CHAPTER SIXTH

FINDINGS, CONCLUSIONS AND SUGGESTIONS

6.1 FINDINGS-

Inculcation of moral duties, promotion of moral efficiency and the preservation and spread of national culture must be the chief aims and ideals of Indian education system. Teachers play a large role in life of students and they are the real moral instructors. Infusion of a spirit of brotherhood, truth and non-violence in the mind of the rising generation must be regarded as the first and foremost aim of education. The regular practices and the daily activities which are performed, throughout the school hour, the programmes that are observed with brilliant display in the school almost every month, all these tend to inspire moral attitude in the mind of the young student. It is the spiritual background that must be provided, and expected to help the student to withstand the temptations of life. The very atmosphere, in which he lives and breathes, impresses upon him the reality of the spiritual world and make him realize that though his body may be a product of nature, his mind, intellect and soul belong to the world of spirit, the laws of which ought to govern his conduct, mould his character and determine the ideals of his life.

The educational system thus provides the background of moral behaviour, its aim is not to induce the student to renounce the world and become a wanderer in the quest of God like the Buddha or Tulsidas. A person of good character with a mere superficial knowledge of Vedas, is to be preferred to a scholar, who though well versed in the Vedas, is impure in his life, thoughts and habits. Indian thinkers be aware of this natural human tendency and counteract it by pointing out that character is more important than learning. He alone is learned who is righteous.
Virtue is knowledge. Evil effects of separating power from virtue, intellectual and scientific progress from moral and spiritual values, which are being so vividly illustrated in the modern age, must be well realized by modern Indians; we therefore insist that, while a man is being educated, his regard for morality ought to be developed, his feeling of good will towards human beings ought to be strengthened and his control over his mind ought to be perfected, so that he can follow the guiding light of his conscience.

In other words, education ought to develop man's ideal nature by enabling him to control his original animal nature. Direct injunctions to develop a sense of moral uprightness are must be given to students by their teachers every now and then. The environment in which students live, is to give a proper turn to their character. They must be under the direct and personal supervision of their teacher, who has to watch not only their intellectual progress but also their moral behaviour. Good character cannot be divorced from good manners; the teacher is to see that in their everyday life students followed the rules of etiquette and good manners towards their seniors, equals and inferiors. These rules afford an effective help in the formation of character.

The activities which students occasionally perform and the prayers which they regularly offer every day emphasise upon their mind the fact that the student life is a sacred one and that its ideals can be realized only by those who do not swerve from the strict and narrow path of duty. Examples of national heroes and heroines like Harishchandra, Bhishma, Rama, Lakshmana, Hanuman, Sita, Savitri and Draupadi, be prominently placed before students, which serve to mould their character in a powerful manner. Character is thus built up partly by the influence of direct injunction, partly by the effect of continued discipline and partly by the
glorification of national heroes, held in the highest reverence by society. Self restraint must be developed by promoting the growth or development of the powers of discrimination and judgement. The student is always to remember that he is the protector and the torch-bearer of the culture of the race. Its welfare depended upon his proper discharge of his duties. Simplicity in life and habits is all that is to be insisted upon. The student is to have a full meal, only it is to be a simple one. The student is to have sufficient clothing, only it is not to be fashionable. The student is to have his pleasure activity for refreshing and entertainment, but they are not to be useless waste of money or time. He is to lead a life of perfect chastity, but that is only to enable him to be an efficient and healthy householder when he married. The educated is not to lead a self-centered life. He must teach what he has learnt, traditions and subject knowledge, to the rising generation even when there is no prospect of a fee. By emphasising civic duties and responsibilities on the mind of the rising generation, the educational system contributes to the general efficiency and happiness of society. Emphasis be laid on obedience to parents, respect to elders and teachers and gratitude to learned persons of the bygone ages, to preserve the best traditions of the past. Body, mind, intellect and spirit constitute a human being; the aims and ideals of Indian education must be such, to promote their simultaneous and harmonious development. Men are social beings; Indian education must be such, which not only emphasise social duties but also promote social happiness.

