane of the universal and, in some measure, to transcend ourselves.

Education alone can empower a generation by creating a social consciousness that can transcend differences of caste, creed, religion, wealth and more. It can create an environment of ‘equity’ in the country and act as a catalyst to initiate and sustain change in the society by eradicating the social malaises. Therefore, education is the key to the resolution of different kinds of tensions in our society. Besides the rampant malpractices in the society, teachers too often do not try to set the system right. Teaching, which earlier was one of the noblest of professions, has simply become one of the vocations for earning livelihood. But the way out of the present scenario is mainly through education imparted by teachers.

### Check Your Progress 1

1. Discuss any two social malaises existing in Indian society.

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2. Mention two tensions as described in the Delors Commission's Report

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3. How can education empower a generation?

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## 1.4 RELATION BETWEEN EDUCATION AND VALUE EDUCATION

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If we attempt to analyse the concept of education from the point of view of the kind of behaviour modification it is supposed to bring, it is almost axiomatic that value education, and more so, moral education, is a *sine-qua-non* – an essential condition of the concept of education. Without inclusion of this essential component, aim of imparting education, which is mainly to develop, good human beings will not be fulfilled. No individual, howsoever knowledgeable, skilled, intelligent or competent he/she might be, can be included in the category of educated persons unless one has developed attitudes and behaviours which are socially worthwhile. Similarly no process of teaching and learning can legitimately be called education, if it fails to transform the individual from a biological to a human being. It will be rather a contradiction in terms to say that a person is highly educated but does not exhibit values in his/her thoughts and actions.

An “educated” individual essentially possesses a set of values, which influences his/her life via thinking, feeling and behaving. Devoid of these value aspects, education becomes a tool for developing mere literary and arithmetic skills at the elementary level. The development of cognitive or psychomotor skills, making an individual efficient and skilful in manipulating the environment are important merely as means for becoming a well adjusted human being in an inclusive and humane society. Peaceful co-existence in the human society can be attained only through a kind of education, which is deeply rooted in a value system. The human values simultaneously take care of the interests of others as well as of our own selves without sacrificing the interests of either.

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## 1.5 NEED FOR VALUE ORIENTED EDUCATION

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The kind of contradictions between what we know and judge as true, good and rational and what we practice in our lives have posed before the humanity a problem. The fabric of human society, to a greater extent is threatened by violence, terrorism,

theft, tax evasion, pollution, heinous crimes, etc. The social scenario as it exists can be attributed to the consequences of our ill-conceived educational system and practices of child rearing. Our education today is preparing efficient individuals but not good human beings. The framers of New Education Policy (1986) well recognized these lacunae and recommended that, for education to be meaningful, it must be value-oriented. The value context of education, which has been worn thin, needs to be brought back. This is possible only if we consider values as essential to the very concept of education. We need today education which is holistic and not merely centred on knowledge and skills required to earn a livelihood.

The rampant corruption prevalent in the society, especially the Indian society, from top to bottom clearly indicates that the society has become sick; the greed for wealth has crossed all rational limits. The doctors in the hospitals would not treat a dying man unless money has been deposited. News of corruption in every section of the society is common. The custodians of law like the police and lawyers are not aboveboard. Even those delivering public goods and services like doctors and teachers are not exceptions. Doctors go on strike to compel the authorities to accede to their demands without any consideration for the inconvenience to the public and sometimes even of loss of human life. Then there is the problem of adulteration. People don't hesitate to adulterate eatables like milk and milk products, grains, spices, mineral water, green vegetables and fruits. In some products they add harmful chemicals for sake of petty gains. Even life-saving drugs are not spared and in the market many spurious drugs are available. This is the condition of Indian society. Above all if an individual involved in such corrupt practices is caught red-handed, she/he greases the palms of the investigating agency. The evidences are destroyed deliberately to weaken the case and the criminals even go unpunished. It is for this reason that Human Development Index of India has gone down. According to a recent survey of the UNDP, India's status on Human Development Index has deteriorated to the extent, that India is 134th country of a total of 196 countries of the world on which the survey was conducted.

The social scenario delineated as above, compels thinking people to have a fresh look at the concept, process and product of our education. Is the education we receive in our schools, colleges or universities worthwhile? Is it bringing any enlightenment in the people that it is supposed to bring? Do the so-called educated persons have any consideration for doing justice to those who work under them? Do they care for others interests as they care for their own? If the answer is 'No', then we need to over haul our education system to include value education embedded in the curriculum.

The planet we inhabit and of which we are citizens is a single, living pulsating entity. The human race is an interlocking, extended family – *Vasudhaiva Kutumbakam* as the *Vedas* have depicted and the difference of race, religion, nationality and ideology, economic and social status must not come in the way of global unity. The ecology of our planet has to be preserved from mindless and ruthless exploitation and preserved for future generations. There should be a more equitable consumption pattern based on limits to growth, not unbridled consumption. Hatred and bigotry, fundamentalism and fanaticism and greed and jealousy whether among individuals, groups or nations are corrosive emotions which must be overcome. Love and compassion, caring and charity, and friendship and cooperation are the elements that have to be encouraged as we transit into our new global awareness (Karan

Singh 1996). Holistic education which acknowledges multiple dimensions of human personality – physical, intellectual, emotional and spiritual – can be the only remedy to the social malaise of the present day society.

The challenge of combating social malaise cannot be tackled by one group or community in isolation; it needs a holistic approach and national consensus. Religious leaders, professionals community activists, political thinkers and civil society organizations must develop socially sound interventions and strategies for combating the social malaises. Parents should take steps to understand the world of youth and give them confidence through useful techniques of addressing the challenges of society. A stable family environment is essential for the healthy growth of children. Young people should take up the responsibility to understand the values of meaningful, sound and stable family life. Thus Education should aim for integrated development in the student physical, mental, moral and spiritual, besides imparting knowledge in various disciplines. It should strive to make him/her ideal citizens capable of shouldering the responsibilities of national reconstruction.

### 1.5.1 The Role of Teachers

Teachers have a central role to play in student learning, and show them how to improve both individually and as a team. For the teacher to legitimately provide instruction in values, he/she has to be first oriented to such values. It is not sufficient to orient the teachers in human values or add the value aspect in their curriculum; the very process of teaching-learning needs such orientation. More powerful than singing prayers and organising lectures for children are examples set by the teacher himself. The teachers need to set an example of human beings with values. In all their interactions with children in the class or outside they are to see that children are properly cared for, loved and respected as individuals and no action of the teacher should cause injustice, or discrimination against them. Adding a separate component of value education in their curriculum is not going to serve any useful purpose. Rather, a teacher needs to set an example in simplicity, austerity, economy in using material resources of the school, politeness, take a stand against injustice in the school and the community and reinforced by regular instruction in the classroom.

All teachers have a vital role in promoting respect for the cultural diversity of their students and the community. Good teaching builds upon the cultural and language backgrounds, ways of making meaning, and prior knowledge that all children bring to the classroom. Effective teachers:

- develop their knowledge of other cultures;
- have high expectations for all children;
- provide a welcoming environment that affirms all children;
- work with family members and the community to promote student learning and build bridges of cooperation

Culturally informed teaching supports the learning needs of all children, regardless of their cultural or linguistic background. By creating a positive environment in the class and through the process of interactive teaching the teacher slowly but firmly fosters the positive values in children that ultimately help the society to combat the social evils.

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## 1.6 ACTIVITIES

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**Discipline:** Maintain an ethos in the classroom that is positive and all inclusive, with a feeling of equality, this would help children gain most from values lessons. Children feel secure and able to share their thoughts, feelings and experiences when they know that these are always welcomed and valued.

**Reflection:** This is a time when the children are expected to sit still and silent for anything from one to four minutes, this has proved to help children in a variety of ways. It regulates breath and heartbeat and so calms and relaxes the body. It quietsens the mind, focuses attention and increases concentration. It helps to develop awareness and intuition, and the children are more able to get in touch with their own feelings.

**Story telling:** Using a story where possible as a stimulus for the lesson has many advantages. It can put across the value in a way that all levels of awareness can access. It generates feelings, captures attention and often inspires. The listener is able to find parallels in their own experiences which can help in future difficult situations. Use a stimulus for the lesson that may be based on a story, discussion, experience or artifact, etc. The learning objective should be made clear, for e.g. to understand why the value of honesty is an important guide to our behaviour.

**Discussion:** Next is the teacher-led discussion that lies at the core of the lesson. Careful questioning leads the pupils to a deeper appreciation of meaning and helps them to translate the value into areas of their own experience.

**Enjoyment:** The next section of the lesson will be an activity that will encourage pupils to engage with the value. Enjoyment should be a key characteristic of value lessons and is vitally important. Aim to make enjoyment a prime element will see positive effects in many other areas of school life.

To be specific, teachers may carry out activities that lead to value inculcation in children. Some of these activities are:

1. Narration of relevant stories, poems, parts of text from scriptures of different religions that emphasise the need for good deeds. Such narrations may not only be by teachers but also by children;
2. Role play;
3. Staging drama based on stories, epics;
4. Celebration of festivals;
5. Activities for protection of environment like planting trees;
6. Caring for the less privileged like teaching children out of school; helping the needy and
7. Visit to localities where children can contribute. This part on curriculum of pre-service teacher education is to be deleted because the course is not meant for teacher educators but for teachers.

### Check Your Progress 2

1. Mention two activities that lead to value inculcation?

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2. What is the relation between education and value education?

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.....

3. How should teachers impart instruction in values?

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.....

