

## **Value Education on Gandhian Guidelines at Secondary Level and its relevance**

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**Introduction:** Value consists of a set of metaphysical beliefs about man and life. Values are derived from socio-philosophic tradition with its root deep in the past. The word value is derived from a Latin word 'valerie' meaning to be strong and vigorous. Secondary education is an important stage of education. The development of the student is now a great concern. So efforts are being taken to include social, political, economic, moral, aesthetic and religious values in the secondary curriculum. Inculcation of values in schools and college levels is increasingly discussed in many forums in the present day due to continuous value erosion. To stem the further decline of values, inculcation of values is more necessary today.

Education for values is a thrilling question today that paves the way to the learners to march towards Truth, Goodness and Beauty. In order to develop the affective domain of the pupil, personal values in terms of tastes, impulses, feelings, attitudes and interest play an important role to bring desirable behavioral changes.

The central Govt. has started a separate cell for Education in Human Values (EHV) and has identified the NCERT as the resource center for Value Education. The present education system is reflecting more or less borrowed ideologies and philosophies; and the national values are really neglected.

### **Views of the Educationists on Gandhian Values:**

Mahatma Gandhi emphasizes on inward values more than the outer ones which stand for the spiritual and divine essence of man's growth and development. Chakrabarti (2007) mentioned that 'Gandhi's primary concern for excellence of man by means of education for values is to arouse and awaken the inherent Divine Being.'<sup>1</sup>

Sandhya Choudhuri In her research paper *Gandhi's Views on Value Education—Their Relevance in Twenty- first Century* has shown that Mahatma Gandhi adhered to Truth(*Satyagraha*), Non-violence (*Ahimsha*), Service to the poor(*Daridra narayana*), Social justice, Character building, and they are regarded as the permanent values through the generations and they are practiced in society in times immemorial.<sup>2</sup>

Ancient Indian concept of education influenced Gandhiji for giving emphasis on true knowledge, freedom from ignorance, salvation and self-realization. The values of Rig Veda accepted by Gandhiji for making man self-less and self-reliant is relevant today. His thought followed the dictum of simple living and high thinking is more popular for making the society a welfare one. The scholar of this paper gave emphasis on Gandhian thought on all round development- body mind and spirit. But the present system of education refuses moral and spiritual development which is the main solution of all problems of human civilization. This is related to the area of research.

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<sup>1</sup> Mohit C. (2007). *Value education*, New Delhi, Cocept Publishing Company,p.68

<sup>2</sup> Pandey, j. (1998). (ed). *Gandhi and 21<sup>st</sup> Century*.New Delhi, Concept Publishing Company, pp.218-21.

Professor K.D. Gangrade mentioned in his paper *Gandhi's Autobiography: Moral lessons* that 'My Experiment with Truth' the autobiography of M. K. Gandhi has attracted worldwide attention for the progression of human soul. He tried to look at men and matters from an ethical, moral and spiritual point of view. Ethics, Morality and Spirituality all seem to have become the things of the past in the present materialistic and consumerist attitude of human beings. Still we gloat over such endearing concepts such as 'global human family', 'global village', 'world without boundaries', 'warless World'. Though the physical boundaries are dismantled, mental and psychic boundaries prevent the rich nations from sharing their excess wealth for the welfare of the less privileged humanity. Here the author has shown in his paper that Gandhi, an uncompromising experimenter tested his ideas in the laboratory of his own life in order to gain insights and true knowledge keeping men as the prime concern and no amount of criticism, jealousy, ignorance could efface the importance the importance of his experiments. Each line of his autobiography is a gem of infinite wisdom and his valuable lessons appear to be the guiding principles of contemporary society. Professor K.D. Gangrade narrates that Gandhi's experiment offer to each individual in the moral reconstruction of our society along Gandhian lines. Professor K. D. Gangrade finds the autobiography as an ocean of infinite importance in shaping one's life. From the lesson of Gandhi's Autobiography one could truly build his life through self-realization which is the aim of education.

R.K. Prabhu & U. R. Rao in their edition *Encyclopedia of Gandhi's Thoughts* clarified that According to E. M Forster Gandhiji would be considered the greatest man of our century. Dr, J. h. holms described Gandhiji as 'the greatest Indian since Gautama the Budha and the greatest man since Jesus Christ. His greatness lay in his thought, achievement and in his character for his selfless devotion to the mankind. 'Truth' and 'non-violence' which he had preached and

practiced in his life was a new philosophy. Prabhu and Rao mentioned that Gandhiji rejected material progress as it leads to self-annihilation and accepted moral forces for the liberation of mind. Gandhi's views on moral, social, political, and spiritual affairs, his religion of humanity and purity of thought reflected in his educational views. This book is a systematic collection of Gandhiji's thought on truth, non-violence, *Satyagraha*, love, faith, Non-violence, labour, *Naitalim* education and so on. Gandhi's opinion on 'Naitalim' education, female education and sex education are described in this book and it is shown that mere literacy is not education. True education comes only through proper exercise and training of bodily organs. To Gandhiji a harmonious development of body, mind and soul is true education. 'Naitalim' is a new training- a blend and integration of craft, art, health and education. These views reflected in this book will show a new dimension to the area of research.