Direct, personal and continuous contact with a teacher of noble character naturally produces great effect on the mind of the scholar during the submissive period of childhood and adolescence. The close association with elderly scholars, who had made progress in education and won the praise of their teachers, induces the new entrants to imitate
their example. The mental, moral and intellectual characters and faculties, with which, human beings are born, can be modified by education. It is the training which we receive and the environments in which we live that determine our character and capacities. Though natural talents play a great part, they exist only in a potential condition in our childhood and would not flower into perfection unless they are properly developed by training and education. If a person receives proper education and the benefit of good training under a competent teacher, his qualities improve. Teacher be competent and sympathetic, and unreservedly place at the disposal of his pupil the essence of all his experience. In the modern system of education students get their degrees by listening to their teachers in the classrooms and answering the question papers in the examination halls. Several times during the course the student must be called upon to pass through the enthusiastic tests of learned debates, when he is called upon to defend his own position and attack that of the opponent in heated discussions. Powers of debate and discussion are thus remarkably developed by the time the student finishes his education. Advanced students must be also given opportunities of teaching the beginners in most of the educational institutions. The teacher be held in high respect, and possess several qualifications. The student has to look upon the teacher as the ideal person and regulate his own conduct by the example of his teacher. The latter therefore is expected to be a pious person of very high character. He is to have a fluent delivery, readiness of wit, presence of mind, a great stock of interesting anecdotes, must be able to explain the most difficult texts without any difficulty or delay. In a word, he should be not only a scholar but also an expert in teaching; then only he would be a great teacher. The teacher must be able to inspire as well as to instruct; his piety, character, scholarship and cultured life should be able to exercise a penetrating and permanent influence over the
young students sitting at his feet for their lessons. Teachers are to be generous and large hearted. The relationship between the teacher and the pupil is to be regarded as filial in character; the teacher therefore has to discharge several duties in addition to imparting intellectual education and helping spiritual progress. He is the spiritual father of the pupil and be held as morally responsible for the drawbacks of his pupils. His extra-academic duties are varied and numerous. He is always to keep a guard over the conduct of his pupil. He must let him know what to cultivate and what to avoid; about what he should be earnest and what he may neglect, he must instruct him about sleep and health, and what food to take and what to reject. He should advise him about the people whose company he should keep. If he is poor, he has to help him in getting some financial help from people of influence and wealth in the locality. The duty of student is to hold his teacher in deep reverence and honour him like the king, parents and god. His outward behaviour must be in conformity with the rules of decency, polite behaviour and good manners, he ought to get up and salute his teacher in the proper way, he ought not to occupy a higher seat or wear a gaudier dress. Criticizing abusively and backbiting be severely condemned. It however does not follow that the student is to accept blindly his teacher's misconduct. The student is to draw his teacher's attention in private to his failings, and dissuade him from wrong views if he happened to be inclined towards them; the duty of obedience comes to an end if the teacher violates the limits of Dharma. His commands were to be regarded as beyond authority, if they were likely to endanger the student's life or were against the law of the land.

In order to inculcate good etiquette and manners, it is insisted that students should show proper courtesy and respect to their elders and teachers. In order to develop character, lying, slandering and backbiting
are never to be indulged in. They are to observe strict celibacy even in thought and speech. Strength of mind and character is developed if we learn to deny to ourselves our natural desires and inclinations.

Plain living and high thinking is to be the student's ideal.

New lessons must be given to students only when the teacher is satisfied after oral examination that the old one is thoroughly mastered. The end of the education course must not be marked by any lengthy and exhaustive examination, but by the pupil reciting and explaining the last lesson. It is not the allurement of the degrees or the prizes but the thirst of knowledge or the desire to preserve the national heritage which must be the main spring of the educational effort and activity. Moral training through the stories of epics must constitute the curriculum. Brahma originally means prayer; the original meaning of Brahmacharya was thus the period of study of the sacred prayers or the Vedic Mantras. Since chastity was usually observed in this period, the term came to acquire the secondary sense of a period of chastity as well. Teacher and pupil prayed for perpetual and perfect harmony between them. All this was intended to emphasise that the relations, between the teacher and the pupil were sacred and progress in education was possible only if there was complete harmony between the teacher and the taught.

For a successful and brilliant career, what is most essential for the student is the possession of an efficient intellect. Health, wealth, good memory are all desirable, energetic and stimulating, intellect is also important. It is therefore quite appropriate that the prayer offered to the sun endow him with a brilliant intellect, and also give a proper stimulus to it.
The prayer is offered to the sun because it is regarded as the one and universal source of stimulation for both the animate and the inanimate world.

Problems of poverty, backwardness, illiteracy, divisive caste and communal loyalties, weaken our democratic state. All these problems have to be solved by our people, by ourselves. No foreign power is going to help us. This national responsibility has descended upon us as soon as we became free, and this sense of national responsibility should be experienced by every citizen of free India. Our politicians, administrators, teachers and other professional people, need to understand its true implication and convey to our nation's children the privilege and responsibility involved in being citizens of a great country. We are not only in India, but we are also of India and for India. When we look at the problems of India today, we find that many people stress individual freedom, and also the rights accruing from it, but have not realized, and cared to stress the importance of social responsibility, and the duties flowing from it

Current Indian education has quantitatively expanded immensely but has gone down qualitatively. It does not have the virtues of the ancient Indian education system. It turns out every year not men, but functionaries of society, so many lawyers, doctors, engineers etc. New educational policies, stress on value-orientation and re-orientation of teacher-training. Human education is largely lacking, an education which prepares a person to become a good member of a family and community.