4. What is the concept of global unity?

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### 1.7 LET US SUM UP

Since it is the introductory unit to the whole programme of value education for elementary school teachers, it is essential that we make a proper case for it and justify its need so that teachers at the elementary level appreciate the need for it. With this objective in view, the unit delineates the contradictions and inconsistencies existent in our society regarding what we profess and what we practice. While we preach lofty ideals of social justice, our actions betray them bringing out our duplicity and hypocrisy. Thus, we face a value crisis, which needs to be resolved essentially. The spiritual vacuum that we face today needs to be filled up with love care, compassion and justice. We have also discussed that such a situation has happened because of the weakness of our education system and especially because of the role the teachers play. Teaching, which was earlier one of the noblest professions, has simply become a vocation for earning livelihood and nothing more. The New Education Policy (1986) well realized this lacuna of education. It recommended that education to be able to meaningfully play its role in transforming the biological infant into a socially worthwhile and competent human being must be value oriented. The value context of education which has been worn out, needs to be brought back. This is possible only if we consider values like care for others and justice essential to the process of education. The teacher can play the most significant role if she/he takes care of human consideration in all his/her interaction in and outside of the class. The need for value orientation of the entire process of education can never be over emphasized.

The Delors Commission on “Education for the Twenty First Century” realized the significance of learning to live together – learning with others and named this concept one of the pillars of education. In essence the only remedy to the global social malaise is education, which is rightly conceived and properly practised. Teacher

needs to set an example in simplicity, austerity, economy in the use of school resources and politeness.

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## 1.8 ANSWERS TO CHECK YOUR PROGRESS

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### Check Your Progress 1

- (i) a) Fighting with our fellowmen in the name of religion, region and caste.  
b) Fighting on religious issues and even to massacre people on such issue.
- (ii) a) Tension between global and the local  
b) Tension between tradition and modernity.
- (iii) Education alone can empower a generation by creating a social consciousness that can transcend differences of caste, creed, religion, wealth and more. Education alone can create an environment of 'equity' in the country.

### Check Your Progress 2

- (i) a) Narration of relevant stories, poems, parts of text from scriptures of different religions  
b) Role Plays.
- (ii) a) No process of teaching-learning can legitimately be called education if it fails to transform the individual from a biological to a human being  
b) To learn about peaceful co-existence in the human society can be attained through a kind of education which is deeply rooted in a value system.
- (iii) a) The process of teaching-learning needs orientation to impart instruction of values b) Teacher needs to set an example in simplicity, austerity, economy in the use of school resources and politeness.
- (iv) The concept is that the human race is an interlocking, extended family – *Vasudhaiva Kutumbakam* as the *Vedas* have said, and the difference of race, religion, nationality and ideology, economic and social status must not come in the way of global unit.

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## UNIT 2 CONCEPT OF MORALITY AND MORAL EDUCATION

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### Structure

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Moral Consciousness
- 2.4 Moral Education versus Religious Education
  - 2.4.1 Distinction between Moral Education versus Religious Education
- 2.5 Theory of Morality
  - 2.5.1 The Objective theory of Good
  - 2.5.2 Language of Morals
- 2.6 The Form of Morality
- 2.7 Criteria of Rational Behaviour
- 2.8 Difference between Moral Instruction, Moral Training versus Moral Education
- 2.9 Moral Judgements and their Criteria
- 2.10 Let Us Sum Up
- 2.11 Answers to Check Your Progress.
- 2.12 References

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### 2.1 INTRODUCTION

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In the earlier unit of this block, you have learnt about the social malaises afflicting our society, which are characterized by social and moral problems that are in turn leading to the social degeneration of Indian society. We have seen that the fabric of Indian society today is threatened because of the damages inflicted to society through rampant corruption, violence, terrorism, crime, hatred, bigotry, fundamentalism etc. and to the environment through pollution and unsustainable development. This kind of social scenario necessitates a need for education, which is, grounded in human values, especially the moral values. You have also learnt that education bereft of component of human values is not education in true sense. Without inclusion of human values it may be any thing like instructions, literacy development, training, indoctrination and the like but not education. Hence, education, which aims at development of total human being, must of necessity, be value oriented. And among different kinds of values, the moral values are most essential to education. It is the moral consciousness in man, which qualifies one to be called as truly educated.

In this unit we shall try to clarify the concept of morality as well as of moral education.

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### 2.2 OBJECTIVES

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After studying this unit, you will be able to:

- define the nature of moral consciousness and its relation with education;
- differentiate moral education from religious education;

- depict that the relationship between religious education and morality is not essential;
- distinguish the matter (content) of morality from its manner or form;
- illustrate with examples the four criteria of rational behaviour as given by Hegel;
- clarify the concept of moral education and distinguish it from moral instruction and moral training;
- state and explain the criteria of any moral judgement and
- define the characteristics of a morally educated person

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## 2.3 MORAL CONSCIOUSNESS

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Moral consciousness, like intelligence is a natural endowment, which requires an appropriate environment or education for its full flowering in human personality. It is inborn but not in the sense that man is good by nature, as Rousseau and other romantic naturalists had asserted. Man, in fact, is born with two kinds of forces: one that leads to ‘self preservation’, with instincts that lead to aggression, anger, jealousy, fear, drive for sex and the like; and the other that leads to ‘social preservation’, like love, affection, sympathy, care, compassion, empathy, consideration for others, rationality etc. In Freudian terminology the former tendencies are id-related and the latter, super-ego related and the ego acts as the steering, which controls the two and strikes a balance between them (As per Sigmund Freud, human psyche consists of 3 parts – id, ego and superego. Id seeks pleasure and is impulsive, the super ego acts as the moral guardian and ego balances the two tendencies so that impulses are expressed in a socially acceptable manner).

Moral consciousness is intimately related with ‘social preservation’. Therefore, morality or moral consciousness has no meaning and relevance without a social context. If we take care of others’ feelings or emotions as we take care of ours, we are morally conscious. If the sorrows or sufferings of others fail to move our hearts in the same manner, as the sorrows and sufferings of our own near and dear ones, it signifies that we lack moral consciousness in the same proportion. Such consciousness is innate or inborn, as already pointed out, but its nurturance depends on environmental forces acting on human beings including education. Some people strongly believe that the most appropriate platform for the consciousness to grow into moral behaviour or full-fledged morality is through religion – visit to places of worship, listening to preaching of religious Gurus and the like. They believe that there is an intimate and essential relationship between religion and morality. But to many others, such an assertion associating morality with religion is highly contentious. In the next section we shall examine the validity of the assertion with regard to the relationship between morality and religion.

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## 2.4 MORAL EDUCATION VERSUS RELIGIOUS EDUCATION

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To settle the issue of ‘what is morally worth doing?’ Many people prefer to take the final answer from scriptures like the Gita, the Bible, the Quran or Guru Granth

Sahib and the like, or the preachers who hold high offices (the Mathadhish, the Shankaracharya, the Maulvi, the Priest, the Granthi etc.). For such people, these sources alone are the legitimate authority, which can finally settle the issue of moral conduct.

Some denominational schools in India follow this tradition of linking moral education with religious education. They have daily acts of worship and in the zero period, some religious preaching and anecdotes pertaining to some morals are related. They name it “*Dharma Shiksha*” period or religious education period. But, in fact, the word *Dharma* has got much wider and secular connotation. Dharma is construed by many well known scholars as, righteousness in duty with right conduct, thought and action. Since India has adopted secular democracy as a way of life, such a notion of moral education, which is linked with a particular sect or religion cannot be accepted as education of the future citizens of the nation. This is because ours is a multi-ethnic, multicultural and multi-religious society. The schools are meant to discharge functions that are free of religious education. The idea behind such a thought is that religion is purely a personal concern of an individual, whereas school is an organ of the total society that aims at the development of intellectual, social, moral skills and attitudes in children. Development of moral aspect of personality is the principal aim of education but it should not be developed via religious education, because religious education as we shall discuss below cannot be truly educational. Let us now study the distinction between moral education and religious education.

#### **2.4.1 Distinction between Moral Education and Religious Education**

- (i) It is possible to live without a religion, but it is unthinkable to live without a set of moral values to guide our behaviour. There are many people in this world who may not believe in any religion or even in the existence of God, but they do believe in moral values. They may be morally good or even better than many of those who are the followers of a religion. It is for this reason that we talk of “*secular morality*”, as an approach to morality, which is independent of all religions. So, there is no logical connection between morality and religion.
- (ii) If, we wish to link morality with religion we may involve ourselves in a situation, which is positively antagonistic to the concept of education per se. Morality derived from or linked with religion must essentially be authoritarian, because such principles of conduct emanate either from scripture or is dictated by some religious Guru. But if we accept a particular code of conduct not because it is recommended by or derived from some particular religious faith but for reasons other than these (rational thinking, for example), then our morality is not a religious one. For instance, we may base our actions on reasons other than religious ones, and accordingly keep a promise, do our duty with sincerity and commitment, speak the truth, etc. Such behaviour is not based upon religious morality and it will not be considered authoritarian because it is based on reasonableness and emerges from the social context. In certain contexts, where telling a lie is in the larger human interest or a behaviour can save the life of an innocent individual, one will agree that such a lie will be better than telling the truth. Such a principle can apply very well to other human virtues like non-deceiving, loyalty, non-violence, etc. Don't you remember that even Sri. Rama,

whom many consider as an incarnation of God, killed Bali? This means that under exceptional circumstances even the so-called universal values can be sacrificed if by doing so, it serves a bigger human cause.

