1.1 INTRODUCTION-

Moral education is as old as education itself. Morality is an essential part of education. It provides right thinking, self control, service to the society, respect to others and constant awareness of our duties and responsibilities.

The decline of traditional family patterns, the exodus of both men and women from home to the world of work, the abandonment of children to the influence of television and the streets, and the epidemic of violence that touches the lives of millions of young people today, reflects that it is time to recreate within schools the caring, nurturing, socializing functions historically performed at home. Our whole moral vocabulary has changed, like modern culture, modern education emphasizes rights over duties, individualism over community, autonomy over authority, happiness over salvation, self-esteem over self-sacrifice, and cost-benefit analysis over conscience.

Moral education is need of the time for peace in society. The moral aim of education has receded to the background. We are living in the most undisciplined age in history. Such a serious charge is put on this age. Past age had taken specific measures. In primitive cultures, adolescent boys were given ‘moral instruction’ including tribal obligation relating to obedience, courage, truth, hospitality, relationships, silence and perseverance.

Moral education was a central feature of ancient Indian education. Ancient civilization demanded the evolution and enrichment of moral life. Young were trained and instructed in the art of virtuous living. Education was spiritual and students had affection for God. This made them loving, friendly, truthful and happy. Man must be true to five virtues-kindness, good manners, knowledge, uprightness and honour. There will be no unhappiness in the world if everyone is true to these five relations-parent and child, husband and wife, ruler and subject, older brother and younger brother and friend and friend.
We have to improve moral condition of our culture; we should not ignore this requirement and stop moral degeneration. There is a need to intensify the moralizing activities of the home, social agencies and a definite plan of moral education is to be established in schools. Inclusion of moral training in education will result in natives of high moral tone and reluctant to tell a lie. We have to do something to maintain a disciplined society. We cannot be passive, tolerant and liberal. We cannot allow youth to grow up in uninhibited response to their impulses and desires. We have to create disciplined men and women.

What are we doing to civilise are new generations? The emerging contrast between what we are doing in India today in moral education and what past ages have done, is tremendous. What positive action on our part does the contrast suggest as desirable- even mandatory?

So the title selected for study is *An analytical study of moral education in Indian education system.*

**1.2 IMPORTANCE OF THE STUDY**

The current environment of political and social change has lead to a renewed interest in morality and study of the development of morality in children. Development of an individual includes physical, mental and spiritual development. Our current educational system is focussed on mental and physical development of the child, but often neglects moral education.

There is great need of development of moral qualities. We have to lead to betterment of mankind, leading to emergence of an ever-advancing civilization. Morality leads to an internalized set of values and beliefs that guide an individual’s conduct. Morality will transform the whole character of mankind and affect its inner life and external conditions.

You can’t deprive your children from moral education. As foundations of mathematics are taught early and built upon throughout elementary and secondary education, the foundations of moral education must begin at school at an early age and continue. ‘In God’s sight ,the best of all ways to worship him is to educate children and train them in all the perfection of humankind , and no nobler deed than this can be
imagined.’ Education of children to this level has almost become foreign in our current society.

Schools must strive to educate children in the sphere of moral education. There is need of acquisition of knowledge that will be of service to others. School curriculum must integrate themes of oneness of mankind, unity in diversity, peace and world citizenship. Children make sense of the moral aspects by using their family’s faith. Children follow the customs and traditions.

Morality protects from delinquency, substance abuse and psychological problems and is also associated with social skills, coping skills, valuing diversity, unselfishness, caring, moral attitudes and actions.

Every country develops its system of education to meet the challenges of the times. There are moments when a new direction has to be given to an age old process. That moment is today. There is a need to give much greater attention to moral education and cultivation of moral values. In the school curricula, moral education should be incorporated as compulsory subject and be assigned a place of importance.

1.3 JUSTIFICATION OF THE STUDY-

The existing separation between the formal system of education and the country’s rich and varied cultural traditions need to be bridged. The domination of modern technologies cannot be allowed to cut our new generations from the roots in India’s history and culture. De-culturisation, de-humanisation and alienation must be avoided at all costs. Education can and must bring about the fine synthesis between change oriented technologies and the country’s continuity of cultural tradition.