In our classrooms, the spiritual and moral development of pupils and religious education have not always been given the priority they deserve. India has to decrease its eagerness to acquire technical skill and
scientific knowledge of west. The west looks upon Indian philosophy with reverence and high hopes. The real good of the world lies in becoming west and east at same time.

Whatever may be the government's contribution to the teacher-training orientation, the greatest responsibility rests on the teachers themselves; they must open up their minds to the world of new knowledge expanding every year. Western psychologists are daily coming up with new ideas on human possibilities, in which more and more of the Indian ideas on the spiritual dimension of man are getting a high place. All these new developments have been powerfully influenced by Vedanta and Yoga of the Upanishads, the Gita, and Patanjali's Yoga-sutras. A teacher who knows these developments will be a better teacher than one ignorant of them. And we in India have all these as our national heritage; but we do not know them or utilise them. Western people are appreciating and utilising them more than we here; and that is our misfortune and their good fortune.

Teachers have to study, with a rational mind, the basic books of their own national heritage and to catch up with the Western developments in the field. Not merely the academic side, the more important thing is the character of the student who goes out from school. We don't want batches of just clever students, self-centered ambitious students, who merely want to make money for themselves, within India or abroad and lead a pleasant life, to come out of our schools. We want students who care for their nation, who care for the weaker sections of their society, including the millions of our tribals. Our children coming out of schools and colleges must be imbued with a humanistic passion. The educational system must produce young men and women of character and ability committed to national service and development. The
University Education Commission (1948) considered both its philosophical and practical aspects and made certain valuable proposals for reform. However, they were not implemented, the response from educational institutions has been neither active nor enthusiastic. This is having a very undesirable effect on the character of the rising generation. It has, therefore, become necessary and urgent to adopt active measures to give a value-orientation to education. According to National policy on education, 1986, the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education of social and moral values.

Teachers need to take on new responsibilities to mould a child's acquired nature by addressing a child's academic as well human and spiritual development. Teachers, have to train and mould the minds of our young people so as to make them worthy citizens of our democratic state. Whatever training they give them will change the society. That change will make for a better and healthier society. A tremendous responsibility rests upon the teachers. A child remains, in school for nearly 15 to 16 years, beginning from the age of three till about 18 or 19 years of age. All the time, in school, child is receiving knowledge and ideas. Education at these pre-university stages has a special importance because these are the years when the human mind is most impressionable, and also because most of the students will leave off formal education after completing class XII. It is only a percentage of these that go to a university. So a majority of the students are under the care and influence of the pre-primary, primary, and secondary school teachers during the most formative years of their lives. That places a tremendous responsibility, and confers a great privilege, on all our teachers, at these levels. To
discharge that responsibility, they themselves have to be morally-oriented; then alone can they give this moral orientation to their students. There is a great need for a change in attitudes of our teachers and administrators. The change involved in one's sense of dignity and privilege of being a citizen of world, the pride in doing a particular work in the service of the world. That is a greater and intense motivation than merely money. This is our world, we belong to it; we are responsible for its development and welfare, and we are going to convert our work into dedicated service to our fellow-citizens. If you work as mere employees, you function one way; but if you change your attitude and develop the citizenship awareness, a tremendous change takes place in you and in your work. We are attached only to our community, to our caste, to our family, and mainly, to ourselves. A teacher in a far-off village, considers him as a mere employee of the government or of some voluntary agency, his status becomes very small. As an employee, he shall be getting his salary; and his status will be that of a salaried employee. But, if he goes there in the awareness of being a citizen of free India, and to shoulder the national responsibility of educating our children that come to his school, his status automatically goes up. He becomes one among the millions of silent nation-builders. A teacher has not only to instruct but also to inspire the students; he or she has to influence the life and character of his or her students, and equip them with ideas and values which will make them fit to enter the stream of national life as worthy citizens. Teachers have to educate students on the need to recognize the equality of men and women in our democracy, to discard all caste exclusiveness and pride, untouchability, and communal distinctions and hostility, and to strengthen 'the dignity of the individual and the unity of the nation', as our Constitution proclaims. Whatever India will be in the next generation will depend upon what teachers do to their students today in the classrooms.
Today's children in school will start working and shouldering their responsibilities in the beginning of the next century. Teachers have to give them that sense of loyalty and responsibility. Teachers must help to remove from their minds whatever is negative and weakening in them.