- (iii) Linking morality with religion is unacceptable because it denies the individual the right to choose the principles of morality according to the context of one's own conscience. Such a proposition is unacceptable because it puts a dead end to any evolution or growth of moral knowledge. The fact remains that our moral understanding must be such as to enable us to adjust to meet new moral problems and challenges and to modify our principles to deal with them. But if we link morality with religious authority, changing of moral principles will be inconceivable. To the question of use of contraceptive as a means of birth control, religion is ambivalent. This is a moral problem, the solution of which depends on man's thinking. Otherwise, the problem of over population will be a danger to our survival. Hence we have to leave such questions to rational human judgement. This implies that religion can provide no firm basis for moral decision and action.

On the basis of arguments given above, Downey and Kelly (1982) concluded that, "a proper morality has to be seen as independent of religion. If there is a connection it is not that morality is dependent on religious beliefs, it is much more likely that man's religious beliefs are a result of moral consciousness". So we should examine any question of morality independent of religion and on grounds that make it universally acceptable.

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## 2.5 THEORY OF MORALITY

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We shall discuss briefly the popular theory called the objective theory of good.

### 2.5.1 The Objective Theory of Good

If morality cannot be linked with religion the question arises, how can we ascertain that some particular action is morally good? In earlier theories, moral precepts were seen as objectively valid and therefore it was sensible to talk of moral knowledge or knowledge of the "good". According to this theory the base of morality is fixed and objective. It is a view that leads us to the notion that a morally educated person is the one who has recognized the truth of some particular moral values and he/she acts on them irrespective of conditions/situations. Such values can be human virtues like truth, non-violence, not-deceiving others, to be objective and impartiality, respecting elders, etc. The purpose of education according to such a theory would be to impart instruction with a view to instil these values in pupils. But such a view of morality would obviously be authoritarian and hence not much different from religious morality, which we have already rejected as outmoded. Second, can any one of such virtues be desirable and hence good under all circumstances? We have already maintained that such virtues are not necessarily always desirable, under all conditions.

There are other reasons also, why we should not nurture children in accordance with the objective theory of morality. One such reason is grounded in man's freedom. Human being's freedom of thought, right to his/her own beliefs cannot be denied. The concept of moral freedom entails notion of human being as an active agent,

responsible for his/her own destiny, and for his/her action and behaviour. Under such a concept of autonomy, if I have a right to act freely or to protect my freedom, for the same reasons I have no right to encroach upon similar freedom of others. And this forms the basis of morality, which is the essence of equity or justice. It implies that man's values must be his own. One loses one's freedom in so far as one acts in accordance with the values that are imposed from without.

It is clear, therefore, that our question "what is morality", is a response to the constantly changing demands of the society suited to man as a free and an autonomous being. We must recognize this as a demand for the autonomy of the individuals and a respect for the freedom and autonomy of others. If we believe that we should live in a society comprising of free and autonomous individuals, we also thereby feel an increased need for moral education, a kind of education that must enable students to do their own moral thinking, rather than encouraging them to conform to externally imposed moral codes.

### Check Your Progress 1

(i) What is moral consciousness?

.....  
.....

(ii) What is the distinction between moral education and religious education?

.....  
.....

### 2.5.2 Language of Morals

Philosophers and other thinkers in the field of ethics have been trying to answer the most fundamental question – the question of what is highest good: the *summum bonum*, which may be termed as good in itself, or the determining principle in ethical system. As a matter of fact, the different theories in ethics have come up in the manner this question has been answered. For example, according to objectivists, there are certain things/actions, which are good in themselves. The idealist thinkers following this notion, assign intrinsic values to concepts like 'truth', 'goodness' and 'beauty'. According to them these values are absolute and hence can be unconditionally followed. On the other hand, the subjectivists, rejecting the objective theory of values, assert that nothing in this world is good without conditions. What we call good is not a quality of the object, situation or action, but rather a subjective perception of the viewer. Something good for me may be bad for others; it may be good in a particular situation or at a particular time but bad in other situations or at other times. According to them, there is no ultimate or absolute good. The utilitarian, taking a slightly different view from the subjectivist, holds that the right or good act is the one which will probably produce the greatest amount of happiness in the world at large. For them, it is happiness that is good in itself. For existentialist thinkers, freedom and autonomy of the "will" constitute inherent goodness. Any action or situation is good to the extent that it directly or indirectly promotes or is likely to promote freedom and autonomy of the individual(s).

The basic question that is asked is whether freedom/autonomy, pleasure/happiness, truth, beauty or goodness etc. are good under all conditions and always? A little reflection would reveal that no such thing is good unconditionally. Kant, the great philosopher, having critically examined all such theories of “good” stated in one of his categorical imperatives that, “Nothing in this world or out of it, is good without conditions except the good will”. For Kant, therefore, goodwill is the ultimate good.

If we deeply analyse this fundamental question in ethics, we find that the difficulties we encounter in setting up universal principles in search of some value substance arise because of our basic confusion in understanding the distinction between form and content, language and literature, or manner and matter of moral conduct. Any moral conduct has both form as well as content. According to Downey and Kelly (1982) our mistake in defining moral worthy of some action lies in that we take cognizance of the content (the action) and not its form – the reason that leads to the particular action. According to Peters (1966), principles of moral behaviour are: impartiality, consideration for others’ interest, freedom, respect for persons and probably truth telling. But the same fundamental question can be asked again: “Are such principles of human conduct good under all conditions”? And the answer again is ‘no’, not always and not under all circumstances. So Peters’ approach is not different from what Kohlberg called “a bag of virtues approach” to moral behaviour. All virtues, in the ultimate analysis, constitute matter or content of morality and not its manner or form.

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## **2.6 THE FORM OF MORALITY**

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If all virtues constitute the matter or content of morality, what then is the form of it? Some philosophers, especially the positivists hold that reasonableness or rationality of behaviour constitutes the form of moral discourse or moral action. Accordingly, no behaviour in a given circumstance can be termed as good if it is not rational or reasonable in that circumstance, even though it is in accordance with the highest virtue that is conceivable. Conversely any behaviour or action that is rational in given circumstances (effected for the sake of attaining a bigger human cause or end), even though what we call human vices (like telling a lie) are used as means to that end, will be decidedly good. That is if the “end” is worthwhile or worthy to be pursued, the “means” do not matter much. It is on the basis of such reasonableness that one can justify why Shri Ram in Ramayana or Shri Krishna in Mahabharata had to adopt wrongful means, because the worthwhile “end” could have been jeopardized and much evil would have been generated. So it is the reasonableness of an action (its form) and not the action per se (its content) that determines the moral worth of an action.

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## **2.7 CRITERIA OF RATIONAL BEHAVIOUR**

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In order to understand rationality or reasonableness in fuller perspectives with its implications on moral human conduct, let us explicate the concept of rationality.

Hegelian dialectics of rationality is discussed in terms of four criteria, which are:

- (i) logical consistency or coherence
- (ii) generation of universals

- (iii) empirical evidence in support of the generalizations or good reason to support the same and
- (iv) public intelligibility

According to the first criterion, it is necessary that a set of moral beliefs that we have, should be internally consistent. For example, it is not rational for me to believe that others should cooperate with me or should take care of my interests, if I do not, at the same time, accept that I must respect others. On the other hand, it will be equally rational (or coherent) if I believe that others need not respect my interests, just as I don't respect theirs. Many people in this world live life according to the latter principle; we may not like their values (content) but we cannot call them rational or irrational, because they show coherence or consistency of behaviour. To be called rational, therefore behaviour must be coherent and consistent.

The second criterion/condition of rational behaviour is generation of universal principles. According to this condition, one must not be guided by a principle today and another tomorrow unless there are cogent reasons for the same. The idea of rational morality entails that one's behaviour should be in accordance with certain general principles, whatever these principles may be.

According to the third condition of rationality, we should be able to provide empirical evidence or good reasons for what we do. We can say that behaviour, for which no valid reasons can be provided, is irrational in the fullest sense. Such behaviour cannot be counted as moral.

According to the fourth condition, to be truly rational, our behaviour should be publicly intelligible or acceptable. If, on the other hand, we tend to behave based on evidences or reasons, which are idiosyncratic, they cannot be termed rational. One example of such behaviour can be "rationalization" which is contrasted with rationality. In rationalization, the individual tries to justify one's behaviour by selective use of evidence or reasons, which seem to be valid but are not true reasons. The proverb "grapes are sour" (rationalising something as bad because it could not be attained) is an example of rationalization of behaviour. Rationality on the other hand is based on reasons given objectively and is not coloured by one's perceptions.

In the final analysis though rationality cannot provide us with any set of moral principles that we can adopt or act upon, it can, however tell us a good deal about the form or manner of our moral code (what is meant by form or manner or language of moral code may be clarified). That is it means that to be rational, our moral code should be coherent/consistent, in the form of general principles (generalizations), subject to evidence that emerges from public understanding of 'good'.

**Check Your Progress 2**

- (i) What is Objective Theory of Goodness?  
.....
- (ii) What is Rationality of Behaviour?  
.....  
.....

(iii) What is the difference between Rationalization and Rationality?  
.....  
.....

(iv) Describe the four criteria of Hegel’s dialectics of Rationality?  
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## 2.8 DIFFERENCE BETWEEN MORAL INSTRUCTION, MORAL TRAINING VERSUS MORAL EDUCATION

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A few illustrations may be added to bring out the differences in a better way. We have seen that moral education is not a matter of instruction in certain moral tenets, nor it is a matter of getting to know certain moral values, which are objective, fixed and unchangeable. It is rather a process of learning to think for ourselves on moral issues, of becoming morally autonomous. While describing the act of teaching, we use terms like instruction, training, conditioning or even indoctrination and sometimes education.

