PREFACE

Educational system is one of the first institutions of socialization that a child comes in contact with after family. The schools have the responsibility of creating space for the children to grow mentally as well as emotionally. This means the task of an educator is ever more challenging.

Perhaps the greatest wrong we have done to our children is not the fractured families or the scarcity of jobs, but the creation of a culture, whose effects encourage demoralisation, cynicism and self centeredness. It is imperative to create a culture (through education, parenting and the media) that involves practising of moral principles, to see a liberated and enlightened world and a social order based on justice, equality and humanity.

Philosophers and educationists have given thoughts to liberate society. The ideas of these thinkers have to be put into practice.

In theory, Education is supposed to be a powerful instrument of change and progressive improvement of human behaviour, but in actual practice, it is doing very little to cultivate moral and spiritual values in our youths and to promote national consciousness in the country.

The instances of deteriorating standards of human conduct and neglect of social concern are quite numerous in the recent history of our country in all walks of national life, and the prevailing crisis of character has stirred nation-wide interest of people for a critical appraisal of our educational programme. The quality of teachers and teaching schools and school products has now become a subject of the deepest national concern.

In the aforesaid context of the National situation, the formal and informal agencies of Education, School and Home in particular, assume the position of supreme significance. It is the schools and homes where the primary attitudes and values towards social relationships and personal conduct get fixed and carried all through life.

Our teachers and students very often fall short of our expectations because their personalities are developed mostly intellectually by
assimilating information (knowledge) and not by acquisition of moral and spiritual values.

The Thesis opens with a discussion on moral education, its need and relevance. Second chapter provides information related to studies on moral education.

In the third chapter particular attention has been given to the moral education that prevailed in the ancient vedic India. Fourth chapter gives information about the moral education in independent India, to understand the problem of moral education. The next chapter deals with the responsibility of teachers in moral education.

The last chapter, provides content and instructional material for moral education and emphasises necessity of teachings of Bhagvadgita, Upanishad and Vedanta to be part of every course of education.

We agree. Too much education is continuously fixated on economic and technological development, both of which are important, of course. But, in the end, one of the things most people learn is that the greatest sources of meaning in life come not from wealth and technological excellence but from altogether different spheres of experience. We suggest that if students are to be adequately oriented in life, they should be educated somewhat less about its material dimensions and somewhat more about morality that bind us together with our fellow human beings, with the past, with our posterity, and also with God.

Teachings of Bhagvadgita, Upanishads and Vedanta must be included in curriculum of all educational institutions and programs, at all levels. Children must not be kept ignorant of ancient vedic moral education.

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