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PEDAGOGICAL PROCESSES FOR REALIZING GANDHIAN PHILOSOPHY FOR VALUE EDUCATION AS PER NCF- SE 2023

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ABSTRACT

NCF-SE 2023 lays emphasis on the holistic development of the child for which it spells out domains in pedagogy such as physical development, socio- emotional development, ethical development etc. which need to be addressed. The 'Panchakosha' concept in NCFSE resonates the same laying emphasis on spiritual, mental, physical and life energy, and intellectual development. (NCFSE, p.73).

Much parlance in Gandhi's philosophy and NEP 2020 can be drawn. Gandhi has become a global symbol of what humankind is in desperate need of- Truth, ahimsa and goodness.There are innumerable values and practices which can easily be incorporated in the teaching- learning processes, taking guidance from the live examples that Gandhi set.

In this paper, examples from his life, his philosophies and works have been taken, which can guide the teachers and enable them to instil moral values, sensitivity and a sense of responsibility towards the society, nation and the world. The paper also suggests pedagogical processes, through which the desired attitudinal and behavioural change in the learners may be realised.

KEY WORDS: *Gandhi, Pedagogy, Value Education, Truth, Teaching-Learning.*

INTRODUCTION

NCF-SE 2023 lays emphasis on the holistic development of the child for which it spells out seven domains in pedagogy, which need to be addressed - physical development, socio- emotional development, ethical development, cognitive development, language and literacy development and aesthetic and culture development. The '*Panchakosha*' concept in NCFSE resonates the same laying emphasis on spiritual, mental, physical and life energy, and intellectual development. (NCFSE, p.73) In order to address these varied domains of learning, elaborate planning and preparation is required on the part of the teachers. Gandhi's experiments in education and his principles can be a guiding light in planning ethics embedded lesson plans and as activities as per whole school approach.

Much parlance in Gandhi's philosophy and NEP 2020 can be drawn. To cite a few, education for Gandhi meant "the all-round development drawing out of the best in child and man-body, mind and spirit, which is also stated as holistic development of child in NEP 2020. Gandhi in the Wardha conference emphasised on education of the child in the mother tongue and manual and productive work. The latter forms a core principle of NEP 2020 in the form of ten bag less days. The function of the teacher is not merely to stimulate intellectual faculties in the taught but also to inculcate high thoughts and ideals (Gandhi, 1956).

In this paper, examples from Gandhi's life, his philosophies and works have been drawn, which can guide the teachers and enable them to instil in the student's moral values, sensitivity and a sense of responsibility towards the society, nation and the world. The paper also suggests pedagogical processes, through which the desired attitudinal and behavioural change in the learners may be realised as guided by NCF-SE.

LITERATURE REVIEW

There is a rich literature in the form of books written by Gandhi and on Gandhi. Besides, there are innumerable research papers written on various aspects of Gandhi's principles and philosophy. Hind Swaraj, outlines Gandhi's vision on self-reliance, non-violence and ahimsa, respect for all religions and cultures, education and moral values, simplicity and sustainability, empathy and compassion, active participation and self-rule. (Gandhi, 1909). Gandhi's 'My Experiments with Truth, an autobiography (Gandhi ,1993), gives detailed insights into his experiments on truth, non- violence, living in harmony with nature, living a simple life to avoid over exploitation of resources and over consumption.

Deeper insights into Gandhi's political life and ethical beliefs can be gained 'The Life of Mahatma Gandhi' by Louis Fischer (1950) Gandhi's thoughts on social issues, education and economic self- sufficiency can also be understood in The Mind of Mahatma Gandhi' edited by Rajmohan Gandhi (1968). Easwaran (1999) in Gandhi: The Man and His Message , provides a modern interpretation of Gandhi's teachings, focusing on their relevance in today's world, especially in contexts of conflict resolution and peace building.

Research papers have brought out correlation between Gandhi's '*nai talim'* and learning by doing as per NEP 2020 (Geethika, 2021) , and on principles of Gandhi on basic education (Jena,2020) Gandhi's philosophy is based on hands on experience, activity based and rootedness in Indian culture(Deb,2021)

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OBJECTIVES OF THE STUDY

1. To find out various principles from Gandhi's life as per NCFSE 2023, which can be incorporated in the teaching-learning process for value education.
2. To suggest pedagogical processes for applying Gandhi's principles as a part of Teaching-learning process.