Gandhiji considered value education from the sand point of ethics and aesthetics. Education is the cultivation of knowledge for purity of mind and perfection of character. If the lost glory of India is to recover then value education is the way.

Mohit Chakrabarti (2007) in his book *Value education* mentioned that education for values is a thrilling question today that paves the way to the learners to march towards Truth, Goodness and Beauty. In order to develop the affective domain of the pupil personal values in terms of tastes, impulses, attitudes and interest play an important role to bring desirable behavioral changes. In this book the writer has shown the philosophical, sociological and psychological parameters for value formation, value generation and value transmission to the learners.<sup>3</sup>

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<sup>3</sup> Chakrabarti, M. (2007). *Value education*. New Delhi: Concept Publishing Company, p.67.

Pritam A Sorokin in his essay *The Factor of Creativity in Human History* that ‘everything truly valuable in this human universe of which man can be proud....by his constructive creativity.....For these reasons maximum cultivation and development of this creative grace is man’s paramount task of the present and the future’<sup>4</sup> Through the introduction of proper education creative values could be grown. Greed and Selfishness haunted man and create conflict between man and nature. Gandhi wanted to form a decent and simple life society.

Ram monohar Lohia states that the values of Gandhian line lessen the conflict between man and nature to help the future generation for safer world. ‘Simple living is a revolution by itself, for it goes against the prevailing taste and economy’<sup>5</sup> Environmental pollution can be controlled through the values of simple living.

Horace Alexander stated that Gandhi was not an orthodox Christian; neither was he an orthodox Hindu. He combined in his own person, much of the richness of the Hindu tradition with some of the best in the Christian tradition.<sup>6</sup> To him religion is truth and truth is religion.

Eric Fromm mentioned that ‘After he (man) has satisfied his animal needs, he is driven by human needs. While his body tells him what to eat and what to avoid-his conscience ought to tell him which needs to cultivate and satisfy, and which need to let whither and starve out. Simple life does not mean complete rejection of material comfort. It aims at elevation of mind so that consumerism does not dominate mind. Gandhiji included ‘self restraint’ as a vital element in human life. Self-restraint is a value which may be defined as ‘nonattachment’ or ‘anasakti’ as

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<sup>4</sup> Pandey, J.(1998). (ed).*Gandhi and 21<sup>st</sup> century*. New Delhi: Concept Publishing Company, p.290.

<sup>5</sup> Lohia, R.(1978). *Marx, Gandhi and socialism*. Hyderabad,Rammanahar Lohia, Samata Vidyalaya Nyasa.

<sup>6</sup> Alexander, H. (1969). *Gandhi Through Western Eyes*. Bombay, Asia Publishing House.

stated in the 'Bhagabat Gita'. This precious quality of mind distinguishes man from beasts and prepares man to face sorrow and happiness stoically.

Bertrand Russell pointed out against the value of 'self-control' in human life on which Gandhiji is so emphatic. Russell denies its necessity and says, "Self-control.....is not the best way of getting people to behave well. It has the drawback of diminishing energy and creativeness. It is like wearing heavy armour....Those that rely wholly upon self-control become stiff and timorous through fear of themselves. But the impulses to which they allow no outlet continue to exist and, like rivers that dammed; they must overflow sooner or later."<sup>7</sup> It is no doubt that some amount of self-restraint is needed by man but it must not be the imposition. It should be cultivated with full awareness. A man has to know to what extent 'self-restraint' is applied. Russell's argument is not basically against the value. Through proper education it is cultivated in human mind. 'A quiet life is a boring life' Russell feels.<sup>8</sup>

Gandhiji says that the word 'science' is a double edged weapon. It both helps and harms man. Science has given man unprecedented power. 'Self-restraint' helps man to use the benefit of science properly. Stanislaw H. Wellisz mentioned that with the help of new technology 'a resource-poor country can overcome its natural handicaps' for its development. Gandhian values help to cleanse human hearts of the poisons of pride, greed, envy and contempt'

Mahatma Gandhi affirms, 'Man's happiness really lies in contentment. He who is discontented, however, much he possess, becomes a slave of desires. And there is no slavery equal to that of his desires.' Voluntary reduction of wants promotes real happiness. Simplicity in habits,

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<sup>7</sup> Russell, B.(?). *New Hopes for a Changing World*. George Allen & Unwin Ltd., London (*Gandhi and 21<sup>st</sup> century*) p.289

<sup>8</sup> Russell, B.(?). *Authority and the Individual*, George Allen & Unwin Ltd., London, (*Gandhi and 21<sup>st</sup> century*) p.290

Simplicity of heart and Simplicity of character are the essential values of human life. A great historian of science George Sarton asserts: 'there is infinitely more virtue and glory in creating beauty, justice, happiness than in creating wealth.'<sup>9</sup>

Education on Gandhian view points will transmit the values of our tradition and the glorious past as well as of the present values of the new civilization in this age of knowledge explosion.

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<sup>9</sup> Sarton, G. (?). *The Association of Ancient and Medieval Science during the Renaissance (1450-1650)*, University of Pennsylvania Press.

