

## Moral Education in Russia and India: A Comparative Analysis

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**Abstract:** Moral education in Russia is viewed as a crucial issue of contemporary schools. The necessity of moral education is reflected in such laws, doctrines and projects like Federal Law of the Russian Federation about Education, the National Education Doctrine of the Russian Federation, the National Project “Education” and so on. In terms of the spiritual crisis, school is getting an essential part while forming and developing a multifaceted person. The research argues that school is a good source of instilling moral consciousness in learners. The study of the history and culture of the country, national traditions, moral and spiritual values should underlie educational system. So, we have an appeal to the Indian schools and their experience in this field as this country has centuries-old traditions of moral education that is based on preservation and maintenance of educational ideals, cultivation of moral and spiritual values, the formation of the attitude towards themselves, people and the world around them.

**Key words:** Moral education, national traditions, values, national culture, Russia

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### INTRODUCTION

The beginning of the third Millennium is characterized by an increased attention to the spiritual and moral renewal of the society. Educationalists, religious and public figures express concern about shifting of values that is determined by the increase of violence in the society, propaganda of promiscuity and the worship of material gain. In this relation, the problem of the revival of the lost moral values and traditions in the educational process is relevant and identity formation on their basis will allow to nurture Russian citizens with sustainable social and humanistic orientation.

The problem of moral education is one of the major issues for modern Russian schools. The necessity for its improvement is reflected in such significant Federal programs, as the Law of the Russian Federation “On education” in 2016. The national doctrine of the education in the Russian Federation (for a period till 2025), the project of the federal state educational standard for general education in 2010. The federal program of education development in 2011-2015. The concept of spiritual and moral education of the Russian citizen in 2009 and so on.

The problem of moral education that is considered from the position of the humanization of Russian education providing social and cultural modernization of the Russian society is getting of a vital matter in case of consolidation, the need to confront both external and internal challenges increasing the level of trust of a person to life in Russia, to the state, to the countrymen.

That is why in terms of the spiritual crisis, the role of schools is as important as the role of the family which is an integral element in the development of a full-fledged individual. School and family have a considerable potential of the moral impact on values on a wide range of issues of contemporary social life of the child or adolescent. The study of the history and culture of the country, national traditions, moral values should underlie educational system, both in the family and at school.

The experience of foreign countries, particularly India (Boldysheva, 2009; Mefodeva, 2014; Seshadri, 1978) can have a positive impact as this country has centuries-old traditions. In matters of moral education, the Indian system of education is based on the interaction of family, community (religious and secular) and school which is based on the preservation and maintenance of centuries-old educational ideals, social and family traditions that provide spiritual and moral education and development of children through introduction to moral values and through development of attitude to themselves, to people and to the world around them.

### MATERIALS AND METHODS

Dissatisfaction with the level of students’ education associated with school educative function has resulted in a renewed interest in moral issues. At the same time, according to the Ministry of education of Russia, only about 30% of schools which cover innovation activities,

are searching for new approaches to the content of education which, we believe, should be directly related to the content of education, their value potential (Petrankova, 2014).

Russia is currently experiencing one of the difficult periods. The dominance of material values over spiritual ones leads to a distorted representation about kindness, generosity, mercy, justice, citizenship and patriotism which destructively affects public morality, civic consciousness, social sphere and is the result of increased aggressiveness and cruelty in the society.

Many Russian citizens do not consider Russia to be an attractive country for life, only 35% of respondents, according to the Institute of sociology, identify themselves with the Russians. One of the reasons, in our opinion, is the fact that citizens are not aware of the relevance and importance of national values and priorities and do not have enough information on correct social behavior and a healthy lifestyle. And as a result, the idea of a single Russian nation, a united sense of patriotism that originates in the nation's history and culture is not created.

Russian secondary school, in our opinion should become a factor in providing social and cultural modernization of the Russian society as it is school which should focus intellectual, civic, spiritual and cultural life of the student. Therefore, in accordance with the Constitution of the Russian Federation and the Russian Federation Law "On education", the concept of spiritual and moral education of the Russian citizen (Danilyk, 2009) was developed which is a regulatory basis for interaction of educational institutions with other agencies of socialization like family, social organizations, religious associations, institutions of supplementary education, culture and sport, mass media. The purpose of this interaction is the joint provision of conditions for moral development and upbringing of students.