METHODOLOGY

The study has been conducted using qualitative research method. Literature on Gandhi's life and principles was read extensively. Besides, many research papers in journals and e-content on Gandhi were read to understand various perspectives on his philosophy and principles. NCERT text books were analysed in order to bring out how Gandhian Principles can be embedded while teaching social sciences by the teachers.

BACKGROUND

According to Gandhi, by education, I mean an all-round drawing out of the best in child and man- body, mind, and spirit'. This is how Gandhi summed up his idea of true education. There are many principles from Gandhi's life and works which serve as an inspiration for humanity to learn from. Teachers can draw innumerable values on peace, non-violence, co-operation, collaboration, social justice and nurture the same in the learners. Hind Swaraj, outlines Gandhi's vision on self-reliance, non-violence and ahimsa, respect for all religions and cultures, education and moral values, simplicity and sustainability, empathy and compassion, active participation and self-rule. (Gandhi, 1909) The discussion which follows in this paper draws from principles culled from Gandhi's autobiography.

VALUES THAT NEED TO BE IMBIBED FROM GANDHI'S LIFE

Lessons from the Ashrams on Community engagement: Gandhiji founded the Phoneix farm and the Tolstoy farm in South Africa. In both the ashrams settlements were organized on spiritual ideals. The inmates did all the work themselves from cooking to scavenging. Extreme simplicity of life was observed, reinforce by a strict code of moral and physical hygiene. In the schools in Champaran, Gandhi, Basic education in math, and science along with physical labour was provided for school children. For adults training in personal hygiene and community welfare activities was provided. The volunteers who were the teachers, through their own example, motivated the villagers to care for themselves, scavenge, keep the surrounding clean, respect all forms of labour etc. (Avinashilingam, 1960). In Sabarmati Ashram, special attention was given to enrol women and 'untouchable' children. Emphasis was on measures to encourage character building.(Geethika,2021)

As facilitators, dignity of work is a strong virtue which can be integrated in the student's personality with small interventions by the facilitators. For example- tidying up the class rooms, cleaning floor, wiping tables and chairs or cleaning the campus. In residential schools and colleges, hostel inmates can be encouraged towards self-help, self-reliance and team work for the upkeep of their residential areas. Various clubs can be formed. These could be gardening club, hygiene and cleanliness. Through collective and co-operative effort desired attitudinal and behavioural changes can be brought in the learners. This will not only sensitize the in contributing physical labour and taking responsibility but will also simultaneously build a high sense towards dignity of labour. High level of cleanliness ensures reduced health problems and a congenial environment to live, is an important lesson that the learners will learn.

Another form of community engagement could be congregational prayers to be practised in schools as a part of morning assembly. Gandhi laid a lot of emphasis on congregational prayers as a means for establishing essential unity through common worship. He said " Mass singing of Ramdhun and beading of tal are as much a part of discipline in non-violence as physical drill and training in the use of arms as that of military discipline. … Prayer is the greatest binding force making for the solidarity and oneness of human family" (Pyarelal, 1956)

Gandhi's simplicity and virtues to imbibe : About his personality it is said " How simple, kindly and irresistible was the charm of his personality, how universal his sympathies, how keen his humour and infectious his laughter". In London he declined to go to a hotel and stayed at Kingsley hall, a social service centre in the East end . When asked why he chose to wear only a loin cloth, he replied, "You people wear plus-fours, mine are minus-fours.'' (Bombay Sarvodaya Mandal & Gandhi Research Foundation, n.d.)
B R Nanda in his book in search of Gandhi writes "….some of the complacency and even arrogance that unlimited vistas of progress inspired in the developed countries earlier during this century have begun to wear off. It is becoming clear that while Science and Technology have provided mankind tremendous service, they are likely (to use the words of Ander Malraux) to pay their bills and the bills are going to be heavy. (Nanda,1990).

Indeed, we are living in market dominated societies. Increasing demands for goods, fast and highly equipped freight facilities to transfer goods from one part of the world to the other. Shifting patterns of production, more production for profits, unprecedented industrialization resulting in unprecedented exploitation of resources accompanied with the competition for resources, territories, and markets. All this is resulting in conflicts, threats, insecurity, war like situations and climate change.