Teacher is to teach students, to forsake the path of exploitation of man by man and follow the path of service. When our children are able to live in peace with others, work with others, love and serve others, then they become persons, till then, they are only individuals. This type of spiritual growth from individuality to personality, must first come to all our teachers, they must strive for it and achieve it, and then help their students also to achieve it. This is the great basic step that we have to take in our education. This is the very soul of morally-oriented education, of human resource development. Teachers dealing with a classroom of children, a socially important situation! The whole nation is there in thousands of such classrooms. We build the nation through what we do in them. We train them in virtues and graces that will strengthen our democracy. We enrich them with the humanistic attitude and the spirit of service. The most important component of personality development, of character development, is the spirit of service. When an individual learns to invest one's surplus strength, knowledge and power to serve other people, he or she becomes a person, develops a new energy resource, namely, character-energy. This is the third and highest human energy resource, over and above the first two, namely, physical energy and intellectual energy. Where education develops only the first two energy resources and neglects the third, there will always be the dominance of aggression, exploitation and self-centeredness. Its opposite results in finding a place for others in its life.
The spirit of service is found so little in our society today. Go to any office; no one there expresses any concern for you; no one responds to you. Because people dealing with the subject are not concerned about others; they have learnt to have concern of only themselves and their self-interest. The fault lies in our current education, narrowly conceived, as an instrument of mere individual ambition and advancement.

Indian education has turned out only batches of self-centered individuals, and very few socially responsive persons. This development of the spirit of service, this growth of individuality into personality, is the most important educational task before us today. Let us all become persons imbued with dedication and service. Teachers, developing into persons, and also helping their students, to develop into persons. Be persons yourselves and help others to be persons. Vedanta, emphasizes the truth of our essential oneness. It is one and the same Divine Energy, that courses through every being, says Vedanta. Therefore, love and concern for others becomes a by-product of this spiritual growth from individuality to personality. Vedanta defines the science of religion as: 'the manifestation of the divinity already within man.' Even a little manifestation of this divinity makes for love, service, creativity, and peace. It endows one with more energy, and the inclination to use that energy in the service of society. All this should come to the child through the teacher.

6.2 CONCLUSION

6.2.1 THE CURRICULA DEVELOPED AND INSTRUCTIONAL MATERIAL DEISED

The curriculum at all stages of education is designed to create an awareness of the rich cultural identity of the ancient vedic people.
As a system, which promotes an integrated development of a human being, the following content must receive special attention. Efforts be made to introduce this content in all programs of education at all levels also in teacher training courses.