The concept formulates the social order of the modern comprehensive school as a system of general pedagogical requirements that allows the system of education to take part in solving vital national tasks. Moral education and development of students is of a primary task for modern educational system so it represents an important component of the social order for education.

The content of moral education and personality development is determined in accordance with basic national values stored in historical, cultural and family traditions of the multinational people of Russia, handed down from generation to generation that guarantee the successful development of the country in modern conditions.

Traditional sources of morality are: Russia, multiethnic nation of the Russian Federation, civil society, family, labor, art, science, religion, nature, humanity. In accordance with traditional sources of morality, basic national values are defined, each of which is disclosed in the system of moral values like patriotism, social solidarity, citizenship, family, labor and creativity, science, traditional Russian religions, art and literature, nature, humanity.

In Russia, as in India, values are not localized in a single academic subject or form, or a kind of educational activity because they permeate all curriculum, the whole way of life of a student as a person and as a citizen. Since, the system of basic national values creates the semantic basis of moral development of a personality then in this space barriers between individual subjects, between school and family, school and society, school and life are removed.

Thus, moral education of the Russian citizen is a key factor for the development of the country, for ensuring the spiritual unity of the people and for consolidating its moral values, political and economic stability (Danilyk, 2009).

School has a significant impact on the formation of attitudes and the outlook of children, as most of their time they spend there. In India where literacy does not currently exceed 70%, school education is one of the priority areas of the government.

Education programmes in India are divided into 5-year plans where the government determines the goals, objectives, learning outcomes, curriculum and organization of the educational process for the next few years. The programme for the Twelfth Plan (2012-2017) is aimed at solving a set of the educational issues, for example to reduce the level of illiteracy especially in rural areas, to reduce the dropout rate, to set up a system of tracking the attendance rate in some States, to develop a system of values (universal, cultural, spiritual, moral, including the culture of a healthy lifestyle, environmental culture) and personal qualities (independence, patriotism, nonviolence, tolerance, national unity, the formation of the worldview, corresponding to the modern level of development of science and social practice, the formation of the foundations of self-development and self-education, willingness and ability to independent, creative and responsible activity etc.); organizational issues like to increase the number of schools, especially in rural areas, to provide teachers with housing in remote areas, to improve competence of teachers and quality of teacher training, etc. (Planning Commission, 2013).

Moral education of students is one of the most important tasks of modern education system in India. The system of moral values (respect towards the native

language, distinctive culture and cultural values, to the memory of ancestors and the history of the country) which the Indian society have been following for many centuries is a distinguishing feature of Indian education system. Thus, the basis of education system of India is the preservation of the national spirit, the education of national dignity, development of spirituality and morality in students.

Indian school focuses both on intellectual, cultural and moral life of students. This helps to provide students not only with basic knowledge and practical skills, but to instill interest in creativity, self-development and self-education as well. As a result this helps to form an independent individual who is able to find a decent place in a rapidly changing world. In India this issue is discussed in the context of conjugation of natural Sciences and Humanities.

The purpose of moral education in India is the harmonious development of the personality, based on the development of mind, body and soul in unity, striving for self-improvement, continuous moral growth that is personality who inherited cultural, spiritual, moral and universal values. According to this, the tasks of moral education are:

- Understanding of cultural values and spiritual traditions of the country
- Formation of pupils' views about the ideal of spiritual perfection, willingness to continuous intellectual, moral and physical self-improvement
- Transmission of knowledge about values, cultural foundations of social existence
- Analysis of oneself, society, events
- Development of sense empathy and inner striving
- Transmission to students the mechanisms of behavior and social interaction based on the established system of spiritual, moral and cultural values accepted in the Indian society

The moral component involved in the content of education is necessary for students to know the history of the country, national traditions and the history of religions. It is native culture that underlies the educational system at school. Indian children are not raised on alien Western but Indian traditions. Such a system of moral values, developed by the people of India is able to protect pupils from the influence of alien morality, alien lifestyle.

Programmes of moral education and development in India provide a voluntary inclusion of students in solving real social, environmental, cultural, economic and other problems of family, school, village, district, city, country.

According to Russian and Indian scientists, moral education reaches substantial completeness and becomes relevant for a student when it is connected with life, real social problems that should be solved on the basis of moral choice. To make oneself more honest, kinder, cleaner means to make this world like this around you.