The values that students in schools and colleges can put into practice from Gandhi's life is simplicity of life. When the society opts to live an austere life diverting more of its resources to where they are required the most- education, health, sanitation, providing for basic amenities like food clothing and shelter, the demand for meeting out these requirements shall also go up as markets operate on the simple principle of demand and supply. Taking control of materialism that is uncontrolled and unending demands for goods and resources can alone ensure a sustainable world.

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As facilitators, we can bring this point very strongly home to the young learners who are mesmerized with the latest goods and services available in the glistening markets. They are pushed into the desire of owning it even when they do not have means of buying them. This pushes them to various immoral and unethical practices. We need to revisit and understand the message, as well as make our learners understand and live the message that Gandhi gave of minimalism,

Lessons From Champaran

Gandhiji's first satyagraha in India was at Champaran in Bihar, where he went in 1917 at the request of a poor peasant. Here the British had compelled the farmers to grow indigo on 15% of their land and to part with the whole as a part of rent. Along with the movement, Gandhiji taught the peasants that the first condition of freedom was freedom from fear. Even as he taught people to fight for their rights, he taught them to fulfil their obligations.

Freedom from fear is a prerequisite for standing for one's rights and those of the others. However, one also needs to fulfil one's duties and responsibilities Voicing one's opinion fearlessly is a prerequisite for effective democracy. The training for this is only possible through transformative pedagogies there by enabling the students to look at issue from multiple perspective.

These could be achieved by encouraging learners in to group discussions, panel discussions, debates on issues which may be controversial or may have multiple perspectives.

While teaching Indian Freedom struggle, the moral principles of truth, non- violence embedded in the political leadership and direction given by Gandhi must be deep dived into with the leraners. This will build their understanding about how fight for justice can be taken up through peaceful means.

Gandhi's entire life was spent fighting for social justice, dignity and self- respect of all human beings. Beginning from South Africa, on being thrown out of first-class compartment 'reserved for whites' in spite of a valid ticket, to peaceful boycott in the form of non- cooperation movement against oppressive taxation. Standing for and voicing for social justice is an important virtue that young minds need to be trained into.

As facilitators**,** gamification of ideas can help build the same in the learners. They may be given a gold task of cleaning their school and surroundings or a silver task of a street play for spreading awareness against the consumption of tobacco. A bronze task of taking a pledge of punctuality may also be given.

Providing opportunities on questions related to social justice like- what social justice means to the learners, can help them think , deliberate and internalise the value. Besides, peeping into the life of the underprivileged will build empathy and commitment in them to work for their upliftment. After, spending few hours with the underprivileged , the students may

Gandhi and Peace: Gandhi's national struggles moral spiritual and political force came form the powerful principle of peace. An apostle of peace Gandhi suspended the Non- Cooperation movement, after it became violent after the Chauri-Chaura incidence. Gandhi's peace is synonym with non-violence, truth and forgiveness. Facilitators can bring in behavioural changes in the learners by putting into action the principles of truth and non- violence through a variety of pedagogical processes.

Gandhi and National Reconstruction: After the suspension of the Non-Co-operation Movement, Gandhi seemingly retired from active agitational politics and devoted himself to what he regarded as the basic national needs namely Hindu- Muslim unity, removal of untouchability, equality of women, popularisation of hand spinning and the construction of village economy in general. He wrote in June 1923 "I am not interested in freeing India merely from the English yoke I am bent upon freeing India from whatever yoke whatsoever." The two movements for political freedom and for social and economic freedom must go together**.** I have no desire to exchange 'king log for king stork'(Young India, p. 195)

Gandhi proposed the term 'Sarvodaya' as the objective of the state to ensure the progress of all or the wellbeing of all. Gandhi visualized that *Sarvodaya* would help everyone benefit equally from economic development. *Sarvodaya* was only possible through *Antodaya or the progress* of the people who are the least, the lost and the last in the society. Everyone who belongs to the social categories that were oppressed or subjugated especially women, had to be uplifted for achieving the objective of *Sarvodaya.*

Gandhi laid a lot of emphasis on using local goods as a means to achieve self-reliance. 'Make in India', which is a national initiative of Government of India, aimed at strengthening Indian economy.

Economic reconstruction is a challenge that all the poor nations of the world are facing today. The answer to this lies in use of swadeshi and promotion of cottage and small-scale industry. Economic self-reliance alone can address the challenges of inequalities of income and poverty. As facilitators, we can encourage learners to promote local products, especially among the brand driven and brand conscious youth.