‘Indian culture and traditional values are looked upon with great reverence and high hopes by the whole world. Indian ideals presented in the Bhagwadgita, Upanishads and other Vedanta scriptures are strongly accepted. People need a usable, practical knowledge, not a degree. Ancient Indian philosophy is adequate to deal with life and satisfies all aspirations of man. Serious thinkers and mature minds are now realizing the need of grafting the best elements of Indian culture on the mighty tree of scientific knowledge and technical skills. The real good of the world lies in using science and ancient Indian philosophy together. It will eventually be possible to achieve a society for mankind in which higher standard of living of scientifically advanced nations is combined with the sympathy, helpfulness, mercy, evenness of temper in misfortunes, calm and joy of spirit which characterized the sages and humblest people of ancient India. There is a great need of supplementing the scientific method of acquiring knowledge with the Indian way of acquiring wisdom. It is to the early teachings of India that one should turn for enlightenment, for the scientific methods have narrowed our outlook by causing us to concentrate far too much on the external world of senses. Time has come when ancient Indian and scientific thought has to interpenetrate one another. Every child has a claim to all that is best in our ancient culture, its indifference to doctrinal divergences, tolerance of differences of opinion and creed, stress on unity of all religions are its essential characteristics. All the diverse doctrines and paths lead ultimately to the same supreme truth. Every seeker of truth and perfection
is allowed in Indian society to pursue his own method freely and nobody is expected to interfere with it. We have to preserve all that is best in Indian philosophy and absorbing all that is best in western science. We have to promote study of Indian philosophy and all that was good and great in ancient Indian education, to promote the building up of character in youth by making ethics an integral part of education. The most essential feature of ancient moral education which distinguishes it from modern scientific culture, is the thorough understanding of the nature of man and his relations with other beings in the universe. There are many more aspects of reality open to man in himself than those which observation of external nature reveals to him. Modern science which confines its knowledge to the observation of external nature cannot fathom deep into the nature of reality. Although scientific knowledge has proved very informative and useful, it has tended to shut our eyes to the deeper nature of man and consequently we miss much of what we ought to have known. Modern man is confined to the outskirts of man and the universe, is building a civilization which concerns more with the husk than with the grain of life, hence the growing dissatisfaction with the modern way of life in the minds of those who are gifted with deeper awareness. The deeper knowledge of man characterizes ancient Indian education. By nature we all are uncultured and uncivilized. A cultured man is a disciplined man, who has brought his natural propensities under control. It is discipline that raises us to a higher status in life. Man by his conduct can rise to higher level or fall down to the level of animals. If we make proper use of our power of discriminative control and shape ourselves into the ideal picture which the great seers and leaders of humanity have placed before us, we can become divine and our society heaven like. Everyone be trained in strict observance of moral principles called restraints which are freedom from ill will against all beings at all
times and in all ways, truthfulness, abstinence from misappropriation of others’ property, celibacy or sexual purity and no greed for money. Mahatma Gandhi laid great stress on these restraints and expected every countrymen to follow at least the first two of them, namely truth and non-violence. The Upanishads proclaim man in his deeper nature is one and identical with the ultimate spirit that sustains the universe. In Yogavasistha Rama’s teacher Vashista told him that in all of us the supreme soul is present. We hate each other and fight until we realize the spiritual interconnectedness. Knowing this, our attitude changes, cooperation and sympathy become part of our life. Harmony and happiness is attained. Law of karma or cosmic justice is a law of punishment that governs the life of all in the universe. “Everyone has to undergo the good and evil consequences of their acts”, says the author of the Mahabharata. All are acts are rewarded or punished in accordance with the strict law of justice. If one does not meet the consequences in this life, he must do so in other life. Our record of deeds and desires bring us back to the physical world. Previous life accounts for the inequalities of circumstances and present life. According to ancient Indian wisdom “Whatever we do to others is returned to us in some way at some time. We get what we give”. Perfect justice upholds the universe and regulates human life and conduct. Man can choose what deeds he shall do, what thoughts he shall think, but he has no power over the result of those deeds and thoughts. Evil thoughts and deeds produce conditions of suffering, good thoughts and deeds determine conditions of blessedness. We have various desires, some for enjoyment of the pleasures of the world while others for moral perfection and peace. Ancient Indians realized that the whole of our life should not be devoted to the pursuit of wealth and pleasure, for the spirit within us, can’t be satisfied by them alone. The Kathaupanishad classified desires into two-pleasant ones aiming at pleasures and the others aiming
at the good of the soul, and by the story of the boy Nachiketa emphasised that the latter desire be preferred to the former. The boy was offered wealth by Lord but he refused because they did not satisfy his soul. The young Gautama left his beautiful wife, newly born son, royal palace because he realized these pleasures were also sources of pain and did not ensure lasting happiness. It was enlightenment for which he wandered and which he preferred to kingship. The tragedy of the modern life is that the entire life is spent in the pursuit of those objects which Nachiketa and Gautama discarded as the unsatisfactory ends of life. The modern man is generally unhappy, discontented and pessimistic. He does not know any higher purpose in life than earning of wealth and enjoyment of sensual pleasures. Indian sages did not altogether hate wealth and enjoyment. They knew that unprincipled acquisition of wealth and uncontrolled enjoyment of sensual pleasures lead to bodily exhaustion, disease, ruin and social disharmony. They discovered that for their pursuits to be healthy, they have to be guided and controlled by moral principles such as truth, justice, sincerity, kindness, fellow feeling and self-restraint. They realized that observance of moral principles ensures greater individual happiness and social peace than unrestricted and unprincipled pursuit of wealth and pleasure. To realize that the individual itself is the absolute reality, one has to gradually remove the sense of false ego, which is something independent of the whole, one requires right thinking, sympathy and compassion for all beings irrespective of species, race, community, sex and acts of self-sacrifice in everyday life. Individual who loves everyone and acts for the good of everybody, scatters joy. Moral principles maintain the unity of all the creatures of the world and lead to prosperity and spiritual well-being. Everyone of us is advised by the author of the Mahabharata, to follow moral principles even at the cost of our individual lives.’ Never should one forsake moral principles for
pleasure, for fear, for any worldly gain, or even for life’. According to Manu every human being should follow in life, ten moral principles, so that everyone may live in peace. They are-patience and perseverance, forgiveness, control of passions, cleanliness of body, mind and spirit, control of senses use of reason, acquisition of knowledge, truth and control on anger. These principles if adhered to in life will certainly not only make an individual life happy and prosperous but will also create a healthy social atmosphere in which everybody will feel secure. According to author of Mahabharata ‘Do not do to others what you do not wish to be done to you, and wish for others what you desire and long for yourself’. This principle is called the golden rule of conduct. It has been preached by almost all the prophets of the world. If we follow this principle there would be no trouble in the world. The world has lost its peace because we do not base our conduct on moral principles. We are selfish, greedy and unmindful of others. Shri Krishna in the Bhagavadgita, teaches his friend Arjuna to perform the duties demanded by life, without expectation of any gain or reward. He regards the performance of one’s duties without any hope of reward as the best worship of God. In modern age, unfortunately, everybody thinks more of his rights than of his duties. In ancient Indian literature there is much talk about duties and no mention of rights which play a leading role in modern life. ’Rights’ is simply a word for our individual and selfish interests. If everyone performs his duties and give to others what he expects from them, there will be no need of demanding rights. Good and great men in society never talked of rights, but always of duties. Ancient Indian teachers expected everyone to look upon, every human being, as his brother or sister and upon humanity as his family. It is in this spirit of human mutual dependence, social life was organised in four vocations.
Vocational organization of society, is not the present caste system into which it degenerated, on account of India being ruled by foreign powers for centuries. It was not meant to divide society but to bring about effective operation and coordination. 'Varn’ means choice, a social organisation based on free choice of vocations in accordance with one’s vocational aptitude, determined by heredity and vocational training. Its purpose was not to divide people into castes, it aimed at co-operation and efficiency as each had to give something to others and also to get from others what it needed.