India’s political and social life is passing through a phase, which poses the danger of erosion to long-accepted values. The coming generations have to be filled with a strong commitment to human values and to social justice.

The educational system must produce young men and women of character committed to national service and development. Only then will education be able to play its vital role in promoting national progress, creating a sense of common citizenship and culture, and strengthening the
national integration. Advancement of morality at every stage of our national education will promote virtues of our race. It is need to draw attention to the concern of the government that schools are paying insufficient attention to the moral aspect of the pupil’s development.

Growing concern over the erosion of essential values and an increasing distrust in human goodness in society, crimes, teenage pregnancy, suicides and student indiscipline has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. India has always worked for peace and understanding between nations, treating the whole world as one family. True to this old tradition, Education has to strengthen this world view and motivate the younger generations for international co-operation and peaceful co-existence. This aspect cannot be neglected.

No work has been done related to the title “An Analytical Study of Moral Education in Indian Education System.”

Ancient Indian Literature is filled with moral values. I want to know the moral education given in ancient vedic India, to develop moral principles and social responsibilities in students.

1.4 RESEARCH QUESTIONS -

(i) What moral education was provided in ancient vedic India?
(ii) What moral education is provided in post-independent India?
(iii) What is the role of teachers in providing moral education?
(iv) What action plan is required for implementing moral education in Indian education system?

1.5 OBJECTIVES OF THE RESEARCH WORK-

(i) To uncover and generate understanding of the moral education in ancient vedic India.
(ii) To study moral education in post-independent India.
(iii) To analyze the role of teachers in providing moral education.
(iv) To develop action plan for moral education in Indian education system.
1.6 DEFINITION OF TERMINOLOGY-

Moral education—Pupils' moral education involves pupils acquiring an understanding of the difference between right and wrong, a concern for others and the will to do what is right. They develop the knowledge, skills and understanding, qualities and attitudes they need in order to make responsible moral decisions and act on them.

Foster in students personal and civic virtues such as integrity, courage, responsibility, diligence, service, and respect for the dignity of all persons. Re-engage the hearts, minds, and hands of our children `to know the good, love the good, and do the good'. Teach children to share with others, to respect other people and their culture, not to give up, to have courage and to stand for the right.

Education system-

Every work needs a system i.e. systematic way for work to happen. Education system is the overall network of institutions and programs through which education of all types and all levels is provided to the population.

1.7 THE METHOD OF STUDY-

The method of this study is Historical method. The condition of moral education in Indian education system is understood by studying and analyzing the original published literature and commentaries. The moral education in ancient Vedic India and post-independent India, and the role of teachers in providing moral education is studied. This is a qualitative study and content is analysed in relation to moral education. The content analysis is based on documents, literature and works of educationists.

1.8 DELIMITATIONS-

The study is limited to moral education in Indian education system, which consists of moral education in ancient Vedic India, moral education in post-independent India and role of teachers in moral education.
CHAPTER 2

REVIEW OF RELATED LITERATURE-

Most of the studies reveal the need and importance of moral development through moral education, but this finding is not being applied. I have mentioned twenty five studies in the thesis, analysis of few are as given below-

Graham, E. (1988).” Values lessons return to the classroom.” Destructive and irresponsible youth behaviors such as violence, dishonesty, have a common core: the absence of good character. Conscientious efforts must be made by schools, families and communities to help young person’s understand, internalize, and act upon core ethical values such as respect, responsibility, honesty, fairness, integrity, compassion, self-control and moral courage.

Bennett, W. (1993).” Is our culture in decline?” A list of cultural indicators like average daily TV viewing, % of illegitimate births, children living with single parents, teen suicide rates and violent crime rates are used as a measure of the character of our society. Our society is changing in ways that produce discomfort for most of us. We should use the influence of all the major social institutions that influence character development in our young people, not just schools.