Gandhi's principle of aparigraha, advocates for simplicity and minimalism. It entails renouncing excessive material possessions and practicing contentment, reducing the desire for worldly goods and wealth which is the need of the hour to ensure sustained sustenance. For sensitizing learners on aparigraha, there can be a debate conducted in the class on topics like 'Globalization has resulted in unfair trade practices and broadened the inequality divide between the global north and the global south' The objective of the activity is to make learners think about fair trade practices, judicious consumption of resources, inequalities between nations and people, revisiting the notion of development, importance of the use of indigenous resources and practicing austerity. Besides, it is also expected that giving an opportunity to the learners will help them in research, analysis, critical inquiry, articulating ideas and refining their communication skills.

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The learners can be asked to read articles on how globalization and demand and competition for latest and trendy gadgets is responsible for untold miseries in the form of child exploitation, threat to health, trauma and disease, besides uncontrolled damage to the environment. An example of one such article is given below. Modern consumer technology, particularly smartphones and portable electronic devices, attract consumers and push them into buying. However, the supply chains behind these devices frequently conceal harsh realities. Cobalt, a critical component in lithium-ion batteries, is largely sourced from the Democratic Republic of the Congo (DRC), which supplies over 60% of the world's cobalt (Amnesty International, 2016; Wired, 2020). Notably, approximately 20–30% of this cobalt is extracted through artisanal and small-scale mining (ASM), often under unregulated and hazardous conditions (Humanium, 2023), around 40,000 children work in southern DRC where the cobalt is mined, there's a chance that our phones contain child labour. (Amnesty International, 2016)

Gender equality was yet another powerful aspect of national reconstruction envisioned by Gandhi. Mahatma Gandhi advocated for women's rights and believed in gender equality. He encouraged women to participate in the struggle for India's independence and worked towards the upliftment of women in society.

As facilitators there are several opportunities in the class room teaching-learning process to sensitize and bring a sense of responsibility in the learners for building a gender-neutral society. As facilitators, enable the learners to drive home the point that it is wrong to stereotype men and women into several job as also to voice against gender-based violence that cuts across nations and cultures and needs to be talked about and worked upon as a global community.

National reconstruction was an integral part of Gandhi's freedom struggle. He had deep respect for all religions. He worked for the upliftment of the down trodden, giving them the status of *harijans* and for Hindu- Muslim unity. Gandhi adopted non-violent dialogue and persuasion as seen in the 21-day fast in 1924 at Mohammad Ali's house as an effort to promote Hindu- Muslim unity. His life in South Africa, was a struggle against racism, which he struggled against in India as well. Gandhi emphasized that respect for different cultures and religion was essential for fostering harmony and shared national identity.

Respect for multiculturalism and building a strong secular ethos can be achieved through appropriate pedagogical processes in the classroom. Social Science teachers can effectively develop respect for multiculturalism while teaching about different social, religious and cultural practices in India and the world. Through excursions to a Buddhist monastery, a church, a temple or a Gurudwara or examples of religious coexistence in the past or preaching of Kabeer, the message of universal values of humanity inherent in all religions can be instilled in the learners.

When planning lessons, important concepts need to be culled out and pedagogical processes planned in order to achieve the learning outcomes. Gandhi said, "on Tolstoy Farm we made it a rule that the youngsters should not be asked to do what the teacher did not do…hence whatever the youngsters learnt, they learnt cheerfully." He was convinced that "no permanent improvement in character can be effected except through example". (Avinashilingam, 1960). The same applies to all of us as teachers and facilitators, we need to be a role model to our learners in our values and disposition, of principles that we aspire our learners to imbibe.

CONCLUSION

Gandhi is not a name or an individual, it is an institution in itself, which continues to inspire millions across the world. By incorporating the ideals gained from his life and works, and embedding them with transformational pedagogies, the learners can be sensitized into the Gandhian ethos and philosophies. This is expected to mould them into responsible and humane citizens who are passionate and committed towards building an egalitarian society, based on principles of human right, social justice and sustainable world.

Containing the best from the pasts, Gandhi lived in the present yet for the future. Gandhiji said in the midst of darkness light persists, we must have faith. Let us look for that light within ourselves, a true tribute to the Mahatma.

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