Ancient seers determined the function and duties of individual at each stage of his life. According to their opinion, a student should do that which helps to build up healthy body, alert mind and pure soul. He has to acquire knowledge of his vocation and follow moral principles strictly. A householder has to be a responsible person, acquire money, in accordance with the moral principles of truth, justice and self-control. He has to take care of children so they grow into ideal human beings. People who have retired from family responsibilities, can withdraw from worldly attachments and do meditation and yog to live peacefully for the contentment of spirit or write philosophy, ethics and science.

Scriptures differ, emotions differ and traditions differ but there is always an agreement upon what is reasonable. Hence use of reason is regarded as one of the ten moral principles. Reason or intelligence is the principle which determines happiness and peace of life. The greatest prayer in the Vedas is for getting our intelligence inspired. The great sage vashishtha in Yogavashitha prays:’ May every being overcome difficulties, may everyone look for the good, may everyone have a purified reason, and may everyone be happy everywhere’.
Let our children not be ignorant of ancient moral principles, impart them moral values to become a responsible person. Let us not forget our real culture and blindly follow what was never permitted in our culture.

**6.3 SUGGESTIONS**

**6.3.1 REORIENTATION OF THE CONTENT AND PROCESS OF EDUCATION**

The curricula and processes of education must be enriched by cultural and moral content in as many manifestations as possible. Children must be enabled to develop sensitivity to beauty, harmony and refinement.

Assessment of performance is an integral part of any process of learning and teaching. As part of sound educational strategy, examinations must be employed to bring about qualitative improvements in moral education.

Schools must be encouraged to assist pupils to develop the following specific moral capacities.

**1. Self-awareness and Self-Knowledge**

Pupils must be given opportunities to become aware of their own: inner world of thoughts and feelings, hopes and fears, personality, needs and wants, gifts, abilities and strengths as well as their limitations and weaknesses identify, i.e. of an enduring self that continues through the flow of different experiences of life and the passage of time.

**2. Sensitivity and Responsiveness**

Pupils must be given opportunities to:
excel the present moment, e.g. in recalling the past, reflecting on the future, or exercising their imagination become aware of moral obligations, e.g. keeping your word, be moved to deep emotion, reflection and action, by aspects of life such as the natural and made world, music, art, architecture, literature, poverty, injustice, innocent suffering, mystery and human achievement express gratitude and appreciation.

3. Inner Strength and Resilience

Pupils must be encouraged to develop the ability to:

direct their own future, e.g. through setting targets, planning to achieve them and taking appropriate action to do so, exercise self-control over the expression of instincts and impulses, thoughts and feelings, respond creatively to difficult and challenging experiences, such as turning a crisis or tragedy into an opportunity for bringing about change, e.g. if a child was injured on a busy road it might lead to action to introduce road calming measures and pedestrian crossings, respond with courage to challenging situations e.g. in confronting difficult situations on the playing field, losing a game or resisting peer pressure, be hopeful, patient, persevering and resilient in the face of difficulty, e.g. in learning from the experience of disappointment.

4. Ideals and Aspirations

Pupils must be given opportunities to:

create and invent works of beauty, value and usefulness develop worthwhile beliefs and values, learn about the process of spiritual development, the stages of the spiritual life and the goal of moral development in a range of religious and secular moral traditions pursue ideals and visions for the future.
5. Love and Relationships

Pupils must be encouraged to:

sympathise and empathise with other people in such a way that it becomes possible to grasp something of another person’s inner world and to respond accordingly, e.g. to celebrate another person’s success or to offer sympathy and support to someone who is grieving, develop intimate and enduring relationships with other people (and, for some, with God) value themselves, other people and the environment; seek to create, maintain and repair relationships with others, e.g. to be able to give and receive love and affection, to forgive and be forgiven display an active goodwill towards others, e.g. to be compassionate, express regret and apologise, when appropriate to do so.