Lickona,T.(1991).”Does character education make a difference?” The family is the most important influence on a child’s character, and schools cannot fully compensate for family failure in this area, school professionals also can work with parents to encourage and support them in their role as the primary moral teachers of their children. This approach views everything in the school day as affecting values and character. The way in which sports are conducted, grades are allotted, teachers behave, and corridors monitored all send moral messages.

Jha,V.N.(2012).“ClassicalIndian philosophy of education.”To make policy of education, it is not enough to take into account what people think as the goal of human life, but also what should be the rational or logically considered ‘goal of human life’. The immediate goal takes care of all needs of sustenance and comfort
which all human beings want. This is the minimum that any education must provide. Human beings suffer from inherent weaknesses and as such the initial minimum ‘want’ or ‘need’ gets transformed into ‘greed’ and greed has no upper limit. This goal cannot be recommended as the ultimate purpose of human life because this will never allow a human being to have a sense of fulfilment. The ultimate goal of life called ‘fulfilment’ which alone can generate a sense of ‘peace’ or a sense of ever-lasting happiness by putting a check on the tendency of ‘greed’. The ‘education’ which does not take into account the ultimate goal of life namely, a sense of fulfilment, is no education at all. That ultimate state is the state of discovering one’s own self.

Wynne, E., & Walberg, H. (1985). “Character education.” The two educational goals most desired by both the public and educators—academic competence and character development—are not mutually exclusive, but complementary. Students who were self-disciplined or more religious, hard working, or valued learning scored higher on achievement tests.

Schaferman, S. (1991). “Teaching morals and values in the public schools:a humanist perspective.” Schools are responsible for guiding children in the step by step developmental process. Moral development and learning ethical values is a step in the process of greater development. Children inherently know to respect and listen to people in positions of authority. Teachers spend a large portion of the day with the students, often more than even the children’s parents do with their kids. Therefore teacher has ample opportunity to educate children not only in academic subjects, but in character and values as well.

Quisumbing, L. R. (2000).”Educating Young Children for a Peaceful World.” Every teacher is a value educator. What we are and do, speak louder than what we say. The worship of knowledge over wisdom, greed over justice and compassion, the satisfaction of the wants of a few at the expense of the needs of most, unbridled competition over cooperation, is bringing our technologically–advanced world to the brink of the destruction of the human spirit. The victory of technological civilization, is finally reduced to self-interest, a struggle for material things; but an inner
voice tells us that we have lost something noble and pure, elevated and fragile. We have ceased to see the real purpose of our lives. Spiritual and moral development has become stagnant; moral and ethical values have been eroded. Values are caught rather than taught is true. Personal example, not precepts, is the best teacher and values educator to be effective is to be a role model, for one teaches more by how one lives than by what one says. Values education is the heart of all education which is human, holistic and democratic, progressive and modern, yet respectful of differences, tolerant and appreciative of diversity, these are the ingredients we need to transform our culture of violence to a genuine and sustainable culture of peace.

Nucci, L. (1986). “Teachers and Teaching”. Teacher education has downplayed the teacher’s role as a transmitter of social and personal values. Teacher education emphasises areas such as teaching techniques, strategies, models and skills. The vision of a good teacher is as the good technician, the skilled craftsman, who has acquired those behavioural skills and strategies that the effective teacher relates to achievement. Effective is defined as the student’s scores on standardised tests of basic skills without concern about the students’ morals. Educational psychology rather than philosophy has become the basis of teacher training. Additional emphasis must be placed on the philosophical why of education in addition to the technical how.

Campbell, V., and Bond, R. (1982). “Evaluation of a character education curriculum.” Important factors in the moral development and behaviour of youth-heredity, early childhood experience, modelling by important adults and older youth, peer influence, the general physical and social environment, the communications media, what is taught in the schools and other institutions, specific situations and roles that elicit corresponding behaviour.

CHAPTER 3

MORAL EDUCATION IN ANCIENT VEDIC INDIA.