However one should remember that each of these terms has a definite and a specific meaning. They cannot be used interchangeably. In order to distinguish these terms, let us think of situations where these are appropriately used. According to Peters (1966) education is concerned with developing autonomy of the individual, where people can think and choose on their own. Education also involves development of a cognitive perspective. The other processes like training or instruction, etc. do not have any such aim. While training somebody in certain skill (say motor driving) we have no consideration for the individual’s autonomy. The process of conditioning and indoctrination are still more irrelevant to individual’s autonomy. In these processes there is a deliberate attempt to stifle individual’s autonomy. Attempts made to indoctrinate people into some religious or political-social systems are deliberate in nature and the aim is to prevent people to question the validity of these systems.

In the process of education, however, what is important is the development of knowledge and understanding – a kind of cognitive perspective and also the development of critical awareness. To be educated, therefore, means not only the acquisition of autonomy but also the capacity to use that autonomy effectively. For example, if a person is provided autonomy or freedom to act, but the individual is not fully informed on the subject, the freedom provided will be meaningless. Merely providing freedom of thought does not qualify a person to be educated, unless one is adequately informed on the subject. So education implies an attempt not only to develop pupils’ ability to form their own opinion, but also to improve the quality of these opinions. We very well recognize that we do not give proper cognizance to an individual’s opinion unless we are convinced that he/she has given proper thought to the matter and knows what he/she is talking about.

Another feature of education, to which Peters (1966) draws our attention is that the activities they are engaged in are worthy of being pursued for their own sake,

whereas in the case of other activities like training instruction or indoctrination, this is not necessarily the case. To take a case, we can train some body to perform certain skills without any question of whether he/she values them or not. For example, one can train somebody in skills like pick pocketing or stealing or even torturing somebody. Similarly one can indoctrinate some body in accepting dogmas, beliefs etc. which no rational mind can appreciate. On the other side, it is illogical to speak of a man as educated, and assert that he/she places no value on the knowledge and understanding that he/she has acquired while being educated. There is still another vital element in moral education, which is related with the development of proper human emotions and sentiments, feeling for others etc. If we do not consider other people's relations we miss something very significant in moral decisions. Hence rationality based on objectivity does not exclude human relations.

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## 2.9 MORAL JUDGEMENTS AND THEIR CRITERIA

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Having examined the nature of morality and moral education, we need to examine an important question of what counts as a moral action. It has two aspects: one, an action cannot be called moral or not moral unless we establish that the individual has so acted on his/her own "free will". It must be an act that the individual is, in the full sense responsible for it. If, on the other hand, the individual is coerced or compelled to do by forces beyond his control – and had it been left to his free will, he would probably not have performed it, the individual in such a case cannot be held fully responsible for the act. In such a situation the act will not be termed moral or immoral.

This leads to our second point of consideration. When the question of praise or blame for certain acts performed comes to be examined, we need to see the intention or motive with which the act is performed by the agent. Two further issues need to be considered in this regard: (a) did the agent perform the act because he thought it was right? or (b) did he perform because it could bring advantages to him/her? In fact, while making a moral judgement about an act performed by the agent, the action per se is not that important as the "will" with which the act is performed. Kant probably meant exactly the same thing when he said: nothing in this world or out of it is good without conditions except the good will. If an act is performed with a "good will", it will be termed as good, irrespective of the consequences of the act. In any court of law also these two principles of "good will" and of "free will" are considered as the sole criteria for determining whether a person is criminally culpable or not. The judge seeks to ascertain whether the act was done without any coercion, of his own free will and with what intention/motive was the act done. For any act done under coercion, the doer cannot be held responsible and hence cannot be culpable. Similarly, if the intention is established to be good, but some how the consequences of the act are harmful to somebody, then the agent will not be criminally culpable. Kant clarifies this point in what he calls "action done for the sake of duty" and "action done in accordance with duty". Moral goodness can only be assigned to the former but not to the latter.

One such example may be of an expert ophthalmologist (an eye surgeon) who gives an advertisement in a newspaper to hold a free eye-operation camp for the benefit of the poor people who cannot afford the hospital expenses: Obviously, with such a free operation camp many poor people will be benefited. Nevertheless the moral

worth of it will depend on the intention of the surgeon for organizing the free camp. Some people do it for the sake of their advertisement, for being known to the public so that it may accrue him dividends in the form of helping his business flourish. For them such camps serve as bait. What is crucial to moral behaviour is that it should be motivated by the desire to do what is morally or socially desirable and not for the sake of expediency. The action done for the sake of duty is unconditionally good, whereas work done only in accordance with duty possesses no moral worth.

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## 2.10 LET US SUM UP

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The unit starts by relating moral consciousness in human beings with human feelings of right and wrong and caring for others. In explaining the nature of morality and moral education, effort has been made to distinguish it from religious education. Since religious education is authoritarian, hence it cannot be truly educational because education by its very nature enables one to think on one's own. In our discussion about the nature and concept of morality we related the objective theory, according to which the base of morality is fixed and unchangeable. But in practice we observe that in the context of morality, we take cognisance of the changing circumstances, intention and the context in which we find ourselves. Hence, its nature cannot be fixed. Secondly the objective theory is against the concept of autonomy of the individual. It is further shown that, no value content could be unconditionally good under all circumstances. That is, there cannot be any absolute or ultimate good. The nature of morality is made clear by explaining the distinction between 'form' and 'content' of moral behaviour. Our moral behaviour must have a form as well as content. For example, when we say that any behaviour to be morally good it must be rational, here the rationality of behaviour constitutes its form and the actual act constitutes the content. The different criteria of rationality as propounded by Hegel have been illustrated in this unit. The unit also discusses the distinction between moral instructions, moral training indoctrination vis-à-vis moral education by giving suitable examples in each case. At the end, the question of what constitutes a moral action and what does not have been examined. In this regard, two very important criteria of moral judgement have been illustrated viz. the intention with which any act is performed and the "free will". To conclude, no act performed without the free will of the doer, can be said to be moral or immoral; and second, any act performed with goodwill constitutes moral goodness, irrespective of its consequences. In this regard the two kinds of acts have been explained briefly: one that is done for the sake of duty and the other done in accordance with duty.

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## 2.11 ANSWERS TO CHECK YOUR PROGRESS

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### Check Your Progress 1

- (i) It is a natural endowment which requires an appropriate environment or education for its full flowering in human personality. It is related with social preservation. If we take care of others interests, feelings or emotions as we take care of our own then we are morally conscious.
- (ii) a) It is possible to live without a religion but it is unthinkable to live without a set of moral values. b) Morality derived from religion is authoritative in character because it emanated from scriptures which are rigid. c) Morality is not dependent

on religious beliefs; it is likely that a man's religious beliefs are the result of moral consciousness.

### Check Your Progress 2

- (i) According to this theory, the base of morality is fixed and objective. It views that a morally educated person is the one who has recognized truth of some particular moral values and he/she acts on them irrespective of conditions/situations. Such values can be absolute and hence can be unconditionally followed human virtues like truth, politeness, respect to elders etc.
- (ii) Some philosophers like the positivists hold the view that rationality of behaviour constitutes the form of moral action. Accordingly no behaviour in a given circumstance can be termed as good if it is not rational even though it is in accordance with the highest virtue that is conceivable.
- (iii) In rationalization, the individual tries to justify one's behaviour by selective use of evidence or reasons which seem to be valid but are not true reasons. Rationality on the other hand is based on reasons given objectively and is not colored by one's perceptions.
- (iv) The four criteria of Hegel's Dialectics of rationality are: a) logical consistency or coherence b) generation of universals c) empirical evidence and d) public intelligibility.

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## UNIT 3 DIMENSIONS OF MORALITY

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### Structure

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Who is a Morally Educated Person?
- 3.4 Difference between Morality and Ethics
- 3.5 Different Facets of Morality
  - 3.5.1 Caring
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  - 3.5.3 Morality and Justice
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### 3.1 INTRODUCTION

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Having delineated the social malaise that the human society in general and the Indian society, in particular, are suffering from, we attempted to define and discuss the nature of morality and moral education in the earlier unit of this Block. We discussed that moral behaviour of an individual does not merely depend upon human virtues like truthfulness, honesty, impartiality, and the like. It also depends on the motives or intentions with which one performs an act. Morality, therefore, is a multidimensional concept involving a number of facets or dimensions. Like any other behaviour, moral behaviour is also related with some of the domains of personality, especially the cognitive and the affective ones. In the present unit, we shall explain the different dimensions of moral behaviour.

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### 3.2 OBJECTIVES

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After going through this unit, you will be able to:

- illustrate the characteristics of a morally educated person;
- discuss the three facets of morality;
- distinguish between morality and ethics;
- describe Gilligan's contribution to morality – the caring dimension;
- distinguish between the morality of justice and morality of care;
- differentiate between the ethic of justice and ethic of care;
- illustrate why the action/act per se is morally neutral and yet significant in moral behaviour;
- justify why training in habit formation in some kinds of behaviour, especially in early years of schooling is essential

### 3.3 WHO IS A MORALLY EDUCATED PERSON?

The understanding about dimensions of morality can be facilitated if we reflect a bit on whom we call a morally educated person. While analysing the meaning of education in the previous unit we saw that moral consciousness is a *sine-quo-non* of being educated; second, in our discussion on the connotation of moral education, we distinguished it from moral instruction and moral training. On the basis of this, we can hold that we would not like to call a person morally educated, who has had a kind of moral up-bringing, which is about what to believe instead of why to believe. What Kohlberg called a “bag of virtues” approach to moral upbringing does not make a person morally educated. According to this approach morality consists in certain fixed and unchangeable values which are to be instilled in children via rewards and punishments. Children so brought up are only exposed to character training rather than moral education. Moral education in the true sense involves many other aspects.