In the context of the research topic, we turned to the work and activities of specific educational institutions in India, namely Mirambika school, Kirpal Sagar Academy, Springdales school, New Era High School, Mona School etc. and analyzed how moral education is implemented in practice. It allowed us to examine how all the conditions of moral education are implemented in India.

For example, to teach the basics of moral education in primary school of "Mona School" the programme Peace Education is widely used. It was designed to nurture peace and harmony in the hearts and minds of children. This programme is aimed at the prevention of excessive violence, to develop a sense of unity both among classmates and between classes. Examples of unity are shown in children's performances, drawings, crafts, games.

Besides Peace Education programme, Junior Youth Empowerment programme was developed there. There is a similar programme in New Era High School. This programme is for 12-15 year old children. The results of testing of this program showed that children start being aware of their abilities and potential and are coming to realization that their future is connected with community service.

And in Springdales school for example, there is a club called Gorky, the programme of which is focused on profound study of the Russian language and literature and the maintenance of Indian-Russian relations. Russian films, festivals and traditions help members of the club to understand and appreciate the culture and heritage of another country.

In Springdales school children study not only life and culture of other countries. In India club great attention is paid to the preservation of Indian national values and culture, to education of patriotism and love of the country, to its role, place and significance in the world space. Here, teachers use a variety of methods poetry, dancing, music, lectures, presentations, competitions, theatrical performances.

Thus, the work of schools is not limited to the intellectual side of a child's development. In each school there is an opportunity for a child to do sports, yoga, dancing, music, art and craft which promotes the spiritual, moral and cultural growth of students.

## **RESULTS AND DISCUSSION**

So, having analyzed the work of Indian educational institutions, we came to the conclusion that a large role in developing the foundations of moral education belongs to school. The goal set by the government in front of school is a holistic development of a personality. In this regard, the main tasks ensuring the achievement of the goal are:

- To meet the needs of the individual in intellectual, cultural and moral development
- Formation of students' citizenship, ability to work and live in conditions of modern civilization
- Using the experience of generations for the education of worthy citizens
- Ensuring spiritual and cultural continuity
- Preservation and augmentation of moral, cultural and scientific values of society
- Dissemination of knowledge among population increasing its educational and cultural level

Solving of these goals and objectives is accompanied by a range of methods and techniques (discussions, games, performances, social, physical and creative work), forms (lesson, excursion to museums, enterprises, factories, clubs) and means (textbooks, epics, sketches, computer, Internet) that are used by teachers in the educational-cognitive activity and directed on moral formation of a personality.

Thus, in the process of development of the system of moral education in India the following features are evident, namely: the harmonious combination and development of the mind, body and soul; a desire for self-improvement, permanent and continuous spiritual and moral growth, learning of cultural and moral values and traditions, formation of citizenship, formation of attitude to a healthy lifestyle, formation of bases of ecological thinking.

## **CONCLUSION**

We have identified the problem of moral education in Indian schools that are comparable to those that Russian teachers are facing.

It is important to nurture a student as a moral personality which implies the harmonious combination and development of mind, body and soul and the constant pursuit for self-improvement and moral growth. This was carried out relying on the formation,

development and improvement of basic national values (patriotism, social solidarity, citizenship, family, work and creativity, science, religion, art and literature, nature, mankind) which form the basis for holistic moral development of students.

Like any educational process, moral education should improve, gain new development paths and may include adapted to the Russian reality vector constants that are inherent to countries with a rich theory, practice and the competence of which have been tested over a long period of time in history. However, before adopting foreign experience in any field of education and training, it is important to determine the objective of replacing old or introducing new educational programmes, technologies and methods into the structure of the objects and the existing educational system of educational institutions. In this case we are talking about increasing the level of morality of the students in Russian schools in terms of the variability of organizational forms and existing programmes: to guarantee the correspondence the level of development of students' morality to requirements of educational standards for graduates of educational institutions taking into account the prospects of development and improvement of this direction; implementation of painless, conscious transition from the existing system of moral education to a system that allows to keep the continuity of generations, the culture of the people, to be aware of their "roots", to be ready for constant self-development and self-improvement in the conditions of globalization, social and economic tensions and the growing influence of the Western culture; the opportunity to organize pedagogical support in constructing individual trajectories of moral development of students within the existing structure that will take into account the interests, needs and peculiarities of the individual.

## **ACKNOWLEDGEMENTS**

The research is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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