Inculcation of moral duties, promotion of moral efficiency and the preservation and spread of national culture were the chief aims and ideals
of Ancient vedic education system. Teachers played a large role in life of students and they were the real moral instructors. Infusion of a spirit of brotherhood, truth and non-violence in the mind of the rising generation were regarded as the first and foremost aim of education. The regular practices and the daily activities which were performed, throughout the school hour, the programmes that were observed with brilliant display in the school almost every month, tended to inspire moral attitude in the mind of the young student. It was the spiritual background that was thus provided which was expected to help the student to withstand the temptations of life. The very atmosphere, in which he lived, impressed upon him the reality of the spiritual world and made 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 provided the background of moral behaviour, its aim was 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 the Vedas, was to be preferred to a scholar, who though well versed in the Vedas, is impure in his life, thoughts and habits. Character was more important than learning. He alone was learned who was righteous. Virtue was knowledge. Evil effects of separating power from virtue, intellectual and scientific progress from moral and spiritual values were well realized by vedic people therefore they insisted that, while a man is being educated, his regard for morality ought to be developed, his feeling of good will towards human beings ought to be 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 were given to students by their teachers every now and then. They were under the direct and personal supervision of their teacher, who was to watch not only over their intellectual progress but also over their moral behaviour. Good character cannot be divorced from good manners; the teacher was 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 performed and the prayers which they regularly offered every day emphasised upon their mind the fact that the student life was a sacred one and that its ideals could 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, were prominently placed before students, which served to mould their character in a powerful manner. Character was 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.

Direct, personal and continuous contact with a teacher of noble character naturally produced great effect on the mind of the scholar during the submissive period of childhood and adolescence. 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. The student was to look upon the teacher as the ideal person and regulate his own conduct by the example of his teacher. The latter therefore was expected to be a pious person of very high character. The relationship between the teacher and the pupil was regarded as filial in character; the teacher therefore had to discharge several duties in addition to imparting intellectual education and help in spiritual progress. He was the spiritual father of the pupil and held morally responsible for the drawbacks of his pupils. He was 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. The duty of student was 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 behavior 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 were severely condemned. It however does not follow that the student was to accept blindly his teacher's misconduct. The student was 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 came to an end if the teacher violated 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. Strength of mind and character is developed if we learn to deny to ourselves our natural desires and inclinations.

CHAPTER 4

MORAL EDUCATION IN POST-INDEPENDENT INDIA.

This chapter provides an overview of the moral education in India after independence. The major characteristics of the Indian society and need of moral education. 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 together
with religious education has 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.

Not merely the academic side, the more important thing is the character of the student who pass out school. We don't want batches of just clever students, self-centred 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.

CHAPTER 5

THE ROLE OF TEACHERS IN MORAL EDUCATION.

The focus in this chapter is on the responsibility of teachers in moral education. 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. 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 fit them 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 have 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. Our current education, is narrowly conceived, as an instrument of mere individual ambition and advancement.

Our education has turned out only batches of self-centred 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.

CHAPTER 6

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.

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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
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that the student life is a sacred one and that its ideals can be realized only
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Strength of mind and character is developed if we learn to deny to
ourselves our natural desires and inclinations.
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.

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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.
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.

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. 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 himself 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.

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 DEvised

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 must 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 atleast 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, acquirement 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

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.

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.
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.

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.

5. Love and Relationships-Pupils must be encouraged to-sympathise with other people e.g. celebrate another person’s success or support someone who is grieving, develop enduring relationships with other people (and God) value themselves, other people and the environment, seek to repair relationships with others, e.g. to give and receive love and affection, to forgive and be forgiven, display an active goodwill towards others, 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 a request 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 promote 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.

Preparation of textbooks and all school activities, and 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.

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 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, 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 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 must 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. 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 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. 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 disclose 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 given 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, in achieving the moral education aim is necessary. An exposition of the participants' experience of these 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. 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, cooperation 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. Teacher or school should keep in touch with parents about overall development and progress of their students. Self-appraisal process should be developed for students and teacher.