First, a person who is not capable of reaching his/her autonomous moral decisions or reaches them without giving proper consideration to the particular situation, i.e. the context, may not be described as a morally educated person. We must understand that our moral action is invariably situation-dependent and not to indiscriminately follow certain course of action in accordance with the ‘virtues’, we have been taught. If a doctor, for example speaks the truth to that patient that he/she is suffering from some ‘difficult to cure’ disease, his action will not be a moral action.

Secondly, regarding positive characterization of a morally educated person, we can say that such a person should possess adequate factual knowledge relevant to the context. Ayer (1946) calls this aspect “non-moral” fact of the case. The relevance of such awareness is not that one can logically deduce the ultimate choices/decisions from the factual premises, but rather it enables one to size up the situation and understand the likely socio-moral consequences of acting on certain alternative course of action. If the teacher tells a student that he/she is having a low intelligence quotient or the doctor tells a patient that the disease he suffers from is fatal, in most cases the consequences of such truthfulness may be disastrous. Concealing the truth in such cases is far more morally good than telling the truth.

Apart from the knowledge of non-moral-facts of the case, for executing the moral choices one should possess certain skills, especially the social skills. One must for example, need to understand how to relate to people, get on with them, and even communicate with them. Hence, a morally educated person needs to possess knowledge and understanding of the feelings of others. Such understanding and feelings pertain to the affective domain of one’s personality. Therefore, an emotional approach, directed towards the interests, rights and feelings of others, rather than only cognitive approach may be required.

Sometimes our moral behaviour is affected by our own feelings and emotions more than by a consideration of others. When we come to implement the decision taken at the cognitive level we are pulled by many forces that ‘Aristotle’ called the ‘Pleasures’, which may deter us from doing what we ought to do; or what our rationality impels us to do. For example, my friend is hospitalised, in such a situation my duty is to go to the hospital to see him. But for some feelings I don’t like to go there but spend time taking rest. In moral context, such conflicts between reason

and emotions have always remained. Emotions like attachment, greed, and selfishness are a direct antithesis of morally good behaviour. We will discuss such conflicts in detail in the later units of this course. At this juncture, it is sufficient to indicate, as St. Peter once remarked rather confessed that “The evil that I would not, that I do and the good I would, I do not” (in Downey and Kelly, 1982).

There are in fact, two kinds of feelings and emotions given to us by nature: one, those that lead to self-preservation like the ones indicated in the above paragraph; and the other, those lead to social preservation like sympathy, empathy, love kindness, caring for others and the like. In our mature moral development we need to strike a balance between the two kinds of emotions.

Nevertheless, there is no denying the fact that emotions play a significant role in moral development of man. They are not to be considered as merely an unpleasant remainder of human infirmity. It must be seen as playing an essential role in the development of morality. As we know computers cannot act morally, for they lack the ability to respond emotionally. It is in fact, the emotional aspect that makes us humane and enables us to live as moral beings.

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### **3.4 DIFFERENCE BETWEEN MORALITY AND ETHICS**

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Morals or in other words moral values are generally associated with personal view of values. Personal morals tend to reflect beliefs relating to sex, drinking, gambling, etc. they can reflect the influence of religion, culture, family and friends. Ethics on the other hand is concerned with how a moral person should behave. Ethical values are beliefs concerning what are morally right and proper as opposed to what is simply correct or effective. i.e. an individual may personally believe that drinking is immoral. However, drinking is not, in and of itself, unethical. Further, it is unethical to impose your personal moral values on another. Ethical values transcend cultural, religious, or ethnic differences. Ethical values embrace a more universal world view. Trustworthiness, respect, responsibility, fairness, caring and citizenship are some important ethical values. Ethics and morals seem to appear similar on the face of it, but if one analyzes deeply, there is a subtle difference. It means, it may be ethical for someone to consume meat and at the same time the same person may find the idea of slaughtering an animal repugnant. This implies that ethics define the code that a society or group of people adhere to, while morality delves into the right and wrong at a much deeper level, both personal and spiritual. For instance hunting wild animals like the deer and tigers in India was ethical till the other day, because there was no law against it. But the recent legislation has banned it making it illegal. Following ethics is thus a relatively simple affair but morals are however relatively difficult to adhere to. Morals define personal character, while ethics stress a social system in which those morals are applied.

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### **3.5 DIFFERENT FACETS OF MORALITY**

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Morality as we have indicated above is a multi-dimensional and multi-faceted concept. There are many issues and concerns involved in this concept. A better and more comprehensive understanding of the different facets involved can be obtained through the following example:

Hersh et.al. (1979) reveal three distinct dimensions or facets of morality by quoting the story of Slotin:

Slotin was a nuclear physicist who was experimenting upon the development of atomic bomb. The experiment required assembling pieces of plutonium. In the experiment he was gently pushing one piece towards another in order to ensure that their total mass would not be large enough to make a chain reaction. The screw driver with which he was pushing the pieces, slipped, and consequently, the pieces of plutonium came too close together. Unfortunately, the chain reaction started filling the room. There were seven co-workers watching the chain reaction on their instruments.

Instantly, without losing a fraction of second, Slotin moved and pulled the pieces of Plutonium apart with his bare hands. This act, he knew well, was virtually an act of suicide, for it exposed him to the largest dose of radioactivity. Immediately after the incidence Slotin calmly asked his co-workers to mark their precise positions at the time of accident in order that the degree of exposure of each of them to radioactivity could be determined. Having done this and calling for the doctors, Slotin apologized to his colleagues and said what later turned out to be exactly true: He would die and they will survive.

An analysis of Slotin's tale displays heroic proportion of morality. Slotin performed the most courageous and moral act of separating the pieces of plutonium with his bare hands. Slightest delay in his action could have caused immense loss of life and property. It was his uncompromising sense that people matter; he showed an unconditional concern for saving human/individual life and welfare at the cost of his own life. In addition to the great concern for human life he displayed a sharp ability to judge, to size up the situation impartially and accurately, and also the courage to act accordingly.

Slotin's tale suggests that morality consists of a unique combination of caring, objective judging and resolute action. Devoid of any of these elements/aspects, the total behaviour would have resulted in an entirely different state of affairs. On the basis of this tale one can say that morality is neither a good motive, nor right reason, nor resolute action: it is all the three – caring, judging and acting combined. A brief description of each of these dimensions is attempted in the following sections.

### **3.5.1 Caring**

Caring implies reaching out to help others. It also involves a kind of social or psychological understanding. To feel for another is to think of him/her and understand his/her needs as well. "Love thy neighbour as thy self", expresses the essential meaning of caring.

Carol Gilligan, a famous American psychologist, is a strong proponent of care orientation to morality. She upholds the ideal of attention and response to need of others. This perspective involves how to act responsively to protect or help others in need. According to her certain conditions in the early childhood, especially in relation with the mother has causal effect on the origin of this way of judging and experiencing the self. 'Care' is a typically female phenomenon whereas justice is typically a male phenomenon. That is, some exceptions apart, male are normally more justice-oriented where as female are more care-oriented. Care does not only differ from justice in content, but also stands for a different form of judgement.

The fact is that thinking in terms of care does not conform to a necessary condition that Kohlberg lays down for the “form” of moral behaviour – universalizability. As we discussed in the earlier unit for any behaviour to be moral, it must be universalizable. One can understand this in the following manner. If you pass a certain judgement in a certain situation, you must accept the same judgement in every situation that is the same in relevant aspects (Kohlberg, 1983 p. 71-72). In brief, universalizability amounts to the impartial application of norms, rules and standards. But in the case of care, the perception of uniqueness of people, situations and relationships takes a central position. Care perspective has a focus on particularity and not universalizability. It is, therefore, a particularistic form of judgement, where as justice perspective lays emphasis on universal application.

**Check your progress 1**

(i) What does the story of Slotin explain?  
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(ii) What does Caring imply?  
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(iii) What is the difference between morality and ethics?  
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### 3.5.2 Judging

Judging, in the context of Slotin’s tale as cited above, has a different connotation than judging the adequacy or appropriateness of a moral decision. As is clear from our discussion of caring orientation, especially as given by Gilligan and her associates, Slotin’s tale is a typical example of caring dimension. Here judging simply means sizing up the situation and doing the needful instantaneously. It is unreflective reaching out to help others or to avoid the situation from deteriorating. Judging in the care’ perspective means judging the needs of other people.

Yet, in another sense judging is distinct from caring. We often reason through or judge a moral problem, in which welfare of others is at stake. We tend to seek answer to questions of moral obligations (questions which asks us what our duty is in relation to others). In such situations we engage ourselves in the process of thinking rationally. For example, should I support my party man in election, even though I know for certain that he is corrupt or incapable for a public office? In the case where we find ourselves involved in moral dilemmas, we need to deliberate and make distinctions between different shades of good.

In addition, there are certain controversial socio-moral problems where taking moral judgement becomes more complex and requires a more reflective and considered thought. For example, there are controversial moral issues like Euthanasia (mercy

killing), abortion, etc. Often the general consensus in such cases is that it is morally bad to take another's life. But would it be bad to kill a person in self-defence or in a situation where the safety and security of the nation is at stake? Moral and value judgements imply reasons, not simply rules like "killing is bad".

Moral judgements also deal with questions of moral obligations and question of moral values. We make judgement of moral obligation when we say that certain action is morally right or wrong or ought to be done or ought not to be done in a given situation. When we speak about duty or rightness or wrongness of our acts, we are talking about how we should act towards others. But when we make judgements about certain people, motives or traits of character as opposed to judgements about actions or practices we are expressing about what is good or bad, worthy or unworthy about people. Examples of judgements about moral values are: revenge is an ignoble motive; self-fulfilment is the only legitimate goal of education. Statements about moral values are claims about what the good life consists of; what is fundamentally worthwhile and what should be pursued, cherished and passed on to the next generation.