6. Seeking and Striving

Pupils must be encouraged to:

seek for meaning in experiences of change, loss, suffering, beauty, birth, and death and to allow that meaning to influence their lives, e.g. respond to an appeal for children in need seek to learn from the insights of different moral traditions, seek the truth, seek to do what is right.

7. Reflection on experience

Pupils must be encouraged to:

reflect on the way their attitudes and values have been formed by their experience of life,

reflect on moral choices, e.g. when it is right to be totally honest with another person,
ask questions and seek answers to deep or ultimate questions such as our place in the world, the purpose of life, our origins and final destiny, the nature of ultimate reality and the possible existence of God reflect on the fact that we are all mortal.

It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. Moral studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further moral development.

The removal of moral illiteracy and obstacles inhibiting their access to, and retention in, education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring.

For preparation of textbooks and all school activities, all possible measures need to be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum.

Teachers' training programmes be reoriented, to deal with the moral education of children; and Voluntary effort for the moral education be encouraged in every possible manner.

Our ancient scriptures define education as that which liberates i.e., provides the instruments for liberation from ignorance and oppression. In the modern world, it would naturally include the moral education, since that is the main instrument of living.
Hence the crucial importance of moral education.

The whole nation has to pledge, through the National Moral Education Mission, to the eradication of immorality, through various means, with special emphasis on total morality campaigns. The Central and State Governments, political parties and their mass organisations, the mass media and educational institutions, teachers, students, youth, voluntary agencies, social activist groups, and employers, must reinforce their commitment to mass morality campaigns, which include morality and functional knowledge and skills, and awareness among learners about the moral reality and the possibility to change it.

The National Policy on Children specially emphasises investment in the development of young child. Recognising the holistic nature of child development, viz., nutrition, health and social, mental, physical, moral and emotional development.

The Government has to take over-all responsibility for this vital moral education sector. Voluntary agencies and Panchayati Raj institutions have to take much of the responsibility of running moral education programmes.

The New Education Policy has to give the highest priority to solving the moral problems of school children and adopt an array of meticulously formulated strategies based on microplanning, and applied at the grass roots level all over the country, to ensure children's moral education at school. This effort will be fully co-ordinated with the network of non-formal education. A national mission must be launched for the achievement of this goal.

Education has to expose students to moral education and provide children with a sense of vedic education and moral perspective and give
them opportunities to understand their constitutional duties and rights as citizens. Education be reorganised and vested with moral development so that its ability to improve the quality of moral education is enhanced. Effort must be made to provide moral literacy in as many institutions as possible so that the children are equipped with necessary moral skills to be effective in the emerging technological world. A proper understanding of the values of a human and composite culture be brought about through appropriately formulated curricula.

**Suggestions for School and society-**

A child should be taught at an early age, about the various golden moral values and virtues. Moral and spiritual values should be infused in a child. He should be taught to differentiate between right and wrong and which value to put into practice at what point of time. All these values will adorn the bright and glittering personality of a child. The child will be all set and prepared to face the right and wrong of the world and to eradicate all evils right from the roots. Such bold personalities will help in establishing a peaceful and prosperous world.

Moral education, ideally, should give the children a ready set of values, of rights and wrongs, at the school level. As they become young adults, education should fortify their faculty of discrimination, of judgment. They don't need packaged wisdom, but they should be equipped to make the right choices. Further, they should be given lessons in emotional education, so that they are enabled to face the stark realities of life with toughness. Moral education for everyone is vital. Colleges, Universities etc. can take care of this aspect. Just like the study of language and literature, humanities and pure mathematics, morality can
be taught and extra facilities can be given to those who pursue it along with their academics.

Moral literacy and good character formation instructions to the youths will be effective if the political leaders, parents, teachers, and other role models in the society practice and demonstrate good citizenship, by doing what is morally right.

All means of media should and can empower people with appropriate knowledge, skills, values and attitudes which is beneficial for mankind.

6.3.2 SUGGESTIONS FOR FURTHER RESEARCH

The present research was carried out in an investigation mode and was meant as groundwork for informing policy decision makers to make subject of moral education compulsory in all courses of study and conduct practical and theoretical exam of this subject of moral education. In this perspective the following suggestions are made:

(i) An experiment could be carried out on the implementation of the action plan proposed in the next section. This could also take the form of action research where all the persons associated with education at various levels could be taken on board.

(ii) The teachers' role with regard to moral education could be further investigated in the form of single or multiple case studies. The relevance of teacher-pupil dialogue could be analysed, as well as the impact of teachers’ relationship with students and their moral influence on pupils.