### 3.5.3 Morality and Justice

Kohlberg (1964) made a significant contribution in complementing and expanding Piaget's ideas on moral development. Piaget in developing his theory of morality drew upon famous sociologist, Durkheim and great German philosopher, Immanuel Kant. Durkheim held that we are moral beings in so far we are social beings. Morality as a concept is meaningful only in the context of society. Considering the distinction between Kant's heteronomy and autonomy of the 'will', Piaget (1932) talks of two kinds of morality – conventional morality and rational morality. When our conduct is dependent on the approval of others, it is guided by heteronomy of the 'will'; or it is called conventional morality. We refrain from an undesirable conduct because of fear of disapproval of others, or for fear of being found out. But when the individual reaches a stage of the autonomy of the 'will', their behaviour is directed by their own rational moral choices. This morality is called rational morality.

Piaget, in fact, wanted to explore the nature of children's moral judgements. To achieve this he worked in three areas: (i) their attitude to rules; (ii) their judgement of right and wrong; and (iii) their assessment of justice and fairness. Through his longitudinal and cross sectional studies Piaget found that moral development of the individual is a progression from heteronomy of the will to autonomy of the will – from conventional morality to rational morality. In conventional morality children tend to follow obedience to adults commands and uncritical adherence to rules. But when children are able to formulate or accept the rules after critical reflection, they may be said to have reached rational morality.

Like Piaget, Kohlberg also stresses that moral development is a cognitive process and is based on moral judgement. Moral judgement further depends on reasoning children make. In the final analysis, Kohlbergian ethics is the ethics of justice. Good action is that which is just or fair. From the point of view of justice, moral problems are regarded as conflicts between claims, especially between rights and duties of individuals. Judging in terms of rules, standards or principles is compatible with the justice approach to morality. The norms (property, life, contract, promise how norms are related to these may be explained) can be interpreted as realms of values which gives rise to imposition of concrete rules. Principles represent procedures

that enable a person to judge rationally in situations to which different norms imply or in which uncertainty exists about the appropriateness of certain rules.

### 3.5.4 Acting

Perhaps the most important thing that can be said about acting (action) is that it is not moral or immoral in and by itself. Outside a person's motives or judgements his/her actions have no moral worth. Slotin's separating the Plutonium pieces apart was not moral/immoral as such. What made it most moral was the quality of caring and judging – the motive or the intention associated with the act of separating. Killing, for example, when done in self-defence or of the invader is not morally wrong, but the same act (killing) done with an evil motive becomes murder and makes the person criminally culpable.

Yet, there are some behaviours, which we as teachers do promote, and others which we condemn. For example, when children hit one another, abuse each other, deliberately miss classes, refuse to share their materials, etc. we do not appreciate. But when a student volunteers some work like caring for the elderly people, help the disabled, we appreciate such behaviours. Psychologists have suggested that certain kinds of behaviours in children such as waiting for their turn, helping people in need, sharing goods etc. need to be reinforced even before the children can fully find out rational justifications for such behaviours.

The most plausible reason for condemning certain kinds of behaviours and appreciating some other kinds is that children, by nature are naive and unsophisticated. Their behaviours are directed by corresponding feelings, emotions or intentions. They behave without concealing any emotion or intention, for they have not yet developed capacity for expediency. So the teacher punishes or does not appreciate a child for hitting another child and appreciates another for helping his classmates, with the faith that the child has a corresponding feeling. Children's actions are always infused with certain kinds of feelings or emotions. If X feels bad about Y, he/she may abuse or refuse to share things with him/her. If some student 'A' refuses to help another student 'B', it may be because 'B' might not have helped 'A'. There are always reasons for the ways children behave. So indiscriminately condemning a child for certain kind of acts which we consider as bad is not desirable. We must reflect and find out the reason and then remedy the situation. We must take cognizance of the total situation and not the particular act that a child performs.

In fact, children's behaviours are not based on wider generalizations, for they have not yet developed any such capacity. And hence, when a particular behaviour is appreciated, it is appreciated along with the feeling that the child had in that situation. Similarly, when a specific behaviour is condemned, it is done along with the corresponding feeling, which was associated with that behaviour. Obviously in the early stages of child development the teacher's job is to appreciate and reinforce habits like cooperation, telling the truth, honesty, helping others etc. With the development of their power to reason, the children will come to know the logic behind it. So, they must be introduced to democratic way of life through such simple habit formation. Even though action is not a moral category *per se*, yet without opportunities for action and reflection on action, it is difficult for moral development to take place. While teachers must be careful not to equate social conformity with morality, it may be that a firm grounding in social conventions provides an indispensable preparation on the route to moral autonomy. The goals of moral education must

not be reduced to training in convention but such training may be important in an auxiliary sense to the development of moral self-direction.

### Check Your Progress 2

(i) What are the two kinds of morality according to Piaget?

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(ii) What is the implication of action as a moral behaviour?

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(i) Give examples of some behaviour which the teachers don't appreciate?

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 .....

(ii) Describe the typicality of children's actions?

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### 3.6 LET US SUM UP

The present unit includes a discussion on the different dimension/perspectives of morality. Morality as we have seen is a multi-dimension concept, which relates to three distinct facets which are logically and psychologically connected. The three distinct but related aspects of moral behaviour are caring for other, judging the situation in which the moral agent is to act and then acting. Bereft of any of the facets, the behaviour cannot be termed as moral behaviour. While discussing the nature of judging/judgement, it is made clear that judging connotes, judging the situation in which moral judgement is to be taken.

We also discussed the qualities of moral judgement, which entail moral actions. In this regard, the reference was given to developmental theories of moral reasoning and judgement as enunciated by Piaget, Kohlberg and his associates. It was highlighted that in moral judgement the focus is on values rules and principles. Universalizability of behaviour is the central theme in moral judgement. In contrast, the caring orientation to morality is particularistic as given by Carol Gilligan.

The acting (action) dimension of morality has been briefly touched upon, indicating that the action as such is morally neutral. It is good or bad depending on the motives or intentions that are associated with the act. Towards the end we also discussed why, in the early years of schooling some kind of moral training is essential, in spite of the fact that moral training cannot be equated with moral education. The main reason for recommending moral training for the tender minds is that any act good or bad by young children is always associated with corresponding emotions or feelings.

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### 3.7 ANSWERS TO CHECK YOUR PROGRESS

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#### Check Your Progress 1

- (i) The story of Slotin explains the multi-dimensional and multifaceted concept of morality. The tale suggests that morality consists of a unique combination of a unique combination of caring, objective judgement and resolute action.
- (ii) Caring implies reaching out to help others. It also involves a kind of psychological understanding.
- (iii) Ethics and morals seem to appear similar on the face of it, but if one analyzes deeply, there is a subtle difference. It means, it may be ethical for someone to consume meat and at the same time the same person may find the idea of slaughtering an animal repugnant. This implies that ethics define the code that a society or group of people adhere to, while morality delves into the right and wrong at a much deeper level, both personal and spiritual.

#### Check Your Progress 2

- (i) The two kinds of morality according to Piaget are conventional morality and rational morality.
- (ii) Action is not moral or immoral in and by itself. Killing for example when done in self-defence is not morally wrong, but the same act of killing when done with an evil motive becomes murder and is an immoral behaviour.
- (iii) When children hit one another, abuse each other, deliberately miss classes, refuse to share their materials – such behaviours are not appreciated by teachers.
- (iv) Children's actions are always infused with certain kinds of feelings or emotions. If X feels bad about Y, he/she may abuse or refuse to share things with him/her. If some student 'A' refuses to help another student 'B', it may be because 'B' might not have helped 'A'. There are always reasons for the ways children behave.

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## UNIT 4 PILLARS OF DEMOCRACY: LIVING IN PEACE AND HARMONY

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### Structure

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Concept of Democracy : Historical Perspective
- 4.4 Modern Concept of Democracy
- 4.5 Democracy as Individual Social Ethic
- 4.6 Principles of Democracy
  - 4.6.1 Respect for Individuality
  - 4.6.2 Confidence in Human Intelligence
  - 4.6.3 Rights and Responsibility for Appropriate Participation
- 4.7 Democracy in Education
  - 4.7.1 Concept of Equality and Education
  - 4.7.2 Freedom in Education
- 4.8 Let Us Sum Up
- 4.9 Answers to Check Your Progress
- 4.10 References

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### 4.1 INTRODUCTION

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Perhaps the ultimate aim of each one of us is to live in peace and harmony. As a matter of fact, the goal of all conscious human activities, in which we engage ourselves during the course of life, is to attain peace and harmony. Living in peace and harmony is an “end-in-itself”, to which all activities serve as “means”. All our endeavours in life are made with a view to attain this ultimate end. Not only is it applicable to individual human activities but also to our social and political activities as well. We tend to prefer a society and a form of government that can enable us to live in peace and harmony with our fellowmen and with our own selves.

Nevertheless, living in peace and harmony depends on how we conduct ourselves with others and how we prefer to be governed, or we are actually governed. In India we have chosen democracy not only as a form of government but also as a way of life, because it is democracy alone, which, in principle, can assure us the maximum individual development without compromising with the interests of other individuals of the society.

Democracy in the true sense rests on certain concepts like equality of human beings, respect for individuality, rights and duties, inclusive participation, justice and the like. In this unit, we shall try to discuss all such concepts which may be termed as pillars of democracy and see how we can attain peace and harmony as well as achieve fuller individual social development.

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## 4.2 OBJECTIVES

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After studying this unit, you are expected to:

- state the basic principles on which the liberal democracy is founded;
- justify how democracy is an individual-social ethic;
- identify and explain the basic principles involved in the modern conception of democracy;
- explain how democratic living can ensure peace and harmony with others;
- discuss the role of mass-media both as a promoter of free inquiry as well as a deterrent to it

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## 4.3 CONCEPT OF DEMOCRACY: A HISTORICAL PERSPECTIVE

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Some five hundred years before the birth of Christ, the city-state of Athens made a political arrangement which placed the final authority in the hands of the people, rather than with the few or a single person. So rule by the people was the meaning of the term by which Democracy began. But the connotation of this term acquired different shades with changing contexts and gradually evolved as a concept over the years. Now, the term conveys much more than “rule by the people” in the case of a form of government or any other context. Phillip G. Smith states the characteristic features of the Athens democracy: (i) rights and responsibility of every citizen for participation in a lawful government; (ii) a separation between public and private affairs, and (iii) recognition that even private affairs should be regulated by socio-moral code that is in harmony with the principles that guide governmental affairs. Clearly, the Athens democracy involved the political, economic and social and moral considerations.

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## 4.4 MODERN CONCEPT OF DEMOCRACY

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### The Liberal Democracy

The modern concept of democracy is the liberal form of democracy and is based on the United States’ Declaration of Independence – a statement made in 1776 which involved notions of “natural rights” and “social contract” as concepts of government.

Many of the founding fathers of American democracy also considered the Greek concept of democracy. Following deliberations on concepts like equality, liberty and fraternity they adopted a comprehensive view of these. The concept beneath the American democracy is based on Abraham Lincoln’s idea of democracy: “Government of the people, by the people, and for the people.” This definition implies that democracy is a process, not a society frozen into rigid political, economic and social order. The prime objective of this type of democracy is not to build up the authority of the state but to secure maximum fulfilment of individuals’ abilities.

Democracy will live only as long as it survives in the hearts of people, for it depends on an attitude towards life rather than upon laws. Democracy functions through

peaceful give and take. The competing and conflicting groups must be given the opportunity to be heard properly. In no other way people can form an intelligent or reasoned judgement. Teachers need to practice this and nurture such feelings in children.

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## **4.5 DEMOCRACY AS INDIVIDUAL-SOCIAL ETHIC**

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Some advocates of democracy have argued that democracy should be considered as a title for a process. However, these days' people are using democracy as the name for a set of principles, for a process or a way of governance. In this extended meaning of the term, democracy becomes related to nature of man and includes relation between man and nature, the individual and society as well as with concepts like freedom, equality, authority, justice and many others. Each of these different considerations of man suggests a form of meaning of democracy, first as an ethic and then as a form of government. It follows that two societies having clearly different views of nature of man, will employ the term democracy to refer to clearly different ideals and practices.

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## **4.6 PRINCIPLES OF DEMOCRACY**

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We know that ethic comprises a set of guiding principles of human conduct. For example, there is a Christian ethic, "Do unto others as you would have them do unto you". Persons holding different views concerning the nature of man and society may have consensus regarding some guiding principles for the regulation of individual social affairs, including political affairs. Actually political structures are erected which are in consonance with the views of nature of man and society, and the guiding principles of human conduct.

Although there is no complete agreement on principles of democracy, the following principles are commonly accepted and can serve as a good guide concerning the meaning of democracy.

- Respect for individuality and for the condition that promote the growth of human personality.
- Confidence in human intelligence formed and informed through the process of free, autonomous inquiry.
- The rights and responsibility for appropriate participation in investigation and resolution of problems of shared concern.

These concerns and characteristics of democracy, which relate to individual social ethics, are explained through the following points:

### **4.6.1 Respect for Individuality**

Earlier in this unit, it was held that different views about the nature of man would give different meanings to democracy. An individual who, for example, believes that individual's significance is related to the extent of his identification with the society, to which he belongs, will give one meaning to individuality. And a person who believes in an individual's significance on the basis of his/her individuality alone will give entirely a different meaning to it. It follows that they will hold radically

different opinions concerning the conditions that can best promote the growth of human personality.

Majority of Indian societies reject both these extreme views. Almost all of us agree to the view that every individual regardless of economic, social, racial or religious considerations, is ideally entitled to certain amount of privacy in matters that are not of public concern. Similarly, s/he is entitled to equality before law in those matters that are of public concern. When such entitlements are not acceded to, we say wrong has been done.

Respect for individuality involves a distinction between public and private affairs. Depending on such distinction a fitting adjustment is needed between individual independence and social control. To make a fitting adjustment between the two, some rules of conduct must be imposed by the law in the first place. What these rules should be is a principal question in human affairs. John, Stuart Mill (1859), in this regard, offers the following guide:

“That the only purpose for which power can be rightfully exercised over any member of a civilized community against his will is to prevent him to harm others. His own good, either physical or moral is not a sufficient warrant. He cannot rightfully be compelled to do an act because it will make him happier, or because it will be better for him to do, or because in the opinion of others to do so, would be wise or right. These are good reasons for persuading him but not for compelling him. We have right to deter a person or compel him not to do certain acts only in cases where his actions cause harm to others”.

John Dewey also once pointed out that individuals may be allowed to behave as they please, until the harmful effects of their actions are noted by the other persons. Individuals may thus be deterred to throw garbage on the street. Automobile manufacturers may be required to equip all new automobiles, which can control pollution, etc. The point to be noted here is that the respect for individuality entails recognition of some area of privacy and independence. It never implies for allowing the individual to do what he/she pleases.

Intimately related to all these considerations is the matter of respect for the conditions that promote growth of human personality. In this regard at least two points may be noted. First, “growth”, in the case of a process is not without direction. That is, growth is not a simple change or alteration. Secondly, the effects of various conditions upon growth of personality are an empirical matter. Therefore, what particular conditions are to be respected at any given time involve both conceptual and factual considerations. On one hand, people hold that the particular image of a harmoniously developed and growing personality is not a static concept; for ensuring development of such a personality, we need scientific knowledge available at that time. So the principle does not impose closure upon democracy, it can remain forever unfinished and presumably new potentials of human personality will be recognized.

#### **4.6.2 Confidence in Human Intelligence**

Before, we can set out to embark upon the question how democracy and confidence in human intelligence are related to each other, it is important to understand what exactly does the phrase “confidence in human intelligence” imply vis-à-vis democracy. Does it mean that intelligence is spread evenly throughout the population, that truth and right can be determined by majority vote, that the popular opinion is always right?

It means that we are not afraid to follow truth wherever it may lead or to tolerate error. In the scientific or democratic community, the expert, the genius, the gifted, the talented can be set free to develop their ideas, without being told what truths their inquiries must confirm. And equally important, the less gifted can find honourable work to do and can command a fair hearing for their own ideas or suggestions. Confidence in human intelligence, therefore, means, not that we believe that every decision will be the best that could have been made, but that the collective intelligence (given appropriate conditions of free inquiry) will be good enough to keep open the avenues for correction and, in the long run, will be more successful than any available alternative.

Neither science, nor democracy is based on any sort of religious or anti-religious commitment. As scientist one recognizes that he as well as other scientists is equally free to speculate. Similarly, an individual member of a democratic community may adopt any faith as per the justification of a particular religion or any other justification based on humanistic or naturalistic grounds.

### 4.6.3 Right and Responsibility for Appropriate Participation

In the context of appropriate participation, democracy implies that every member of a given public has the right to participate in the investigation and resolution of the problem. It further implies that the individual has an interest and concern for the public and its interests and problems. The individual in a way feels embedded into the public. Because of having such a sense of belongingness to the society (public), the right of participation carries with it the responsibility to exercise that right. However, regarding the nature of participation it does not follow that direct personal participation is necessary or even appropriate in different kinds of problems that arise. In democracy, such appropriate or feasible means of participation need to be devised in different situations. It is not the case that all questions should be settled by a simple majority. Any autonomous group, whether democratic or scientific, must struggle with the problem of devising the criteria or the design for the control of judgement and decision-making.

This much is clear that where democracy is taken seriously every person regardless of age or intelligence does have a right to participate in decisions that affect any public of which he/she is a part of Children are affected by family decisions, students are affected by educational decisions and all of us are affected by political decisions. Remembering that democracy does not require direct personal participation, still the principle reminds us that in any area of life even benevolent dictatorship falls short of democratic ideal.

#### Check Your Progress 1

(i) How did Lincoln define democracy?

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(ii) What are the commonly accepted principles of democracy?

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(iii) What is appropriate participation in democracy?

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## 4.7 DEMOCRACY IN EDUCATION

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The concept of democracy as we have discussed above shows that it is based on certain assumptions which are basic to it and that make it most worthwhile for the growth of both the individual and the society. These basic faiths or tenets, equality and freedom are the basis not only of the socio-political system and structure but also lie at the root of our education and life. That is, while describing the ideological theories of education we argue that education should aim at producing a society characterised by equality of opportunities to all without any regard to sex, colour, race or religion. It is perhaps for this unbounded faith in equality and freedom, that the framers of the Indian Constitution provided in the Preamble that all men irrespective of caste and creed, colour, sex or region or religion would be treated equal in the eyes of law. The fundamental rights provided in the Constitution are rooted in equality of men. In all speculations and writings on education or on democracy the word equality is juxtaposed with freedom. Rousseau's main thrust in politics as also in education was also on equality and liberty. J. Krishnamurthy, the philosopher, also shares his views on equality and freedom with Rousseau. We can thus say that all social theories of education accept these concepts as basic to what constitutes the edifice of education as well as our socio-political life.