(iii) An assessment of the training needs of teachers in terms of moral education could be carried out. This study could be used to
determine accurately the skills teachers require to be able to deal effectively with moral issues in the classrooms and schools.

(iv) A survey of the teaching strategies used by teachers dealing with moral, civic or human rights education could enlighten us further with respect to examples of good practices. Such good practices can be included in the teachers' handbook to be developed as an aid.

(v) A sociological study of the media in India could be useful in unveiling the values that are being transmitted to the public and its impact on the value systems of young adolescents. The findings of such a study could then be disseminated to parents, teachers and other people so that they can be in a position to create an awareness among adolescents.

(vi) An in-depth evaluation of the Moral education Programme, Education for Life and other such programmes dealing with moral character education in achieving the moral education aim is necessary. An exposition of the participants' experience of those programmes and the means of implementation in classroom situations can shed light on future initiatives in this regard.

**Suggested titles for further research-**

(i) A Study on how we can make world better for self and others by providing moral teachings through media.

(ii) A Study on how teachers can remove greed, competition and selfishness from society through teaching moral principles.

(iii) A Study on how educational courses can provide practice of moral values for a peaceful and non-violent society.
6.4 ACTION PLAN-

1. The curriculum at all stages of education is designed to create an awareness of the rich cultural identity of the ancient Indian society.

2. Efforts must be made to introduce Indian ideals presented in the Bhagwadgita, Upanishads and other Vedanta scriptures in all programs of education at all levels, also in teacher training courses.

3. Ancient Indian moral values are adequate to deal with life and satisfy all aspirations of man. There is need of grafting the best elements of Indian culture on the mighty tree of scientific knowledge and technical skills. The real good of the world lies in using science and ancient moral values together. It will eventually be possible to achieve a society for mankind in which higher standard of living of scientifically advanced nations is combined with the sympathy, helpfulness, mercy, evenness of temper in misfortunes, calm and joy of spirit.

   There is a great need of supplementing the scientific method of acquiring knowledge with the Indian way of acquiring wisdom. It is to the early teachings of India that one should turn for enlightenment, for the scientific methods have narrowed our outlook by causing us to concentrate far too much on the external world of senses. Time has come when ancient Indian and scientific thought has to interpenetrate one another.

4. In modern education child should learn indifference to doctrinal divergences, tolerance of differences of opinion and creed, unity of all religions through co-curricular activities.

5. The most essential feature of modern education should be thorough understanding of the nature of man and his relations with other beings in the universe.
6. Meditation should be essential part of prayer at all levels of education to know the deeper nature of man and real understanding of world.

7. Positive discipline should be developed through practice of self control and self-actualisation by C V M S.

8. In assembly there should be 15 minutes discussion on, deeper nature of man being identical with the ultimate spirit that sustains the universe and in all of us the supreme soul is present. We hate each other and fight until we realize the spiritual interconnectedness. Knowing this, our attitude changes, co-operation and sympathy become part of our life. Harmony and happiness is attained.

9. Law of karma or cosmic justice and golden rule of conduct be essential part of curriculum. Everyone has to undergo the good and evil consequences of their acts. Making the above two rules part of curriculum will result in achieving our aim of education i.e. peace and prosperous life.

10. Teacher should be trained to transmit, ability to differentiate between evil thoughts and deeds which produce conditions of suffering and good thoughts and deeds which determine conditions of blessedness, during teaching –learning process.

11. Ultimate aim of education should be enjoyment of pleasures with moral perfection and peace.

12. Ten moral principles of Manu should be part of every curriculum and followed by every student.

13. According to ancient Indian literature student must be taught about his duties not rights.

14. Varn system of ancient India became caste system. ‘Varn’ means choice, a social organisation based on free choice of vocations in
accordance with one’s vocational aptitude and vocational training. Caste system should be removed instead student should be taught about relationship of humans.

15. Reasoning should be taught at each level of education for development of real understanding. As there is always an agreement upon what is reasonable.

16. The whole nation has to pledge, through the National Moral Education Mission, for the eradication of immorality, with special emphasis on total morality campaigns.

17. Collaborative work (among teachers and society)- Collaborative activities must be organized in school, along with parents and society. Collaboration should be based on the premise that all will willingly work together to create a common bond and share the responsibility and be accountable for the result of their efforts.

18. Evaluation system of schools- Every teacher and student should maintain a reflective journal to record one’s own thoughts, feelings and reflection on significant events and its influence on one’s own attitude, behaviour, practices and relationship.

19. Teacher or school should keep in touch with parents about overall development and progress of their students.

20. Self-appraisal process should be developed for students and teacher.