### 4.7.1 Concept of Equality and Education

Moore (1982) seeks to give a positivistic analysis of these two concepts – equality and freedom. Regarding the concepts of equality, he offers a careful and thorough scrutiny of the terms, recognizes the basic meaning of the term as equivalent to equality, fairness or justice, because in no other ways men can be considered equal. Hence, to say that all men are equal means, that all need to be equitably or fairly treated. Treating all men as equals is neither desirable nor feasible, because people are in fact different; they have different intelligence, competence, needs, interests and motivations. So treating them equal will do more harm than good. Further providing equal opportunities to all men is physically not possible, because men cannot have equal access to means. So the only sense in which the egalitarian or the politician argues for equality is the sense of fairness or justice.

Now, it is clear that the word equality is not used in its literal sense of “sameness”. When the egalitarian uses the term ‘equal’, he does not mean that all men are the same descriptively or in an empirical sense. We cannot treat all men the same. It will not be appropriate to treat the sick people the same way as we treat the healthy people. We also cannot treat the innocent and the criminals the same manner. In the field of education also, we think that it is proper to treat different children differently with regard to methodology, content, procedures of teaching, techniques of evaluation and in a variety of other ways. In fact as indicated above students have different needs and it is proper to treat them differently in accordance with their requirements and needs. Treating students according to their needs is not a

principle of equality; rather it is tantamount to the principle of social justice. Giving the same education to all children irrespective of their interest, inclination or intelligence cannot be justified, because it will not contribute to the real growth of the individual. 'Fair treatment, just treatment' writes Moore (1982) "involves taking into consideration differences in peoples' circumstances. . . . Equal treatment in any substantial sense is morally and practically acceptable only when it accords with our sense of justice. So what we need as teachers or parents is not equal treatment but fair or just treatment. This will be consistent with making provision of special classes or special schools both for the gifted and the less able."

So equality can be considered parallel to justice and appropriateness. Justice in education involves differential treatment for pupils to suit their different requirements. Moore argues that "organisation and provision of education is to be judged not by the extent to which it promotes equality or equal opportunities but by the extent to which it deals with children fairly in what it has to offer them".

The concept of equality has been equated with justice and freedom in terms of 'freedom to' and 'freedom from'. 'Freedom to' refers to those freedoms which need to be given to the students in order that they achieve the 'end' of education. "Freedom from" refers to freedom from factors which inhibit the process of education.

#### **4.7.2 Freedom in Education**

Freedom is a concept, which in our political, social or even personal life, is the most sought after goal of mankind.. But the concept is even more complex than the concept of equality. The root idea behind freedom is not to be impeded or constrained by either physical force or by passing laws, which again amounts to indirect use of force. Education is a means of acquiring the abilities without which freedom is not worthy. In fact, education or knowledge does not increase or limit one's freedom; it only increases the ability to use it. Freedom, instead of depending on education, rests on laws, regulations or social decisions. It is a social or a political good.

Actions are liable to be called good or bad only in so far as they are done freely, autonomously, of one's own free will. In the context of education too much premium has been placed on freedom. Most thinkers on education viz. Rousseau, Froebel, Herbert Spencer, John Dewey, Rabindra Nath Tagore, J. Krishnamurthy, and A.S. Neill realized the significance of freedom in the learning of the child. It is this freedom, alone which enables the child to develop into an independent and self-regulating person.

Most people, including teachers and parents, hold that too much of freedom is not altogether desirable. Freedom may be abused by children and even by adults. Freedom in fact is a nebulous concept, which cannot be unequivocally defined. Freedom may be of different kinds, like freedom from restraints that check our personality from growing to its full potential and freedom to do signifying what serves best the individual /or social interests. Some freedoms are rated high on a scale of preference; others are devalued and hence discouraged by the society as a whole. Some of the freedoms that are valued and hence preferred are: freedom to live where we please, freedom to vote, to choose our friends, to express our ideas, to accept a particular faith or religion and so on. The list of freedoms that most of us would like to discourage is also a long one. For example, we would like discouraging the freedom to steal, to defraud, etc. Education, we understand,

presupposed certain freedoms both for the learner as well as for the teachers. The teacher for example, must be free to carry out his/her task, to organize his/her work as he/she deems fit to adopt methods of teaching as per the requirement of pupils. Similarly, there are certain freedoms necessary for the pupils to exercise. The pupils must be free to participate in the process of learning and must be free to use the facilities available in the school to the benefit of learning. However, there are certain freedoms which the teacher would like to discourage in children: the freedom to be disorderly, to be inattentive in the class, etc. because, if these freedoms are allowed, the teacher shall not be able to educate them and his/her effectiveness as teacher would be reduced. At the same time, it will not be in best interest of students also. Then there are certain freedoms, which are sometimes allowed by the teacher and sometimes not. The freedom is to move about, to work with other children to choose one's own work or own way of working. On the part of teachers, therefore, some freedom are essentially to be allowed, others are essentially to be discouraged, and still others are contingent on the context and hence their being allowed or disallowed depends on the context. The interesting question, therefore, is how to draw a line of distinction between desirable and undesirable freedoms.

As against the traditionalist who takes his/her stand on the prime importance of knowledge and discipline, children are expected to be quiet, attentive, teacher directed. The progressivist looks for the personal development of the child. He or she emphasizes the need for spontaneous, self-imposed discipline, individual discovery and thus is fairly tolerant of freedom within the classroom. The disciplinarian reduces the pupil's freedom to the minimum; the idealistic progressivist or the existentialist regards any imposition by adults on child's spontaneous activity and freedom as tantamount to indoctrination. Both these approaches are the extremes. The truth is that the degree of freedom justified in the classroom will depend on the extent to which such freedoms serve the 'end' of education. Freedom in the context of education, therefore, serves as a means and not as the 'end'. Education in itself is a worthwhile activity or initiation into worthwhileness (Peters, 1966). If granting of freedom results in increased pupil's performance, it is foolish not to grant it; if given freedom leads to noise, disruption, indiscipline etc. then it is quite reasonable to discourage it. And what is true of pupil's freedom is equally true of that of teachers' also. A teacher must have freedom in order to teach but his/her freedom in respect of the methods or contents of curriculum is justified to the extent that such freedoms serve the end of education.

### **Check Your Progress 2**

(i) What is meant by equality in education?

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(ii) What is the meaning of freedom in education?

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(iii) What is the difference between a traditionalist and a progressivist?

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## 4.8 LET US SUM UP

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As human beings all of us desire to live happily, peacefully and in harmony with our fellow human beings. Therefore, all human activities directly or indirectly aim at attainment of this 'end'. Governments are formed for ordering of societies, to provide basic amenities for happy and peaceful living of its citizens and to protect the state from external aggression and internal individual / social conflicts. For a civilized society, it is the democratic form of government alone which can take proper care of the individual and social interests. In this unit, we have discussed the concept of democracy and the pillars on which it is based and why it is considered to be the best form of government. Democracy, in fact, is not simply a form of government but a way of life. Democracy is a process of social living; it is based on certain principles of human welfare. These principles are equality and equity or fairness, justice and freedom from restraints—restraints that limit one's growth and development. In democratic way of living or a form of government everyone is free to do what is in his best interest provided such an action does not interfere with the right of liberty of another person or group of persons. Regarding equality of men, it implies equality before law. Differentiation on grounds like sex, colour or creed is unwarranted. We discussed that democratic outlook basically involves (i) respect for individuality and the conditions that promote individual growth, (ii) confidence in human intelligence and (iii) right and responsibility for appropriate participation in decision making. These principles make democracy and individual and social ethics.

A reflection on the meaning of the term democracy makes it clear that for living in peace and harmony, it is the only form of government and a way of life which can serve the best interests of the individual and the society of which he/she is part. It ensures fuller growth of one's personality and thus paves the way for a peaceful and happy living.

Further, the unit also discusses the implications of principles of democracy viz. equality and freedom, in the educative process. In this context, we first analysed the meaning of the terms equality and freedom semantically and discussed their implication in education. The concept of equality has been equated with fairness or justice and freedom in terms of freedom to and freedom from. 'Freedom to' refer to those freedoms, which need to be given to the students in order that they achieve the 'end' of education. "Freedom from" refers to freedom from factors which inhibit the process of education.

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## 4.9 ANSWERS TO CHECK YOUR PROGRESS

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### Check Your Progress 1

- (i) Abraham Lincoln defined democracy as for the people, by the people and of the people.
- (ii) The commonly accepted principles of democracy are:
  - a. Respect for individuality and for the condition that promote the growth of human personality.
  - b. Confidence in human intelligence formed and informed through the process of free, autonomous inquiry.

- c. The rights and responsibility for appropriate participation in investigation and resolution of problems of shared concern.
- (iii) It implies that every member of a given public has the right to participate in the investigation and resolution of the problems of that public. It further implies that the individual has an interest in and concern for the public and its interests and problems.

### Check Your Progress 2

- (i) In the field of education we treat different children differently with respect to methodology, content, procedures of teaching, techniques of evaluation and in a variety of other ways.
- (ii) Freedom is a concept and the root idea is not to be constrained or get impeded. Education or Knowledge does not increase or limit one's freedom; it only increases the ability to use it.
- (iii) The traditionalist takes his /her stand on the prime importance of knowledge and discipline while the progressivist looks for personal development of the child .He or she emphasizes the need for spontaneous, self-imposed discipline and individual discovery and thus is fairly tolerant of freedom within the classroom.

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